

Canada, by the Rev. THOMAS C. WILSON, Minister of St. Andrew's Church." It appears that the first visible manifestation of this gracious work was at a prayer-meeting in the Methodist Chapel, from which it extended to the Scotch Presbyterian Church, and resulted in the conversion of many souls. In order, if possible, to remove the prejudice which exists in the minds of many, it may be, well disposed individuals, against "revivals of religion," we shall endeavour in our next to make room for some extracts from the "Narrative" itself.

The Rev. Mr. McLAURIN, of Martintown, was lately presented by the ladies of his flock with a pulpit gown and cassock. The gown is a very handsome one, and was got up under the superintendence of Mrs. Neil McIntosh, of this city, and reflects much credit on all concerned. The gift was presented to the reverend gentleman in the name and presence of the ladies, by Mrs. Sheriff McMartin, of Martintown. It affords us much pleasure to learn that the young men of the congregation have proposed to finish and decorate the pulpit of their beautiful model of a church. This is an interesting symptom of the times, beauty and youth combining to show their devotion to the church of their fathers.—*Com.*

THE REV. MR. GLEGGIE has been inducted by the Presbytery of Quebec, as Pastor of the Presbyterian Church and Congregation of VALCARTIER.

ERRATA.—In the communication headed "Personal Piety," (in our last number,) last paragraph,—for "We know that the 'possession' (the Spirit of God) is a 'purchased' one;" read, "We know that the 'possession' (the Church of God) is a 'purchased' one."—And, in the same article, a few lines lower down,—for "gathering together in one all things in spirit," read, "gathering together in one all things in CHRIST."

In the second number of "Thoughts on Phrenology," the following paragraph was erroneously printed; it should read thus: "Hence, the mind is superior to, and master of the body and the brain, as a mechanic is master of his tools, or instruments: it uses the brain for its own purposes."

TO CORRESPONDENTS.

"Thoughts on Phrenology, No. 3," is unavoidably postponed till our next.

"C. R." will also appear in our next.

For the Christian Mirror.

PRAYER MEETINGS.

THE Church at Jerusalem, which appears to have been very large, about 3000 souls being added unto it in one day, "and the Lord adding unto them daily such as should be saved," must have been deeply impressed with the value of prayer—continuing "steadfastly" in this devotional spirit. They who have tasted of the blessings of communion with God, will delight to maintain it in the diligent use of all holy ordinances; and no church can be in a prosperous state, which does not fan this holy flame, both in public and private. At present, even in the happiest cases, it is sadly undervalued. How dispiriting, to see at a prayer-meeting, twenty or thirty persons, out of a church composed of about two hundred members! What account will members of churches render to the Great Head of the Church, for their neglect of this primitive and edifying ordinance? Is it a small thing to say, by their conduct, that, as far as they are concerned, they wish all prayer-meetings to

cease? Is it nothing to weaken the hands of CHRIST's ministers?—to encourage, by their example, that lack of spirituality which so lamentably prevails?—to proclaim to all their fellow-worshippers, that they did not stand in need of such aids in the Christian life?

Will the majority of the excuses which are ordinarily made, bear the scrutiny of the Great Judge?—nay, do they now bear the scrutiny of enlightened conscience? Is there not a real deficiency of spiritual desire? Is there not a sad consulting with flesh and blood? What are the closet, and what the family, exercises of those, who habitually neglect the prayer-meeting? *Let conscience decide.*

There is in social prayer a power which surpasses the efficacy of solitary prayer. For whilst the earnest, fervent prayer of one righteous man availeth much, yet we should not be insensible to the force or charm of that assurance of our blessed Lord,—“If any two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father who is in heaven.” Thus intimating that there is a power in the united prayer of even two believers, greater than what is attached to the prayers of the same two individuals, in their single and solitary supplications. The stress is evidently laid, not only on their agreeing together as to the petition they should offer, but also on their meeting together for the purpose of presenting it. This will appear from the terms of the promise which follows:—“For where two or three are gathered together in my name, there am I in the midst of them.” He who designs that the social principle shall unite his Church on earth, and beatify his Church in heaven, has thus connected a peculiar blessing and a peculiar efficacy with social prayer; even when the union is brought down to the lowest number. If, then, such be the power of even two or three, what must be the power and prevalence of thirty, sixty, or an hundred, prostrated in the fervour of believing and importunate prayer?

There is in social prayer a communion of spirit, and sympathy of soul, most powerfully conducive to Christian love and church prosperity. So the first Christians thought and felt, when they “continued stedfastly in the apostles’ doctrine and fellowship.” And what was the result?—“The Lord added to the Church daily such as were saved!”

“Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.” And does he not give it in answer to continued, fervent, united prayer? If so, then prayer is not to be looked upon as one among the multiplicity of the means of grace, but rather as the soul and substance of them all. It is that laying hold on eternal strength, without which all human instrumentality is vain. Can prayer, then, be of less importance than preaching? Can preaching be of any avail without prayer?—without prayer for the Holy Spirit, on whose influence all success depends?

In the engagement of social prayer, there is a cultivation of gifts and graces highly conducive to usefulness.

Prayer-meetings are a test, as well as a means, of spiritual religion. If the members of a church were divided into two classes—the more and the less spiritual—we should know which of them to expect at a prayer-meeting. The one class is seldom missing—the other is seldom present. Impediments may occur which cannot easily be removed, but is it not often seen, that *entire evenings* can be secured for social parties and friendly entertainments, by the very persons who sel-

dom devote an hour to the meeting for social prayer?

May the disciples of CHRIST be aroused, en masse, to feel the unspeakable importance and utility of this excellent mean of Divine grace.

Montreal, November, 1841.

L. Z.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Permit me, through the medium of the columns of your valuable journal, to call the ear-nest attention, not only of Ministers of the Gospel, but of every friend of the Redeemer, to the importance of the Tract effort.

A general knowledge of Christianity, as is well known, does not convert the soul. Conviction of sin, by the Holy Spirit, is PERSONAL: “*Thou art the man,*” is the language of God,—“*What shall I do to be saved?*” is the corresponding enquiry of the self-condemned sinner.

It is a fundamental law of the Divine government, that as the truths of the Gospel take effect upon the conscience only in their application to INDIVIDUALS; so the success of Christians, in labouring for the souls of men, must depend, in a great degree, under God, upon the PERSONAL CHARACTER of the efforts. Hence, those preachers are usually most successful, who are skilled in urging home the claims of religion, in love, upon INDIVIDUALS. Herein consists the moral power possessed by parents over their children, and by Sabbath-school teachers over their pupils—the success is PERSONAL.

In the Temperance reformation, notwithstanding the light elicited, and the eloquence employed, the happy results are doubtless attributable very much to the pledge of total abstinence—by which the individual is necessitated to decide PERSONALLY either in favour or against the use of alcohol.

Often does a private letter from a young convert or other pious friend, produce a salutary impression, when the public and ordinary means of grace have totally failed.

In the life of Mr. HARLAN PAGE, whose memoirs are published by the Tract Society, an example is furnished, which ought to inspire every disciple of CHRIST with the determination “to spend and be spent” in urging the claims of Christianity upon individuals. With no unusual facilities, but acting simply under the influence of love to the Saviour and to souls, his exertions were overruled, there is reason to believe, to the conversion of more than one hundred immortal beings.

In Montreal, where, in connection with the Tract Distribution Association, the attention of Christians has been particularly called to the subject of this letter, and some few persevering labourers have personally engaged in directing the truth to bear upon individual minds—the success, through the accompanying influence of the Holy Spirit, has been truly encouraging. The labourers, in watering others, have themselves been watered, and quickened in their heavenly course—while a blessing has descended upon the impenitent, which, if extended proportionally through the city, would secure an annual aggregate of many hundred conversions to God.

Christian efforts for individuals are happily connected with a systematic Tract distribution. The labourer in this work, as the Tracts are committed to him, is reminded of his duty to perishing sinners. The presentation of the Tract secures access to many, and furnishes topics for remark; and its subsequent perusal serves to foster favourable impressions made. With a proper organization in the churches, accompanied by the constraining love of CHRIST, and a corresponding