

fort. The time has arrived when the soldiers of Christ, of every name, casting aside every impediment, should gird themselves for battle against the common enemy.

A delightful evidence of the fact above alluded to was exhibited in this city on the evening of the 23rd ult., on a Wesleyan platform, at the Anniversary of the Montreal branch of the Wesleyan Methodist Missionary Society. Ministers of almost every Church in the city lent their aid on the occasion, and countenanced by their presence and sentiments the exertions of this truly important and influential branch of the Church of the Redeemer.

About seven o'clock, the chair was taken by Jas. Ferrier, Esq., who addressed the meeting in a few very appropriate remarks, as to the importance of missionary enterprise, and the duty of every Christian devoting a portion of the property God has given him to this holy object.

The Rev. J. Borland, one of the Secretaries, then read the Report—which was, as all Reports should be, to the point. It briefly glanced at the state of the Wesleyan missions in Ireland, Sweden, Germany, France and Switzerland, Spain, Malta, Ceylon, Continental India, Australia, New Zealand, Friendly and Feejee Islands, Southern and Western Africa, West Indies, Nova Scotia and the other British Provinces in North America—comprising in all 245 stations, and employing 357 Preachers, beside about 3,400 Scripture readers and other labourers; and \$4,000 members. It was stated that the Parent Society is in debt to the enormous amount of £40,000.

Rev. W. Taylor, in moving the first resolution, showed the happy change that had taken place in the feelings of different churches towards each other, and the necessity of union and co-operation among the people of God of every name, "in order to evangelise the world, and successfully to oppose the Church of Rome." He challenged that Church, with all her boasted unity, to present such a spectacle of union among her different orders, as that presented on the platform on this occasion.

In seconding this resolution, W. Lunn, Esq. read some very interesting extracts from late Missionary Notices, relative to the state of missions in Sierra Leone, and along the Gold Coast in Western Africa. One pleasing fact is, that condemned slave-ships, in many cases, furnish materials to construct houses for the worship of God.

The second resolution was moved by Rev. H. Esson. This gentleman's remarks were replete with Christian kindness and charity. In his usual eloquent manner, he paid a handsome compliment to Mr. Wesley and the Wesleyan Church—showed the friendly relation in which it stood with respect to the Churches of Scotland and England—and, by a happy allusion to its principles and discipline, proved it to be fitted for very general and extensive usefulness in the world.

Rev. R. L. Lusher briefly seconded the resolution.

The third resolution was proposed by Rev. C. Strong—who remarked that we are generally more ready to supply the wants of the body than those of the soul; whereas the importance of man's spiritual necessities, as compared with his temporal, are immeasurably great. He proved that money for secular objects is raised with far greater facility than it is for religious purposes, and stated the astounding fact, that more money has been paid for the gratification of a single appetite (for strong drink) in one day in the United States, than is subscribed for the Bible Society in that country during a whole year.

In seconding this resolution, the Rev. W. Squire, in order to illustrate the proposition, "that the Gospel is the only efficient remedy

for converting the heathen," adverted to a fact that had come under his own observation in the island of Grenada, West Indies—where the whole of the slaves on a large plantation, who before were lawless, violent, reckless, and insubordination, being by the preaching of the Gospel, raised to sobriety, honesty, and good conduct. He also referred to the introduction of the Gospel into New Zealand, and contrasted the ferocious character of the islanders as it then was, with the mild, gentle, and civilised character which they now exhibit. The Rev. gentleman, in conclusion, requested the prayers of all Christians, that the same happy results may follow the Gospel wherever it be preached.

Rev. H. O. Crofts, in proposing the fourth resolution, urged upon individual Christians the duty of making the debt of the Society their own; and, by a reference to several texts of Scripture, proved it to be the duty of every Christian to contribute towards this good cause, according to the ability God hath given.

This resolution was seconded by Rev. J. J. Caruthers—who, in his own peculiar, perspicuous, and interesting manner, addressed the meeting. He read from a Wesleyan Missionary Report, the fact, that in two instances, they had withdrawn Missionaries from foreign stations—showed the evil of so doing by a reference to similar conduct on the part of the American Board of Foreign Missions. By an interesting anecdote, which want of space prevents our relating here, he illustrated the truth, that "by doing good to others, we confer a benefit on ourselves." The Rev. gentleman called the attention of the meeting to the fact, that our opportunities of doing good to our fellow-men will soon cease, and concluded with some sublime ideas relative to the rewards that await the faithful in a future state.

The last resolution was moved by the Rev. H. Montgomery—whose remarks we could not distinctly hear.

At the close of the meeting, a vote of thanks to the Ministers of other churches, who had so ably assisted at the meeting, was unanimously passed by the congregation standing up—when one of the most delightful meetings which it has ever been our happiness to attend was concluded, by singing:

"Praise God from whom all blessings flow," &c.

We noticed in our last number, that a suttee was recently performed at Jaulnah: the following particulars, which we copy from *The Church*, will be found interesting. We sincerely hope that this most inhuman and disgraceful practice may speedily disappear before the beams of the Sun of Righteousness:—

We are indebted to the *Madras United Service Gazette* for the following account of a suttee having been performed at Jaulnah on the 1st instant. The scene of the occurrence was within the territories of the Nizam, in consequence of which the British authorities were unable to interfere. As, however, the Nizam is to all intents and purposes a vassal of the Queen of Great Britain, we trust that the Supreme government will lose no time in expressing to that Prince their decided disapproval of such inhuman proceedings being permitted to take place. "A rich Brahmin died (I believe) on the 30th ult., and on the following morning it was bruited that a suttee would take place in the course of the day, the widow of the deceased having, by the advice of the Brahmins, determined on sacrificing herself on the funeral pile of her husband. I attended the dreadful spectacle, which was conducted much as described by those who have witnessed the like before. About 3000 persons were congregated on the occasion. The widow walked round amongst them distributing her valuables as she passed, and saluting to the assembled persons. She then walked to the pile of wood, &c., and seating herself on it requested to have her husband's body placed upon her lap; but this was denied her, and

the poor victim was forced to lay herself down by the side of the corpse. The attendant Brahmins, however, told her not to attempt the sacrifice if she did not feel equal to support the torture. Her resolution was, however, unchangeable; and she repeated that it was her determination to be a suttee, and that she had no fear of the agony attendant thereon. The woman was then warned against attempting to escape from the pile after the fire should be lighted, as she would be instantly thrown back into the flames by the attendant priests. The wretches were, however, saved all trouble on this particular, as the poor creature, under the extremity of torture, made no effort even to rise, and only screamed out "My God, My God!" until past utterance. Such was the scene enacted at Jaulnah on the 1st instant—a scene disgraceful to the government that can even give its tacit countenance to such deeds of atrocity!"

[FOR THE CHRISTIAN MIRROR.] PICTURE OF A LIFE.

In a dream, as it were, this picture of a life came before me—a pleasing remembrance on the tablet of thought:—

'T was the twilight of a bright summer's evening, and the glorious sun had shed his last golden beams o'er the fair landscape. All was still and beautiful, and the very air breathed devotion to its Maker—this was nature's voice, this her silent adoration. But hark! from the neighbouring cottage the responsive swell of human praise. Yes—'t was the hour of evening worship in that peaceful abode, and the little circle were assembled, at the close of another day, to celebrate their Maker's praise, and seek his fostering care;—the last tuneful note had died away—the sacred volume was reverently closed after the reading of the Scriptures, the solemn Amen of the concluding prayer pronounced, and all the household had retired. As the door closed, the little Albert Mortimer rose from his low stool, and falling on his knees beside his mother, with upraised hands, repeated his infant prayer,—simple and few were the words, but, in the guileless beam of that eye, how beautifully were they expressed. He rose, and fondly caressed his loved parents, expressed some little desire or other as to his next walk to the village, and ere another hour, was wrapt in peaceful slumber.

Years fitted away in my dream, and the scene changed. In the spacious hall of ——— College, the great and learned were assembled, and young hearts beat high, while the balance of hope and fear wavered in their breasts. Many were the prizes of merit adjudged, but on one alone were bestowed the distinguished honours of that day. The assembly closed, and the students dispersed; but some of the worst passions of human nature had been roused, and, in a retired part of the extensive grounds, an angry altercation arose. Both parties had rashly armed themselves, seeking (as it were) a fatal rencontre—and the unerring blade of the angry assailant had well nigh buried itself in the breast of his opponent—when it was dashed aside, and the arm rendered powerless by the sinewy grasp of a third party:—"Thornton, what madness is this? I conjure you to desist—nay, I command you—" *Thou shalt do no murder!*"—The rapier fell from the hand of the rash assailant, and gazing at the bold intruder, he saw the one who, but a short time before, had plunged into the foaming stream, and snatched him from a watery grave—the one whose gentleness, abilities, and virtuous life won him the love and the respect of all around him—the one who had that day borne off the highest prize—the highly-gifted boy who had thus the power to quell the angry passions of youth, and the will to mould them to a better frame—was the loved child, the *Infant Albert* of times long past.

Again the lapse of years—and the opposing enemies of two powerful nations lay encamped before me. As the morning broke, the flickering watch-fires one by one disappeared, and chequered lines of tents extending as far as the eye could reach in the hazy distance, disclosed at once the enemy's strength and position—and now came the mustering to arms, the drum's deep roll, the bugle's shrill summons, the hurried call, all the din and preparation of battle. There the lively