

We have much pleasure in publishing the following interesting and affecting account. Such cheering communications will be always gratefully received, and will doubtless be appreciated, especially by those who have the honour to be employed in that interesting "work of faith and labour of love"—Sabbath School teaching. We hope that others will imitate the example of our friend, J. P.

To the Editor of the CHRISTIAN MIRROR.

SIR,—Amongst the numerous subjects of interest & importance contained in your excellent publication, I think there are none more profitable to the souls of your readers than the accounts you sometimes give us of the lives and happy deaths of those who had believed in Jesus, and held fast the beginning of their confidence firm unto the end. I have, therefore, penned the following short sketch of one, who, though but a youth of sixteen, was truly "an example of the believers." Humbly requesting an early insertion,

I remain, yours, &c.

J. P.

JOSEPH WEGG, the subject of this memoir, was a scholar in the St. Anne Street Wesleyan Sabbath School, Quebec. Agreeably to the instructions he there received, he began early to feel himself a sinner by nature as well as by practice, and to manifest a desire to "flee from the wrath to come," and to be reconciled to his Heavenly Father through Christ, "the way, the truth and the life." In the winter of 1841, a gracious work of God commenced among the children of our school, and crowds might be seen hastening by moonlight to the places appointed for prayer-meeting, which were held two or three times during the week under the superintendance of a teacher. At one of these, our young friend obtained the evidence of his acceptance with God, and of his adoption into the family of his Heavenly Father. Since that up to the time of his death, (about a fortnight,) which was occasioned by drowning while bathing in the river St. Charles, it may truly be said, he walked as becometh the Gospel of Christ. As his teacher, I had many opportunities of observing not only his consistent deportment, but the zeal for the salvation of his school-mates which he displayed on various occasions; and can safely say, that in his little circle, he was a burning and a shining light. On the day before his death, which was the Sabbath, he seemed more earnest than usual, while his face beamed with holy delight as I spoke of the love of Jesus, frequently responding with emphasis to what I said. Alas! how little did I think, that he who was now before me, in all the rosy freshness of health, would, in a few hours, be numbered with the silent dead! But he has gone to enjoy an eternal Sabbath, and to sing the praises of Him who had redeemed him, and washed him from his sins in his own blood.

Sabbath-school teachers! let us deal faithfully with those placed under our care! how soon—how suddenly—they are called away! therefore, brethren, let us "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

We had the pleasure, on Tuesday evening last, of attending a Tea Meeting of the Committee and Teachers in connexion with the Wesleyan Methodist Sabbath Schools in this city. Never on any former similar occasion, were we more highly gratified. The religious character of the meeting was admirably sustained throughout the evening. Interesting addresses on the nature and usefulness of those valuable institutions were delivered, by the ministers present; and several beautiful pieces were performed during the evening, by an excellent choir, which added to the pleasurable sensations that appeared to be generally enjoyed. The entire arrangements reflected

much credit on the managing Committee. After the usual Doxology and prayer, the meeting broke up at a seasonable hour; and we have no doubt that lasting and useful impressions were made upon the minds of the teachers, which will be found valuable in the future pursuit of their interesting labours.

THE ENGLISH CONFERENCE began its sittings on Wednesday the 27th July, and, as we said before, Dr. Hannah was elected President, and Dr. Newton, Secretary. We are now enabled to communicate further particulars by late arrivals of the *Watchman*. The Rev. Messrs. Wm. Evans, John Bustard, John Radford, George Cubitt, Thomas Garbutt, Jos. Pretty, Robert Massaroon, and William Crook were admitted into the legal Hundred. An Address was voted to the Queen on her recent escape from assassination. The day following Bishop Soule, and his travelling companion, the Rev. T. Sargent, were introduced to the Conference, when the Bishop gave an account of the Methodist Episcopal Church. On Monday, Aug. 1st, the Ex-President preached in City Road Chapel to the Conference, and in the evening the Public Examination of the young men was commenced, and continued the following evening. 53 were examined. On Tuesday, in answer to the question, "What preachers have died?" it appeared that 31 had; among whom were the Rev. Messrs. Jonathan Edmondson, Joseph Entwistle, and Edmond Grindrod—pillars of Methodism. May their simplicity and holiness never become extinct in their successors! On Wednesday a Prussian clergyman, the Rev. Mr. Sydow, and the Rev. Dr. Steinkoff, were introduced to the Conference, and delivered addresses, which obtained great attention and occasioned much pleasure. In the evening the Ordination of the young men took place, in which Bishop Soule assisted. The Ex-President, the Rev. James Dixon, delivered the Charge, which appears from the synopsis of it before us to have been of surpassing excellence. It is to be published; and Bishop Soule was requested by the Conference to publish a sermon delivered by him in City Road Chapel. On Friday the Sacrament was administered to the members of the Conference, the Bishop aiding in the service.—*Chr. Guardian*.

EXTRAORDINARY PERFORMANCE OF DIVINE WORSHIP.—Sunday morning divine service was performed at the Institution of the Refuge for the Adult Destitute Deaf and Dumb, in Bertlett's buildings, Holborn. The congregation was composed chiefly of deaf and dumb persons, and this is the first attempt at instructing in scriptural doctrines, by public worship, that class of the suffering community, laboring under the deprivation of the senses of hearing and speaking, ever made. The service was conducted in the following manner, and presented a most interesting scene:—Mr. Rosser, a deaf and dumb gentleman, performed, if it may be so termed, selections from the Morning Service, which was done by making signs with his fingers; and the rapidity with which he did it was wonderful. The Lord's Prayer was delivered entirely by pantomimical gestures, and was a beautiful specimen of expressive silence. After the morning service, Mr. J. G. Simpson delivered a short but eloquent discourse, from the 35th chapter of Isaiah, and it was conveyed to his audience through the medium of signs, as he slowly proceeded, by Miss Janet Crouch, a remarkably intelligent little girl, only eight years of age, who although neither deaf nor dumb, is as conversant with the signs as the oldest of the

adult deaf and dumb members of the institution. The rapidity of the child's notions, by which she conveyed the discourse delivered by Mr. Simpson, was astonishing. At the conclusion of the discourse, the deaf and dumb were asked by the same medium of signs, whether they perfectly understood what had been delivered, to which they assented. The singular spectacle of the Holy Scriptures being expounded by signs, was altogether of a most impressive nature. The service will be continued for the present, at the institution in Bertlett's buildings, every Sunday morning. It is in contemplation to have a regular place of worship in connection with this society, for the deaf and dumb portion of the community, of whom it is estimated that there are in London alone, several thousands, who will thus be enabled to participate in the benefits of the publishing of the gospel, from which they have up to this time been debarred.

A CHURCH BUILT IN A DAY.—The parishioners of Rhyne, who had been denied by the possessor of the soil a place on which to erect a house of God, obtained a place on the confines of an adjoining parish. The 13th of June will be a day long remembered at Rhyne. At one in the morning a party, in charge of thirty horses, repaired to the woods to bring timber; others repaired to the hills to fetch stones, that had been made ready. A large company of masons and carpenters assembled. Their labor was gratuitous, their enthusiasm knew no bounds. By eight o'clock in the evening a large well-executed commodious church, was nearly prepared for the assembling of a congregation.—*Edinburgh Witness*.

STRANGE CONTRARIETIES:

1. The Saviour says—My kingdom is not of this world. If my kingdom were of this world, then would my servants fight; but now is my kingdom not of this world. It is a mistake, says the Pope; I am the head of the Church, and I am a temporal Prince; I levy armies, fight battles, and do all other things which earthly sovereigns may of right do.
2. Marriage is honorable in all, says the Apostle Paul. Oh no! says the Pope—not in all; for it is not lawful for priests to marry.
3. A bishop must be the husband of one wife, says Paul. He shall be the husband of no wife at all, says the Pope. I will suffer no such thing—not I.
4. Have I not a right to lead about a wife, or a sister, as well as Cephas and the other apostles of our Lord? says Paul. No, says the Pope; you may lead about a concubine, but a wife or sister you shall not.
5. By faith are ye saved, says the apostle—not by works. Paul! says the Pope, this is a grand mistake: by works, to be sure. Why, we have had saints with us who have had more good works than were necessary for their own justification; and the surplusage is left at my disposal for the notable offenders in all time to come.
6. Call no man Father on earth, [in Ecclesia,] says the Saviour. But is not the Bishop of Rome emphatically called Papa, Pope! Holy Father?
7. Search the Scriptures, says Christ. You shall do no such thing, says the Pope, without my express permission.
8. Now these [the Bereans] were more noble than those of Thessalonica, in that they searched the Scriptures, says Luke. O no! says the Pope; Luke, you are wrong. The Bereans had no business to search the Scriptures. It is very dangerous for Laymen to be permitted to do any such thing.
9. The Saviour, in giving the sacramental cup, said, Drink ye all of it; but the Pope says, all of you shall not drink of it. None of the Laity shall ever taste it. It is for the Clergy only.
10. There is one Mediator between God and man—the man Christ Jesus—says Paul. There are at least a thousand, says the Pope; and at the head of them stands not Christ Jesus, but the Virgin Mary.
11. Who can forbid water, says Peter, that these should not be baptised? Peter, says the Pope, your views are very defective: you should have said, who can forbid water, and oil, and salt, and spittle.