

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 2, 1843.

THE WEEKLY SERIES.

In conformity with our prospectus, and at the desire of a large number of highly valued subscribers, we now commence the WEEKLY publication of our paper—the present being the first number of the New Series. Although, in issuing the MIRROR weekly, we necessarily incur a heavy additional expense, the small sum of *one shilling and sixpence* only is added to the original annual price of the paper—thus placing it within the reach of all, and making it the cheapest weekly periodical published in Canada.

This change will, we are sure, give general satisfaction to our readers, and will also, we have no doubt, tend to increase the circulation of the publication very considerably.

We throw ourselves, on the liberality of the Christian public, and trust that, while our best attention is assiduously devoted to the rendering of it increasingly useful, interesting and profitable, the MIRROR will not be suffered to languish for the want of sufficient patronage. We shall endeavour, as we grow older, to grow better, and to make our journal more eminently what it is designed to be—A GOOD FAMILY RELIGIOUS NEWSPAPER—subservient to the promotion of Gospel truth—the best interests of the community—and a MIRROR faithfully reflecting the beauty and excellence of Christian character.

A large additional number of copies is struck off today, in order to enable us to supply new subscribers from the commencement of the weekly series.

As we intimated in our last, we have, with the present number, forwarded to our friends their accounts for the half year now commenced—to which we respectfully request their earliest attention.

"YOU KNEW YOUR DUTY AND YOU DID IT NOT."

In the morning of life, when the counsels of the wise are unheeded—when the prayers and tears of fond parents are disregarded—when amusement is allowed to usurp the place of useful employment—when precious time is wasted,—then, even then, there are moments when something whispers, "You know your duty, and you do it not."

Advancing still through life,—the deadly cup is presented to the lips—unlawful pleasures invited—ambition, unholy ambition, impels its victim onwards in willing slavery—passion, strong passion, rages;—and yet there are times when temptations pass away—when the shadow of passion is succeeded by rational tranquillity—when shame and remorse follow deliberate transgression,—then conscience takes her voice, and she cries aloud to the trembling delinquent, "You knew your duty, and you did it not."

When the Legislator of the Universe has, by his Spirit and by his servants, called on the poor condemned criminal to repent and be

saved—when, with the deepest tenderness and compassion, his Maker inquires, "Why will you die?"—and when, like the adder, the sinner stoppeth his ears to the voice of the charmer,—then, even then, the solemn words are heard, "You knew your duty, and you did it not."

When sickness lays its wasting hand on frail humanity, and "the strong man bows himself"—"when pain o'er poor weak flesh prevails"—when the world, with all its cares and sorrows, its pains and pleasures, its friendships and its enmities, is swiftly receding from view—when the tight grasp of avarice on wealth, money and property, is relaxing—when the last tie that binds to earth is about to be severed, "the bowl to be broken at the fountain,—then, O then, a terrible voice is heard to declare, "You knew your duty, and you did it not."

When the sinner, perhaps the hoary sinner, recking in his sins, with the accumulated transgressions of years resting on his head, is ushered into the presence of his Judge—the Judge "eternal, immortal, and invisible"—to receive "according to the deeds done in the body,—then, when the dread sentence is pronounced—will it not then be echoed through the great Judgment hall, "You knew your duty, and you did it not?"

When the fearful doom is fixed, and the horrified and accursed one descends into "everlasting fire, prepared for the devil and his angels," while he weeps and wails and gnashes his teeth, will not the surrounding fiends, with a grin of hellish delight, tauntingly exclaim, "You knew your duty, and you did it not?"

THE ANNUAL WESLEYAN PASTORAL ADDRESS.

The Annual Address of the English Conference of the Methodist Societies is always a most important document, and one which may be read with interest and profit by every sincere friend to the spread of pure and evangelical piety, no matter to what section of the Christian church he may belong. Whether we view it in the light of an annual review of the position and achievements of pure and undefiled religion in the world, by whatsoever means effected—or as a pious appeal (embodying the most wholesome and salutary advice) to that large and respectable body of Christians of which the Wesleyan Societies are composed, and for whom this annual pastoral is more especially and peculiarly designed,—we come to the same conclusion, namely, that it is a document well worthy a candid and prayerful perusal by every unprejudiced Christian.

The Address of the present year, which we have lately had the pleasure of reading, is conceived in a truly catholic and pious spirit, fully equal to, if not surpassing, any of its predecessors, and contains a variety of matter of the most interesting description.

The eyes of the whole Christian Church, as well as those of the world at large, have, for more than a century, rested upon the movements and labours of this important sec-

tion of our spiritual Zion, with lively feelings of interest on the one hand, and astonishment on the other; and it now presents to the view of both a glorious sight, inasmuch as the labours of its ministers have been most signally blessed by the great Head of the Church, in the diffusion of practical piety, in almost every part of the habitable globe. We do not make these remarks in disparagement of the labours of other respected bodies of Christians, which are highly valued by us; but in order simply to perform an act of justice, which the great Wesleyan body has a right to expect at our hands, as religious journalists.

We are persuaded that no apology is needed for extracting as largely as our limits will permit, from the Annual Address for 1843.

In alluding to the almost unparalleled success which has attended the labours of the Body, and contrasting its present prosperous condition and importance with its humble and unpromising commencement, the Address states, that the number of ministers present at its first Conference, in 1744, was six—that in 1843, between four and five hundred; and then informs us that "during the past year many parts of the Connexion have been favoured with refreshing showers of sacred influence, and the whole has been preserved in peace. The numbers in society, as now reported, exhibit an increase of 4,297 in Great Britain; of 374 in Ireland; and of 3,943 on the foreign stations: making a total of 8,614."

Without further remark, we present our readers with the following brief extracts:—

"We urge upon you, in the first place, the cultivation of personal piety as a means in order to the prosperity of the church, not only because such a means must ever stand first in order and efficiency, but because we apprehend that some among us are in especial danger of losing sight of it, and of making the zeal and activity of others a substitute for, rather than a supplement to, their own. Church-fellowship, in every form which it deserves the name, but especially the fellowship of a connexional church, must always lie open to this abuse; but that is only a reason why we should the more carefully guard against it in all things. The gifts which our great Master may have bestowed on others can never be safely pleaded in excuse for our own inactivity, though they may often furnish a merciful supply for those deficiencies, which, after we had endeavoured to do our best, we must still deplore in ourselves. "Every one of us shall give an account of himself to God." Let every one, therefore, be concerned to discharge his own entire duty as carefully as though he stood alone in the world, remembering that the co-operation of others in no wise lessens his responsibility, but increases it, inasmuch as it increases his facilities both for doing and obtaining good. Fellowship may regulate the distribution of our Christian labour, but the amount of that labour is to be regulated only by the measure of our ability.

While, then, you are scrupulously careful to maintain personal piety, and to exercise a sanctified influence each in his proper sphere, we entreat you also, beloved brethren, to avail yourselves to the utmost of the advantages which our Christian fellowship supplies for the maintenance and diffusion of vital godliness. If very various gifts have been granted to your Ministers, strive with all your power to profit by them all. If public worship is more frequently celebrated among you than amongst some other Christians, be it your constant endeavour to make that celebration as efficient as possible.—By a punctual attendance, and an orderly and devout demeanour, let each one show his reverence for the sanctuary of the Most High. While you are mainly intent upon offering "spiritual sacrifices" in the Lord's house, do not overlook,