

most respectfully and earnestly beg of him to weigh well his peculiar position. Here is a press that is watching his every movement—a press that can by no means be depended on as to the solidity of its judgment, or the stability of its character; and we warn him by no means to be guided and ruled by its bullying style, or its crafty suggestions. We do not, by any means, speak of all the press in Montreal: some are well worthy the highest credit, and consequently have our unqualified commendation.

Let Sir Charles Metcalfe be influenced, therefore, by a sound judgment. Let him ask for "wisdom from above," and let him be prepared to forego every motive but that of real patriotism and real benevolence. He has much to do, but he has gigantic intellect—firmness of purpose, nobility of mind, and motives sterling and honest. We commit him to the prayers, the sympathies and the affection of Christians of all denominations.

We trust that the religious community will address the Governor, and urge him to a consistent, judicious and enlightened policy, and that he will be influenced by the good and the great in the line of duty he sees it necessary to adopt. We desire for Sir Charles Metcalfe the best of Heaven's choice favors, calming and blessing his mental energies—thus securing for him a popularity larger than he can possibly anticipate, clothing and blessing him with virtues and excellencies that will smooth his path through life, and shed a halo of glory around his declining years.

Never was there a period so unutterably important as the one in which we live. Public men and their principles are now brought to the test—their pretensions are tried by the touchstone of truth. Years gone by, corruption and selfishness and arrogance had full sway, and petty tyrants ruled uncontrolled and uncontrollable. But now, public characters come beneath the "censor" of the press, and though that press is often more corrupted than the men whose characters it assails, yet at this period its reign will not a little tend to keep public men in their right position and their proper station.

We certainly do expect large things from Sir Charles Metcalfe: In our judgment many things will be widely altered in reference to this Colony, and that which is based on sterling principles, and a broad foundation, will remain secure and unmoved. Sir Charles Metcalfe will, we think, be uninfluenced by the petty remarks of a foolish, and in some cases an ignorant press, and he will listen to advisers ready to give him the most wholesome and the most judicious counsel. We implore him to act with decision, firmness, and a real regard to the welfare of all in this Colony, from the highest to the lowest. That there is a great work to do, must be evident; that there are various parties to please, must also be apparent; that he will displease some, is sure to be the case; but that he will act with impartiality, justice and integrity, is, in our judgment, quite certain.

Young men! you look, too, for great things from Sir Charles Metcalfe. You and your children will experience the beneficial influence if the principles of his Government. We beseech you to rally round him—support him by your prayers, your good wishes, your utmost influence, yes, and your pen, if it be possible,—that immorality, crime, infidelity, and ignorance, may die away in the glory of truth, and in the brightness of upright and correct principles.

Long may Sir Charles Metcalfe live a blessing, an increasing blessing, to this Colony—live

in the affection of a loyal, devoted, and attached people—and at some far distant period, may he descend into the grave with the regret of all, and the glowing remembrance of the aged and the young—the fathers and their children!

THE HOME MISSIONARY.

(A SERIES OF TRACTS FOR VILLAGERS.)

"How shall we escape if we neglect so great salvation?"—HEB. ii. 3.

PART I.

"O Christians! to their rescue fly,
Preach Jesus to them ere they die."

STURROSE, my dear friends, an angel from heaven were to descend to earth, and to visit place after place, city after city, and town after town; after numerous enquiries, he would, perhaps, turn aside and see a church-yard. I think I hear him enquiring, "What place do you call this?" The answer is, "This is our burial ground." With wonder and surprise, he would reply, "I do not understand you,"—and he would probably ask for a further explanation—and the reply would be, "This is where we bury our DEAD." "Dead—dead—dead! what do you mean?" he would say. Sincerely forbearing anger, the individual would again reply, "Surely you cannot be so ignorant as not to know that on earth men die, and that the soul and the body are separated." Ah, methinks I see the agitation of the angel's looks, the amazement depicted in his countenance, and the deep withering agony of his soul—and perhaps he wishes, when it is too late, that he had remained in yonder bright and glorious world, where death and sorrow and pain and sin are never known. Surely the thought that he was to die, would lead him often to think of preparation for it; "Ah," he would say, "I am to die—I am to die—and therefore I must be prepared for death."

Yet, there are millions of individuals, and some, perhaps, amongst you, who never for one moment heed this awful subject. May I venture to press upon you, with unusual earnestness, this "great salvation."

1. It is pre-eminently great, because it was purchased by a "great price."
2. Because it satisfies a broken law.
3. Because it calms and pacifies an unhappy conscience.
4. Because it transforms a low and grovelling disposition to that which is holy and divine.
5. Because it changes the hearts of millions, of all colours, climes, sexes and ages.
6. Because it exalts all whom it saves to honour, glory and immortality.

My dear friends, in closing this the first of a series of articles on this solemn and awfully interesting topic, allow me, with the utmost fidelity, and fearlessness of the face of any man, to ask you, in the sight of a holy and a heart-searching God—in the sight and within the reach of the "still small voice" of your consciences—which way are you going? Where, where do I hear you say? To hell—to hell?

Yes, if you are strangers to God—if you are living in the neglect of the great salvation. And are you indeed walking in the road to hell? On every licentious passion, on every improper temper, on every questionable action, on every foolish thought, of every man, woman and child, is written in living fire, "the way to hell!" Pursue it if you please, but I do not, by any means, congratulate you on the choice you have made. You are each moment—now—as fast as time will take you, hastening to darkness, hell, damnation!

Pause, pause, dear reader, ere it be too late, and now be concerned to walk in the narrow way that leadeth to everlasting life. "Now is the accepted time, now is the day of salvation." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God and he will abundantly pardon." And, receiving this salvation, you will be daily concerned and devoutly anxious to

live to his honour, and be consecrated for ever to his praise, and say, with a heart swelling with gratitude,

"The best returns for one like me,
So wretched and so poor,
Is from his gifts to draw a plea,
And ask him still for more."

A VILLAGE PASTOR.

FOR THE CHRISTIAN MIRROR.

THE SAVIOUR'S BRIGHT EXAMPLE A MODEL FOR SUNDAY SCHOOL TEACHERS.

CHP. V.—SIMPLICITY OF CHARACTER.

"Lord! should my path through suffering lie,
Forbid it I should e'er repine;
Still let me turn to Calvary,
Nor heed my griefs, remembering thine."

Oh, let me think how thou didst leave
Untasted every pure delight,
To fast, to faint, to watch, to grieve,
The toilsome day, the cheerless night!

To faint, to grieve, to die for me!
Thou camest not thyself to please;
And dear as earthly comforts be,
Shall I not love thee more than these?"

CONDER.

THE best of friends, earthly and frail, too often exhibit character and conduct widely different to what we expected. I was struck the other day, by the remark of a highly esteemed and most excellent Christian friend. "Your business is not the least neglected, but if you were to give more time to it, and less to public engagements, it certainly would be better and more perfectly accomplished." Such an observation, coming, as it did, from a wealthy, a simple minded, a sincere friend, oppressed me to the very soul, and staggered my confidence, at least, in the eminence of his piety, and the strength of his principles. In reply to him I would say,—let the souls of others perish?—leave the young alone—the ignorant in darkness—the drunkard in his crime—let them alone!—leave the lamb to the wolf, leave the child to the crocodile, leave the soul to be lost, ruined, damned, for ever? Impossible—impossible! Another truly enlightened Christian friend remarked, "that I was fond of hearing myself speak." To him I would reply,—Perish, for ever perish, that foolishness which desires to speak for its own sake, and not for the glory of the Saviour." These characters, professedly Christian, injure in a great degree the cause of Christ, destroy the buddings and blossoms of good, and prove stumbling blocks in the way of the young. But Jesus, our dear Redeemer, was forsaken by his friends, persecuted by his enemies—and what are we, that we should expect to escape? Yet who does not feel sometimes discouraged, when men, influential men, aye, and dear and esteemed friends, thus throw upon a good cause obstacles and discouragement? Yet, withal, as we have elsewhere remarked, of the importance of Sabbath School instruction, it is far too late in the day for a moment to doubt. Thousands upon thousands have received lasting good; have practically evinced the utility of such instructions, and passed to the grave with the hopes of immortality, and the prospects of a glorious resurrection. Thousands are yet on the road of life, adorning the doctrine of the Saviour, and by a conscientious discharge of the duties entrusted to them, are, by a living voice, commending these humble but pious efforts as among the number which God has made instrumental for the promotion of his own glory, and the good of mankind at large.

It is, however, apparent to every dispassionate Christian, that Sunday Schools have not yet received the attention their immense importance demands: "Great as is the importance," says a popular writer, "which is generally attached by the Christian community to Sunday Schools, that importance is, I feel assured, considerably underrated. I know of no institutions of modern origin which have been productive of a greater amount of good, or which are capable of being turned to better account still; nor do I doubt that they are destined to exert a mighty influence in the regeneration of society in ages to come."

My dear fellow labourers, allow me with the utmost affection to urge upon you the immense responsibility attached to your work as teachers of the rising generation. Tell me not of the progress of civilization, of the influence of enterprise and commerce, of the glory of war, of the beneficial tendency of art and science; oh, tell me of the grandeur, the dignity, the greatness of a work the moral influence of which shall encircle the globe, and redeem our common humanity from its thralldom and pollution. And have you duly considered the claims made upon you by the position you occupy? You are, professedly, engaged in this glorious movement; oh, see to it I entreat,