

THE Anniversary of the Montreal Branch Wesleyan Missionary Society, was held in the Wesleyan Chapel on the evening of the 27th ult. Never, we believe, on any former occasion, was this building so densely crowded. Hundreds of persons were unable to procure seats, and the aisles were almost impassable during the entire evening. Several Ministers belonging to other churches addressed the meeting, and two converted ladies appeared upon the platform, to testify to that Divine grace by which they had been emancipated from the grossest idolatry and superstition, to the enjoyment of the favour and love of God. The speeches delivered were of a most eloquent and spirited character; and, upon the whole, we may safely say, that this Anniversary was one of the most interesting we have ever had the pleasure of attending.

TO CORRESPONDENTS.—We have much pleasure in acknowledging the receipt of the first of a series of interesting "Chapters for the Young," entitled, "The Eternal God the Guide of Youth," which may be expected in our next number.

FOR THE CHRISTIAN MIRROR.

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

CHAP. IV.—EMINENT PIETY.

"Christians should be another Christ."

—*Saying of the Fathers.*

"Lord! I would be a child of thine,
And thy blest image ever bear;
Deeply impress this heart of mine,
With glories which I cannot share.

But where I can resemble thee,
And in thy god-like nature share;
Thy humble follower let me be,
And somewhat of thy likeness bear."

—BROWN.

THERE is something deeply interesting and delightful in the contemplation of human character, associated, however, as it may be, with pain, regret, and lamentation. Who does not fire at the name of a Nelson, a Wolfe, or a Wellington? Who does not feel animated by the recollection of a Martyr, a Brainerd, a Wesley, a Whitfield, or a Howard—especially, when regarded in connection with Christian principles and heaven-born dispositions? Wickliffe and Luther, Melancthon and Latimer, and Williams and Moffatt, (of later times,) impress us with sacred and deep veneration. But, there is in the contemplation of all human characters, even the brightest and the best, a feeling of melancholy in the painful recollection, that they are imperfect. Oh, how often have we wept over some of the most devoted of men, who, nevertheless, by their unlovely temper, haughty disposition, and selfish conduct, have injured the cause they, perhaps, sincerely desired to advance, and thus shaded many an excellence, and shrouded many a moral and Christian virtue, which otherwise adorned and beautified their characters:—

"But still a soul thus touched can never cease,
Whoe'er threatens war, to speak of peace.
Pure in her aim, and in her temper mild,
Her wisdom seems the weakness of a child:
She makes excuses where she might condemn;
Reviled by those that hate her; prays for them;
Suspicion lurks not in her artless breast,
The worst suggested, she believes the best;
Not soon provoked, however stung and teased,
And, if perhaps made angry, soon appeased;
She rather waves than will dispute her right,
And, injured, makes forgiveness her delight.
Such was the portrait an apostle drew;
The bright original was one he knew;
Heaven held his hand, the likeness must be true."

Let us, my dear fellow laborers, leave human character, and contemplate perfection in that of Him "who was holy, harmless, and undefiled." We have, in the previous chapter, feebly and imperfectly, attempted to portray his unquestionable piety. Let us now meditate upon that unquestionable piety in its eminence of strength and beauty. There could not, by possibility, be a question as to the principles which

actuated our dear Redeemer; and it is manifest, they were of the highest degree and the greatest excellence. He was not only benevolent, kind, disinterested; but these were exhibited in their highest strength, and were in him as perfection personified. He was not only persevering, patient, zealous; but these were manifested through his whole career in the most conspicuous and eminent a manner. There was in him a degree of piety eminently great, dignified and ennobling.

"Oh, how benevolent and kind!
How mild! how ready to forgive!
Be this the temper of our mind,
And these the rules by which we live.

To do his heavenly Father's will
Was his employment and delight;
Humility and holy zeal
Shone thro' his life divinely bright."

To illustrate this feature of the example of Christ our Saviour;—do we speak of zeal, where was ever zeal like his: "I must work while it is called to day, the night cometh when none can work." Do we speak of fortitude and heroism, where was ever exhibited, in any character, such fortitude, such heroism—"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them which heard me what I have said unto them. Behold they know what I said." Do we speak of gentleness, sympathy, affection, where was ever manifested such affection, such sympathy? Hear his appeal to his disciples, the most touching, and affecting—"Little children, yet a little while I am with you, ye shall seek me, and as I said unto the Jews, whither I go ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." Contemplate we Him in his resignation; where was resignation ever displayed like his—"O my Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt." Do we speak of prayer and watchfulness, where was there ever such prayer—such incessant watchfulness.

"Cold mountains and the midnight air
Witnessed the fervour of his prayer."

Not to enlarge, do we contemplate self consecration, eminent piety, a glowing love to his heavenly Father, where was there ever exhibited such piety, devotedness, and self consecration—"I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." And, if other illustrations were necessary, let us go to the garden of Gethsemane—linger there; and from thence to the hill of Calvary, and hear our Exemplar's voice, "Father, forgive them for they know what they do," as an example to us of forgiveness and forbearance.

My dear fellow laborers—the subject grows in interest, in importance, as we proceed. Oh, tell me, are you under the influence of a visible and operative piety? Tell me not of your long and vociferous prayers—of your diligent attendance in the house of God—of your accustomed place at the table of the Lord—of your preaching the Gospel of the Saviour—all these may exist, have existed, where the heart has been untouched and the soul unrenewed. But tell me of your deep humility, of your conscious sense of your nothingness, of your sincere and contrite heart—of your consistent walk and conversation—these are evidences of deep-toned piety, and devotedness to your Saviour; they may indeed be associated with conscious imperfection; the tear of penitence may often run down your cheek, and the heart may often agonize with a feeling of its deep unworthiness, but here is piety, unfeigned, love unfeigned. Methinks, as you pass along the rugged path of life, amid its toils, temptations, and trials, I hear you say,—"I scarce the dear hour that brought me to thy feet,
And cut up all my follies by the root,

I never trusted in an arm but thine,
Nor hoped, but in thy righteousness divine:
My prayers and aims imperfect and defiled,
Were but the feeble efforts of a child;
How'er performed, it was their brightest part
That they preceded from a grateful heart,
Cleansed in thine all-purifying blood,
Forgive their evil, and accept their good;
I cast them at thy feet—my only plea—
Is what it was, dependence still on thee;
While struggling in the vale of tears below,
That never failed, nor shall it fail me now."

Oh, who that writes himself a Christian and a philanthropist, does not deeply feel that the times in which we live, when error, duplicity and unfaithfulness too much abound, and the "love of many are waxing cold," demand, nay, is imperative on us to seek to be eminently devoted to God. My dear friends, dare to be singular in your Saviour's cause, though you may be stigmatised as a hypocrite, a saint, fanatic and enthusiast. Dare to be singular in your devotedness to the best of friends, though all around may deride you, and your enemies persecute. Oh, dare to be singular in the manifestation of eminent piety—in the imitation of your Saviour's example, even at the loss of worldly character, and all that is dear and desirable on earth. "He that loveth father and mother (said our great Exemplar) more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me: he that saveth his life shall lose it, and he that loseth his life, for my sake, shall find it." Let your piety stand out to the church and the world, and then will men know—every man will know—that there is a reality in religion—that there is an importance in Divine truth, compared with which, every other object sinks into the shade. Infidelity, superstition, and crime, will sink and scowl away beneath the brightness of the rays of the sun of righteousness. Bigotry, selfishness and envy, no more be known; and the world be brought, in humility, at the foot of the cross. Oh see to it that you do justice to your religion—that you honor your Saviour—that you test the strength of religious principle, and ever act in the full perception and impression of eternal truth.

Thus acting, what delightful effects will result from your labors. The children of your charge observing your deep seriousness—your intense earnestness—important prayers—consistent conduct—will take knowledge of you that "you have been with Jesus," and learned of him; they will catch the hallowed flame—follow your example: and thus teachers and children rejoice together.

I may, perhaps, be forgiven if I venture to address Christian females, as instructors of the young. Permit me to say, with humility, yet with Christian fidelity and affection, that your character is unutterably important. From very infancy our association with you is so frequent, and your influence so interwoven with our daily history—that in the providence of God you are calculated to exercise a benign and all-important influence. Such being the fact, how truly solemn is your responsibility. The sister may, and does in a great degree, influence the brother, the mother her son, the wife the husband, the friend her companion; and, by her words, actions, and whole example, is either a real good or a real evil to all around her. This is not a romantic, fanciful idea—nor an assertion without a foundation; it is an every day occurrence, and a fact which meets us in every society, and in all our intercourse through life.

O who that possesses an engaging, winning, captivating deportment, will not, at once, be prepared to use it for the promotion of virtue and religion; the advancement of right principles and the glory of our Redeemer. True beauty does not consist only in the outward exterior, nor in the arranged and neat attire, nor in the attractive and engaging features. Oh no, it consists in the harmony of mind—in consistency of conduct—in a right view of our character in the scale of creation, and a solemn impression of our accountability to God. This is beauty—a beauty which shall live when the penetrating eye shall be dimmed—when the winning smile shall cease to play—when the bloom of youth shall grow languid and fade—this shall live to expire, never!