

abundance of dirty water. The food of the people is very simple. They live mainly on olives, bread, eggs, vegetables, and sometimes rice as a luxury. They have plenty of fine grapes. I get in the morning abundance for the day for a penny. Their dress is nothing different from that of the Oriental generally,—the turban, the flowing robe, and the slippers. The females have one striking peculiarity, the horn, which gives them a wild, fierce, and inhuman appearance. This head dress is of dough, or tin, or silver, or gold, according to the wealth of the different classes. The rank is indicated also by the length of it. The nobler the lady, the larger the horn. Some of them are more than an English yard. The horn is of different shapes, but generally they resemble a pyramid. The larger end admits the head, which is fastened in very firmly. Sometimes the horn rises out from the forehead, sometimes it is inclined to the right or the left, as the wearer chooses; and, except among the upper classes, this honourable head furniture is confined to the married. They rarely lay it off. They sleep in the horn. A principal Sheik lately attempted to alter this custom, and lay the horn aside; but though his own family did so, the females in general absolutely refused, and he humourously said he would not risk a rebellion for the horn. I should mention that a large mandile or handkerchief is uniformly thrown over the horn, and hangs loosely down around the head and shoulders."

NOBLE EXAMPLES.

"The late Leander Van Ess spoke of a minister on the Continent, who was so bent upon distributing the Scriptures among his poor parishioners, that he denied himself a dinner of meat, and lived wholly upon vegetables and water, in order to be able to purchase books, and distribute them gratuitously.

"It is recorded, too, of that excellent man, Pastor Oberlin, that when he heard of the formation of a missionary institution at Basle, he sold the whole of his plate, (with the exception of one spoon) the product of which he sent to the institution; and, on his death bed, he bequeathed his last spoon to the Society.

"I have seen," says Mr. Wilkes, "among the poor peasants of France, converted to the faith of Christ, incapable, apparently, of contributing towards the progress of the cause of the Gospel, efforts the most delightful and encouraging. I have seen poor people, who do not for months flavour their pottage with such juices of meat as you, perhaps, throw away. I have seen them, from savings of their salt, which alone gave it a relish, contribute towards the cause of Christ. I have known, in the north of France, a people so incapable of contributing pecuniary aid, that they have given each a potatoe a day, and the produce of these gifts has been devoted to the spread of the Gospel."

"If an agent of the Bible Society were, under a feeling of false charity, to check the free offerings of the poor, (poor in pockets, but rich in faith,) we might expect him to receive a similar answer to what Annie McDonald gave to a lady, who, in collecting subscriptions, said, 'I am not sure it is your duty to give to the Society.' She replied, 'I care not what I eat or drink, but I should like to have something to give to this blessed cause. If I were able I would heat the axle of my spinning wheel, to be able to give more.'"

WESLEYAN SUNDAY SCHOOLS IN GREAT BRITAIN.—We have received the Report of the Wesleyan Committee of Education for 1843, from which we obtain the following statistics of Sunday schools under the direction of the British Conference:—

	Schools	Librs	Teachs.	Scholars	Expend.
England,	2,546	1,152	74,874	378,227	\$114,105
Wales,*	189	13	2,357	17,687	724
Scotland,	29	14	328	3,249	426
Isle of Man,	30	8	482	2,017	420
Shetland Isles,	3	1	20	163	15
Total,	3,797	1,188	78,061	401,383	\$115,690
Last yr.,	3,554	1,030	70,885	378,047	103,988
Increase,	243	158	7,176	23,336	11,702

The above returns show a much larger proportion of Sunday scholars to Church members than

* Eleven circuits neglected to make returns.

with us; as there are in Great Britain only 331,024 members in society, while they have upwards of four hundred thousand children in Sunday schools, which is more than we have with one million of Church members. The number of schools having libraries is much smaller than with us. Most of the schools there, we believe, still follow the old practice of giving the children periodical rewards of small books, a plan which, though giving less trouble, is, we think, both more expensive and less productive of good than a well-managed library.—*New York Sunday School Advocate.*

WESLEYAN MISSIONS.—Another list of contributors to the Wesleyan Missionary Society appears in the *London Watchman* of Wednesday; and one example deserves honourable mention, for his munificent gift. We allude to James Hargreave, Esq., of Leeds, who has generously forwarded (through the Rev. John Bowers) £1000, to aid in the great and pressing emergency of the Society's affairs. This is Mr. Hargreave's second donation of £1000 towards the same object. The same benevolent individual was a subscriber to the Centenary fund of £1000.—*Patriot.*

HOW SUNDAY-SCHOOL CHILDREN MAY HELP MISSIONS.

Baldock, Herts, November, 1843.

My Dear Brother,—Can the following hint be made any use of in the work of our Missionary machinery?

Attending a public meeting of the London Missionary Society, a short time since, a good Independent Minister told us—as his speech—that the Sunday-school connected with his congregation was a Missionary Society in miniature.—Each teacher, male and female, is constituted Treasurer, for his or her class; and the children are not only subscribers, but Collectors; each in his turn collecting of the others in the class every Lord's day; and the amount so collected, on the spot, in the class, is at once handed to the teacher, who, during the week, hands it to the local Secretary, to be entered in his accounts, and transferred to the local Treasurer. He warmly recommends its universal adoption.

I was struck with the simplicity of this machinery—and the facility with which it may be worked: nor could I help the thought glancing across my mind as to its productiveness in our 300,000 or 400,000 Sunday school scholars in Great Britain. These, however, seem to me to be trifling considerations compared with this:—That you are imbuing the minds of the rising generation,—mostly, too, the children of our own people—with the Missionary spirit; and by the same means as you ensure an immediate increase to your funds, you most successfully train up Collectors, HABITUATED to the duties of their office.—*Correspondent of the London Patriot.*

DISSENTING COLLEGE FOR THE MIDLAND COUNTIES.—A meeting was held at Leicester, on the 30th ult., to consider the propriety of establishing a Dissenting College in the Midland Counties, and also for the instruction of young men designed for secular purposes, against whom the Universities of this country are closed. Another feature is the founding of a class especially designed for the service of Christian Missions, to the members of which it is proposed to communicate such a knowledge of medicine and surgery as may qualify them to subserve the physical interest of those among whom they may labour, and at the same time to afford such a knowledge of science in general as may enable them to promote the secular and commercial, as well as the spiritual interest of the people whom they may visit. Leicester has been named as the seat of the projected college.—*Leicester Mercury.*

WELSH CALVINISTIC METHODISTS.—The English Wesleyan Chronicle contains the following statistics of this body, which, though incomplete, may give some idea of its extent:—Chapels, 750; Ministers, 134; Preachers, 270; Deacons, or Leaders, 1772. Members, 59,358; Foreign Missionaries, 4; Sunday Scholars and Teachers, 107,252. With the exception of the four Missionaries, these statements all apply to Wales, England, and Ireland.

DEATH OF A MISSIONARY.—The late arrival from Canton announces the death, at Macao, of

the Rev. Samuel Dyer, of London, missionary at Singapore—aged 39. Mr. Dyer was one of the most accurate Chinese scholars living.—*Zion's Herald.*

BOTTLING TRACTS.—Owing to the opposition of the priests in South America, the colonies, and particularly Spain, towards the efforts of members of the Dissenting Tract Societies, in allowing their books to be circulated amongst the people, the agents of these bodies have lately had recourse to a new method of introducing their tracts into Cadiz, as practised by a gentleman when on board an English vessel in that harbour. The new expedient was to put the tracts into glass bottles, securely corked; and, taking advantage of the tide flowing into the harbour, they were committed to the waves, on whose surface they floated towards the town, where the inhabitants eagerly took them up on their arriving on the shore. The bottles were then soon uncorked, and the tracts they contained are supposed to have been read with much interest.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, MARCH 27, 1844.

LOOKING UNTO JESUS.—In the Holy Scriptures the nature of justifying faith is set before us under various metaphors. A mode of illustrating it is sometimes borrowed from earthly things; and particularly, from various actions of the body; and hence our blessed Lord addresses those whom he invites to believe on him, in these tender and affectionate words—"Come unto me all ye that labour and are heavy laden, and I will give you rest." The conduct of a dutiful and loyal people towards their rightful sovereign, upon his entering among them, in his own territories, is also a circumstance, to which faith is compared: "He came unto his own, and his own received him not: but as many as received him, to them gave he power to be come the sons of God, even to them that believe in his name." Sometimes the ear is used as a medium to afford us a right definition of saving faith; and here, the penitent believer is represented as hearing, in the way that a poor creature dying of hunger, would listen to the voice that would offer him plenty of food, and an assurance that life would be prolonged: "Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live." Again,—this faith, without which it is impossible to please God—this believing with the heart unto righteousness—is often explained by the visual operations of the eye—and is called, "looking unto Jesus." Here—

"Faith lends its realizing light,
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye."

"The countenance," says the physiognomist, "is the index of the mind;" and this adage is entitled, on account of its verity, to a prominent place among the sayings of metaphysical science. A man's looks often indicate the state of his mind. A mysterious union subsists between body and soul: and by virtue of this union, the feelings of the one are often disclosed by the appearance of the other. All the features of the countenance: every expression of the face, when we are excited or alarmed, tell what is going on with—