

Bosts, her Cunninghams, and her Noels. They are her leaven of purity and zeal, and, as they increase, will brighten her character, and diffuse her influence. They supply the antidote to her semi-Popery. Where *evangelism* is predominant, Puseyism cannot reign. May such Ministers be multiplied a hundred-fold in that Church! Dr. Tyng says,

"The day which was occupied by the anniversary of the Church Missionary Society, was another of my peculiarly happy days in England. It threw me into the midst of the Society and friends with whom I most of all desired to form acquaintances. In my visit to their house in Salisbury Square, I had been received with much kindness by Mr. Coates, their Secretary and long-tried friend. He gave me a ticket to the breakfast which the Clerical Friends of the Society are accustomed to have together on the morning of the Anniversary. This was held at Exeter Hall in one of the lower rooms. I very gladly indeed embraced the opportunity of meeting so large a portion of the evangelical clergy, among whom were some of the most distinguished and valuable of that body in England. There were more than a hundred present, together with a very few laymen who are particularly interested in the operations of this institution. It was a very serious and very delightful meeting. The excellent Chancellor Raikes, of Exeter, presided and conducted the religious services of the occasion by reading and expounding, in a very edifying and pleasing manner, a chapter in the second Epistle to the Corinthians. Mr. Raikes' manner of speaking is remarkably impressive and affecting, and his remarks were distinguished by their affectionate, experimental, and searching character. Though not a very old man, his appearance is venerable; and his tall and dignified form as he stood among us, giving forth the counsels of divine wisdom and truth, marked him out as a man of more than ordinary distinction and importance. All listened with deep attention to his address, which was particularly appropriate both to the assembly and the occasion, and could hardly fail in doing good to minds so well prepared to receive it. He afterwards called upon good old Mr. Stewart of Liverpool, to lead our prayers. And truly it was a season of prayer. His humble and solemn accents and expressions, while he poured out his petitions for the varied spiritual blessings which we all needed, would have affected even a thoughtless mind. The most who were present, were bowed in tears. I had well known Mr. Stewart by reputation, in his long continued efforts to lead his brethren to more frequent and united prayer for the outpouring of the Holy Spirit upon the Church; and I had long valued him both for this effort and for his general character as a minister of Christ. I felt as if I knew him already when I was introduced to him here, and was thankful for an opportunity of conversation with him, while we were seated together at the table. His very venerable appearance, his evident seniority to all who were around him, and his countenance beaming with Christian benignity and love, would have pointed him out to the attention of an entire stranger, as a man whose name and history it would be desirable to know. I had subsequent opportunities of meeting both Mr. Raikes and Mr. Stewart, as I may have a future occasion to remark. At this breakfast I also met with the Rev. J. W. Cunningham, the celebrated "Vicar of Harrow-on-the-Hill." But I should scarcely fail in the attempt to give any idea of the elegance of his manners, and the truly Christian kindness and openness in conversation, which shine in him so conspicuously as ornaments and attractions in the view of all who meet him. As he entered the room, his cheerful, happy smile seemed to spread a genial glow around him. Many rose from their seats and pressed forward to meet him, and all seemed to welcome him as a person of an extraordinary and interest and commanding much of the attention of the meeting in himself. I involuntarily asked the friend sitting by me, "Who is that?" His appearance is, as completely as I should be fully the finished department of the highest refinement in society, and the meekness and gentleness of the true child of God, as any person whom I have ever seen. I had as much conversation with him on this occasion as the time would allow among so many friends, and promised him a visit at his delightful residence at Harrow. I also met with our excellent friend, Mr. Polbs, at this breakfast, from whom I received, during all my sojourn in England, the most unbounded goodness and attention, and to whom I am much and long for many of the pleasures of my visit. This whole meeting was delightful indeed, and must have tend very much to cement the affections, and unite the interests, of the brethren who were present. How encouraging it was, to see such a representation of the evangelical portion of the clergy of our Mother Church! They were brethren all united in sentiment, and engaged together in the one great work of building up the Church of the Lord Jesus, and of spreading abroad the glad tidings of reconciliation in him, and I felt among them perfectly at home, and extremely happy. O, may we be more and more like these servants of the Lord,—holy, bold, and unshrinking, in the work in which we are engaged for Him!"

The Westminster Review says, that the Wesleyan Methodists—from their wealth, their numbers, their zeal, and the peculiar organization of their society—must be regarded as the most influential and important section of dissenters (if dissenters they may be termed) from the Established Church of England.—Montreal Herald.

The Philadelphia Gazette says, that among the London literary advertisements is a copy of the Bible for sale by auction, which is described as being in ten folio volumes, with 2373 engravings, and having cost upwards of seven hundred guineas.—lb.

FOR THE CHRISTIAN MIRROR.
ON PUBLIC WORSHIP.
NO. 1.

THE preaching of the Gospel is one of the means which the great Head of the Church hath appointed for the salvation of men, and which, by the influence of his Holy Spirit, he hath often rendered signally useful for the accomplishment of that holy and benevolent purpose. Our blessed Lord, during his residence on earth, assiduously applied himself to the office of preaching; and when about to leave it, he commissioned his disciples to preach the Gospel to every creature, accompanied with the assurance of his continued favour and protection. In compliance with this injunction of their Master, his disciples declared the truth of the Gospel first to the Jews, and then to the Gentile nations, inviting all to come and hear the message of eternal life. Thus were churches planted every where, and supplied with persons to instruct and superintend them.

The institution of preaching owes its origin, therefore, to the example and especial command of Jesus Christ, and, by consequence, wherever living in a country where such a means of moral and religious improvement exists, yet absent himself altogether from the places where it is to be enjoyed, or is irregular in his attendance, without urgent and necessary cause, is guilty of acting in opposition, as well to his own best interests, as to the authority of the Redeemer. It is a contemptuous slighting of what his wisdom and kindness have devised for the good of man:—and thus identify themselves with those who are described as "withdrawing the shoulder, and hardening the neck, and refusing to hear." They thrust the word of God from them, judging themselves unworthy of eternal life—"deaf adders who stop their ears to the voice of the charmer, charm he never so wisely." Such a withdrawing from the sanctuary of God, leads, in the great majority of cases, to the double crime of violating the sacred hours of that holy day which God hath appointed for his own especial service. How many are to be found profaning their Sabbaths in the pursuit of business, or in convivial meetings, or in rural excursions, or in sluggish inactivity. Thus, they resolve, whilst in the midst of light, to shut themselves up in darkness—whilst surrounded by means of instruction, obstinately to shut their ears to its voice—and instead of attaining to spiritual excellence and eternal glory, persist in their course of waywardness and destruction.

Whilst there is thus a class who are the avowed neglectors and apparent despisers of religious ordinances, there are others, who, professing a regard for them, and are in connection with Christian societies, are chargeable with allowing circumstances of an inexcusable trivial nature to prevent them from attending punctually on the public worship of God. The same inclemency of the weather, bodily indisposition, or domestic arrangements, which is deemed valid reason for absenting themselves from public religious duties, are not permitted to stand for excuse in the way, when business calls, or pleasure invites—that which is considered to be an insurmountable obstacle to their presence in the sanctuary of God, is found to be no hindrance in the way of secular pursuits and amusements. Such things ought not to be. How different were the views entertained by the Psalmist:—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty

of the Lord, and to inquire in his temple. I was glad when they said unto me, Let us go into the house of the Lord. I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness."

If it hath pleased God, by what is counted by many, the foolishness of preaching, to bring many sons and daughters to the possession of the great salvation—if he has enjoined upon all an express injunction to attend upon the ordinance of public worship—and if the value of this ordinance is attested by the holy and the wise, surely it becomes those, who are in the habit of being irregular in their attendance, seriously to bethink themselves, and to ponder on the awful consequences which must inevitably follow, if they persist in pouring contempt upon what the great Head of the Church hath appointed and blessed.

"Give then unto the Lord, O ye kindreds of the earth, give unto the Lord the glory due unto his name. Bring an offering, and come into his courts. O worship the Lord in the beauty of holiness; fear before him, all the earth."

Montreal, November, 1842.

L. Z.

MISCELLANEOUS.

EMANCIPATION IN JAMAICA.

The following communication is from the Friend of Africa, a London periodical. The statement is from Mr. Livingston, whose character for truth and integrity is unimpeachable. Mr. L. says:

Having recently arrived in this country from Jamaica, and purchased a farm in Ohio, with a view to spend the remainder of my days in this land, and finding the minds of the people so blinded as to the real state of slavery, on the one hand, and the results of emancipation in the British colonies on the other, I feel it to be a duty I owe to God, and to the slave, to publish to the world my knowledge of the effects of slavery, and bear testimony to the happy results of emancipation in the West Indies. As I have resided thirty one years in Jamaica and in the island of Old Providence, during which time I was a slave-holder, it may be supposed that I can give a pretty accurate statement of the horrors of slavery. I was considered by my neighbors in Jamaica as too indulgent to my slaves. They said I spoiled them—made them lazy—and that thus they were a bad example to the other slaves around me. Yet my treatment of them was harsh and arbitrary in the extreme. I would often beat men and women without mercy, and without sufficient cause. I thank God that he has awakened me to a sense of my guilt in treating my fellowmen worse than the beasts of burthen. I have seen enough of slavery to convince me that it is a system that every Christian should shudder at, and look upon as revolting to humanity and contrary to the blessed precept of our Lord Jesus Christ, viz: "Whatsoever ye would that men should do to you, do ye even so to them."

I can assert, without fear of contradiction, that emancipation in the Island of Jamaica has been a blessing to all classes of its inhabitants, and has had the effect of influencing the emancipated to be industrious, orderly, and useful members of society. So far as my knowledge goes, this is the case in all the British Colonies. Having been a participator in the sin of holding my fellowmen in cruel bondage, I rejoice and thank God that the Blacks in Jamaica are now the happiest class of peasantry, I believe, in the world. They are seizing with avidity the means which are employed to enlighten their minds and point them to the cross of Christ. Another pleasing feature in the character of this people is the desire they manifest to have their children educated; and I am happy in being able to affirm, that their children are as docile as any class of White children I ever saw. They are making rapid improvement in useful knowledge. I have no other motive in thus coming before the public than to give a simple and unvarnished statement of facts which I feel it incumbent on me to publish.

P. LIVINGSTON.

PUNISHMENT OF DRUNKARDS.

The laws against intoxication are enforced with great rigour in Sweden. Whoever is seen drunk