

sively circulated. We doubt not that the inhabitants of Montreal will act with their usual liberality, in promptly responding to this fresh appeal to their sympathy and benevolence.—
‘He that giveth to the poor lendeth to the Lord.’

WESLEYAN SUNDAY SCHOOL ANNIVERSARY.—On the morning of Monday, Jan. 2, the children connected with the Wesleyan Sabbath Schools in Montreal, assembled in St. James Street Chapel; and, although the weather was intensely cold, we believe the “muster” was much stronger than on any previous similar occasion—so large indeed was the number of the children assembled, that the body of the chapel was not found sufficient to seat them, and some thirty or forty were consequently taken to the front seats of the gallery; we believe about 700 were present. After singing and prayer, the children were addressed, in a very interesting manner, by the Rev. Wm. Squire, from the parable of the Unjust Steward. The correctness and promptitude with which the questions proposed were answered, gave pleasing proof of the faithfulness of the teachers, and the improvement of the children in that knowledge which maketh wise unto salvation. The Rev. Mr. Montgomery then briefly addressed the parents and teachers on the importance of co-operation in the interesting work of Sabbath School instruction. At the close of the religious services, cake and fruit were plentifully distributed to the children, after which they were dismissed.

In the evening, the Anniversary of the Wesleyan Sunday School Society was held in the basement story of the Chapel, which, at an early hour, was “filled to overflowing.” After the company had partaken of tea and refreshments, W. Lunn, Esq. was called to the chair, and the business of the evening was commenced by the reading of a Report of the Society’s operations during the past year—from which we were pleased to learn, in addition to other interesting information, that the different Schools connected with this Society are in a very flourishing condition, and that several conversions had taken place among the children. The claims of the Society upon the support of the Christian public were then ably advocated by several gentlemen, ministers and others. The very eloquent remarks of the Rev. W. Squire, especially, were of a most valuable character, and will not, we are persuaded, be easily forgotten.

During the evening, the company was favoured by an excellent choir with several very beautiful pieces of music, which added not a little to the evening’s enjoyment.

1842 versus 1843.—We have been credibly informed that in one of our Eastern towns, where the Millerites had commenced in a tent their meetings, a Methodist minister attended, and was invited to preach. He consented on condition that he might speak his own views, forewarning them that he was an 1842 man. He accordingly preached the great reality of *constant exposure to death, AND AFTER DEATH THE JUDGEMENT.* The word took effect. The Millerites left the ground. The tent remains with the 1842 man preaching in it, and a powerful revival progressing. What is stronger than truth?—*Evangelist.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN MIRROR.
A FRAGMENT.

“Do I remember taking the Temperance Pledge? Yes, my child. ’Twas a bright summer’s evening, and from the balcony where we now are, I had been watching the ever-changing and beautiful effects of the setting sun on the fair scene before me. The bosom of the lake lay unbroken by a single ripple, and reflected, with the vividness of reality, all that came within its mirror’d sphere; while far, far in the back ground rose the shadowy forms of those distant mountains, blended and softened, glowing for a moment in golden brilliancy, then lost to us, perhaps, I thought, for ever.

There is much in the contemplation of a setting sun to awaken the mind from its natural lethargy, and rouse it into action; and as it dips beneath the horizon, and appears to hurry from us, comes the solemn thought that we have seen it perhaps for the last time. And was there nothing painful in this idea? Was all peace within? O! yes,—for however beautiful this earth may be, ’tis not our Home—we are but pilgrims and travellers here;—this world is but the pathway to another—and although it has been kindly strewn with flowers, we must not set our affections on these beautiful trifles, forgetting the aim and object of them all.

Still is each spot endeared to me—these mountains are the home of my childhood; I have rambled over them in my boyish sports; and in the pursuit of higher objects, at a mature age, have traversed every winding path;—I have returned to them after a lapse of years, to find my early impressions as deeply engraved as ever—yet I could leave them. But there are dearer ties than these to earth; could I tear myself from them too? O! yes, with the consoling promises of our blessed faith. We have trod the same path, have walked to the house of God together, and held sacred communion with each other; we will meet again—redeemed by that blood which cleanseth from all sin: “For eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him.”

I continued my reflections in silence, and endeavoured to review my past life. I omit the details, for the whole amounted to a series of undescribed blessings on God’s part, and of unworthy services on mine, with sin, sin written on every thought, word, and deed—yet had God condescended to receive these poor services, in the name of his Son. What an incitement to fresh efforts. I thought of the responsibility which the high privilege of being permitted in any way to further the glorious Gospel, laid upon us, and reflected with pain on the fearful necessity there was for exertion.

Among the many philanthropic schemes for the benefit of mankind, I had marked the extraordinary success of Temperance Societies, in the reformation of drunkards. Like everything that is good and virtuous, their efforts were derided and scorned; but who could shut their eyes to accumulated facts?—who could see the ragged clothed, the hungry fed, the ignorant educated, the insane restored to their reason, and the drunkard regularly attending the house of God, and not at length allow that these things were not of man? My child, I turned to the sacred oracles of God, that only sure and certain standard by which to weigh the evil and the good, and from its sacred pages I drew the conclusion, that I had withheld my assistance where it should have been given, and that I had hitherto been supporting one of the greatest barriers to religion. Yes, my child, *drunkenness* was overspreading the land, and daily, hourly, hurrying my fellow-creatures into destruction; yet I had not seen till then, my *individual* responsibility in the matter.

The bountiful blessings which graced my board that evening, my child, I still, thank God, enjoy; but the *cup*—the *cup* has been removed: “For I will neither eat flesh, nor drink wine, nor do any thing by which my brother is made to stumble, or to fall, or is weakened.”—Rom. xiv. 21. “Go and do thou likewise.”

December, 1842.

J. D. M’D.

FOR THE CHRISTIAN MIRROR.

ON THE FRIENDSHIP OF THE WORLD.

To attempt, either by proof or argument, to convince the generality of mankind of the utter worthlessness and deceitfulness of all worldly friendship and intimacy, would be a task hopeless, as the result would be sure to prove unsatisfactory. It is experience alone that can lead men to form a correct estimate of, and bring them to a right conclusion on, a subject so fraught with interest and valuable instruction.

It would seem impossible—in sober truth—not to learn from this subject the invaluable lesson it is so fitted to impart. Would to God that many might be led not only to consider and reflect thereon, but to profit everlastingly thereby. How numerous are the painful instances daily brought before us of the little dependence that is to be placed on worldly friendship and profession. How insecure, how uncertain, how fickle! What a trifle will cause them to take wings and fly away for ever, however apparently sincere and secure the moment before. Oh that we would be instructed—that we would seek, by the grace of God, to be enabled to attach little value, nay, to regard with perfect indifference, a thing so little to be desired or depended upon; and thence be led, in some measure, to value, appreciate, and seek for that favour and friendship, of such inestimable value, and the only thing worth possessing here below, even the friendship of One “who sticketh closer than a brother,” and will never leave nor forsake any who place their trust and confidence in him. How very striking the contrast between such friendship and that of the world! How pure, holy, sincere, ardent, and unchangeable the one—how base, selfish, corrupted, and deceitful the other. Yet, alas! how differently are they regarded—with what assiduity do mankind seek the one, (worldly friendship) and how awfully indifferent, neglectful and careless of the other—the friendship of God! Painful, indeed, is such a reflection, and yet how true. Distressing indeed must it be to every serious and pious mind, to witness so depraved and corrupted a man exerting such powerful influence over, and receiving the worship and homage of, his fellow man; while Almighty God—Jehovah—King of Kings and Lord of lords—is wholly neglected, despised, and rejected.

Has man entirely lost his reason, or is it for want of reflection, that he thus degrades himself? Oh, it is because, as Scripture truly declares it, that “in man dwelleth no good thing,” that “the heart is deceitful above all things and desperately wicked.”

While lamenting that the power and influence of man should really be under such control of the fear of man, and regardless of the fear of God—Oh, let us seek to be seriously impressed by such truths, and be led to seek earnestly for the love and favour of Almighty God, that pearl of great price. No longer let Christians be under such dominion of selfish and carnal man—no longer be desirous of a friendship and profession at best so deceitful and precarious—no longer be kept under such subjection by the fear of man—never be tempted (as far too many are) to sin against Jehovah, for fear of losing so contemptible a thing as the applause of man. Be ye led to ponder over the glaring inconsistencies of this perishing world; and whilst viewing the scene before you, endeavour to mark, learn, and profit thereby.

Have ye hitherto had cause to lament the loss of worldly friendship?—have ye had to grieve over the harsh treatment and treacherous behaviour of man? Oh Christians! no longer lament for what is unworthy of lamentation—no longer grieve for what is so unworthy of your grief. Be not surprised should even your warmest friend be easily turned to a treacherous enemy—wonder not at any inconsistency and unfaithfulness in such a one. Strive to learn what man is—and expect not that one who can and does deal with so high and ungrateful a hand towards his merciful Maker, can prove otherwise to you. Oh no—how can it possibly be? If thus you have ever been dealt with—if the harshness, injustice, and cruelty of man has ever made thee innocently to suffer—beware it no, but contrariwise rejoice that God, in infinite mercy to your immortal soul, has thus led you to “Cease from