

then to Labrador and Greenland, on whose rocks the snows had been gathering for ages, and whose sons, ignorance and superstition had cast their gloomiest shadows. It gave a brightness to their path on the hills of ice, and put a new song in the mouth of him, that was chasing the seal over the billowy ocean. Encouraged by their success, they redoubled their efforts. On the banks of our western streams, on the hills of Canada, and on the slave-tiled fields of Surinam, the Christian heroes erected the altars of Jesus Nay, more; they planted his church even on the wilds of Africa, and on the shores of the Caspian. Such were their exertions, that, in 1811, there were one hundred and fifty heralds in active service, and the whole registered number of converts was twenty-four thousand. From this slight statement it may be seen that the toils and prayers of eighty years passeth not away unrewarded. It is not, however, to their success, that I would direct your attention, but I would bid you look at their zeal, their wisdom, courage and perseverance.

It is impossible for a candid mind to read the history of their exertions, and not admire the strength and purity of that zeal which urged them to such benevolent efforts. Its blaze was bright and constant, and the fuel that fed it was gathered from on high. It is necessary for the advancement of any great object, that those who engage in it, should engage in it zealously. Not every one, however, who is zealous, can be considered as acting from laudable motives. The Crusaders were zealous; but how many thousands which engaged in that wild project, went forth with the hope of wealth and worldly glory? How few, of all that host, supremely sought the honour of their Saviour, in the redemption of Palestine? Far different were the motives of the United Brethren, in their missionary exertions. Wealth was not their object, for the course they adopted exempts them from such imputations. Nor the glory of the world, for they expected and despised its ridicule. They went, leaving behind them, their native land, with all its blessings and attractions. If they were actuated by selfish motives, these motives must be found in the rewards of well doing, treasured up in heaven. Perhaps, however, no instance can be found on earth, where so little reason appears for suspecting that such motives were the highest that operated. How strong men, must have been their love to the cause of God; how nearly does their conduct resemble the spirit of Christ and his apostles.

In admiring their zeal, we must also equally admire their wisdom. Many have acted from pure motives, and from a deep interest, whose exertions have been rendered abortive, by their imprudence and ignorance. Such, perhaps, was the great failure of the Jesuits. The strength of their zeal will not be questioned; and far be it from me to accuse them of unrighteous motives. The superstition, however, which rested on their minds, their limited views of Christianity, and all the errors naturally resulting from those sources, occasioned much mischief wherever they travelled. The Moravians, on the other hand, held a purer belief, and adopted a wiser course of exertions. They established their missions only where leave was granted them, and their only weapons were words of peace, and sweet persuasion. The doctrines they taught, were drawn directly from the word of God, and

affectionately addressed to the understanding and the conscience.

Another trait, which eminently marks their character, was courage. This always wins admiration, when it shines forth in danger and battle. There is something grand in the thought of a man, on whose decisions may depend the fate of empires, acting with calmness, wisdom and energy, though surrounded with carnage and peril. Nor does he deserve less admiration, who goes without weapons into a land of savages, with the intention of overturning their ancient religious and customs. There he takes up his abode, and goes on with his work, though continually liable to be the victim of barbarous vengeance. It is said of Elliot, sometimes called the apostle of the Indians, that when he was far from home, & without companions the opposing sachems bade him cease from preaching, if he valued his life. He fearlessly replied, "The Great Spirit has sent me to preach; I shall therefore go on, and do you touch me if you dare!" Such was the courage of Elliot, and such was the courage exhibited in many instances by the Moravian Missionaries. The recital of one will be sufficient. The Missionary sat in his tent, translating the Scriptures into the language of Greenland. A band of savages, who had threatened his life, rushed into his tent. He was alone and without weapons; but his direction did not forsake him. There was a dignity about him, which awed them into silence, while the mildness of his manners calmed their resentment. He spoke to them of the world to come, and the Spirit of his God was with him. The savages listened, and wept, and trembled at the speech of the man of God. Shall the courage of a Brutus, an Achilles, and the ductile be honored, while the noble spirit of these men is altogether forgotten?

They were also as eminent for perseverance, as for zeal, wisdom, and courage. No trials could make them desist from their endeavors. When baffled in one expedient, they adopted another. When driven from one station, they went where others might be more successfully established. When one band was massacred, another was furnished to recruit them. When one missionary, worn out with toil and fatigue, died, another came, engaging in the same cause, and joyfully enduring the same privations.

Shall we not give the honor due to such qualities, shining so eminently, and so successfully exerted? It is true, those missionaries do not need it, neither do they ask it. For they are the inheritors of an un fading crown, and the heirs of unperishable glory.

[The following graphic sketch of the life of Sir Isaac Newton is from the pen of Fenning, author of several valuable scientific works.]

SIR ISAAC NEWTON.

"Sir Isaac was descended from an ancient family in Lancashire, and was born in the county of Lincoln in 1642. At twelve years of age he was put to the free school in Grantham, by his mother, who soon took him back again to initiate him betimes in taking care of his own affairs; but finding him very careless in things of that nature, and entirely devoted to his books, she sent him to Grantham again, from whence he went to Trinity College, Cambridge, in 1660, being then 18 years of age. His genius for mathematics was so great, that he understood the elements of Euclid as soon as he read them,

and could by barely casting his eyes on the contents of the theorems, make himself a perfect master of them. In 1664, he took the degree of A. B., and in 1666, (being then retired from the university on account of the plague,) when sitting in his garden, was led by a train of thoughts, occasioned by the fall of some flowers, to those discoveries relating to gravity, and the power by which the celestial bodies are retained in their orbits, which have since immortalized his memory. In 1669, he was chosen professor of mathematics in the university of Cambridge, on the resignation of Dr Barrow; and in that year, and the two subsequent ones, read a discourse of optical letters, replete with such discoveries on that subject, as both to astonish and delight. In 1687, his mathematical principles were published, which, being too profound to be understood by every one, met with no small opposition; but when they were once known, were so well received that nothing was heard from all quarters, but one general shout of admiration. In the year last mentioned, he was nominated one of the delegates of the university to the high commission court; and in 1688 was chosen one of the members of the convention parliament.

In 1696 he was made warden of the mint; in 1699 was elected one of the members of the royal society of arts and sciences at Paris; in 1701 was chosen member of Parliament for the university of Cambridge; and in 1703 was elected president of the royal society, and continued in the chair for 23 years without interruption! In the reign of King George I, he was well known at court, and admitted to the confidence of the princess of Wales, who often proposed difficulties on philosophical subjects to him, and received his answers. Until his 80th year his health was generally settled; but about that time he began to be afflicted with incontinence of urine; for five years, however, preceding his dissolution, he had intervals of health and ease, which was the effect of observing a strict regimen. He was finally seized with such violence that large drops of sweat ran down his face; yet so illustrious was he for patience, that during his agonies he never uttered the least complaint, nor expressed the least impatience; and, as soon as he had a moment's ease, would smile and talk with his usual cheerfulness.

"After a deprivation of sense for some hours, he died on the 20th of March, in the 85th year of his age, and was interred with great solemnity in Westminster Abbey. His stature was middling, his countenance pleasing, and venerable at the same time, especially when he took off his peruke, and showed his white hairs; which he would often do with a great degree of pleasure. He never made use of spectacles, and lost but one tooth during his life. His disposition was so meek, and his opinion of himself so humble, that he would rather have chosen to pass through life unknown, than to expose himself to those storms, to which genius and learning expose those that are illustrious for either. So great was his modesty, that the most malicious censurers could not charge him with vanity; so great his affability, that he always put himself upon a level with his company; so great his charity, that he would often strip himself to show his generosity to his relatives and others; chose to do his good offices himself, and thought a legacy no gift. His candour, was so great, that he was in love with virtue wherever he met