

the last few years they had seen a disposition to persecute for the Gospel, and it was a reason for congratulation that they should have been able to extend the arm of protection to their persecuted brethren. They should rejoice at the opportunity offered to them by the Society for brotherly intercourse with each other, and he could speak as to the benefit arising from such intercourse. They all had their prejudices; but it was impossible for Christian men to meet together without a softening of their prejudices resulting finally in mutual feelings of kindness. It was a great privilege to entertain their foreign brethren, and in some measure to return to them the warm hospitality and Christian love which they testified to their countrymen abroad. In France, and elsewhere abroad, they were received with a cordiality by the foreign brethren that almost shamed their English coldness at Home. Firmly trusting that similar results would proceed from their meeting this year, he called upon the Rev. Mr. Berks to address them.

The Rev. Mr. Berks accordingly addressed the assembly. He took a retrospective view of the labours of the Society since its formation, and submitted that its principles had not been falsified, and that they had reason to believe that the blessing of God rested upon it. It was feared there would be such a flooding of Christians of various denominations into the Society as would create confusion amongst them; but the apprehension of discord had not been realized, and they might say they were Christians who had learned to overcome their own jealousies and suspicions towards others, though they might not altogether agree with them. It was also said that, when they came together, they would find that it was impossible to work together, and would be reduced to a kind of practical inaction; but it was not according to the spirit of the Gospel to look for immediate and visible results. It was important that there should be one institution that would call their minds to the fountain-head; and one of the distinctive excellences of their Alliance was urged as a defect, and that was, that they should not be required to parade on every occasion visible results. They might rely upon it that the principle would work-out its natural result, and that, where there was the living fountain, there would be in time the living streams. Complaint was made of the want of a practical object on the part of the Society. There was a partial truth in that, but only a partial truth, for the Church was formed for communion as well as action, and one great means of increasing mutual love was by converse with each other. He believed that by the events of the last year they were called on to proceed in their course, and to believe that this grain of mustard-seed would become as a spreading-tree, so that the birds of the air might lodge therein [applause].

The Rev. Mr. Noel next addressed the assembly. He regretted to say that a great deal of disunion existed, which he could not hesitate to pronounce scandalous. There was a scandalous disunion amongst Christians, which was in violation of the plain and palpable command of their Divine Lord. If any person said that a union of heart was sufficient, he would remind him that their blessed Master had demanded a union that should be proved, for how could people know that there was a union if it was confined to their private feelings? How could that be a union of heart which was compatible with every external manifestation of disunion? Could they really love a person, or regard his feeling, when all their external conduct was calculated to wound him and express alienation from him? One of the objects of the Alliance was to attempt to fulfil the Lord's command; and, when it was said that could be done without such a Society by the Bible Society, he would ask, Were all those who said so members of the Bible Society? The qualification in the Bible Society was money and not character. The Lord's command was to recognise each other as brethren, and in the Bible Society that was not done. Therefore they did not fulfil the command of the Lord. It was most desirable that there should be a cordial union

amongst Christians; and, as a proof of the utility of such union, he would refer to the labours of that Society, and the consequences resulting from their proceedings in Sweden and other Continental nations, where their Christian brethren had been exposed to persecution [hear, hear]. One party said they should resist the establishment, and another party said they should maintain it; but the warfare between those parties should be waged according to Christian principles. Let it be a warfare of distinctive argument, and let them at the same time establish an Alliance by which all that was degrading in their conflict would be removed. Let them act together as a united army, to carry on Christ's cause against Romanism and every other evil amongst them [applause]. * * * * *

The Rev. Dr. Duff next addressed the assembly. He advocated the utility of missionary labours, conceiving that the work of raising-up 8 or 9 millions of immortal souls, that were drowned beneath Satan's feet, was the greatest of enterprises, and would one day mould together all their hearts in an intensity they never yet had felt.

The Rev. Mr. Alexander, of Londonderry, having addressed the meeting, the doxology was sung, and after a prayer from the Rev. Mr. Birn the assembly separated with a parting benediction from Dr. Bunting.

POETRY.

ANGRY WORDS.

Angry words are lightly spoken
In a rash and thoughtless hour.
Brightest links of life are broken
By a single angry word.
Hearts inspired by warmest feeling,
Ne'er by anger stirred before,
Oft are rent past human healing
By a single angry word.

Poison drops of care and sorrow,
Bitter poison drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words! oh! let them never
From the tongue unbridled slip:
Let the heart's best impulse ever
Check them e'er they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred;
Brightest links of life are broken
By a single angry word.

MISSIONARY HYMN.

The following beautiful poem was written by a female writer for the Anniversary of the American Home Missionary Society, and we take pleasure in transplanting it into our columns.

Go where the hunter roveeth
Beneath the northern pines—
Go where the summer loveth
Todwell 'mid summer vines—
Far o'er the western prairie,
To hill, and vale, and plain,
The glorious Gospel carry,
Redeeming love proclaim.

Go o'er the Rocky Mountains,
Where parting day-light shines,
Where California's fountains
Sparkle o'er golden mines,
Or seek the lovely dwelling
In forest dark and lone,
Redemption's story telling
In wilds of Oregon.

From ocean unto ocean
The Saviour's Cross display,
And bow with new devotion
Before His Throne to pray.
Upon his Holy altar
Thine earth-born hopes lay down,
With feet that never falter
Press onward to thy crown,

Till Jesus' conquering banner
Shall wave o'er sea and shore.
And earth with glad hosanna
Shall praise Him ever more,
Till every tribe and nation
Before His feet shall fall,
In joyful adoration
To crown Him LORD OF ALL.

THE RAISING OF THE WIDOW'S SON.

BY DR. HAMILTON.

"Stark, stark! that arm which steered the skiff
Through Galilee's white surf;
Lead, lead! that foot which chased the deer
O'er Labor's bounding turf.

"Beneath the rock the shepherd sings,
The turtle's in the tree;
But neither song nor summer greets
The silent land and thee.

"March, march! the pale procession swings.
With measured tramp and tread;
Wo, wo! yon gaping sepulchre
Is calling for the dead!

"And bitter is the wail that weeps
The widow's only joy,
And vows to leave her broken heart
Beside her gallant boy.

"Halt, halt! a hand is on the bier,
And life stirs in the shroud;
Rise, rise! and view the Man Divine,
Who wakes thee 'midst the crowd.

"And, as the mother clasps her son,
In awe-struck ecstasy
Turn thou to Him thine eyes new oped
By Heaven's own euphasy.

"Home, home! to make that mother glad,
And recompense her tears;
Home, home! to give that Saviour-God
This second lease of years.

"And, when amidst a greater crowd
Thou hearest that voice again,
May rising saints see Jesus in
The widow's son of Nain.

SELECTION.

THE HEBREW GENEALOGIES IN THE BIBLE. GENESIS. CHAP. V.—The Rev. Dr. Cumming says "that it is a remarkable fact that the names, which are given in this chapter of memoirs and epitaphs, when literally translated from the Hebrew, contain a prophecy of the Gospel of Christ, each one containing a great and blessed truth. Adam is the first name, which means "man in the image of God;" Seth, "substituted by;" Enos, "frail man," Caiman, "lamenting;" Mahalaleel, "the blessed God," Jared, "shall come down;" Enoch, "teaching;" Methuselah, "his death shall send;" Lamech, "to the humble;" Noah, "rest," or "consolation." It is thus that, if you take the whole of the names, and simply in the order in which they are recorded, you have this truth stated by them;—"To man, once made in the image of God, now substituted by man frail and full of sorrow, the blessed God Himself shall come down to the earth, teaching, and His death shall send to the humble consolation." This is just an epitome of Christianity."—*American paper.*