TEARS.

TEARS.
Tears—blessed tears!
Ye are the voiceless language of the soul,
Calming the tempest of the hopes and fears
That o'er the breast their crested billows roll.

How many a tale ye tell,
When joy has lost her voice, and sorrow's moan
Is hushed by misery. When the big thoughts

Struggling for freedom in their narrow home. Ye are bright syllables, Silent, yet eloquent. Your drops uprise
From the heart's fountains. Ye are holy wells
Sunk in the vale of grief--gushing from joy's

bright eyes.

Ye are the holy dew, Drawn by the fervid beams of Christian love From life's eternal waters, which renew And fit our souls for happiness above. Ye are two kindred streams,

Born at the self-same fountain -- yet ye flow, One, through the fairy fields where gladue gleams, The other, through the dreary realms of woe.

There was a Man of woes, Within whose heart ye had a fonntain deep; But it was o'er the sorrows of his foes. And never for His own that He did weep. Oh, consecrated tears !

Since from the Saviour's holy eyes ye ran, Ye have been tokens, teiling all our fears. That while He saves as God, He feels as man. Rev. W. B. Darling.

BIRTH-DAYS.

From "Peace in believing," being the Me-moirs of Mrs. Ann East (daughter of the Rev. W. Day, of Bristol) written by her husband, the Rector of Croscombe. Miss Day now arrived at the age of wo-

man, and how was the twenty-first anniver sary of her birth celebrated? In a manner truly worthy of the family of a Christian pastor. The numerous scholars of her adult school had a substantial dinner provided for them, and the clergyman's daughter was the mistress of the humble but joyful festival. It was a time to which, through after years, she was ever delighted to look back. But the memorials of her pen-that pen now for ever laid aside! -shall place that day before the reader's eye, "Pebruary 8. The eve of my natal day-important period! This time twenty-one years back, my earthly pilgrimage commenced. How has the arm of the Lord upheld me! The slippery paths of youth are now gone by; and although many slips have been made

and there have been many wanderings from the strait and narrow way, yet hast thou, O me and called me to be one of thine own pe culiar people. Oh! that that peculiarity displayed richly toward me, through the retual repast. O Lord Jesus, condescend to full possession of every thought. Eveross be present at the feast, and bless us! all my desires and affections. May I lose rebruary 9: Lord, I desire to praise the myself in thee. I ask no more." for my creation, preservation, and all the blessings of this life, but above ail for thine inestimable love in redemption. I bless thee that I have reason to believe, that I am a partaker of that love-that I have been created anew. Oh carry on thy new crea-

form me into thine image !" Soon after, she writes in this humble but animated strain, evincing at once the clearness and holiness of her religious views: "Unclean! unclean! This, Lord, is my plea-my only recommendation to thy mercy-Jesus Dien. Here is my hope. Oh! grant that the efficacy of his death may be experienced by me. I want to be cleansed by his blood, justified by his righteousness, and sanctified by his grace. An unapplied salvation cannot benefit me. O most Holy Spirit, apply it to my soul, and seal me the everlasting property of Jehovah, Father, Son, and Spirit! I long to be devoted to the service of my God and Saviour, and if I had ten thousand lives, I would desire to dedicate them all without reserve to Him. But, alas! even my desires are faint and few-my actions are worthless. Lord, carry on thy work in me with increasing power, and thou shalt have all the glo-

tion! Daily do thou renew me, and trans-

Thus evident it is, that, in the believer's own estimate of his condition, his state on earth is ever rather that of desired than actual attainment, while at the same time his profiting may appear unto all; and they who watch his path most closely may be glorifying God on his behalf. Yes, her character, formed by grace, boro the nearest inspection of her closest connections. They never had to say of her, that she was a saint abroad, and any thing but a saint at home. Yet did she walk abasedly with herself and humbly with her God, at the same time that she felt the security of the ground she trod. "What a comforting consideration it is, that the grace and love of God to his people depends not upon their sense of it, nor upon any thing in them: but is still in itself incapable of the smallest alteration. Am I an object of this free. everlasting love? Lord, let my effectual calling be more evidenced daily by the growth of that work of sanctification, which is so inseparably connected with it. It is holiness I want, Lord, fulfil my desire—hear

Soon after her entrance upon her twenty-third year, she syries in language which conveys impressive evidence of her spiritual

reading Owen on the glory of Christ, and have been led, I hope, with some earnestness, to pray for a discovery of it to my own soul. Lord, show me thy glory, and change me into thine image! Give me

more earnest desires after the fruition of it, May I dwell upon it, live with it hourly in my view, and thus be looking forward in joyful anticipation of the time, when I shall see thee as thou art and be like thee." That year passed by, carrying with it ample testimony in unison with that of former years, their Master's name, she stood 'strong in the Lord and in the power of his might;' and that while the many 'sought their own, and not the things that are Jesus Christ's, the beloved subject of this memoir was not 'living to herself, but unto him who

died for her, and to the good of others. All recognized in her a pattern of consistency in every public and private relation in which On reaching the completion of her twenty

third year, she again opens the chamber of her soul. "Sunday, February 9. A momentous period for me! Goodness and mercy have followed me for twenty-three cears to day. It is of thy mercy, O Lord, that thou hast not pronounced against me the awful sentence of, 'Cut it down, why cumbereth it the ground! For, alas! of how little use has my life been! Yet there is some cause for praise in that I am yet looking unto Jesus as my hope and my salvation. It is to thy sovereign grace I owe the richest mercy, and I pray that I may look more and more unto Him. Grant me, I beseech thee, such discoveries of his beauty this year, that I may desire his presence more ardently, and have no enjoyment but in his service. May I advance in holiness, and experience the purifying effects of the faith of God's elect; which faith, if I possess it, do thou, O Lord, increase: if I have it not, Oh! undeceive me and enrich me with this invaluable treasure. I pray thee to accept my soul-surrender to thee, this day; to shew me a token of that acceptance, by thy Spirit witnessing with my spirit that I am of that number, who 'shall call thee, MY FATHER! and shall not turn away from thee."

"17th. For the last three days I appear to have no comfort but in prayer. I seem to enter into the Psalmist's experience, when he says, 'My soul followeth hard after thee.' my God, preserved me, and, I trust, chosen I bless Gud for these feelings, and pray for an increase of them. O Lord, send what thon wilt in thy providence, only let it drive may be more manifest. May thy love be me with holy importunity to thy mercyseat. Unite me more closely to thyself, and maining days I have yet to sojourn here, cause my affections to be centred in thee."

May each day give occasion for Joy in hea-I have experienced much of the ven, in that I am brought not only nearer to mercy of God in the communications of his eternity, but into closer union with thy di- Spirit's influence for the last week, and I vine majesty. My dear father intends ce- tremble at the thought of again being absorblebrating to morrow, by giving our poor ed in earthly, after the enjoyment of heaven-adults a dinner. I wish it may be a spiri- by things. O Lord, keep my soul. Take

> WORKS OF THE DIVINE ARTIFICER. From the Kridgewater Treatise on Animal and Vegetable Physiology, by Dr. P. M. Roget, Fellow of and Secretary to the Royal Society.

> The evidence of design and contrivance in works of nature carries with it the great est force whenever we can trace a coincidence between them and the products of human act. If in any unknown region of the earth we chanced to discover a piece of machinery, of which the purpose was manifest, we should not fail to ascribe it to the workmanship of some mechanist, possessed of intelligence, actuated by a motive, and guided by intention. Farther, if we had a previous experience of the operation of simdar kinds of mechanism, we could not doubt that the effect we saw produced was the one intended by the artificer. Thus, if in an unexplored country, we saw, moving upon the waters of a lake, the trunk of a tree, carved into the shape of a boat, we should immediately conclude that this form had been given to it for the purpose of enabling it to float If we found it also provided with paddles at its sides, we should infer, from our previous knowledge of the effects of such instruments that they were intended to give motion to this boat, and we should not hesitate to conclude that the whole was the work of his man hands, and the product of human intelli gence and design. If, in addition, we found his boat furnished with a rudder and with sails, we should at once understand the object of these contrivances, and our ideas of the skill of the artificer would rise in proportion to the excellence of the apparatus, and the ingenuity displayed in its adaptation to

> circumstances. Let us suppose that in another part of this lake we found an insect, * shaped like a boat, and moving through the water by successive impulses given to that medium by the action of levers, extending from its sides, and shaped like paddles, having the same kind of movement, and producing the same effects. Could we resist the persuasion that the Artificer of this insect, when forming it of this shape, and providing it with these paddles, had the same mechanical objects in view? Shall we not be confirmed in this idea on finding that these paddles are constructed with joints, that admit no other motion than that of striking against the water, and of thus urging forwards the animal in its passage through that dense and resisting medium?

> • Such as the Notonecta glanco, Lin., or water bontman, and the Dytiscus marginalis, or water

growth. "February 11. I have been Many aquatic animals are furnished with Experience teaches us, that those faculties the Reformation, when the gross darkness tails which evidently act as rudders, direct- of our nature that are most cultivated, being the course of their progressive motion come most acute; if intellectual pursuits are through the fluid. Who can doubt but that neglected, the intellect itself becomes the same intention and the same mechanical weakened; in proportion as the senses are principles which guide the practice of the exercised, they are strengthened; in proporship-builder, are here applied in a manner still more refined, and with a Master's hand? high or low in our estimation, we graduate If Nature has furnished the nautilus with an towards the brute, which knows no pleaexpansible membrane, which the animal is sures but those of sense, or towards the able to spread before the breeze, when pro- langel who knows no pleasures but what are pitions, and by means of which it is wafted spiritual. There is a governing principle in along the surface of the sea, but which it man, originally enthroned in him by his that whatever professors fell and dishonoured quickly retracts in unfavourable circum- Creator, and to whose sway the senses were the human artificer, when he equips his back with sails, and provides the requisite machinery for their being hoisted or furled with case and expedition?

The maker of an hydraulic engine places valves in particular parts of its pipes and cisterns, with a view to prevent the retrograde motion of the fluids which are to pass through them. Can the valves of the veins. er of the lymphatics, or of the heart have a different object: and are they not the result of deliberate and express contrivance in the great Mechanist of the living frame?

The knowledge of the laws of electricity, in its different forms, is one of the latest results which science has revealed to man. Could these laws, and their various combinations, have been unknown to the Power who created the torpedo, and who armed it with an energetic galvanic battery, constructed upon the most refined scientific principles, for the manifest purpose of enabling the animal to strike terror into all its enemies. and paralize their efforts to assail it?

Does not the optician, who designedly places his convex lens at the proper distance in a darkened box, for the purpose of obtaining vivid pictures of the external scene, evince his knowledge of the laws of light, of the properties of refracting media, and of the refined combinations of those media by which each pencil is brought to a separate focus, and adjusted to form an image of remote objects? Does it not, in like manner, argue the most profound knowledge and foresight in the divine Artist, who has so admirably hung the crystalline lens of the eve in the axis of a spherical case, in the forepart of which He has made a circular window for the light to enter, and spread out on the opposite side a canvass to receive the picture? Has no thought been exercised in darkening the walls of this camera

But we farther observe in the eye many exquisite refinements of construction, by which various defects, unavoidable in all optical instruments of human workmanship, are remedied. Of this nature are those which render the organ achromatic, which correct the sperical aberration, and which provide for the adjustment of its refracting powers to the different distances of the objects viewed; not to speak of all the external apparatus for the protection, the preservation, and the movements of the eye ball, and for contributing in every way to the proper performance of its office. Are not ali these irrefragable proofs of the continuity of the same design; and are they not calculated still farther to exalt our ideas of the Di- tinet recollection of certain events, than one vine Intelligence, of the elaborate perfection moressed upon His works; and of the coa prehensive views of His providence?

These facts, if they stood alone, would be sufficient to lead us irresistibly to this conclusion: but evidence of a similar kind may be collected in abundance from every part of living nature to which our attention can be directed, or to which our observations have extended. The truths they teach not only acquire confirmation by the corroborating tendency of each additional fact of the same description, but the multitude of these facts which they lead must be considered as indubitable. For the argument, as it has been justly remarked, it cumulative; that obtained from one source being strengthened by that derived from another; and all tendng to the same conclusion, like rays converging to the same point, on which they concentrate their united powers of illumina-

The more we extend our knowledge of the operations of creative power, as manifested in the structure and economy of organized beings, the better we become qualified to appreciate the intentions with which the several arrangements and constructions have been devised, the art with which they have been accomplished, and the grand comprehensive plan of which they form a part. By knowing the general tendencies of analogous formations, we can sometimes recognise designs that are but faintly indicated, and trace the links which connect them with more general laws. By rendering ourselves famliar with the handwriting where the characters are clearly legible, we gradually learn to decipher the more obscure passages, and are enabled to follow the continuity of the narrative through chapters that would otherwise appear mutilated and defaced. Hence, the utility of comprehending in our studies the whole range of the organized creation, with a wisdom, and the goodness of God.

OF ONE BLOOD, ALL THE NATIONS OF MEN.

tion as the pleasures they afford us stand stances, is not here design similar to that of originally in complete subjection. But when man fell, a struggle was generated, the lower or sensual part of his nature striving to gain the rule over him, and to dethrone the higher or intellectual.* This is the "law in our members warring against the law of our own mind," mentioned by the Apostle. Now, we know that the same individual, at different periods of life, may be directed in his actions first by one and then by the other of these laws; he may begin in sense, and end in spirit, or vice versa. If the former takes place in him, his nature and character are elevated, and he is become more intellectual; if the latter, they are degraded, and he is become more sensual and nearer to a brute, and vet in both cases he remains the same man as before; his species is not altered. Apply this to nations, will it follow, because one is now generally gifted with a greater degree of intellect, and another remarkable for more acute sensation, that, therefore, they cannot be derived from a common origin? Nations are often led by custom as well as individuals; they, therefore, usually walk in the path that their ancestors have trod before them, and, from circumstances connected with this, it happens that some apply their faculties to highe pursuits than others. Those that chiefly cultivate the intellect improve it by that very act; while those who are principally engaged in pursuits that require the constant and skilful use of the organs of sensation ac quire a degree of expertness in that use not to be met with in the others; but the intellect being employed only upon low objects. becomes habitually degraded, and loses all taste for things that are not visible and tangible. Though in an individual, or in a long accession of individuals, this might not pro duce a perceptible contraction and non-developement of the organ of the intellect, or in the chamber that contains it; yet, in the becomes contracted, and from long habit unapt to perform its natural functions. Some American nations, by the application of boards properly shaped, depress the skullbone of their infants, thinking a flat head i great beauty, whence the tribe is distinguish ed by the name of Pallotepallors, or Flatheads. Others, by the same means, give them a conical form: there is no deliculty therefore, in conceiving that, with a gradual contraction of the brain, that of the skull might take place in the feetus, which would

sided near Bury St. Edmunds, who was an educated man, and published a volume of poems by subscription, which did him no discredit. Hence, it is evident that there is a difference of capacity in negroes as well as whites, which admits of improvement from is so great, that the general conclusion to instruction and study, when they come which they lead must be considered as in among civilized people. Little stress will be laid on the parasite of the negroes being specifically distinct from that which infests the whites, when we reflect that the horse and the ox have different insect parasites and assailants in different climates. There is a time fixed upon in the divine counsels when the curse shall cease; and it will then be found that by reversing the course that has degraded so many nations, the apostacy, namely, from God to idolatries of the most debasing kind-which has yielded them up a prey to sensuality, clouded their under-standings, and, instead of universal goodwill, has taught them to regard those that are not of their own tribe or easte as objects of just hatred and injury-when this course has been reversed and they are brought back to God, which will take place in his time and at his word; and by the means and instruments that he empowers and commissions, they will become more elevated in their character, and assume a higher rank among the nations: and they will make good their claim to the same inheritance with the other members of the Christian family. He who decreed the end, decrees also the means. When the Lord gave the word, great was the company of those that published it. This was the case at the first preaching of the Gospel, when the view to the discovery of final causes, and obtaining adequate ideas of the power, the may be called its republication at the time of

accommodate one to the other. With re-

persona better educated and informed.

. This is a very imperfect statement of the deteri-OF ONE BLOOD, ALL THE NATIONS OF MEN.

What is it that degrades man, and causes him to make an approach towards the brute? Setting up sense above reason and intellect; sight above faith; this world above the next.

of papal idolatry had almost put out the light of truth in the church; and so shall it be again, should another and perhaps last cloud of error envelope the world with darkness, which seems even now beginning to gather: and may we not hope that it will be followed by that happy time, foretold by the prophet, when - the knowledge of the Lord shall cover the earth as the waters cover the sea? The old curse on Ham's offspring shall then cease, he shall no longer be a servant of servants to his brethren; then shall the curse also that; has driven the children of Abraham after the flesh into every region of the globe, cease, and they shall look on him whom they pierced, and be restored to the favour of their God, and to their own land; and next, in its own day, the original curse, also pronounced upon Adam and his posterity shall be obliterated and done away for ever .- Rev. Wm. Kirby, Bridgewater Treatise on the History, Habits, and Instincts of Animals.

IMPURITY OF GRECIAN IDOL WOR-

SHIP. The moral conduct of man is powerfully influenced by the character and attributes, which he ascribes to the being whom he worships; since the act of worship implies the belief, that the being we adore is able either to protect or to destroy. Let us apply this remark to the deities of the highest order. Both Homer and Hesiod have presented to us a systematic description of the heathen divinities of the highest order. Jupiter is represented to us, as being deficient in every attribute we are wont to ascribe to the Supreme Being; especially in justice and om-nipotence. Juno is stated to be constantly under the influence of jealousy, occasioned by the impure conduct of her husband. Accordingly, the worshippers of these divinilies were necessarily unjust and impure in their moral conduct, from a conviction that injustice and impurity were highly acceptable to the object of their worship. Mercury is represented to us as endued with the attribut is of subtlety, falsehood, and duplicity; which vices his worshippers accordingly exhibited in their lives, as being highly acceptable to that divinity, I willingly draw a veil over the attributes ascribed to Venus; suffice it to say, that the temples erected to the worship of this divinity were crowded with prostitutes, and, consequently, disgraced by ed in darkening the walls of this camera the champer that common in jet, in the grossest impurities, which could agrade obscura, and thus preventing all reflection of lapse of ages and generations, this effect the scattered tags, that might interfere such a system of moral the distinctness of the image?

The darkening the walls of this camera the champer that common the grossest impurities, which could agrade and debase the nature of man. We cannot the distinctness of the image?

The darkening the walls of this camera the champer that the grossest impurities, which could agrade and debase the nature of man. We cannot the distinctness of the image?

The darkening the walls of this camera the champer that the grossest impurities, which could agrade and debase the nature of man. We cannot the distinctness of the image?

The darkening the walls of this camera the champer that the grossest impurities, which could debase the nature of man. We cannot the scattered that the grossest impurities, which could debase the nature of man. We cannot the scattered that the grossest impurities, which cannot be a supported to the scattered that the grossest impurities, which cannot be a supported to the scattered that the grossest impurities, which cannot be a supported to the scattered that the grossest impurities, which cannot be a supported to the scattered that the grossest impurities is the grossest impurities. ness of man increased in a tremendous ratio precisely as when a heavy body is precipitated to the earth from a high elevation, the velocity of its downward motion increases in proportion to the square of its diminished listance. Since, however, man has never been able utterly to extinguish the still, small voice of conscience the more the corruption of his moral character increased. in the same ratio the debased character of his dolatrous worship was augmented. The vilest and most despicable of animate and manimate beings have been at different times gard to the memory, it is not wonderful that and in different nations the objects of human a being who occumes his time and intellect adoration, as if the grand end to be obtained with few objects, should have a more diswere the sanction and encouragement of every possible degree of moral turpitude. whose attention is more divided. It may No animal was too base, no inanimate object too despicable for deification; as the that their memory, for the same reason, of baser the object of worship really is, the matters within their own sphere of compremore contented is the soul with the pollutions hension, is often more clear than that of of vice, and the smaller is the force of the admonitions of conscience. The supremo I remember the case of a negro who reabhorrence in which idolatry is held by the great Greator, is sufficiently apparent from the history of his ancient people and of the Canaanites and other heathen nations, detailed in the Pentateuch. God not only pro hibits in the first commandment the worship of any being except himself, but also in the second he forbids the use of any material symbol even of himself, in worship. Though the golden calf was intended as a representation of the Supreme God, yet we find that the worship of this idol was the cause of the death of three thousand persons. In like manner, we are informed that the Israelites were commanded to destroy utterly the idolatrous people of Canaan. They were evidently destroyed, chiefly as the punishment due to their wickedness; and this wickedness was a necessary result of their idolatry. We thus find that the abhorrence with which God beholds idolatry was chiefly excited by the wickedness at produces since he is so pure, that he cannot behold the smallest deviation from his most holy precepts without supreme abhorrence.

> transactions were not less remarkable, than his justice. He was long-suffering, and nothing short of the incorrigible wickedness of the Canaanites at length ensured their downfall. This property of long suffering in the Supreme Being is stated in many passages of the word of God. We read in the 15th chapter of the book of Genesis, the " iniquity of the Amorites is not yet full." This attribute of long suffering in the Su preme Being, followed by sure though tardy punishment, is not only often stated in the Bible, but is also alluded to by many heathen writers. Horace says, " Raro antecedentem scelestum deseruit pæna pede claudo. The evils of idolatry are in all ages and countries nearly the same. In modern India its leading features are cruelty and the grossest impurity. The former of these qualities is sufficiently conspicuous in the burning of widows, and the immolation of infants. St. Paul, in the epistle to the Romans, (see chapter 1, verses 22 to 32,) gives

The mercy and elemency of God in these

a dreadful picture of the corrupt opinions and impure practices which were universal even amongst the most enlightened and polished nations of antiquity. Though the inspired character of his writings renders any confirmation of his account quite unnecessary, I may yet be permitted to notice a remarkable corroboration of it, brought to light about a century ago. I allude to the acci-dental discovery of those ancient cities, Herculaneum, and Pomper, destroyed by that eruption of Mount Vesuvius which was fatal to the elder Pliny. It is well known that the Neapolitans are by no means remarkable for moral purity; yet such were the abominations brought to light by each new excavation, that the king of Naples, by a royal edict, prohibited at length the entrance of any female into those dens of impurity, before a thorough expurgation had been accom-plished.—Dr. R. M. Hawley.

CHURCH MISSIONARY SOCIETY JUBI-

Address published by the Committee, on the occasion of the Society's entering upon its 50th year.

The Committee are desirous of calling attention to the following points,—

1. THE SEASON OF THE JUBILEE.

The Society having risen from a very humble origin to a position of great importance—having struggled through much opposition, and many trists, to the enjoyment of peace and prosperity—may now be addressed in the language of Moses to the children of Israel—"Thou shalt remember all the way which the Lord thy God led thee these forty years. lest when thy silver and thy gold is multiplied...
then thine heart be lifted up...and thou say in
thine heart, My power and the might of mine
hand hath gotten me this wealth. But thou that gover me this weath. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth."

The duties of thanksgiving and prayer, if they have no special season for fulfilment, are too apt

to be neglected. Hence it was a Divine appointment, under the old law, that special sea-sons should be observed for the commemoration of past mercies, and for renewed dedication to the Lord. These were annual, septennial, and after the completion of seven septennaties, the niftieth year, the year of Jubilee.

Even did the Divine appointment afford no

sanction and analogy for our guidance, the fif-tieth year sounds of itself a note of solemn observation. It is a season which no one who has reached manhood expects to celebrate a excludes internal expects to cetebrate a second time. It marks a period which nearly exhausts the number of early supporters; leaving but a few of those venerable Fathers who are able to tell us of early trials and early mercies. One generation has passed away: the second is far advanced. It is fitting that at such a season these who have the guidence of the Society should invite the few who remain of the last generation, and their younger brethren of the third generation, to unite in a solemn act of praise and prayer; and of renewed dedication of our work to the Lord.

The circumstances of the Society, also at the

present time, invite us to seize the opportunity thus presented, for the careful consideration of "our ways." A teview of the past history of the Society shows, in each successive decade of the Society shows, in each successive decade of years, some marked enlargement of its resources and operations, upon comparison with the former. But in the last decade the friends of Missions have as yet made no corresponding advance: they seem to be satisfied with present attainments: they need a rousing voice, "There remaineth yet very much land to be possessed"—Josh, xiii. I.

The circumstances of the times forbid us to defer, even though it were for another year.

the solemn review of our work, and the fresh impulse which it is confidently hoped that such a review will produce. We see other churches and other nations around us struck with para-lysis. We know not how long Great Britain shall retain the opportunities, which we now possess, of evangelizing the world. The shaking amidst the kingdoms of the earth, the judgements and mercies which have visited our own country-signs of the times-all speak in language which thrills through every Christian breast, " While we have time, let us do good unto all men."

II. JUBILEE REFLECTIONS. The design of the Jubilee commemoration is to honour and acknowledge the God of Missions as the Author of all success in our work. The appropriate topics of reflection, therefore, at such a season, are three-fold-Gratitude to the Lord for His mercies-Humiliation before Him for the inadequacy of our returns-Resolutions for the future. Innumerable are the special mercies which call

for a grateful commemoration. In the compass of this Address we can but refer to the great outline, exhibited in the contrast between the origin and the present condition of the Society.

On the 12th of April 1799 twenty-fire individuals, clerical and lay, not one distinguished by rank or station, met together to institute this Society, by laying down the principles of action, and by mutually pledging each other to provide for, and to care for, the Heathen. They an atted their plan to their ecclesiastical supe-

tions. For lifteen months they waited in inacanswer in respect of their proposal this recollection with the scene exhibited at the last Anniversary Meeting, when the Primate of all England presided over an assembly which the largest room in the metropolis was scarcely sufficient to accommodate, surrounded by a goodly number of his suffragans, and of the representat ves of rank and influence; all uniting in the sentiments of cordial attachment to the principles of the Society, and of zeal for its interests.

zeal for its interests.

We may contrast, again, the facilities for carrying out the design of the Society, in its early days, with those which now exist. Then, all Europe was at war with Fugland—India was virtually barred against Missionaries.

Nam Zugland was shound for he inhuman. -New Zealand was shunned for its inhuman cruelties-the Mediterranean Sea was occupied by hostile fleets and armaments—in the West Indies, the minds of the degraded negro race were crushed with their bodies. One spot, the colony of Sterra Leane, invited by its openness, but repelled by its insalubrity, the benevolent enterprise of the Fathers of the Church

Missionary Society.
Contrast, with these recollections, the present openness of the whole world to Missionary