

be contributed to extend it to those whose interests they had met to advocate to-day; he asked not only the money of those assembled, but their prayers also, and that they would implore the Almighty God that his Spirit might accompany his word amongst them, and thus tend to the salvation of their souls, through the merits of our Saviour Jesus Christ.

Capt. Brenton, R. N. proposed the fourth Resolution, which was to the effect, that, while the Meeting recorded its gratitude to Almighty God for his blessing on the labors of the past year, it lamented that the exertions of the Committee were still impeded by a want of adequate funds, and pledged itself, therefore, with renewed dependence on the Divine aid, to render further assistance to the Society. As a sailor, he could say, that among the people of his profession there was a greater demand for the Scriptures than he had ever known or anticipated. When he entered the service, forty-nine years ago, a man who read the Bible, would have been laughed at. He first went out, in a sixty-four gun ship, to the East Indies, and a more profligate and abominable ship he never knew—the reason was, that the word of God was not known on board of it. The Rev. John Newton, who began life as a sailor, but afterwards became one of the greatest ornaments of the Church, had related a story of a passenger on board of a ship he sailed in, an officer in the army who was always laughing at the captain, because he read the Bible; but, when a storm came on, and they were placed in imminent peril, and every one was at his wits' end, the captain with remarkable coolness, directed the ship to be steered in such a manner as to bring her safely through all the rocks and quicksands that surrounded her, and saved the whole crew. The passenger expressed his astonishment at the calmness of the captain, and asked him the reason of it? "Why," said he, "I owe it to reading that book which you have so often made fun of." The officer from that moment became a Bible Christian. (Hear.) He called on them to exercise their liberality in this cause. He had before offered 500*l.* to any man who could prove that he had been ruined by charity, and he repeated the challenge. (Hear.) If he were again honored with the command of a ship for active service, and were asked which he would take with him—the Bible or the cat-o'-nine-tails—he would answer, the Bible, because he was convinced that by the moral influence of the Bible and a sufficient number of Bible-reading sailors among the crew, he should be able to maintain a proper discipline among all on board, even though the greater number consisted of convicts. In the Society, the Anniversary of which was to be held on the following Monday, he had seen the very worst children of both sexes soon brought to behave with propriety by a calm and kind, but firm mode of proceeding without having recourse at all to coercive measures. (Hear.) The Bible was the book to make a man really brave in the hour of danger, and he hoped the day was at hand when every soldier and sailor would possess a copy of it. One thing was much required, and that was, that every boy, before he was introduced into either service, should be well instructed in the contents of the Bible. The best men, during the war, were the Bible-reading men. They were called the sheet-anchor men, because when it blew hard, they were the men to reef the topsails in the night, and to perform every arduous and hazardous duty. Those men were never disgraced by the cat-o'-nine-tails. (Hear.)

THE SAILOR'S ELEGY.

He sleeps in peace,—and o'er the seaman's grave
A joyful requiem sounds the rolling wave,
And seems to say, "From this dark stormy main
The good and brave shall rise to light again!"

O rest in peace! though dark, though deep thy grave,
An eye can see thee there, an arm can save;
A voice shall reach thee in thy ocean bed,—
That voice will say, "O sea, give up thy dead!"
Chr. Obs.

EXTRACTS from a Sermon on 10th chap. St. Mark, 21 v.
By a Nova Scotia Missionary.

"Then Jesus beholding him, loved him and said unto him, one thing thou lackest," &c.

The short account which is given in the chapter of which my text is a part, of this young ruler who came to Jesus, and the circumstances connected with it, are truly interesting to the christian; but they give a solemn warning to the ungodly—the careless and indifferent. They strike at the root of all worldliness, and lay the worldling's hopes of future happiness prostrate in the dust. The whole account is worthy of the closest attention—may the spirit of the Lord God convey it to our hearts and make it to be abundantly productive of good to our souls. This young ruler came running to Jesus—here he shewed his anxiety and earnestness, and that he was convinced that the inquiry he was about to make was an important one. When persons are in earnest about any business, they will shew it in their look and in their manner, and in their whole deportment. There is no business in which we should more earnestly be engaged than in that which God has given us to perform. We should seek His honor and glory, and our souls' salvation, with all diligence,—for the work is truly important, and our stay here in this world is altogether uncertain. This young ruler kneeled to Christ, shewing his humility; his desire to be instructed; his anxiety to be mercifully and favorably received;—to have an answer given to the important question which he was about to propose. It would appear that his conscience was troubled; that he was not satisfied with his condition; that he saw and felt that by the deeds of the law he could not be justified in the sight of that God who is of purer eyes than to behold the least iniquity. Troubled and distressed then, he came running and kneeled to Jesus, and asked Him—"good Master what shall I do that I may inherit eternal life?" Here is a question which every immortal being should be anxious to have answered, and having learned what is required of him that he may attain eternal life, should be diligent and zealous, imploring the aid and assistance of the Spirit of God to help him onward in the way of duty. In answer to the question of the young man Christ bids him keep the commandments, and he replied "all these have I observed from my youth." From this we may gather that he was a moral man, that he avoided the sins and follies of many around him; that his outward conduct was commendable, and that the law being kept in view was taken by him as his guide. Our Lord considering these favorable qualities, is said to have looked upon him in love. Then Jesus beholding him, loved him—He loved that earnestness which induced the young man to come running to Him—He loved that humility which brought him on his knees desiring salvation—He loved that thoughtfulness in him which induced him to seek with some degree of earnestness his best and truest interests—He loved that disposition in him which induced him, though a rich man, to come to Him who was known to be poor possessing none of the good things of life—not having a place where to lay His head;—He loved that disposition in him which led him from the company of the rich, the great, and the gay, to seek the company of Him who was despised and rejected,—to fall at His feet and seek for instruction. But Christ loved him also, and perhaps chiefly because that as a young man he came inquiring the way to heaven. It is lovely indeed in the sight of the Redeemer to see the young shunning betimes the road to vice—seeking the path of salvation—inquiring the way to eternal life.

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There are some who are all eagerness for this world's gain; they grasp at earth's possessions and take pleasure and delight in the pursuit;—they fondly engage in the work, and call in avarice and extortion to their aid; and their consciences, if they upbraid them, are silenced and appeased. Such as these, the Saviour bids, if they would come after Him, to take up their cross and to deny themselves. He does not bid them now as He did the young ruler in the gospel, to sell all that they possess and give to the poor; but He directs them to exercise the strictest justice amongst all with whom they have to deal, in every, even the smallest matter—He commands them not to

overreach—to go beyond or defraud their neighbor. He requires them not to yield in the slightest degree to dishonesty—to be losers rather than to possess anything unlawfully. He commands not to grind the face of the poor; not to take advantage of their necessities. Now, they who are so anxious to gain the riches of the world, that they will not regard these commands of their Redeemer and God—that they will not deny themselves—that they will not study to have a clear conscience in the sight of God—these cannot enter the kingdom of Heaven. They may, like the man in the gospel, perform the external duties of religion, but like him, the Saviour will pronounce them deficient, and more deficient than him, for he appears to be free from the charge of dishonesty and oppression.—Remember, my Brethren, that the all-seeing eye of God is upon you, and that His ear is open;—He hears your words—He knows your thoughts—He views your actions—He understands your motives, and will judge you accordingly:—and be assured, that if any of you love the perishing riches of this world more than you love God, you will have your portion in the world, and the end will be everlasting death.

If pleasures allure you and the vanities of the world draw you aside and ye will not deny yourselves, be assured you will have no taste for the pure pleasures of heaven, and you will consequently not be admitted there. We must all deny ourselves daily, take up our cross and follow the Lamb whithersoever He goeth, if we wish to inherit eternal life. This young man was an outward observer of the law; he came to Jesus in humility—with earnestness; and with apparent anxiety: he sought to know what he must do to inherit eternal life. His conduct throughout was such that Jesus beholding him, loved him; yet He declared that he was deficient in one point; his heart was not right with God—he was more desirous of retaining his earthly possessions than anxious to gain a never-failing treasure—a heavenly inheritance. And Jesus, though He is said to have loved him because of his earnestness, his youth, ardor and humility, yet speaks to His disciples of the difficulties which lay in the way of the rich, and prevent all those who trust in them from entering into the kingdom of heaven. Riches prove a curse to many, because they sometimes use improper means to acquire them—because they love them more than God, and make them their idol. Search and examine your hearts, my Brethren, displace every idol—give yourselves up to God and His service—follow Christ Jesus in lowliness of mind and in meekness and sincerity; learn and rely upon Him—take up your cross and learn of Him, and you shall have treasure in heaven—a treasure invaluable, which shall never fail, which will a thousand times repay you for all your self-denial, for all your watchings, your tears, your sorrows and trials through life. The riches of this world must perish and come to nought; they often make to themselves wings and fly away; they often disturb the peace of the possessor, and render him unhappy;—they cannot save their possessors from death and judgment and hell—they cannot purchase heaven; they who have them know not how soon they may be called away from them and be obliged to leave them. Thou fool, this night thy soul may be required of thee; then whose shall those things be which thou hast provided? He that hasteth to be rich is not wise. He that loveth and trusteth in his riches—behold it is easier for a camel to go through the eye of a needle, than for such an one to enter into the kingdom of Heaven. Let us learn to live above the world; our stay here is uncertain; at best it is of short duration. The fashion of this world is passing away—friends and relations are borne to the tomb—the judgments of the Lord are abroad in the world. His messengers of vengeance—the sword, the pestilence, and famine, are walking through the earth.

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Seek ye the Lord then, while He may be found. Now is the accepted time—now the day of salvation. Christ is waiting to be gracious, but He will soon come in judgment;—see unto Him before he be too late—see unto Him that He may clothe you in the robes of His righteousness—wash you in His blood—sanctify you with His Spirit—hide you under His wings—reconcile you to the Father.