

bles. He may not be accustomed to weigh conflicting evidence. But he feels the value of the Scriptures. He understands the practical part of the testimonies drawn from its style, its contents, and the character and circumstances of the Apostles. Such a man knows the use and worth of the Bible, as the mariner knows the use and worth of the compass. A mariner, if illiterate, has neither opportunity nor learning enough to inquire why his needle takes a polar direction, or what the scientific have to say upon its variation in different parts of the globe; he knows nothing of the laws of navigation, or the dependence of them upon electricity; when or by whom they were mud down, and who adapted the compass to the purposes of navigation. But he knows, unlearned as he is, that it is by this needle only that he can find his way thro' a trackless Jeep; he knows that by this alone he can escape the dangers of his voyage, and proceed safely to his destined haven; he knows that that only will bring him to his home, his family his friends.

"In like manner the humble Christian feels the value of the Scriptures; he feels that they are the only guide through a trackless ocean; that they are the only means of safety in his perilous voyage;—that if he would escape the *making shipwreck of faith and a good conscience*, and would avoid the rocks and quicksands on which thousands, trusting madly to their own guidance, and neglecting the heavenly direction, perish, he must follow his inspired guide—his sacred compass. He does so; and passing safely through the waves of this troublesome world, he arrives at length at his desired haven, where are his family, his friends, his home, his Saviour, his eternal rest, his end, his ALL."

#### QUESTIONS TO BE MATURELY WEIGHED, RESPECTING THE CLERICAL PROFESSION.

**First.**—Is there any office in which we can render more substantial service to our fellow men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession.

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's Ambassador?

Is there any office, which affords more and higher prospects of true happiness in this world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or a more comfortable prospect of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest earthly enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease, or pleasure, or profit, or of distinction?

While it is admitted, that much may be done in every condition of life for the spiritual benefit of piety, can as much be done in any other for those ends, as in the ministry?

**Second.**—Is not every man when he is sent into the world, and endowed with rational and bodily powers or ordinary excellence—is he not called and commanded, not only to work out his own salvation, but to assist others to the utmost extent of his ability?

The ago of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or any thing more than circumstances and dispositions providentially favourable, or not providentially unfavourable?

Are we not bound to use our own endeavours, to remove obstacles, and support inconveniences in this cause as well as in any other?

Does not the fact that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction; who might by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this fact constitute a call, and the most powerful call—a call from Jesus Christ, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there re-

main any souls without a shepherd, or in danger of being in that state?

**Third.**—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of singular abilities?

Do not the promises of Jesus Christ—"I am with you always even to the end of the world?"—"My grace is sufficient for you;"—furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree, our duty to rely upon the *sufficiency of grace* for the work of the *ministry*, than in the work of *individual salvation*?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

**Fourth.**—Have you ordinary talents?

Have you pious dispositions?

Do you love Christ?

Do you love the souls of men?

Is not his Almighty grace promised to you?

Is not his Almighty grace sufficient for you?

Has not his providence afforded you means, or the prospect and assurance of means to enable you for this work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing this?

Are not souls now perishing, which, by the blessing of God, you could be instrumental in saving?

Will you hear God call in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and over-ruling power, of the Holy Spirit.

#### ANNIVERSARIES.

##### BRITISH AND FOREIGN SCHOOL SOCIETY.

The Anniversary of this Society was held on Monday at the Freemasons' Tavern, Great Queen-street, which was filled with a most respectable assemblage of Ladies and Gentlemen on the occasion. Amongst the Ladies there were very many of the Society of Friends.

Lord John Russell was called to the Chair. His Lordship was supported on his right by the American Ambassador, Mr. Wilberforce, Mr. Allen, &c. and on his left by Mr. S. Rice, M. P., C. Barclay, M. P. and several other friends of the Institution.

Mr. Capper then proceeded to read the Report of the state of the Society for the past year. It began by expressing the gratitude of the Committee to God for the success with which it has pleased Him to bless the labours of the Society during the year. In the central schools, it observed, there had been a very considerable improvement, and at two public examinations it was satisfactory to find the strong testimonies borne to the zeal and attention of the Masters and Mistresses, and to the great progress which the children had made under their instruction. This was the more satisfactory, as there was a difficulty experienced in obtaining proper teachers. It went on to state, that there was scarcely a county in England which had not called on the Society for assistance in this way, and the Society has done as much to satisfy their wants in this respect as circumstances would permit. The progress of the Society in Ireland and Scotland had been very considerable. In Belgium, Denmark, and Russia, as far as the accounts had been received, they were satisfactory. The state of education in France was under Eclipse, but within the last year it had advanced considerably, and afforded a good prospect of future success. Several applications had been made to the Society from Germany, which the state of the Society's funds had obliged it to refuse. In the accounts from Portugal, the Society regretted to add, there was nothing satisfactory; but in Greece, there was reason to hope, now that the liberties of that country had been established, there was a prospect that the objects of the Society would make a considerable progress in those States. Referring to the state of education in America, the Report added, that it had advanced considerably in the United States; and also in the British Settlements of Canada and Nova Scotia;

and in the West Indies, much had already been effected, and more was likely to be done, for the education of the Negro population, and it was the intention of the Committee to devote a considerable portion of their attention to that interesting quarter. The disturbances in the central provinces of America, had, to a great extent, retarded the exertions of the Society, but from some places where they were comparatively quiet, particularly from Lima, the accounts were satisfactory. In Sierra Leone, the endeavours to establish Schools had been attended with various success, to which the state of the climate, among other causes, had greatly contributed: but there was reason to hope, that as far as they had gone, their exertions had not been wholly without advantage to those for whose benefit they were directed.

The state of the Society's funds was thus set forth:—The net receipts amounted to £2,615 Gs. 5d. the expenditure to £2,412 1s. 1d.; leaving a balance of £203 5s. 4d., besides which, there had been a subscription last year, to clear off the debts of the Society, which amounted to £2,456; leaving a balance, after the payment of the debt, of £246. Besides this, the school-house, on which upwards of £6,000, had been expended, was the property of the Society until the expiration of its lease.

C. Barclay, Esq. M. P. in moving the first Resolution, said,—I thought, my Lord, that it would be my duty to second this Resolution, instead of what to me is more painful, coming first forward on my first appearance here. The Resolution which I have to propose is, that the Report which you have heard, be received, printed, and circulated by the Committee. I am aware that it is not necessary for me to expatiate upon that Report, and that it would be unwise in me to weaken the satisfactory effect which its reading has produced. I feel as every one friendly to the objects of the Society must feel, that it has now successfully struggled through all its difficulties,—that it now has no debt to wipe off—and that the great object was, how to extend its sphere of action. The Report gives an extremely satisfactory account of the progress of the Society's schools abroad, as well as at home. On this ground alone, it has the strongest claim on our support; but when we consider that this Hall is at this time daily filled with large assemblies to hold the Anniversary Meetings of various Charitable Institutions, we must admit that in these Institutions the Society has still stronger claims upon our cordial support. In this respect, the Society reminded him of the power of steam, adapting itself equally to trade, navigation, manufactures, and commerce; so may this Society, in the same way, be looked upon as the great moving power which sets so many other Charities in motion. Thus, our Missionary Societies, our Tract Societies, Bible Societies, Hibernian Societies, and other equally important Institutions, have all derived assistance from this, and some of them owe it to their existence. (Hear, hear.) But not only are we indebted to the Society for these and other most important advantages, but that great establishment, the University of London, was called for, and rendered necessary by the wide diffusion of education created by this Society. (Hear, hear.) These, my Lord, were calls upon our support which it is impossible we can resist, but I will not weaken the effect of the Report by dwelling further on this part. But there is another ground on which it calls for our support; I mean the effects which it has produced, and which it is further capable of producing in Ireland. (Hear, hear.) For after the great measure which has recently passed, in which that country was particularly interested, it must be admitted, even by the most ardent supporters of that measure, that much more remains to be done for that country; and that if education, necessary as it is at all times, was required there before, it will become much more necessary under the operation of that Act. When so large a portion of the population of that country will not unite with the Established Church, they must come to you for assistance to afford them the means of education, because your plan is founded upon the principle which makes no religious distinction with respect to the persons educated in their schools. I know it has been objected to your system that it is too general, and that you want some plan of religious education; I am glad it is not necessary for me to answer that objection. I think it was well answered a few days ago, in this Hall, by one of the Secretaries of the Bible Society,