

pity you, no hand to relieve you! When I look up, you may justly say, when I look up to yonder seats of unapproachable glory, from whence I am now cast out as an abominable branch, why was not my portion there? Wretch that I am! I was once numbered with the children of the kingdom; I was born in Emmanuel's land; I was educated in a religious family; and, oh my parents and my ministers! how diligently did they instruct me! how awfully did they admonish me! how tenderly did they remonstrate with me! I had line upon line, and precept upon precept, and therefore I have now stroke upon stroke, and wound upon wound. The blood of the Redeemer was once offered me as a healing balm, and I despised it; and now it is poured out as a burning corrosive on my bleeding soul. I was once lifted up even to the gates of heaven, and now I am cast down to the very centre of hell.* May such never be the unhappy doom of any of you. O that you may hear and fear, and turn unto the Lord.

* See Doddridge's Sermons to Young People.
[TO BE CONTINUED.]

ANNIVERSARY.

RELIGIOUS TRACT SOCIETY.

[CONTINUED.]

The next resolution was moved by the Rev. D. Wilson, who, in an emphatic speech, expressed his admiration of the vast effects produced by the society, and observed that he could only pray, that each of them, in their own circle, whilst sending abroad these tracts, might not neglect their spiritual concerns at home; but that, strengthened by the knowledge of God and their salvation, they might conscientiously proceed in the enlargement of their plans, until the whole world was embraced in one charity of redemption. The resolution was as follows:—

That the publication at Malta of important works in several languages, by different societies labouring there, points out that station as one of great importance for the operations of the Religious Tract Society; and the meeting rejoice, that during the past year, the sum of £200 has been voted for printing and circulating tracts in the modern Greek and Arabic languages; trusting that the society will be able, in future, to continue and increase its grants for these important objects.

The Rev. Mr. Burnett seconded the resolution. At the commencement of his very forcible address, the reverend gentleman adverted to the grant of £200 to Malta, as nothing commensurate to the wide sphere for spiritual operations in that quarter of the globe. From Malta, as a pedestal, might the society look over the plains of Egypt, that source of the church of God, the first cradle of his Divine dispensation, the dwelling-place of Jehovah with his people, where he first took them to himself, and signalized his care by their delivery from a bondage as cruel as was their temporal captivity. From Malta, as a pedestal, they might turn round to the mountains and valleys of Judah, and visit in the spirit those places, where the wisdom of Solomon glorified, and the lyre of David sung the praises of David's God. Thence they might look at Greece, and evoking the shades of the men of Marathon and Thermopylae, give to their descendants, now sunk beneath the Turkish rod, a Grecian character which would place them in rivalry with their far-renowned ancestors. From Malta, as a pedestal, this society might look in the distance, even to imperial Rome herself; and though the power of the prince of darkness be mighty there, and its face be obscured by clouds, yet may we hurl a thunderbolt at those vapours, which will dissipate their gloom, and produce a rich harvest in Emmanuel's name. Malta was a pedestal also, from which we may view North Africa, those states which are still under the influence of the grossest superstition, and from whence we may give them something of that liberty which makes the Christian truly free. We may look further into Africa, which we long persecuted, and though the chains of her sons be broken, and they can lay their disjointed links at our feet, yet are we their debtors: years of cruelty require ages of atonement, which it is in our power now to give, by returning for our former misdeeds the love of Christ, admission to his kingdom, as a boon for the unhal- lowed traffic which we so long carried on in their

flesh. Upon the pedestal we could take our stand, and look towards the theatre, where the Apostles laboured, where stood the seven churches of Asia, their voice now silent, their former purity departed, their glory gone—we might realize their expected restoration, and by this Gospel join in common cause with them, in singing praises to the Author of all the churches and of all Christianity. From this pedestal, in fine, we might look towards the haughty Turk, at whose footstool crouched nations that still praise the name of the living God; and let him know that whilst his rod descends upon the object of his wrath, there is in the pocket of his victim some of Gilead's healing balm—a portion of that salvation which is the consolation of the Gospel of Peace. (Loud applause.) Thus, from east to west, from the north to the south, might an interesting circle be drawn, the centre, Malta—the circumference, the globe—which might be filled up till the knowledge of the Lord Jesus shall be made known to its utmost extent.

The Rev. Rowland Hill.—“If at this time of the day I was to make a long speech, it must be a moving one, for I am sure you would all move off. (A laugh.) I cannot give the same information as some others, but out of respect to the society, it seems necessary that I should say something of the value I attach to it, its candour, and catholicism. It propagates genuine Christianity, and exacts the co-operation of all good people of all denominations. We cannot to much prize a society which thus promotes union; for union is strength in any cause. We hear of “Catholic” being used as a denomination of religion; but without meaning any offence to the Roman Catholics, I shall say, that if we wished to give this society any other name, it would be the ‘Christian Catholic Society.’ It is not very Catholic in the Roman Catholics not to allow us to be Christians as well as ourselves, although we believe in the same Scriptures. There have been indeed among them some good men, such as Fenelon, Thomas a Kempis, and some others, who were Christians as all Christians should be. We are Catholic, and when it is reflected upon us, that we are but as a congregated mob, I say the aspersions is unfounded. When you tell a Catholic that ‘you are a Protestant,’ he asks, ‘Which sort of Protestant do you profess?’ and he says, ‘We are united under one head, while you are distracted into thousand sects.’ This is a mistake; we are all united, and the little differences which exist among Christians, do not shake the truth of their common belief. We are united in heart, in love, in affection, to guard the truths of the Gospel, which we have in all our words. We each labour to promote it in our own cases, and shall continue to do so, with the blessing of God, till, by a long pull, a strong pull, and a pull altogether, we pull down and utterly destroy the temple of infidelity. These is no argument for the purity of our faith, greater than that we are all united in heart and spirit for its promotion, and I pray the Lord to increase that union from day to day. (Applause.) I hope I shall not be thought going too far in what I am now going to state. It has been my good fortune to hear such a sermon in my chapel as I shall never forget, preached by that great and good man Dr. Chalmers. Oh! how often have I wished to see him in the pulpit here, and that so excellent a pattern of good should not be lost. How sorry I am, that so generous a trumpet cannot be sounded in St. Paul's: and that the Church of Scotland and the Church here cannot act together; for I am sure if they did, we should not see the churches visited by earthquakes and thunderbolts. I hope the time will come, when we may witness such an union, and when it does, how warmly shall we embrace each other in the warmth of affection and brotherly regard! In the operations of this society I see much of that honest warmth which I commend; and that zeal in a great measure displayed, which is the true symbol of earnestness.” (Applause.)

The resolution was then agreed to:

The Rev. William Orme, in moving the next resolution, said, it was expected that he should return thanks on behalf of the London Missionary Society, for the aid which it had derived from the Religious Tract Society; but he was bound to say, that whilst it had received favours upon the one hand, the London Missionary Society had conferred them upon the other, and that they had thus mutually been indebted to each other. If that society re-ur-

ed some hundreds in money, probably about £700 in money and tracts, they on the other hand supplied translators and circulators of tracts, so that they had the satisfaction of furnishing the living agents, whilst this society supplied the means of knowledge. He had received a letter from Siam, stating that the agents had been very successful in disseminating religious books. They carried out twenty-seven boxes of publications into those benighted and distant parts of the world, which engaged the attention of many, and were well received by the body of the people and the authorities. With these encouragements, then, this society were doubly excited to make fresh exertions for supplying the food of the Gospel to these hungry creatures, and giving their guilty souls the only hope of salvation through a Saviour's death. But it was not merely as disseminator of tracts that this society was to be admired, but for its resemblance to the first beginnings of our religion it was to be venerated. For the Scriptures, which are now embodied in one volume, were originally circulated in the shape of tracts; was it not good, then, that we should take up a course resembling our great founder, and show Christ Jesus to suffering mortality. Nothing showed the divine origin of the blessed Scriptures more than this very circumstance; for while the Word of God was capable of being comprised in a small space, it required volumes to explain doctrines founded in error, and of one erroneous creed alone, there were deemed no less than two hundred volumes necessary to render it intelligible; but he doubted if there were two hundred times that number, that it would be reasonable. (Applause.) The simplicity of Christianity was here strongly contrasted with the complexion of error—

“Oh! how unlike the complex works of man,
Heaven's easy, artless, unnumbered plan.”

The resolution was—“That this meeting expresses its gratitude to Almighty God, that the light of the glorious Gospel has been conveyed through religious publications, to the Chinese in Malacca, Siam, Singapore, Java, and other places in the Eastern Archipelago, and through them, into the vast empire of China itself; and also rejoices in the exertions of the society for Hindostan, Spanish America, the West Indies, and the Continent of Europe; and strongly recommends increased exertions in behalf of these important objects.”

The Rev. Dr. Henderson had much pleasure in seconding the resolution. Having been for twenty-five years upon the continent of Europe, he could state many important facts, but at this late hour of the day, it would be indecorous to occupy the attention of the meeting at any length. One fact however he could not avoid mentioning. In 1805, upon his way to the East Indies, where he intended to spend his life, he arrived with Dr. Paterson, at Copenhagen. There they were detained some time, and it occurring to them that as missionaries of the Gospel, they ought to attempt something for the spiritual welfare of that kingdom, they employed a translator, who gave a version of several interesting tracts, and particularly of that called *The One Thing Needful*. One of these he (Mr. H.) gave to a medical gentleman in the Royal Gardens of Copenhagen. He had a patient of the Moravian religion, to whom he handed over this little messenger of peace. The sick man read it with avidity, immediately sought the missionaries out, and this was the means of their introduction to a Danish clergyman, who was then labouring to do something for the people of Iceland. This incident led to a correspondence between Denmark and the British and Foreign Bible Society, which eventually paved the way for the missions to the north of Europe.

The resolution was agreed to.

The Rev. W. Sibthorp announced that it was in contemplation to open a separate subscription for tracts for Greece, and that the noble chairman had set an example by putting down his name for an additional ten guineas. (Cheers.)

The Hon. and Rev. Baptist Noel then shortly proposed the thanks of the meeting to the chairman.

The Rev. H. D. Lewis, missionary for Constantinople, seconded the resolution. The gentleman described the miserable state of modern Greece, its desolation, which he had himself witnessed, and its moral and religious destitution; over which he had lamented. We had done less for the Greeks