

"Before God, in his closet, he protests that he is a child, and that the interests of religion are dear to him. His family bear witness to the earnestness of his prayers for the Church. His face is seen soul with weeping, when Zion is covered with a cloud in the day of God's anger; and, again, his countenance brightens when the word of the Lord has free course, and is glorified. Like the father of Hannebal, he makes his children, as it were, swear eternal vengeance against the enemies of CHRIST; they see him more deeply interested in the concerns of CHRIST's kingdom than in any secular concern. By reading to them magazines, and other books of religious intelligence, he brings good news to their ears, and bids them rejoice with him. His neighbours are also invited to the feast; the hamlet is taught to sing; the village rejoices, and rings with the sound of salvation, and they of the city triumph in God. As he cannot eat his spiritual morsel alone, nor monopolize his gracious privileges, he exerts all his ingenuity to diffuse the savor of the knowledge of CHRIST. Like his divine Master, he cannot be hid—his work is in delight; his labor, his reward. If there be an ignorant soul in his vicinity, he endeavours to teach him, or to afford him the means of instruction. If there be an infidel or profligate, he cannot be at rest till he brings him in the Saviour's way, praying that that grace which conquered himself may exert its energy upon them. To the widows around him he imparts intelligence which will cause their hearts to sing for joy. The cottages of the poor are his favorite haunts: there he talks of the love of that Saviour, who for our sakes became poor. The afflicted frequently reckon his feet beautiful, as he approaches their beds of languishing, with good tidings on his lips. The hoary headed sinner trembles in his presence, and young debauchees hide themselves. Every avenue to the Gospel of God he carefully opens. His prayers, his purse, his books, his time, and his very life, are all consecrated to the service of that God, who gave his Son a ransom, and his SPIRIT for his comforter and guide."—*Southern Churchman.*

MINISTERIAL EFFICIENCY.

The most difficult and responsible part of the ministerial office doubtless consists in the personal exemplification, by the minister, of the religion which he urges upon his people. Not only will positive inconsistencies in life and conversation counteract the effect of his counsels, but traits of character negatively defective will also exercise an unhappy influence. If he omit, or appear to omit any part of Christian duty others will consider that they have his sanction for a low appreciation of its importance, however strongly and emphatically it may have been urged on the authority of Scripture.

Nor is it at all surprising that such should be the influence of defective example. There is probably no man, however elevated may be his conceptions of duty, who does not feel its power. He will be disposed to ask himself, why should I practise so much self-denial, forego so many enjoyments; why should I expose myself to so much unpleasantness in the performance of painful duties, which other Christians of high reputation for piety, seem not to consider imperative or important? And even if he does not admit the force of the argument derived from such a source, he will in all probability entertain the desire for a life of more ease and less self-denial. He will wish to tread in the same flowery path by which so many of his fellow Christians, (all of them Christians in name, at least,) seem to be pressing on to the same point with himself. And if he overcome the temptation, if he still count it his happiness to suffer with Christ, that he may reign with him, it is not that the temptation to unfaithfulness is weak, but only that the power of divine grace is still more powerful. It becomes all Christians, therefore, and above all those whose great duty in life it is to set forth the religion of the Gospel to the world, to be themselves living exemplifications of the character which they wish others to assume. How appropriate is the prayer for all Bishops, Priests and Deacons, that by the united and harmonious influence of their preaching and living, they may set forth the word of God and show it accordingly.—*Episcopal Recorder.*

All things come from Christ and his church in contrariety; he is righteousness, but it is in sin felt; he is life, but it is in death; he is consolation, but it is in calamity.

[From the Common Place Book of our Correspondent U.T.]

FRIENDSHIP.

Friendship—peculiar gift of Heaven,
The noble mind's delight and pride—
To men and angels only given—
To all the lower world denied.
Thy gentle flows of guiltless joys,
On fools and villains ne'er descend,—
In vain for thee the monarch sighs
And hugs a Flatterer for a Friend.
When virtues kindred virtues meet,
And sister-souls together join,
Thy pleasures permanent as great,
Are all-transporting, all-divine.
Oh! shall thy flames then cease to flow,
When souls to happier climes remove?
What raised our virtues here below,
Shall aid our happiness above.—*Johnson.*

EPITAPH.

Narrow and mean my mansion now,
My tongue a silent lecture holds;
Couldst thou explore what lies below,
The poor remains the tomb unfolds,—
Among the dust which feeds the worm
Thou'dst vainly seek the human form.

Church of England,—whose doctrines are derived from the clear foundations of holy scripture,—whose polity and discipline are founded upon the most uncorrupted models of antiquity, which has stood unshaken by the most furious assaults of Popery on the one hand, and of fanaticism on the other—has triumphed over all the arguments of its enemies, and has nothing now to contend with but their slanders and their calumnies.—*Blair's Sermons.*

ANECDOTES.

How advice should be received.—When Queen Caroline of England was reading in Hannah More's "Manners of the Great," the passage which condemns ladies sending for hair-dressers on the sabbath Day, she exclaimed—"The author is right, and I will never send for one again."

How advice should not be received.—A hasty Judge having made up his mind before he had heard a word from the Counsel, finding the opinion he had hastily expressed gradually slipping away from under him, from the forcible arguments used against it, cried out—"Mr. ---, I will not be argued out of my opinion in this manner."

Perseverance in well-doing.—When Hannah More was about establishing her celebrated schools for the poor at Wedmore in England, the Farmers presented her to the Archdeacon for teaching without a license. They declared they would never rest until they had worried her out of the parish. She resolved not to rest till she had, with God's help, worried out of that same parish much of the ignorance which, like a murky cloud, enveloped it. The Holy Spirit did help and she was spared to see general reformation, and many instances of vital religion. "When God is with us, who can be against us?"

Vanity and Affectation.—I will not call Vanity and Affectation twins, because, more properly, vanity is the mother, and affectation is the darling daughter; vanity is the sin, and affectation is the punishment; the first may be called the root of self-love, the other the fruit. Vanity is never at its full growth, till it spreadeth into affectation; and then it is complete.—*Saville.*

He who wisely would restrain the reasonable soul of man within due bounds, must first himself know perfectly, how far the territory and dominion extends of just and honest liberty. The ignorance and mistake of this high point hath heaped up one huge ball of all the misery that hath been since Adam.—*Milton*

Since the fall of man, the way of acceptance with God has always been through the mediation and merits of Christ, though the manner of obtaining it has at different times been differently described.

If the devil go about, and the people inspired by him, go about, seeking what HARM they may do; why may not we go about, and think, and seek, when and how we may do GOOD?

Retirement—which is the prison and the punishment of a fool, is the Paradise of the wise and good.

ENGLISH ANNIVERSARIES.

CHURCH MISSIONARY SOCIETY.

The thirty-sixth Anniversary Meeting of this Society was held on Tuesday last, [May 3d.] at Exeter Hall, and was one of the most numerous, and respectable assemblages of its friends that has been seen since its establishment. It was announced that the Chair would be taken at 11 o'clock, but before 10, there was scarcely a seat unoccupied in any part of the Hall, except a few which were reserved on the platform; and before the chair was taken, not only was every place in which sitting or standing room could be found closely filled, but it was found that vast numbers were outside of the room, who could not gain admission. This fact was announced from the platform by H. Pownall, Esq., who (after having endeavoured in vain, by making the parties sit close, to obtain accommodation in the great hall for all who sought to be admitted,) stated that the lower meeting room should be opened for the purpose of giving an opportunity to those friends of the Society who were thus circumstanced, of hearing the report read. For this object, he added, Mr. Thornton, the Treasurer, had consented to take the chair in the room below, where the report would be read, and several friends of the Society would address those assembled.

Soon after this arrangement had been made, The Earl of Chichester (the President of the Society) took the chair. The noble lord was supported on his right by the Marquis of Cholmondeley, the Lord Bishop of Winchester, Lord Mount Sandford, &c. &c., and on his left by the Lord Bishop of Chester, Rev. Josiah Pratt, Captain J. E. Gardiner, and several other distinguished friends of the Society.

The Noble Chairman's first act was to call on the Rev. William Jewett (one of the Secretaries,) to open the business of the day by imploring the Divine blessing on their proceedings. This having been done,

The noble chairman addressed the meeting, and was received with loud applause. It was not, he said, his intention to delay the effect in their hearts of that fervent prayer which was now ascending to the throne of grace, by any lengthened observation of his; nor was it his wish to enter into any details as to the objects for which they were assembled. That would be, as far as related to detail, to anticipate the report, which would soon be read, and for any other purpose it would be only to spoil and mar a subject which would be much better left in the hands of the many able gentlemen by whom he was surrounded. But since by the providence of God, he had been elected President of this society, and in that capacity was called upon to take the chair, he wished it to be recollected that the present was the only opportunity which he should have of addressing them in that character. He trusted, therefore, in all humility, and was greatly anxious that the friends of the society should know, that though they had chosen a President who had not eloquence to defend or support the objects of the Society, and who could not add to its character by any weight or dignity of his own, yet he felt delight in thinking that he could join with them in humble prayer for the conversion of sinners; that he could accompany them in tracing the missionary through his labours, his privation, and his sufferings, and could rejoice with them also in the return of the lost sheep which were brought back to the fold by, under the Divine blessing, the labours of those faithful servants. (Applause.) Yes, he could join with them in admiring and forwarding, with his best exertions, this great labour of mercy and of love. If they were to receive no other reward for their exertions than the joy and pleasure of annually witnessing such meetings as that which he had then the honour to address; of seeing assembled from all parts of the country persons animated with one common desire in the same great cause; and of being, in addition, surrounded by so many missionaries who had returned for a while to their native land to recruit their exhausted strength; if, he repeated, this were to be their only reward, it would be well worth the sacrifice of any portion of their time and labour? (Applause.) But they had other and much higher motives of action in this great cause, and when they considered the great victory which, with God's blessing, they might hope to achieve over the power of darkness, over the kingdoms of ignorance and infidelity—and when they looked to that arm which was to be the shield of their defence and the help of their weakness, were they not urged to go courageously forward in the prosecution of the great work in which they were thus happily associated? Yes, they were bound to go on in hope, although they might perceive to its full extent the wilderness of sin and unbelief which was placed between them and their rest. When they saw the host of infidelity and irreligion to which they were opposed, surely they were bound to be vigilant and vigorous in resisting it, and if they failed in being so, would not their coldness of heart and want of faith be a just cause of humiliation and reproach? The difficulties which stood in their way, so far from disheartening, ought rather to be an encouragement, as it must make them cry for help to Him who alone could give them effectual aid. Let them then implore the Divine grace to enable them to go forward, and while they looked with hope to the future,