

and exclaim with adoring gratitude and admiration, 'What hath God wrought?' while

' Bold infidelity turns pale and dies.'

But it is not necessary to linger over the scenes of the early triumphs of the Gospel, as if they were the only theatre of its all-conquering energies. Does the history of the eventful period in which we live, record no demonstrations of the Spirit, and of the power of God, in the dark places of the earth? Might we not rather ask; in what pagan clime do we not behold, amid the grimness and sterility of the surrounding wilderness, some blooming promise of an abundant spiritual harvest? You have often heard of the polytheism, and the foolish and cruel ceremonies that constitute the religion of India; and of the malignant institution of the caste, which seems to scowl defiance at every effort to introduce Christianity into that interesting country. But the attempt has been made, and the result has dissipated the fears, and belied the prophecies of failure. The sword of the Spirit has pierced even to the dividing asunder of the bond of the caste; causing many an enlightened Hindoo to abandon all his accorded privileges and honours for the cross of Christ, and the honour that cometh from God.—“I have sometimes,” says Mr. Ward, “asked an inquiring Hindoo—‘Why do you wish to become a Christian?’ ‘Ah! Sir,’ the poor man has said, ‘I have tried all the ways that my countrymen follow; I have bathed in the Ganges,—have visited the holy places,—have read our books,—have made presents to the Brahmins,—have obeyed my spiritual guide,—have long repeated the name of my guardian deity; but I find no inward satisfaction—no relief from all these expedients. But I have lately heard that Jesus Christ became incarnate, that he died for his enemies, and died to take away our sins. This, I think, must surely be the true way of salvation; and it is from this conviction that I wish to become a Christian!’”—On Africa, too, the day of freedom and of Grace has at length auspiciously dawned—a day which we trust will never close till it set in the effulgence of eternity. Hundreds of her sable sons, nobly rescued from the grasp of merciless oppression, now not only enjoy the blessing of temporal liberty, but inhale the celestial atmosphere of spiritual emancipation: while among the Hottentots, Caffres, and other degraded tribes of her southern regions, the consolations of the Gospel diffuse their fragrance, and its doctrines display their power. The effects produced by missionary operations on the minds, and moral feelings and habits of a great part of the slave population in our West India Colonies, might afford a source of appropriate and abundant illustration on this topic. But as there is an esteemed brother present,* who has lately come from that field of labour, and will be able, from his own personal knowledge, to interest your attention in reference to the mighty transformation which has been there effected by the plastic influence of the Gospel; it is not for me to shew, how in thousands of instances, it has reclaimed the negro from licentiousness, and nerved his feeble mind with firmness, and effectually taught him subordination and contentment in his situation, and caused the trepidations so often occasioned in his heart by the gloomy superstition of Obeahism, to subside into the placidity of enlightened and holy trust in the providence of God. These are only a few of the innumerable cheering indications of the victorious power of the Gospel, which the heathen world exhibits, and which may justly be regarded as harbingers of the complete fulfilment of the sublime prediction—“As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I PLEASE, and it shall prosper in the thing whereto I sent it.”—(Isa. 55. 10, 11.)

I shall now conclude with an address to the Officers of this Society, and to the Congregation. The prosperity of every benevolent institution, obviously depends, under the divine blessing, on the fostering care and assiduous exertions of those on whom devolves the task of active and efficient co-operation to promote its interests. Missionary sermons may be preached,—anniversary meetings may be held,—and speeches, descriptive of the awful condition of the heathen, may be delivered; and the glow of tenderness may circulate in our annual assemblies, and the gushings of irrepressible emotion, may be seen in the speaking silence of each eager and animated countenance; but if these favourable excitements of public feeling be not followed up by applications for pecuniary aid to facilitate the progress of the gospel in the heathen world, of what avail will be all our empty and evanescent impressions? Let me exhort

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