

ingly to feel that there are no joys like unto the joy of his salvation.

The great importance of cultivating true piety and virtue, is what we are at this time concerned earnestly to press upon every one. If this become, as it ought to be the main object of our lives, the fruit of the Spirit will be apparent. But we are constantly to bear in mind, that this is not the place of our rest. The warfare must be maintained; we can at no period put off the armour with safety; we have an unwarlike enemy to contend with whose temptations are diversified, subtle, and insidious; the path of life is an arduous one; but, thanks be unto Him who is omnipotent, his grace is all-sufficient. As He is daily sought unto, he strengtheneth our souls, and increaseth our confidence in Him; and if we faint not, but persevere unto the end, he will give the victory through our Lord Jesus Christ.

"Unto Him," then, "that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end Amen."

Signed in and on behalf of the Meeting, by
JOSIAH FORSTER,
Clerk to the Meeting this year.

—

From the *Missionary Herald*.

REV. DR. POTTER'S SERMON.

A Sermon preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James' Church, Philadelphia, May 12th, 1829. By Alonzo Potter, Rector of St. Paul's Church, Boston.—Boston; R. P. & C. Williams.

This discourse is entitled, "*An Appeal in behalf of Missions: addressed to Episcopalians.*" It is founded on Rom. i. 19; and is designed—and we think well adapted—to produce the conviction, that to preach the Gospel to the heathen, is no more than to discharge a just debt, which is due to them from Christian nations. The indispensable duty of an immediate, vigorous, and united effort to discharge this debt, the preacher urges upon his brethren in a clear and powerful manner. Our limits do not allow us to speak particularly of the merits of this discourse; nor have we room for more than a single extract.

In reply to the objection, that the time for the conversion of the heathen has not come, the author says:—

Who will say that the time for the illumination of the nations has not come; that they are not yet prepared to receive or to comprehend the Gospel! that they must wait! And is this so? What! when God himself declares that the fulness of time has come; when he decided eighteen hundred years ago, that the world was ripe for the glad tidings of redemption, shall we profess ourselves wiser than him! Now that such improvements have been made in the arts and sciences; now that facilities for extending the knowledge, and securing the reception of the Bible have been so multiplied; now that the art of printing enables us to flood the world with the words of eternal life; now that navigation is opening to us new and unexplored regions, and almost annihilating the distance that divides them from us, now that the human mind seems stirred by some mighty impulse, and instead of being wedded to old systems of government or religion, looks abroad and talks of coming change—is this no time? The apostles, in face of the Roman power, in defiance of an idolatry more inveterate than the world ever saw; destitute of numbers, or talents, or influence, aided only by the gift of tongues, and the power of miracles, could go forth, and in 300 years win the whole civilized world to Christ! And st all we, with the power of acquiring all tongues; with the record of those same miracles to authenticate (which was all that the miracles themselves could do,) the divinity of our commission; assisted, too, by so many, and such peculiar advantages—shall we stand, and parley, and say it is not time? Not time! when paganism seems smitten with infirmity, and tottering under the imbecility of old age! Not

time! when the people of the saints of the Most High, seem going forth in serious earnest, to take possession of the kingdom and dominion and greatness of the kingdom under the whole heaven! Not time! when on every side we have proof positive, and ocular, of the practicability, and success of their enterprise! when the notes of Christian praise are heard from the cliffs of the north, and the isles of the south; from the shores of the east, and the wilderness of the west; when whole villages of Asia are seen subverting their idol temples, and tribes of Africa are heard calling out for "good men and good books;" when the power and efficacy of Christian truth are witnessed in the renovated lives and happy deaths of many a pagan disciple; when from the dying lips of a Karamoku, a Keopulani, a Catharine Brown, there are heard almost at this moment, the accents of Christian peace and hope; is this not a time?—When, in God's name, will be the time! Are we to wait till more generations shall have descended into eternity? Are we to wait till God, wearied with our sloth, shall work some miracle to reproach our unbelief, and supersede our labors? Are we to wait, till in literal truth, an angel of heaven shall come forth; come to perform our duty; come to publish, in our stead, the everlasting Gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people?

DESCRIPTION OF A NATIVE CONGREGATION AT THE HARVEY ISLANDS.

The London Missionary Register states, that an American vessel recently touching at Aitutake—one of the Harvey islands,—some of the passengers landed; and one of them—an Englishman, gives the following account:—

We were soon visited, on board, by the native missionary Mataitai, who invited me to go on shore with him. This invitation I readily complied with; and, in the evening, I accompanied him in the trading boat, which was constantly employed in conveying hogs, yams, cocoa-nuts, &c., from the store to the ship. We landed on a very excellent stone-wharf, about 200 yards in length, which had been built by the natives for the convenience of their canoes and such boats as might be sent thither. The wharf I supposed to be about 15 feet in breadth, and 8 feet in depth. The natives, at the time we landed, were repairing to the church, to their Friday evening worship. Mataitai conducted me to a seat near the pulpit. I was overwhelmed at the surrounding prospect: the roof of the building, supported all along by neat pillars of suitable dimensions, was beautifully ornamented and well finished above: a good boarded floor was covered with seats of plank, decently made, and regularly arranged on each side of the church, from one end to the other: a good pulpit and reading-desk stood on one side, at an equal distance from each end of the building; and there were not less than one thousand or twelve hundred native worshippers, clothed from head to foot—men, women, and children. The whole of the females had neat straw bonnets on their heads; and these had been manufactured by themselves. As soon as Mataitai ascended the pulpit, and had called upon the congregation to pray, the whole of them, without exception, kneeled down in an instant. His prayer was short, but full of pious matter, and solemnly addressed to his Maker. This done, he gave out some lines of a native hymn: and the whole congregation, standing up, sang with him. I never before this had witnessed a congregation of natives who were so interesting in their appearance, so settled in their countenances, or so neat and cleanly in their persons. I could, by a quick glance of the eye, observe many of them looking up earnestly at their teacher, as if eager to receive whatever might drop from his lips. After addressing his people ardently and distinctly, he then prayed, and thus concluded the service. The strictest silence prevailed from the beginning to the end.

TEMPERANCE.

NEW-YORK CITY TEMPERANCE SOCIETY.

The late anniversary week in New-York has given a new impulse to the cause of Temperance. A meeting was held in the Brick church, on Tuesday evening, by the Temperance Society, recently organized in that city, which will long be remem-

bered and felt. A vast concourse of spectators assembled at an early hour. The Rev. Mr. Hewit, General Agent of the American Temperance Society, made a short and interesting statement concerning the operations of the Parent Society. He was followed by Hugh Maxwell, Esq. District Attorney for the city of New York, in a speech of considerable length, and of great interest. No abstract of Mr. Maxwell's remarks can do justice to the able manner in which he enforced the claims of Temperance upon those who heard him. It was a specimen of sound reasoning united with the most glowing, persuasive eloquence. Assuming, as the broad foundation of his remarks, FACTS which had come within his own observation, during ten years of public service, as District Attorney, his appeals were made with irresistible force to every conscience in the assembly. He stated that intemperance was the chosen ally of guilt and crime, in every form in which they had fallen under the cognizance of the courts. It was the prolific parent of fraud; nearly all the cases of theft being in some way connected with it; and the dealers in counterfeit money found it a necessary element of their existence. Grocers, tavern-keepers, and the retailers of intoxicating liquors, with but few exceptions were, wherever found, the natural bonds of union by which this whole hord of miscreants were kept in connection with a civilized and christian community. Mr. M. declared that in twenty cases of murder which he had had occasion to prosecute, it had appeared in some part or other of the case, that intemperance was either remotely, or directly, concerned in the perpetration of the nefarious deed. The unhappy Johnson, who had been recently executed, had confessed to him, that, before he shot the victim of his infuriated passions—he stimulated and goaded himself to the work, by drinking frequently of ardent spirits. Mr. M. said that the number of civil and criminal prosecutions in the city of New York amounted to 5000 annually, of course there were 10,000 parties. The witnesses called would average 6 to each case—making 30,000 in all. Of these 40,000 parties and witnesses, he asserted that 20,000, or one half of the whole, were victims of intemperance. His hearers might judge of the mischief which this monster of iniquity was spreading throughout the city, and of the good which would result to all classes of community by strangling the fiery serpent before it had drawn within its coils all that is fair and lovely in Society.

In proposing a remedy for so great an evil, Mr. Maxwell urged the necessity of associations similar to those which have been recently formed in the community. He had once been incredulous, and doubted whether any good was to be effected by Societies. He had discovered his mistake, and was glad to have an opportunity of testifying his belief of the efficacy of such associations. A heavy duty was however devolved on magistrates—and a heavier still on those who elected them to office. We have never heard a severer invective than Mr. Maxwell dealt out to the Corporation of New York for their timidity and indecision in restraining vice, and especially in not daring to withhold licenses from men who lived upon the vices of society. A power was lodged here which would go far to restrain the evil, were it faithfully employed. It behoved the people to awake from their lethargy and see that men were appointed to office who would use this power to the terror of evil doers.

Mr. Maxwell concluded by bespeaking the favour and co-operation of those numerous and respectable denomination of Christians, the Baptists and Methodists. It was in their power, he believed, to do more than all others, to promote the cause of temperance. They had more influence than other christians over those portions of community where the evil now rages with the greatest violence. The Society could not dispense with their help. When Oliver Cromwell went into battle, his directions to his soldiers was to "fire low." The Temperance Society must follow the same rule. The higher classes are in some measure awake to the subject—but the great mass is scarcely touched. The direction therefore must still be, "Fire low."

Mr. M. sat down amid the applause of hundreds. Several other addresses were made.—Dr. Beach-er of Boston, followed up the impression made by those who had gone before him, in a very happy and powerful strain of illustration. But the limits of the present notice do not permit an analysis of