

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X



sons who were ignorant of the circumstances, within a few days of its becoming duo. Though so aged and infirm, she never at any time applied for parochial relief; but thought it her duty to use every means, that she might not have recourse to that expedient. And a few days before she died she set her seal to the truth of God's promise: she said—

I have found religion to be perfectly true. I have tried it for sixteen years, and it would not have supported me if it had been false. I have always found God true to His promises. God saith, *Bread shall be given—water shall be sure*, and He has made that promise good. His promises are not like man's promises, Yea and Nay, but they are all Yea in Christ Jesus.

Yet, with all this simple faith and confidence, she was no enthusiast; she did not expect God to supply her wants while she sat still doing nothing: she did not thus tempt God to come out of His way and work a miracle for her. No: she used all the means in her power to procure a livelihood, and sometimes went beyond her power; leaving the event with God. Indeed her death was, humanly speaking, hastened by undertaking an employment which was decidedly beyond her strength, and her conscience smote her for having been somewhat too anxious on this point: she was afraid that she had not trusted God enough, and therefore He had sent her this affliction, because she had taken upon herself to provide: and He was now teaching her how insufficient she was to provide for herself, and that she might well leave Him to provide for her as He had always done.

One effect of her trust in God was her remarkable spirit of contentment: she was never heard to murmur or complain, though sometimes in the most distressing circumstances: poets have often sung of the Cottage of Content, and sentimental writers have often given exaggerated descriptions of it; but if ever there was a dwelling of this description (they are much more rare than many people imagine) it was that which was the abode of this Blessed Woman.

#### Diligent Attendance on the Means of Grace.

Seldom or never was her place vacant in the House of God, when health would admit: the weather was no hindrance to her: whoever else was absent morning or evening, her seat was invariably occupied; and it was delightful to see the seriousness and attention with which she used to drink in every word of God that was read and preached in His house. Equally great was her attachment to the Written Word: as a proof of this, she actually learnt to read after she was 60 years old, that she might read the Scriptures for herself; and, poor as she was, she used to give a little girl a penny a-week to come to her cottage to teach her, till she began to attend an Adult School that was established in the place where she lived.

#### Delight in Prayer.

Her delight in Prayer, too, was very remarkable: not only were her days begun and ended with Prayer, but she was continually lifting up her heart to God as she walked through the fields, and went with her basket from house to house. She never dared to go out with her basket, without first kneeling down and imploring a blessing upon her basket and her store. Invariably did she bend the knee before she left her cottage for the House of God, and ask for a blessing upon her Minister; and pray that the Word about to be preached might come with power to her own soul and the souls of those who were about to hear it: and immediately after the Service she would generally, if possible, walk home alone, meditating upon the truths which she had heard; and then retire again to her closet, to ask for the dews of the Holy Spirit to descend upon the seed that had just been sown. When any of her friends were in peculiar distress or labouring under bodily affliction, they were sure to have the benefit of her intercessions at a Throne of Grace; and there have been instances where she has spent the whole night in wrestling in prayer to God, in behalf of her afflicted friends. She had also learnt that difficult lesson, to pray for her enemies; and if there were any in the parish who were more ignorant, more profane, more wicked, or who ridiculed and opposed true religion more than others, those persons were sure to have an especial interest in her prayers.

#### Expansive Benevolence.

Another remarkable feature in her character was, her Expansive Benevolence to others, in supplying their wants to the utmost of her power, and beyond

her power. She had, indeed, a large heart, in the best sense of the word. She not only sympathized with others in their affliction, but if she saw a poor neighbour in distress, she would frequently divide her last sixpence between herself and them, giving them generally the largest share; and whatever charitable object was advocated in the House of God or elsewhere, she never thought of putting less than silver in the plate. All her neighbours bear witness that there was nothing that she would not do for them to the utmost of her power: they considered her death a public loss to the parish and the neighbourhood, and several respectable people have expressed a wish to have some article belonging to her, to keep as a token of respect and affection for her memory.

#### Love to the Saviour.

This was the mainspring of all her zeal, and benevolence, and activity in the Cause of God: and indeed, without this, all her religious profession would have been no better than *sounding brass or a tinkling cymbal*. This was the theme on which she most delighted to dwell: her eye brightened, and her countenance was lighted up with holy gratitude and heavenly joy, when the suffering, dying, bleeding love of the Saviour was mentioned to her: she would clasp her hands, and exclaim with all the fervour and ecstasy of the soul, "Oh! what were the sufferings of that dear spotless Lamb for a sinful worm like me!"

#### Triumphant Death.

Though a holy life is a much more satisfactory evidence of the safety of our state than a joyful death, still we are not surprised to find that the end of this Blessed Woman was not only peaceful but triumphant. For some time death had had no terrors for her: she had long looked upon it as a friend, to set her at liberty from a world of sin and misery; and so she found it to be when she came to grapple with it: the sting was gone! Her Saviour, to whom she had applied in the time of health and strength, had drawn its sting, and gave her victory over the Last Enemy. Often was she heard to say, "I am not afraid to die. I long to be with Jesus in heaven. Oh, if I had nothing but an arm of flesh to rest upon, what would become of me now!" Holding out her arm, "See," said she, "it is but flesh; and the arm of my Minister is but flesh: it is well that I have something better to lean upon, for that would be a poor prop in a dying hour." When she first took to her bed, she said she hoped that the Lord would hear her prayer, and that she would not have to grovel here any longer; but that her bed would be the bed to take her to her happy home. Notwithstanding all her benevolence, her activity, her zeal, and her good works, so far was she from placing the least confidence in them for acceptance with God, that she exclaimed, "Oh, it would be but a dark passage, if I had trusted to my own merits!" The day before she died, she said, "This is the grand point: this is the last conflict: but I am happy—I am very ill tonight, but I am going higher. It will soon be over—Come, Lord Jesus, come quickly!" She now found, that He, whom she had served, and loved, and trusted in life, did not forsake her in her dying moments. The dark valley was enlightened by His gracious presence; and, to use her own expression, she felt at that time 'such a weight of her Saviour's love in her soul' as almost overpowered her sinking frame. She frequently called out before she died, "Welcome Death! O Death! where is thy sting? Boasting Grave! where is thy victory? Glory to God!" "Oh," said she, "this is a victorious death, through Christ!"—and as far as it can be well ascertained, her last words were, "In heaven, the topmost stone will be brought forth with shoutings of Grace, Grace to it! My notes in heaven will be Grace, Grace!" She has now fought her last battle, endured her last trial, resisted the last temptation, carried the last cross, and tasted the last cup of sorrow and affliction; and, before this, it has doubtless been said to her, *Well done, good and faithful servant; enter thou into the joy of thy Lord!*

#### DIVINITY.

A SERMON ON THE DANGERS OF YOUTH.  
(EXTRACTED FROM THE SERMONS OF THE LATE  
RIGHT REV. THEODORE DEHON, D. D.)

Text, *Proverbs vii. 7.*—I discerned among the youths a young man void of understanding.

Youth is the most important part of man's life. If we compare life to a day, youth is the morning of it.

The faculties and the feelings are then strong and lively; the hours are favourable to activity, and he who wastes them in idleness or folly, will probably find his noon perplexed, and his evening destitute of the sweetest pleasure of the evening, a peaceful review of the day. If we compare life to a voyage, youth is the time of preparation. It is then we must choose our course, and provide the stores which may sustain, and the means which may improve or amuse us on our way: it is our friends who should be made glad, by seeing us well furnished for our destination, and the credentials be obtained, which may procure us safety, and favour, and distinction, in the regions to which we are bound. If we compare life to a year, youth is its spring-time, upon which the felicity of all the other seasons depends. It is then the seeds must be sown, and the plants cherished, whose fruits may delight us in summer, enrich us in autumn, and sustain and cheer us when winter shall have arrived. Whatever view we take of life, youth is its most precious period,—a period which he who suffers it to go by unimproved, may afterwards bewail, but can never retrieve. The day may revolve, and morning again return. The year may elapse, and other springs appear. Oceans may be crossed, and the voyager may set out anew. But to human life there is but one morning, but one embarkation, but one spring. Of the advantages which youth may furnish us, we must avail ourselves as it passes, or else be destitute of them for ever.

The pictures which the author of the books of Proverbs has drawn, are most of them taken from real life. Amongst them I know not one more striking and affecting than that which is presented in the text. In the most interesting, important, and dangerous part of human life, there is seen "among the youths a young man void of understanding." Before him is Vice, beckoning him with alluring arts to her impure abodes. Behind him are advancing, obscurely indeed, but with sure and rapid step, Shame and Remorse, and Misery and Ruin.

Over this youth I imagine angels and spirits of the just looking down from the skies with the most anxious concern; by his side behold a father, with a beating bosom and a furrowed brow, observing, with unutterable anguish, the destruction of his fondest hopes. In a retired corner I see a female figure. It is a mother on her bended knees: she is looking to heaven with tears upon her cheeks, and supplicating the Almighty to forgive and save her child. Gracious God! little do the young know how great is the interest they excite in heaven, and on earth! Seldom do they consider how deep is the cup which their conduct may fill, with wretchedness or bliss, both for themselves and others!

In looking round upon this assembly, I behold the greater part of it in the morning of life. For them the following discourse is particularly designed. In it shall set before them some of the qualities which indicate in youth a want of wisdom and understanding; and fondly flatter myself, that they will give me that attention which a sincere regard for their welfare may claim, whatever the discourse may want of novelty in its doctrines, or beauty in its dress.

Foremost among the qualities which mark the unwise youth, is a disregard of the principles and offices of religion. It is religion which must elevate, purify, and adorn the human character. Sent from the court of heaven by the everlasting Father, as the minister of his best blessings to mankind, she opens to the mind the sublimest truths; she brings for the heart the most precious comforts; she pours upon our paths the brightest light; she conducts our steps to the highest bliss: without her aid the young man cannot "cleanse his way;" without her counsel he cannot walk worthily of his high faculties and destination; without her protection, he will be a prey to his inexperience, a prey to the thousand delusions which lie in wait to deceive, and the ten thousand vices which lurk to destroy him. Manifest to all the best guide of life, speaking in the name of the Almighty, and seeking only the improvement and everlasting happiness of mankind, where is the wisdom of rejecting her counsels, and despising her restraints? What is there of understanding in setting at naught the God who made heaven and earth, and hath power to "destroy both soul and body in hell?" What is there of understanding in abandoning the altar, at which our fathers have worshiped, and the service in which they found peace and salvation? What is there of understanding in departing from

those principles and offices of religion, without which virtue has no encouragement, sorrow has no consolation, society can have no order, man has no certain hope? The youth who contemns religion, indicates thereby a deplorable want of wisdom; his judgment is at variance with his best interests; it is at variance with the opinions of the wisest and best of men; it is at variance with God! "Cease, my son," says the wisest and best of men, "to hear the instruction which causeth to err from the words of knowledge."—"The fear of the Lord is the beginning of wisdom, and a good understanding have all they that do thereafter; the praise of it endureth for ever."

Another thing which makes the unwise youth is, his yielding himself up to the allurements of vice and folly. The young are surrounded with temptations. Vice spreads for them snares as enticing as they are destructive. In the city, in the place of concourse, they are exposed to courses which are ever fascinating and ruinous. I speak not of the ordinary vices, into which they may be hurried by the contagion of a corrupt atmosphere. I have more particularly in view the extravagant, maddening riot at the wine, the impure haunts of illicit pleasures; and those graves of youthful excellence and promise, public gaming tables. Dreadful is the demoralization, incalculable are the evils which are born and fostered in their vicious resorts. Hence the ingenious blush of innocence is for ever dissipated, and the barriers against iniquity are thoughtlessly thrown down! There are sacrificed and abandoned the holy instructions which fell from the parental lip upon the youthful heart, soft and wholesome as the dew of heaven! Here the name of the Being whom angels fear is rudely profaned; his laws, which carry the most awful sanctions, are defiled; and conscience, the kind monitor which he has placed in the bosom, is trampled under foot! Here we may see the wreck of genius, the destruction of fortune, the immolation of character, the dissipation of health, commencement of disquietude, progress of discontent, weariness and despondency of soul, unrestrained profligacy, and the consummation of wretchedness! Here—but I will proceed no farther. Even those, the frequency of the scenes has hardened to their turpitude, even they would blush at the exposure to the innocent and wise of the criminality and debasement to which they descend in their vicious resorts. And is not the youth "void of understanding," who, in the earliest and most important period of his life, suffers himself to be driven into these vortices of ruin? Reason, when she is heard, proclaims the danger. Conscience, could she be listened to, would remonstrate and intreat. The shades of pious ancestors descend: the spectres of victims who have been led on to destruction in those paths, appear to check the youth in his career, and turn him into the path of safety. Yea, a voice is heard from the throne of the Almighty, calling to him in the language of inspiration, "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, pass away." But passion, not reason; blind inclination, not manly sense, govern his conduct. There is nothing of the grace or circumspection of wisdom in his steps. He goeth to his sinful indulgences, "as an ox goeth to the slaughter," or "as a bird hasteneth to the snare, and knoweth not that it is for his life." And what will be the result of his foolishness?—"For all these things, God will bring him into judgment." "The evil days will come, and the years draw nigh, in which he shall say, I have no pleasure in them." He will then look back with shame upon the profligacy of youth; and happy for him, if the Almighty do not leave him in awful judgment upon his abuse of the advantages of a Christian education, to reap to the last "the fruit of his own way, and to be filled with his own devices."

Another thing which indicates a want of wisdom and understanding in the young, is forming connection of friendship with unprincipled and profligate persons. Sweet to the youthful bosom are the pleasures of friendship. Noble and unguarded is the freedom with which our minds and hearts are then thrown open to those we love. And on this account it is of unspeakable importance, that the companions of our early days be such as may be worthy of our confidence, and capable of promoting in us the qualities and virtues which exalt the human character. But by yielding into intimacies with the vicious, the source of generous joy, the spring of youth's most exquisite

pleasure, may be converted into a source of disappointments and debasements. For he who can wrong his God, who can renounce the obligations of religion and virtue, who can disregard the feelings of his parents and virtuous connections, what reasonable ground can there be for confidence in him, that he would not wrong his friend? Besides, the influence and example of such an one are fatal to the fairest and best prospects of youth. What does the voice of wisdom so often lament? over what is Experience so often seen shuddering the tear of regret, as the ruins which are occasioned by evil company? I see an amiable youth, upon whom kindred affection has fostered the fondest hopes: his talents are good, the best principles were early instilled into his bosom by parental assiduity; and in a course of manly and virtuous pursuits, he might be distinguished in society, and an ornament amongst the works of God. He steps into the world. The unprincipled and the profligate meet him, and with all the eagerness of fallen spirits bent on mischief, resolve to make him a partaker of their shame. His simplicity renders him their easy prey. With fair speech they gain access to his heart, and with guilty artifices they kindle his passions.

They take him to the orgies of Folly; with blind infatuation he follows them to the haunts of Vice, and to the abodes of Pollution. His former principles they now laugh to scorn: his boldness in iniquity they now extol and encourage: they draw him at length into all the dreadful excesses of their own guilt, and he who was once like the young cedar in Lebanon, fair and strong, and promising much growth and beauty, is now like the scathed tree, shorn of his glory, marked with the vengeance of heaven, and exhibiting a melancholy spectacle of worthlessness and untimely decay. Who sees not in this youth a "young man void of understanding?" He has chosen those for his friends, who were destitute of principle and virtue, and therefore were only capable of promoting his debasement and destruction. And what is his recompense for the sacrifices they have led him to make? Even to be reduced to the same level with them, to be deserted by them, in all probability, when they have stripped him of his virtue, his fortune, and respectability, and to be one day ashamed of them at the bar of the Almighty, as the panders of his vices, and promoters of his misery. "My son, if sinners entice thee, consent thou not." "He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed."

It is another indication of a "youth void of understanding," to be wholly occupied about the decoration of his person, and the display of his external pomp or accomplishments.

I add, in the last place, that *habitual idleness* is a characteristic of an unwise youth.

Idleness at any age is the parent of vice and unhappiness. In the morning of life it is peculiarly inexcusable and ruinous. The youth who has nothing to do, will learn to do evil. Neglecting to cultivate the noble powers of his nature, he will be drawn into habits of dissipation.

All the advantages of early industry in procuring knowledge, fortune, character, and esteem, he will forego; and he will, in all probability, be restless and dissatisfied, a burden to himself in the hours of reflection, and a useless lumberer of the ground. Nor can he find any palliation of his folly in the plea, that he finds nothing to do. There is ever enough to employ usefully the hours of every one's life. Go, cultivate and expand the noble faculties which thy Creator hath given thee. Go, call into exercise and useful application the powers that lie dormant in thy nature. Go, search the pages of wisdom, traverse the regions of truth, and by acquisition of knowledge lay the foundation of future usefulness to thy country and to the world. Go, seek the most high God, thy maker, redeemer, and sanctifier. Consider studiously what it is he requireth of thee, in order that thou mayest spend wisely the hours of this fleeting life. Go, bring to the habitation of thy parents the reviving fragrance of a name, and get to thyself the habit in which thou mayest emulate angels, the habit of industriously doing good. Go and do this, and much more that is equally obvious and worthy of thee, before thou complainest in apology for thy inactivity, that thou findest nothing to do. Unhappy the youth in whose mouth is this delusive plea!

For him, the best years of life will pass away, without furnishing the foundations of respectability

and comfort. On him neither peace nor prosperity, neither public esteem nor self-satisfaction will ever wait; but in their stead, that contempt which the common sense of society fastens upon those who have no object or employment; and that weariness, dissatisfaction, and self-reproach, to which the Almighty in his justice generally exposes the inactive. With great propriety, therefore, has experience always recommended to the young a definite pursuit and diligent occupation; and it is with striking and apposite acuteness that Solomon represents "the field of the slothful" as the same ground with the "vineyard of the man void of understanding."

Be induced, then, my young friends, to use industriously the morning of your lives. Let not your attention be absorbed, and your ambition satisfied with external decorations and distinctions.

As you would avoid taking fire-brands into your bosoms, guard against admitting to the near intimacies of friendship the unprincipled and vicious.

With a discretion worthy of your rational and immortal natures, "flee youthful lusts," and avoid the resorts of pollution and debasement. Above all things, "know you the God of your fathers, and serve him with a perfect heart, and with a willing mind." Cherish for religion that respect which you would cherish for the guardian of your race; and the arrows which are aimed at her name or services, consider them as aimed at the shades of your forefathers, and the dearest interests of the world.

Then shall the hearts of your parents be gladdened with the knowledge of your wisdom and discretion; then shall the church rest upon you as her strong and affectionate supporters; then shall your bosoms be filled with self-approbation, and the peace of God; then, at whatever period death shall remove you to other duties and other worlds, you shall not depart prematurely; "for honourable age is not that which standeth in length of time, not that is measured by number of years, but wisdom is the grey hair unto men, and an unspotted life is old age."



Many attempts have been made to define the term God: as to the word itself, it is pure Anglo-saxon, and among our ancestors signified not only the Divine Being now commonly designated by the word, but also Good: as in their apprehension it appears, that God and Good were correlative terms; and when they thought or spoke of him, they were doubtless led from the word itself, to consider him as the good Being, or fountain of infinite benevolence and beneficence towards his creatures.

A general definition of this great first cause, as far as human words dare attempt one, may be thus given. The eternal, independent, and self-existent Being: The Being whose purposes and actions spring from himself, without foreign motive or influence: He who is absolute in dominion; the most pure, most simple, and most spiritual of all essences: infinitely benevolent, beneficent, true and holy: the cause of all being, the upholder of all things: infinitely happy because infinitely perfect; and eternally self-sufficient, needing nothing that he has made. Illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence: known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible, but how widely different from the God of most human creeds and apprehensions.

CLARKE.

### MISSIONARY INTELLIGENCE.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

#### INERODUCTORY REMARKS.

THOSE fearful evidences of HOSTILITY TO THE CAUSE OF GOD, which we noticed in the Introductory Remarks to the last Survey, have been multiplied during the year. Truth and Love are, indeed, manifestly advancing in their influence on mankind; but Evil pushes itself forth with more rage and malice and daring, as the Cause of God wins its way toward assured victory. The hostile armies have been long collecting, and are not only rapidly marshalling in the field, but that dreadful Conflict of

Principles is actually begun which will probably suffer little pause till the enemies of the Saviour be made His footstool!

Among the servants of God themselves, perplexities and divisions have been permitted to arise; but already we see these PERPLEXITIES AND DIVISIONS OVERRULED TO A GOOD END: while they have been permitted among the servants of God for the purification of their motives and the humiliation of their hearts, they should not damp their courage or check their zeal: they may deprive them of the countenance and support of those who never added any real strength to their body, and they may separate from their company for a season weak and misjudging brethren; but, their own errors being rectified and their dependence on their Lord and devotedness to His glory become more simple and entire, the hearts of all the faithful will be more closely than ever knit to them—their difficulties and dangers being more clearly seen and strongly felt, will be borne more unworriedly in remembrance before God in prayer—the directing and sanctifying influences of the Holy Spirit will be more earnestly invoked for them; and His blessing on every part of Missionary Labour will be more importunately sought, more confidently expected, more abundantly bestowed, and more gratefully acknowledged.

That it pleases God to purify His Church by its various trials in order to its more abundant and successful exertions in the Conversion of the World, may be inferred from the NEW OPENINGS FOR LABOUR which are presented: for, in the face of all the difficulties attending the work of God, that work is enlarging itself on all sides. The movements of Providence in reference to the two great Antichrists—the Internal Corrupter, and the outward Foo—the Romavist Usurper, and the Arabian Imposter—are most awakening to the thoughtful mind. The work of mercy so happily begun in Ireland—the feverish condition of Portugal and Spain—the rapid growth of Christian Knowledge in France—the precarious state of Austria—the blow which Popery has received in the New World—all these things concurring simultaneously with the shaking to their very foundations of the two great supporters of the Mahomedan Delusion, the Empires of Turkey and Persia, may well lead the most cautious and sober Christian to conclude that we are actually in a Great Crisis of the World. Immeasurable Fields of Labour may be speedily opened to Christians by this shaking of the nations; and, already, the cry of our active Societies for more labourers and more liberal support is loud and pressing, because more opportunities for labour are presented to them than they have the means of embracing. So vast are the wants of the world, that, unless some mighty moral change shall take place, affecting at once, or in a short period, immense masses of mankind, the supply of Christian Knowledge which can be furnished by all our Societies will but create, as God shall bless it, a demand for larger supplies. The following just remarks of the Committee of a Bible Society Auxiliary are applicable to Missions as well as to the Scriptures—

The demand for the Scriptures is not diminishing, hardly even in our own country. If, at the time when the Bible Society began its operations, it could have been foreseen what a prodigious number of copies would be diffused through the Nation within the ensuing twenty years, it would have been presumed that by this time the want and the demand would be nearly satisfied: but the contrary is the present state of the case. And this fact, while it shows that there was such a dreadful destitution of the Scriptures in the community as no one who entertained the worst surmises could imagine, proves also that a quite new sentiment has been excited—that a desire to possess the Holy Book has been created and extended to a wonderful degree. It is most gratifying to hear, that the vast number of copies issued by the Bible Society has been so far from sufficing to satisfy this desire, that the sale of Bibles in the bookselling trade has been increasing in a parallel and rival progress; so that, most happily, the purest Christian Charity has drawn Worldly Interest and Traffic itself into a holy alliance. It appears the case has come to be, that we can no longer content each family, even in the humbler classes, to possess one Bible in their house; but that several of its members are desirous of having each his own, especially those of them who are

leaving the paternal abode to try their separate allotment in life.

There is something grand and inspiring in the view of the rapid and incalculable multiplication of Bibles: extending, as it is in the process of doing, into the languages of all the most considerable tribes of mankind. We see thus the testimony of God, the dictates of His law, and the Overtures of His grace, taking, sensibly and visibly, a position, in numberless situations, where the consecrated vehicle of them had never had a place before. We thus see the BEST BOOK acquiring, in point of number of copies, an immense superiority over every other book in the world; and placing itself by all the good books to improve their usefulness, and by all the bad books to baffle their malignity. It is gratifying to consider how immeasurably far the number of Bibles surpasses the number of copies of any, the most popular, infidel book in existence: and we may trust that the time is not very far off, when all the copies of all the Infidel Writings, existing or yet to be produced, will number but an inferior and dejected multitude in contrast with the growing millions of copies of this ONE BOOK, which is destined to arrest their operation and overwhelm their cause.

In preceding Reports there has been a reference to the rapid extension of knowledge among the people. If it were ever a doubtful question, whether the general acquisition of knowledge would be an improvement of the condition of the community, it is now too late to discuss it: the popular mind is breaking loose from its ancient, fixed, rigid state; and can now no more be stopped or bounded in its movement, than the stream from the dissolving snows and ices of a long winter. And if it be but too evident that the general prevalence of augmented knowledge and mental freedom, unaccompanied by the influences of religion, would be a portentous change, so much the stronger is the argument for an active promotion of the circulation of the Scriptures a circulation, which, by the way, could have no such wide enlargement, but for the very circumstances of the excitement and change in the state of the popular mind. Reverting to the times antecedent to this great excitement, by which some persons have been so much alarmed for the religion and morals of the people, we may ask "Was there then any eager demand for the Bible? Who were there—how many persons in a thousand, to inquire for it, or to care about it? Were not the greater number of families in the land perfectly content without having it, even as a trifling article of furniture, in the house? Did not millions of each successive generation pass through life without any dissatisfaction that they had never read, that they had never been able to read, one chapter or verse? We see, then, that the increase of knowledge, the rousing of the mental existence of the people from its long slumber, brings with it a proportional demand for that very thing which is adapted to be the antidote to the evils to be apprehended from newly acquired intelligence, inquisitiveness, and freedom.

The providence of God is therefore manifestly pressing on Christians, by these new openings for labour, the DUTY OF ENLARGED EXERTIONS; and our Religious Societies are beginning, as with one voice, to rouse their countrymen to the discharge of this duty. Appeals of this nature were recorded in our last Volume—from the London Missionary Society, at pp. 153, 154—from the Baptist Society, at p. 411—from the Scottish Society, at p. 412—and from the Church Society, at pp. 512—514. But these appeals are not confined to this country: the American Board of Missions have recently pressed this subject home on their countrymen with a degree of energy, which may well serve to stimulate their brethren on this side of the Atlantic; as will appear, not only from the appeal quoted at p. 565, 566 of our last Volume, but from the following extract of the proceedings of the Board at the Eighteenth Anniversary, held in New-York, in the month of October—

The Committee appointed to report a plan for augmenting the funds of the Board, made a report, whereupon it was resolved,

—That, in view of the great success, which has attended the measures employed for the propagation of the Gospel among the Heathen, and of the indications of Divine Providence favourable to a more extended and universal application of these means, and in view of the growing conviction respecting the

obligation of Christians to cause the Gospel to be preached and disseminated throughout the world, it appears proper that Special Appeals for Liberal Contributions to this object should be made to those who possess wealth, or who, by the prosperity of their business, are enabled to do much in its behalf.

—That the existing operations, engagements, and prospects of the Board give occasion for a loud and urgent call on its patrons and friends for more enlarged liberality, than at any former period; and that it is exceedingly desirable, that so large an amount of funds should be obtained, as shall not only justify a great extension of its operations, but likewise give such an impetus to the Public Mind and to the faith and hopes of the Church, as shall essentially promote the progress of the Cause, and the fulfilment of the Divine Predictions and Promises.

With regard to the other part of the work assigned, which was to consider the extraordinary duties that are devolved on the Christians of the present day, with reference to Missions among the Heathen, your Committee state it as their unwavering conviction,

—That the standard of Christian Benevolence is far too low among all classes of the Christian Community; and that the rich especially have, with some honorable exceptions, fallen in their contributions far below what the Claims of the Great Head of the Church and the Wants of a Perishing World demand; and that some efficient measures should be taken to increase the charities of the Christian Public and the funds of the Board.

Some powerful incentives to enlarged Liberality were quoted at pp. 279—281 of our last Volume, from several eloquent Speeches addressed to the members of different Societies assembled at their Annual Meetings in the month of May; but this subject is placed in a very striking light in the Missionary Herald, published monthly by the American Board of Missions, in demonstrating with what PERFECT EASE THE CHRISTIAN NATIONS MIGHT SUPPLY, IF SO DISPOSED, THE SPIRITUAL WANTS OF THE WORLD. In adverting "to the small proportion which the money expended in Religious Charity bears to that expended on various other objects," it is remarked—

The Annual income of the British and Foreign Bible Society is thought to be a large sum; and it certainly is not a small one; but it is but about a NINE-HUNDREDTH PART of the Annual War expenses of Great Britain, during several years of the late European Contest; and less than a THREE-HUNDREDTH PART of the Annual Interest now paid by that Nation on its war debt. If the sum annually raised by the Bible Society were divided among all the families in the United Kingdom, it would afford about TEN CENTS (five pence) to each family; whereas the amount annually paid, during a series of years, for the support of the late war, was not less than NINETY DOLLARS to each family, and the present annual interest of the war debt is THIRTY DOLLARS, or more probably THIRTY-FIVE, to each family. Now it would be as practicable, WERE THE PEOPLE SO INCLINED, to spend NINETY DOLLARS FOR EACH FAMILY through a series of years, for the distribution of the Bible, the support of Missionaries, the circulation of Tracts, the Religious Education of the poor, and other similar purposes, as it was to spend the same sum for carrying on a war. We would not be understood as saying, that it would be practicable to bear both classes of expence, to this full extent, at the same time: but, in the nature of things, it would be as easy for a great and populous Nation to make a decided and vigorous demonstration of its power and its resources for the Honour of God and the Salvation of Men, as it is for the same Nation to make a like demonstration of its power in supporting a popular War, or defending itself from a threatened Invasion. Nor would we be understood to intimate how large a sum might be wisely expended, in the great and stupendous process of meliorating the moral condition of man; evidently, however, a much larger sum than has ever yet been devoted to this purpose. The men of future times will have that largeness of heart and those results of experience, which will enable them to direct the energies of wiser and more enlightened generations than have yet lived upon earth; to them may be left the plans and estimates of that vast moral machinery, which is to affect the millions of the human race.

(To be continued.)

ANNIVERSARIES.

An improvement in conducting the Annual Meetings of the various Societies is in progress. Such as are held in Places of Worship have been usually opened with *prayers*: some few, perhaps, find a difficulty, from the diversity of sentiment in their members, in adopting this sacred practice: others have been prevented by the seeming incongruity of acts of religious worship, with places usually occupied for very different purposes, and have waited till the very desirable object be obtained of a Building appropriated to Meetings of this nature. This design is likely to be accomplished at no great distance of time; but several Societies have, on the present occasion, anticipated that period, and have begun publicly to invoke the blessing of God on their deliberations. We cannot but rejoice in this: for every returning year strengthens the conviction that we are fallen on times of imminent danger, when the Great Enemy is seeking, under his most subtle guise of an *Angel of Light*, to hinder the Work of God. It is become, therefore, a most urgent duty, to offer prayer, both in public and in private, in behalf of all who incur the great responsibility of attempting, in these days of susceptibility and excitement, to guide the opinions and feelings of these large and mixed assemblies, that they may not fall into the snare of serving their own will while they persuade themselves that they are serving the will of God

SUNDAY SCHOOL SOCIETY.

**Forty-second Anniversary.**—The meeting was held on Wednesday the 30th of April, at the London Coffee House, Ludgate Hill; Samuel Hoare, Esq. Treasurer, in the Chair. Collection £3 11 6.

**Movers and Seconders.**—T. Wilson, Esq.; and Mr. W. F. Lloyd—Rev. H. Budd; and John James, Esq.—T. Challis, Esq., and Mr. Chauncy, of New York—and Rev. Benjamin Allen, of Philadelphia; and Rev. Mr. Williams.

**Resolution.**—That, notwithstanding the number of Elementary Schools established throughout the Kingdom, a lamentable degree of Ignorance, Depravity, and Profanation of the Sabbath still prevails; which in the opinion of this Meeting, no means seem so likely to check and remove, as the Religious Instruction afforded in Sabbath Schools.

STATE OF THE FUNDS.

Receipts of the Year.			
	£.	s.	d.
Annual Subscriptions	158	19	0
Donations	265	7	6
Legacy	89	0	0
<b>Total</b>	<b>£513</b>	<b>6</b>	<b>6</b>
Payments of the Year			
	£	s.	d.
Bibles and Testaments	647	19	7
Elementary Books	231	6	10
Salaries, Rent, and Incidentals, for 15 Months	199	6	2
<b>Total</b>	<b>£1078</b>	<b>12</b>	<b>7</b>

**SUMMARY VIEW OF THE SOCIETY.**—This Society was established in the year 1785.—Its object is—

To promote the establishment of Sunday Schools throughout the British Dominions; and to assist, by gratuitous supplies of Bibles, Testaments, and Spelling-Books or Lessons, all Sunday Schools requiring aid.

At the Annual Meeting of the last year, the Committee were desired to Revise the Regulations of the Society, in order to its greater efficiency: at a Special Meeting, held on the 25th of July, they presented the result of their labours, with the following notification—

Pursuant to a Resolution of the last General Meeting, your Committee have revised the Regulations of the Society: the alterations which they have to propose make no difference in the object and leading plans of the Institution, but they chiefly consist of the omission or alteration of such rules as are become obsolete, or the adoption of such as are necessary to place the Society on the same improved plan as other modern Charitable Institutions.

Up to March 31, 1827, the Society had thus issued 8357 Bibles, 118,924 Testaments, and 668,939 Spelling-Books and Lessons: in consequence of the measures adopted in the last year, the issues have greatly increased.

IRISH SOCIETY.

**Sixth Anniversary.**—On Wednesday Morning, the 30th of April, the Annual Sermon was preached at Percy Chapel, by the Rev. John Bird Sumner, M. A. Probandary of Durham, from Mark iv. 26, 27. Collection, £46 3 10.

On Friday, the 2d of May, at One o'clock, the Annual Meeting was held in Freemasons' Hall; the President, the Lord Bishop of Litchfield and Coventry, in the Chair. Collection, £50.

**Movers and Seconders.**—Hon. C. John Shore; and G. Sanford, Esq.—Rev. Dr. Thorpe; and Rev. John Peers—J. E. Gordon, Esq. and Right Hon. Sir G. H. Ross, K. O. H. M. P.—Rev. G. Hazelwood, of Dublin; and Hon. and Rev. Gerard T. Noel—and Dr. A. Reunie; and Lieutenant Browne, R. N.

**SUMMARY VIEW OF THE SOCIETY.**—Receipts of the Year, £1315 8; exceeding those of the Fifth Year by £555.—Payments, £1305 10.—Districts, 26; Schools, 434; Inspectors, 33; Pupils, 14,715; Adults, 11,067: being an increase, in the year, of 13 Districts, 170 Schools, 18 Inspectors, 3762 Pupils, and 2221 Adults.

SCIENTIFIC.

BOTANY.

"Some in a finer mould

Are wrought, and temper'd with a purer flame,  
To these the Sire Omnipotent unfold  
The world's harmonious volume, there to read  
The transcript of Himself. On every part  
They trace the bright impressions of His mind  
As seen in tree, or shrub, or tender herb.

Botany is that part of Natural History which treats of vegetables or plants as a science, and to facilitate the study of them they are divided into classes, orders, genera and species. There are reckoned, according to the sexual system of Linnæus 24 classes, 121 orders, 2000 genera, and about 30,000 species; besides almost innumerable varieties.

The generic characters of plants are always taken from the parts of fructification, and to constitute a genus some prominent feature must here exist in each species. The specific characters are derived from various considerations; but chiefly from the leaves.

According to the science of Botany, a plant is divided and considered in the following manner; namely—Root, stem or trunk, including branches; and leaves. Flowers have seven constituent parts. 1st, the *receptacle*, or the basis upon which all the other parts of the flower rest;—2, the *pericarp*, or the covering of the seed;—3, the *nectary*, that part which secretes and contains the honey;—4, the *calyx*, or the exterior part of the flower;—5, the *corolla* the interior leaves of the flower;—6, the *stamen*, the organ for preparing the farina;—and 7, the *pistil*, which is the organ for the reception of the *farina* or *pollen*. A knowledge of the different parts of a plant, which by the way are very numerous, in all their various forms and modifications, is the great aim of the botanist.

The great and all-wise Creator has made nothing in vain. Every plant however obscure and unimportant it may appear to our dull apprehension, is created for some purpose. Some plants are made subservient to the wants of men in diet; some furnish timber for our dwellings; some provide us materials for clothing; others are used for medicinal purposes—for ornament, and in a thousand other ways. The leaves of plants, besides furnishing a refreshing shade, are found to exhale oxygen gas, or vital air, which sustains animal life, and without which we should all immediately die. We see, therefore, that there is nothing created in vain. Without vegetables animals could not exist, they would all die through hunger; so that we may consider the whole animal creation sustained and supported by the vegetable kingdom.

The world may be considered as one vast Botanical garden, beautified and adorned with every thing that is pleasing to the eye and delicious to the taste—where man, unlike our first Parents, is permitted to handle and eat of every fruit. Our indulgent Creator has not only created us rational and intelligent beings, capable of loving and serving him—he has not only provided us with *conveniences*; but he has done every thing that can render us happy here, and furnished means for our happiness hereafter. He has

carpeted the earth with green, the most pleasing color to the eye, for our accommodation, and stretched out the heavens, in all their beautiful array, as a canopy over our heads. The tall oak of the forest gently waves to the passing breeze and whispers praise to Him who made it, while the less stately but more useful trees cover the hills and plains, and furnish us with delicious fruit. In whatever direction we turn our eyes we find objects to regale the senses, and lead our thoughts to Him who sustains and preserves all things.—*Zions Herald*.

MISCELLANY.

ENERGY OF CHARACTER.

It is the great duty of man to be active. Possessing talents capable of endless improvement, and surrounded with objects, on whose present interest and future destiny he may exert an important influence, he is urged by every personal consideration, by the voice of humanity and the voice of God, to do, with his might, whatever is presented in his sphere of action. His usefulness in life, his own improvement and distinction, alike demand his active exertions. Whatever be the object of his pursuit, it is to be gained, not by indolent repose, but by noble and vigorous enterprise.

Superior natural endowments can never crown the indolent with the laurels of distinction. Their lustro may dazzle for a moment—the youth of brilliant talents may excite admiration and give flattering hopes of future greatness; but unless corresponding energy and zeal distinguish his riper years, he will blast the expectations of his friends, and go down with the multitude to the shades of oblivion. Give the youth not only talents and the means of being distinguished in life, but let him have an ardent desire for celebrity, and in the height of enthusiasm resolve to attain it, still, if he lack that firm decision, that intrepid energy of character, which, amid difficulty and danger, leads the hero on to conquest, his talents, his advantages and resolves, can never crown him with success. Not the superior powers, not the plans and purposes of the great alone, but their vigorous and unwearied exertions, have led them to those attainments, which excite the approbation and applause of the world.

It is that firmness of purpose—that ardour of soul, which shrinks at no discouragement, startles at no false alarm, but with an eye steadily fixed on the object of pursuit, marks its way with resistless energy to that attainment. It is *this* that elevates the character of man, and gives him "a reputation and a name," which will descend to distant generations. It is the *want* of this that hides in obscurity, or sinks in ignominy and disgrace, many who might have been conspicuous ornaments of their country. Their breasts may have drooped with desires for usefulness and distinction; and amid convictions of duty and prospects of success, they may have resolved to persevere. But, fickle as the wind, they suffered objects of the greatest importance to sink into comparison with the gross indulgence of the moment, and then vainly prefer the latter.

View the man who has been nursed in the lap of indolence, or the youth attracted by her charms.—While he reflects upon the pleasures which will attend the pursuit of some worthy object, and the rewards which will finally crown his exertions, he resolves to go forward. But he delays to execute his purpose. He casts a lingering look at the sensual pleasures and repose, which must, if he proceed, be relinquished—dwells upon the difficulties and hardships which he must encounter—the numerous toils and exertions necessary to accomplish his object, and again contemplates the mighty task, it swells in his imagination, until every object which threatens to retard his progress, appears insurmountable. The mole hill becomes a mountain: and the very shadows of the grove which border his course, are transformed into an impenetrable forest. He shrinks from his design, and exclaims, "My efforts are vain, I will not sacrifice my ease, my pleasures and amusements, and endure such toils and hardships. No, not if I might command a sceptre or a crown." Thus he relinquishes his object—gives up his hopes of distinction as an idle dream, and remains to reap the reward of sloth and stupidity.

Such is not the man who possesses true energy of character. He not only resolves, but executes.—When duty and interest point out his course, instead

of consulting his ease, he calls into action every energy of his soul—bursts the delusive chains of indolence, and marches forward, with undeviating step, to the attainment of his object. His attention is not diverted by every trifling incident, nor his purpose shaken by the creations of fancy. If he meets an obstacle as he advances, he immediately encounters it, and gains fresh vigour from the conquest. Foes, which he once imagined invincible, now fly before him, till at length, he gains the field in triumph. To whatever objects his efforts are directed, he does not labour in vain. If he engages in the cause of humanity, and labours to meliorate the condition of his race, he becomes eminently distinguished as the benefactor of mankind. If a patriot, he is enrolled among the deliverers of his country. If he ranges the more elevated fields of literature and science, his own pen shall record his attainments, and future ages venerate his worth.

This trait of character is not only indispensable to celebrity in any pursuit which should engage our attention, but is productive of pleasures and enjoyments which the inactive and indolent can never realize. Need we mention the pleasures which the active enjoy while in the pursuit of their object, and which, alone, are an ample compensation for all their labours? Need we mention the pleasures of success, the joys of active benevolence, and the pure delights which flow from moral and intellectual excellence? Look at the active man after he has passed the meridian of life. What are his enjoyments? What are his consolations? If his motives of action have been pure, he has, at least, one source of consolation, which infinitely exceeds all the pleasures of sense. It is the reflection of having done his duty—of having acted well his part on the theatre of life. This will give him that support, that joy and consolation in his declining years, which neither titles, nor honours, nor triumphs can bestow.

But these are not the pleasures of the man who has spent his days in indolence. He finds no delight in reviewing the past. His whole life is one gloomy waste, where no plant ever flourished—no flower blossomed—no fruit matured. Nothing is seen, but monuments of folly and disgrace. His talents have been wasted—his time, his advantages misimproved—and his reputation blasted for ever.—His consolation is the dismal picture of the past, and the still more dismal picture of the future.

How mighty are the motives which urge us to activity and exertion, even if we limit our views to the present life. How necessary are a firmness of purpose and an energy of mind, to the attainment of human knowledge, the improvement of human intellect, and to success in every worldly enterprise! But how much more necessary, are a singleness of purpose and an energy of soul, to eminence in the divine life; and how much greater the motives, which urge us to action, when we extend our vision to the eternal world. How melancholy the reflection, that so much real good is sacrificed on the altar of indecision and delay. How much more might be done for the souls and bodies of our fellow men—how much might be added to our own happiness, here and hereafter, if we would act, under the full impression that we are acting for eternity.—*Christian Advocate.*



#### THE PRESENT DAY.

The world now presents to the Christian's eye a noble and animating prospect; yet is one which furnishes ground of warning and caution, and of deep humility before God our Saviour.

It is obvious to all who look around, that this is, A DAY OF GREAT EXCITEMENT.—This excitement is of wide extent: it is not a religious excitement only; it is political, and it is intellectual.

The flame burst forth either in this country, or in connection with this country. A political excitement, if it did not begin in the struggle of the United States of America for their independence, yet certainly acquired sensible strength in that struggle. The French who assisted the States, had soon occasion bitterly to repeat their interference: they carried back to their own country principles, which soon inflamed the combustible materials that had been long collecting there. The effects and consequences of the revolution which followed, are now felt in every part of the civilized world.

But this is also a day of religious excitement. This excitement began powerfully to display itself soon

after the commencement of the political struggle. Its more immediate development may be traced to the suggestion and establishment of Sunday Schools: the Teachers in these Schools, and the youth taught in them, soon awakened new zeal in various quarters of the kingdom. A revival of religion, both in and out of the Established Church, had then been for yours in progress, and now received a sudden and rapid extension. The spiritual wants of our own country, and the whole world, began to be felt as they were never felt before. The Established Church and the United Brethren had long laboured in a few parts of the heathen world, and the Wesleyan Society had been the instrument, in co-operation with the United Brethren, of great good to our West India Slaves. But now we begin to witness an enlarged regard to the glory of God, and the salvation of mankind. One community of Christians excited another. Then sprang up that noble institution, the London Missionary Society, and the Baptist Missionary Society; and these were followed by the British and Foreign Bible Society, the Wesleyan Missionary Society, and by other institutions adapted to the relief of the most urgent wants of man. The flame crossed the Atlantic, and was soon felt among Protestants all over the world.

An intellectual excitement accompanies these great political and religious movements of men's minds. Knowledge begins to be felt and desired as power. Men find that it has pleased God to distribute intellectual capacities pretty equally among all classes; and urged by doubtful and evil motives as well as by good, there is a general grasping after that knowledge which gives every strong mind the power of rule and controul over others.

But what are duties of such a day?

In this political excitement, there is a tendency to lead men who are under its influence, to idolize the world; and in this intellectual excitement, there is a tendency to idolize intellect. The world is, however, of no sort of value but as it is made subservient to Christ: and it is utterly false that knowledge will, of itself, render men virtuous: it will arm the unrenowned man with more power to be mischievous; but it is the grace of God, alone, which can sanctify knowledge, and direct it to those ends which are worthy of an immortal and accountable being.

Christians must be on their guard against these evils. They must consider this state of excitement with a religious mind. It is a state of things ordained of God. It is in the natural order of the fulfilment of his purposes of mercy to the world.

It is the duty of every Christian, to rise with the leadings and calls of Providence, and to awake to his share in the right feelings of the church of Christ. To sleep among sleepers is evil: but it is aggravated criminality to sleep when multitudes are awake and active. It is not, however, enough to participate in the excitement of the day in which we live. It is our duty to see that the excitement of our mind is the genuine zeal of a Christian. Religious excitement in a servant of God must be regulated by his Word: and we must never forget, that whenever good is in progress, the enemy watches to pervert it to evil. In a day of excitement like ours, evil principles will be busy and active. Vanity, ostentation, self-complacency, party-spirit, self-righteousness, all low and selfish motives and mere natural passions,—these are the temptations of the real Christian; but they are the worm at the root of the mere professor.

The genuine exciting cause of every Christian movement of our minds in the work of God, is, zeal for His glory in the salvation of a lost world. All must spring from his Spirit,—all must be directed to his praise! And ever must we watch and pray against the secret working of self, in mingling its own feelings and ends with humble and holy zeal for Christ and the salvation of souls.

But the day in which we live is not only a day of great excitement; it is

A DAY OF ENLARGED EXERTIONS.—The excitement of mind which we have witnessed has put itself forth in varied and vigorous action.

With the political movements of the world, religious societies have nothing to do, but to pray that God would direct and over-rule them all to his own glory, in the present and everlasting good of mankind; and to avail themselves of every opportunity of prosecuting their great work. And this is a fit subject for our watchful notice as Christians; and will be found to furnish continual cause to adore the wisdom and goodness of God, who maketh men that

"mean not so as he means," to be the instruments of his most holy and gracious will.

It is an animating object for the Christian, to see the nations agitated with unwonted feelings, under the influence of principles which are rooting up inveterate prejudices, and demolishing the bulwarks of superstition throughout the world. It is an animating object for the Christian, to witness the vast movement of men's minds towards the acquisition of knowledge. Because, though he knows these things to be full of danger, from the depravity of man, and the malice and power of the enemy, yet he knows that He who is "God over all, blessed for ever," has ordained this state of excitement and exertion, and is directing it to his own ends.

In respect of the exertions of this day, more particularly as connected with religion, look at those three mighty engines, Education, the Press, and the Ministry.

A system of education by mutual instruction, has been discovered and perfected in this favoured land, which is actually proved to be adequate, at an expense within reach, to the instruction of every human being! And, for the press, who can adequately estimate its power! And who can duly appreciate the actual use which has been made of that power, in the single instance of the five million copies of the Scriptures, or parts of the scriptures, which have been put into circulation by the British and Foreign Bible Society? In reference to the ministry as employed for the salvation of the heathen world, it will be found, that probably from six hundred to seven hundred, a great portion of whom are married, have left their respective homes in Christian lands, since the awakening which we witness, in order to "preach among the Gentiles the unsearchable riches of Christ."

Nearly half a million of money has been spent by Christians, within the last year, of which the accounts have reached us, in the direct work of advancing the kingdom of Christ: about a sixth part of this sum has been supplied by the American Christians, the other five-sixths by this country.

These facts are undoubtedly very encouraging, as contrasted with the apathy of earlier days; and may be considered as pledges and earnest of more enlarged zeal and of far greater liberality. But have we all done our duty in respect of the calls for Christian exertion in our day? Very few, I fear, can truly say this. Our exertions are great compared with the past exertions of Christians; but they are little indeed, compared,—not with what the whole so-called Christian church might do,—but they are little compared with what the real members of the church of Christ might do, and therefore ought to do.

It is a serious question, which every Christian should put to his conscience,—Whether, in respect of money, and time, and heart, his exertions are what they might be.

Is nothing needlessly and improperly given to the show and embellishments of life? Nothing to the indulgencies of life? Do I find means to spend for God but the legal tithes of my substance? Shall the Jew bring to the temple his willing offerings to a far greater extent than his mere tithe; and shall those who are exalted to the privileges of the kingdom of God their Saviour, withhold from his service any talent which he has bestowed in order that they may use it for it him? And where but little can be given, is it not a remarkable feature of our day, that a channel is opened which receives the smallest tributary stream? The weekly donor, not like the poor widow whose two mites were entrusted to the eye of Omniscience, can follow his little contributions as it were with his eye, and see them swelling the noble river which is fertilizing the world.

And how can any young person manifest love to the Saviour more acceptably to him, than by cherishing love to the cause of that Saviour in the breasts of ten, or twenty, or thirty who will give if asked? Let me press this subject on the attention of young persons. Never will they report such a course of zealous, prudent, and persevering devotedness to their Saviour. It will afford numberless opportunities of doing good to others, and of cherishing the best feelings of a Christian in their own souls; while they will render steady and efficient support to those who by their counsels and their labours are seeking the salvation of the world.

In other ways, many may find time, if prompted by ardent love to Christ, to assist in the exertions of these days. Above all, then, let us pray for this ar-

dent love. It is in the surrender of the heart to God in which we all fail.

This day, however, of excitement and exertion, is a DAY OF INCREASING DIFFICULTIES.—And whence do these difficulties arise?—Are the Heathen roused into opposition? No. They cry, "come over and help us." The very Jews are becoming eager for knowledge.—Are the means less efficient? No.—Are the means withheld? No. They might, indeed, be more abundant,—they ought to be more abundant,—and they will be more abundant. This is not the source of our difficulties.—Are, then, our outward enemies permitted to thwart and oppress us? No. They seem to be thrown back for a season: we hear them, indeed, and we feel them; but they cannot seriously obstruct us.

No; here lies our great difficulty. The common enemy has adopted that mode of attack by which the Church of Christ has ever been most injured: he has succeeded, to a fearful extent, in dividing the house against itself. We boasted of our union, and harmony, and love. We professed, indeed, to give God the glory of this concord: but doubtless, there was a secret indulgence of self-complacency which displeased him.

And in the noble Society, which most strikingly illustrated Christian harmony and concord, and which spoke most loudly its own praise on that ground, there the mischief began. But it does not stop there. The spirit of division seems to be let loose. The days of Corinth seem fast returning. "When we come together every one hath a doctrine, hath a revelation, hath an interpretation." The rule of duty is in danger of changing its nature. Plain commands are in danger of giving way to "private interpretation."

What, then, are the duties of this day of difficulties and dangers? I would sum up all in one word, *self-control*. Let us labour and pray that we may rise to the full spirit of our day, and devote ourselves and our all to aid its exertions; but let us remember, that, under the grace of God, its peculiar dangers are to be avoided, and its peculiar difficulties to be surmounted, by cherishing an humble, subdued, patient, watchful, and dependant spirit,—"swift to hear, slow to speak, slow to wrath."

This is also a day of encouraging success, and a day of ardent and well-grounded expectation.

In respect of success, it may be fairly concluded, I think, from the history of Missionary and Christian labours, that success has been granted, as the general rule of the divine government might have led us to expect, in proportion to the plenitude of the means. I know no instance in which success has not been proportioned to the vigour, perseverance, wisdom, and piety of the means that have been employed. It may please God, indeed to remove his servants by sickness or death. Herein we must bow to his sovereign will; and though he can save by few as well as by many, yet it is not in the usual order of his dealings that he should do so; and we must yield, therefore, to his holy will, if the success diminish with the means.

Nor does he always give success proportioned to the means: for though that appears to be the general rule of his government, he sees fit to hide pride from man, by sometimes showing the inefficacy of all means.

But every thing loudly demands at our hands as our duty in respect of hoped-for and desired success, to multiply to the utmost the best means, in a spirit of entire and absolute dependence, by faith and in prayer, on the Holy Spirit, who worketh all in all. I will only add, that we live in a day of ardent and well-grounded hopes and expectations.

The providence of God concurs with his word to awaken the most ardent hopes of the Christian. These hopes do not depend on his understanding the application of particular prophecies. Let men of piety, knowledge, and leisure, apply themselves with modesty to the diligent study of the prophetic word; and let there be a friendly interchange of opinions and views of these subjects: dogmatism, and intolerance, and presumption, are never more out of place, than in human judgments on that will of God which is yet to be accomplished.

The whole structure of prophecy is such as to strengthen and cherish the graces of the Christian; if he rightly use the prophetic word. While it may awaken and maintain, taken in connexion with the government of the world, the eager attention and persevering study of the most able and learned men,

it will serve to keep them humble and teachable before God and man: and while prophecy, thus used, will supply potential incentives to duty, duty will continue to be grounded on the plain command. And, to the mass of Christians, prophecy is of distinguished benefit, if rightly used.—While the application of numberless particular prophecies must be at present hidden from them, yet the prophetic word is so written as to raise and elevate the soul to God, to enlarge the desires of the Christian, to awaken increasing interest in the kingdom of his Lord, and to strengthen his faith and trust in God. My earnest counsel, therefore, to all would be,—Study the prophecies for the confirmation of your hopes, and the awakening of high and holy expectations of those times of glory which are coming on the world. But study them with humility and prayer, according to the means and opportunities afforded you,—in due proportion to other parts of the sacred word,—and for that holy and elevating end for which they were designed.—*Rev. Josiah Pratt.*

### LIVING ABOVE THE WORLD.

Begin and end every day with God. Let prayer be the key to open the heart to God in the morning, and lock it against all its enemies at night. Let no Christian say he cannot pray; for prayer is as necessary to him as breath. Let none say they have no time for prayer; better take time from sleep than time from prayer. Think it not enough to say your prayers, but remember you must pray your prayers. Pray with sincerity and with fervor.—Think with yourself, this morning, may be my last morning, or this night may be my last night; for certainly that morning cometh of which you will never see the night, or that night of which you will never see the morning. Let the conclusion of every day put you in mind of the conclusion of all your days, by the long night of death, which will put an end to all your work, and bring you to an account and reckoning with your great Master above.

Lie down every night reconciled to God. How blessed is it to lie down, and have our hearts with Christ, and so to compose our spirits, as if we were not to awake till the heavens are no more. Seeing none knoweth what a day may bring forth, spend every day as your last. Look on yourself as standing every day at the door of eternity, and hundreds of diseases and accidents ready to open the door and let you in.

No doubt you have sometimes apprehended yourself nearer death than you think yourself just now, yet it is certain death and judgment were never so near you as at present. We who stand every hour at the door of eternity, should spend our precious hours with the greatest frugality, seeing the work, and the work on which eternity depends, and the time we have to work is very short, and cannot be recalled, this short life being only a passage to eternity. Surely those who have immortal souls so near eternity, have other work to do than to trifle away time in intemperance, idle talking, gaming, and such diversions.

We sojourn in this world as travellers, keeping so loose from the world as to be able to pack up and be gone from it upon a short warning. We have no continuing city, nor certain abode here; therefore let us always be ready to arise and depart; and if we would be true travellers towards Zion above, we must have Christ in our hearts, heaven in our eyes, and the world under our feet.—We must take God's Spirit for our guide; God's word for our rule; God's glory for our end; God's fear for our wisdom; God's people for our companions; God's praises for our recreations; and God's promises for our cordials.—We must make religion our business; prayer our delight; holiness our way, and heaven our home.

LIVERPOOL SEAMEN'S FRIEND SOCIETY.—The Annual Meeting of this Society was held at the Music-hall, last Tuesday evening, James Cropper, Esq. in the chair. The hall was crowded to excess, and a lively interest was shown in the operations of this useful institution. The Report was read by the Rev. Dr. Raffles, one of the Secretaries. It stated that the Floating Chapel had been stationed during the last year in the King's Dock, and that divine service had been performed in it regularly on the Sabbath, the Dissenting Ministers of the town officiating in their turns. The average attendance was

400, which was less than it had been before the establishment of the Mariner's Church. The number of boys in the Sparling-street school, which is supported by the Society, is 133, of which 94 are the children of seamen. An important part of the Society's operations is the visiting of the boarding and lodging-houses for the reception of sailors; no less than eighty of these houses are regularly visited by the keeper of the Floating Chapel, who reports favourably of their order and respectability, and who leaves bibles and religious tracts for the perusal of the sailors. The Committee recommend that an agent or agents should be employed, if the funds will permit, to visit ships on their arrival, and to recommend the sailors to decent lodging-houses, in order to prevent them from falling into the hands of the fraudulent and the profligate, by whom they are so often robbed of their hard-earned wages, and led into the depths of wickedness. They also recommend that a small box, containing a few religious books, should be furnished to the ships belonging to this port, for the perusal of the sailors when at sea, as they have often spare time, which at present is very ill employed. This plan seems calculated to confirm the good effects which may have been produced on the seamen by attending divine service on shore;—but in order to carry it into effect, increased funds and donations of books will be required. The Treasurer was in advance £317, which was £67 less than the debt last year. The Committee expressed their conviction that much good had been done by the Society, and called on the public for the increased support which was necessary to enable them to carry into effect the proposed plans for extending its utility.

The claims of the seamen were powerfully advocated by several speakers, who portrayed the present deplorable condition of that class as to morals and religion, and their very great disadvantages from the nature of their employment. The meeting was addressed by the Chairman, Mr. James Heyworth, Rev. James Lister, Rev. Andrew Wilson, Rev. Geo. Smith, Rev. Mr. Barker, Mr. S. Hope, Mr. Blackburn, Rev. Dr. Stewart, Rev. Mr. Rowland, Rev. Dr. Raffles, and Mr. Edward Baines. Several speakers, amongst whom were the Rev. A. Wilson, and the Rev. Dr. Stewart, strongly deprecated the practice of sending ships to sea on the Sabbath, and the latter related several instances of the injury done by that practice to individuals, and the disturbance occasioned to congregations. Mr. E. Baines expressed an opinion that, unless a case of necessity were made out, the practice could not be justified, and alluded to the state of religion in Scotland and in France as exactly corresponding with the observance of the Sabbath in the two countries, the former country being as much distinguished for moral and religious excellence, as the latter for an almost universal infidelity. In consequence of the funds and the new objects contemplated by the committee, a few gentlemen on the platform put down their names for sums amounting to £65: a collection of £17 was also made at the doors, and the other collections made at the several chapels on Sunday and Monday amounted to £123. The amount of subscriptions last year was £117, and of donations £34, independent of £20 collected by two young ladies, and of £20. 10s. the produce of several boxes.—*Liverpool Advertiser, Nov. 4.*

Sir Humphrey Davy, in a recent publication, proves as follows, that such an animal as the fabled mermaid cannot possibly exist. "Wisdom and order," he says, "are found in all the works of God; and the parts of animals in harmony with each other, and always adapted to certain ends consistent with the analogy of nature; and a human head, hands, and breasts are wholly inconsistent with a fish's tail. The human head is adapted for an upright posture, and in such a posture an animal with a fish's tail could not swim, and a creature with lungs must be on the surface several times in a day, and the sea is an inconvenient breathing place; and the hands are instruments of manufacture, and the depths of the ocean are little fitted for fabricating that mirror which our old prints gave to the mermaid. Such an animal, if created, could not long exist."

Lord Mansfield.—Dr. Johnson would not allow Scotland to derive any credit from Lord Mansfield; for he was educated in England. Much (said he) may be made of a Scotsman, if he be caught young.



## POETRY.

## MAN.

The human mind—that lofty thing!  
The palace and the throne  
Where awful Reason sits as king,  
And breathes his judgment tone—  
O' who, with fragile step, shall trace  
The borders of that haunted place,  
Nor, in his weakness, own  
That mystery and marvel bind  
That lofty thing, the human mind!

The human heart—that restless thing!  
The tempter, and the tried,  
The haughty, yet the suffering,  
The child of pain and pride,  
The buoyant, and the desolate,  
The home of love, the lair of hate;  
Self-stung, self-deified!—  
Yet we do bless thee as thou art,  
Thou restless thing—the human heart!

The human soul—that holy thing!  
The silently sublime;  
The angel sleeping on the wing,  
Worn with the scoffs of time.  
The beautiful, the veil'd, the bound;  
A prince enslaved; a victim crown'd;  
The stricken in its prime!—  
In tears—in tears to earth it stole—  
That holy thing—the human soul!  
And this is Man! Oh! ask of him—  
The gifted, and forgiven—  
When o'er the landscape, drear and dim,  
The rack of storms is driven,  
If pride or passion, in their power,  
Can chain the tide, or charm the hour,  
Or stand in place of heaven;  
He bends the brow—he bows the knee—  
"Creator—Father—none but thee!"

## MY BIBLE.—By PIERCE.

How sweet is the voice of the friend we love dearly!  
How soft are the visions that dazzle our youth:  
But sweeter and softer (if welcom'd sincerely)  
Is the language of Heav'n, the Scripture of truth.

My Bible—I hail thee, a mine of rich treasure,  
Compar'd with thy lustre, Golconda's gems fade,  
"The Pearl of great price," spring and source of true  
pleasure,  
The trembling soul listens, and fear is ally'd.

My Bible—When Spring purples each joyous morning,  
Treparring with dewdrops the bluebell and heath,  
We pluck the wild flow'ret, the chaplet adorning,  
As gaily we dance round the sweet myrtle wreath.

Hush! hear the loud wind, 'tis the voice of instruction,  
The deluge fast spreading awaking despair,  
The cry of wild agony telling destruction,  
For the God of the storm and the thunder is there.

Ah! how awful the moment, how fearful the vision,  
Stern justice full orb'd, not a refuge in sight,  
Despairing and speechless, I gaze on the mission  
Of Jesus—and darkness is turn'd into light.

My Bible—When sickness appals, and joys wither,  
Life's portals fast closing, time hast'ning away,  
Full of faith, full of hope, see the last gentle shiver,  
And the glad soul exults in the regions of day.

My Bible—I hail thee a mine of rich treasure.  
Precious maxims of wisdom adorn ev'ry page,  
Bright sun of our system, thy gem-studded azure,  
Will gild with mild radiance the valley of age.

## VARIETY.

*Examine carefully before you decide.*—The only secret I have found to prevent the evils of life, is, to do nothing without having well examined beforehand in what we are going to embark. In most things we undertake the beginnings are agreeable; they seduce us, but we should think of the end. They are paths strewn with flowers. Where those paths lead to is the most important question.—*Dobson.*

The present Duke of Norfolk has in his service a female, who is a Methodist. Some time since one of the upper servants at Arundel complained to the Duke that she was too religious, and that she lost too much time in going to her chapel. The Duke asked

where she went to; and was answered, to Bury. "What," said he, "a woman walk four miles to a place, of worship! It is too far; I desire that in future the boy may drive her every Sunday in a gig. She is right in worshipping the Almighty where and how she thinks best."

THE EFFECTS OF KINDNESS.—When a certain parent made his will, he said, "I leave such an estate to my oldest son, though he has been a very disobedient and wicked child, and though I am fearful he will misapply it." This act of unexpected kindness so deeply affected the son, that he burst into tears, and said, "God forbid I should;" and from that time he became a new man.

And did this gift of an earthly estate, which he could possess but a few years, and must then leave for ever, produce such an effect upon him, and melt a heart long hardened by sin? And can my readers peruse the Bible, and there read, that "God so loved the world, as to give his only begotten Son," though he know thousands would abuse his gift, "that whosoever believeth in him should not perish, but have everlasting life," and not beg of God to give his Holy Spirit, that they may become new creatures in Christ Jesus?

Learn also to intermingle kindness with reproof. Had not kindness accompanied the hint the father expressed, his son's heart would probably have remained hard and unfeeling, and let the tongue of the reprover be dipped in oil, if he would have his words enter the heart. And let it be our daily care to profit by the kind reproofs and remarks of others, "As an ear ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."

DAUGHTER OF CHARLES I.—A little daughter of Charles I. died when only four years old. When on her death bed she was desired by one of her servants to pray.—She said she could not say her long prayer, meaning "Our Father," but she would try to say her short one. "Lighten my darkness, O Lord God, and let me not sleep the sleep of death." As she said this, she laid her little head on the pillow, and expired.

CONSCIENCE.—From the *Broken Vow*, one of a series of tales, just published by Mr. Gaddick, we copy the following forcible description of that internal monitor, which is justly designated the umpire of the Deity.

"Conscience is the divinest gift of God to man; it is that which ever speaks, if man would listen, of an omnipresent Deity. It is not the thunder peal nor the flashing lightning; it is not the raging of the ocean storm, nor the terrific fury of a tornado; nor the fiery boiling of the lava from its mountain furnace; it is none of these that speaks to the heart of man, but the spirit within him, that says these are the avenging forms of an offended God. Conscience! it is the consciousness, deeply implanted in the soul, of the existence, of the unescapable presence of a superior Being; and its upbraiding are the torments, the self abasement, and the confusion of one who knows himself to be standing before a justly offended judge. Let a man have sickness and sorrow; and scorn, and shame of face, and poverty, and exile; every evil that can be poured out of the vials of wrath upon suffering humanity, and he may bear all with patience, save the horrors, the undying horrors of a reproving conscience."

Howard's opinion of Swearers.—As he was standing one day near the door of a printing office, he heard some dreadful volleys of oaths and curses from a public house opposite, and buttoning his pocket up before he went into the street, he said to the workmen near him, "I always do this whenever I hear men swear, as I think that any one who can take God's name in vain, can also steal, or do any thing else that is bad."

The best mode of instruction is to practise what we teach.

First Introduction of Barometers.—Mr. David Gregory of Kimairdie, the ancestor of the Gregories—David, James, and John—all so celebrated in the paths of science, was the first man in the north of Scotland who had a barometer. In consequence of his being thus able to foretell, with unprecedented exactness, the changes of the weather, he speedily acquired, among his simple neighbours, the reputation of being a real conjuror, and was even in danger of being prosecuted by the Church Courts, for dealing with the Evil One. Dr. Reid relates, that a deputation of the Presbytery of his district, waited upon Mr. Gregory, "to inquire into the ground of certain reports which had come to their ears on the subject," when he luckily succeeded in explaining to them, the secret of his foreknowledge, and thus saved himself and his barometer from excommunication.

Our achievements and our productions are our intellectual progeny, and he who is engaged in providing that these immortal children of his mind shall inherit fame, is far more nobly occupied than he who is industrious in order that the perishable children of his body should inherit wealth. This reflection will help us to a solution of that question that has been so often and so triumphantly proposed, "What has posterity ever done for us?" This sophism may be replied to thus. Who is it that proposes the question? one of the present generation of that particular moment when it is proposed: but to such it is evident that posterity can only exist in *idea*. And if it be asked, what the idea of posterity has done for us? we may safely reply that it has done, and is doing two most important things; it increases the energies of virtue diminishes the excesses of vice; it makes the best of us more good, and the worst of us less bad.

## REFLECTIONS ON THE STATE OF MARRIAGE,

## By a Married Man.

The leading features in the character of a good woman, are mildness, complaisance, and equanimity of temper. The man, if he be a worthy and provident husband, is immersed in a thousand cares.—His mind is agitated, his memory loaded, and his body fatigued. He retires from the bustle of the world, chagrined, perhaps, by disappointment, angry at indolent or perfidious people, and terrified lest his unavoidable connections with such people should make him appear perfidious himself. Is this the time for the wife of his bosom, his dearest and most intimate friend, to add to his vexations, to increase the fever of an overburdened mind, by a contentious tongue, or discontented brow? Business, in its most prosperous state, is full of anxiety and turmoil. O how dear to the memory of man is the wife who clothes her face in smiles, who uses gentle expressions, and who makes her lap soft to receive and hush his cares to rest. There is not in nature so fascinating an object as a faithful, tender, and affectionate wife.

DIFFERENCES.—It is remarkable, that men, when they differ in any thing considerable, or which they think considerable, will be apt to differ in almost every thing else. Their differences beget contradiction. Contradiction begets heat. Heat quickly rises into resentment, rage, and ill will. Thus they differ in affections, as they differ in judgment; and the contention that began in pride, ends in anger.—*Cato's Letters.*

Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints and with a softened effulgence, the luminary, which they cannot hide.

When certain persons abuse us, let us ask ourselves what description of characters it is that they most admire; we shall often find this a very consolatory question.

Expect not to do any thing worth the while, if you endeavour not to be a lover of prayer. God will bless what you are about, just as far as you love prayer.

The first attempt at piety is to fly from sin.

## AGENTS FOR THIS PAPER.

Frederickton,	Mr. WILLIAM TILL.
Chatham, Miramichi,	Mr. ROBERT MORROW.
Sussex Vale,	Rev. M. PICKLES.
Sackville,	Rev. S. BUSBY.
St. Andrews,	Mr. G. RUGGLES.
Magauquadvic,	Mr. THOMAS GUARD.

## NOVA-SCOTIA.

Halifax,	Rev. Mr. CROSCOMBE.
Cumberland,	THOMAS ROACH, Esquire.
Newport,	Rev. R. H. CRANE.
Bridge Town,	Mr. A. HENDERSON.
Granville,	Rev. A. DESERISAY.
Yarmouth,	Mr. JOHN MURRAY.
Barrington,	W. SARGENT, Esquire.