

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME IV.—No. 45.]

QUEBEC, THURSDAY, FEBRUARY 9, 1848.

[WHOLE NUMBER 201

GOD'S TRUTH AGAINST MAN'S ERROR.

We must to God our sins confess,
And pray to him alone;
For only he our souls can bless
With pardon from his throne.
ISAIAH xliii. 25.

We must not pray to saints in heaven
For us to intercede;
For one alone to man is given,
One Advocate to plead.
JOHN xiv. 6. ACTS iv. 12. ROM. viii. 31. 1 THESS. ii. 5. HEB. iv. 14—16. 1 JOHN ii. 1, 2.

Jesus, who once a ransom gave,
Sufficient, full, and free,
He to the uttermost can save
The souls that to him flee.
ROM. vi. 23. HEB. vii. 24, 25.

No works or penances for sin
Can cleanse a single stain:
To change the Ethiopian's skin,
The ocean's streams are vain.
EPI. ii. 8. TITUS iii. 4, 5. ROM. xi. 6.

But He who shed his precious blood,
Our dreadful debt to pay,
Can rid us of our guilty load,
And take it quite away.
MATT. xi. 28. MICAH vii. 18, 19. ROM. v. 1, 2.

He welcomes to his heavenly home
The vilest of our race;
He bids the needy sinner come,
And taste his love and grace.
ISAIAH lv. 1. REV. xxii. 17.

Jesus can cheer my bed of death,
Can bid my fears remove;
And cause my faint expiring breath
To sing his wondrous love.
LUKE ii. 29, 30. LUKE xii. 32. ROM. viii. 16, 17.

My pardoned soul in peace shall rest,
Till Christ shall come to reign;
For those who sleep in him are blest—
Through Jesus death is gain.
2 COR. v. 6—8. PHIL. i. 21—23. REV. xiv. 13.

Then raised from earth, and cleansed from sin,
And from corruption free,
With all his saints his praise I'll sing,
And His full glory see.
1 THESS. iv. 14—17. 1 JOHN iii. 2.

Teacher's Visitor.

HOMILY AGAINST PERIL OF IDOLATRY.

SECOND PART.

Continued.

And whereas images began at that time secretly and by stealth to creep out of private men's houses into the churches, and that first in painted cloths and walls, such bishops as were godly and vigilant, when they spied them, removed them far away as unlawful and contrary to Christian religion, as did here Epiphanius; to whose judgment you have not only St. Jerome, the translator of his Epistle, and the writer of the History Tripartite, but also all the learned and godly Bishops and Clerks, yea, and the whole church of that age, and so upward to our Saviour Christ's time, by the space of about four hundred years, consenting and agreeing. This is written the more largely of Epiphanius, for that our image-maintainers now-a-days, seeing themselves so pressed with this most plain and earnest act and writing of Epiphanius, a Bishop and Doctor of such antiquity, holiness and authority, labour by all means—but in vain, against the truth—either to prove that this Epistle was neither of Epiphanius's writing, nor St. Jerome's translation. Either if it be, say they, it is of no great force: for this Epiphanius, say they, was a Jew, and being converted to the Christian faith and made a Bishop, retained the hatred which Jews have to images still in his mind, and so did and wrote against them as a Jew, rather than as a Christian. O Jewish impudency and malice of such devisers! It should be proved, and not said only, that Epiphanius was a Jew. Furthermore, concerning the reason they make, I would admit it gladly. For if Epiphanius's judgment against images is not to be admitted, for that he was born of a Jew—an enemy to images, which be God's enemies—converted to Christ's religion; then likewise followeth it, that no sentence in the old Doctors and Fathers, sounding for images, ought to be of any authority; for that in the primitive church the most part of learned writers, as Tertullian, Cyprian, Ambrose, Austin, and infinite others more, were of Gentiles—which be favourers and worshippers of images—converted to the Christian faith, and so let somewhat slip out of their pens, sounding for images, rather as Gentiles than Christians; as Eusebius in his history Ecclesiastical, and St. Jerome saith plainly, that images came first from the Gentiles to us Christians. And much more doth it follow, that the opinion of all the rabblement of the Popish Church, maintaining images, ought to be esteemed of small or no authority; for that it is no marvel that they, which have from their childhood been brought up amongst images and idols, and have drunk in idolatry almost with their mother's milk, hold with images and idols, and speak and write for them. But indeed it would not be so much marked, whether he were of a Jew, or a Gentile, converted into Christ's religion, that writeth, as low agreeable or contrary to God's word he doth write, and so to credit or discredit him. Now what God's word saith of idols and images, and the worshipping of them, you heard at large in the first part of this Homily.

St. Ambrose, in his treatise of the death of Theodosius the Emperor, saith, Helene found the cross and the little on it. She worshipped the King, and not the wood, surely—for that is an heathenish error, and the vanity of the wicked—but she worshipped Him that hanged on the cross, and whose name was written in the title; and so forth. See both the godly Emperor's fact, and St. Ambrose's judgment at once; they thought it had been an heathenish error and vanity of the wicked, to have worshipped the cross itself, which was embued with our Saviour Christ's own precious blood. And we fall down before every cross piece of timber, which is but an image of that cross.

St. Augustine, the best learned of all ancient Doctors, in his forty-fourth Epistle to Maximus, saith, Know thou, that none of the dead, nor any thing that is made of God, is worshipped as God of

the Catholic Christians, of whom there is a church also in your town. Note, that by St. Augustine, such as worshipped the dead, or creatures, be not Catholic Christians.

The same St. Augustine teacheth, in the twelfth book of the City of God, the tenth chapter, that neither temples nor churches ought to be builded or made for martyrs or saints, but to God alone; and that there ought no priests to be appointed for martyrs or saints, but to God only. The same St. Augustine, in his book of the Manners of the Catholic Church, hath these words; I know that many be worshippers of tombs and pictures; I know that there be many that banquet most riotously over the graves of the dead, and giving meat to dead carcasses, do bury themselves upon the buried, and attribute their gluttony and drunkenness to religion. See, he esteemeth worshipping of saints' tombs and pictures as good religion as gluttony and drunkenness, and no better at all. St. Augustine greatly alloweth Marcus Varro, affirming that religion is most pure without images; and saith himself, Images be of more force to crooken an unhappy soul, than to teach and instruct it. And saith further, Every child, yea, every beast knoweth that it is not God that they see. Wherefore then doth the Holy Ghost so often admonish us of that which all men know? Whereunto St. Augustine himself answereth thus: For, saith he, when images are placed in temples, and set in honourable sublimity, and begin once to be worshipped, forthwith breedeth the most vile affection of error. This is St. Augustine's judgment of images in churches, that by and by they breed error and idolatry. It would be tedious to rehearse all other places, which might be brought out of the ancient Doctors, against images and idolatry. Wherefore we shall hold ourselves contented with these few at this present.

Now as concerning histories ecclesiastical, touching this matter, that ye may know why, and when, and by whom images were first used privately, and afterwards not only received into Christian churches and temples, but in conclusion worshipped also, and how the same was gaineid, resisted, and forbidden, as well by godly Bishops and learned Doctors, as also by sundry Christian Princes; I will briefly collect into a compendious history, that which is at large, and in sundry places, written by divers ancient writers and historiographers concerning this matter.

As the Jews, having most plain and express commandment of God, that they should neither make nor worship any image—as it is at large before declared—did notwithstanding, by the example of the Gentiles or Heathen people that dwell about them fall to the making of images and worshipping of them, and so to the committing of most abominable idolatry; for which God by his holy Prophets doth most sharply reprove and threaten them, and afterward did accomplish his said threatenings by extreme punishing of them, as is also above specified; even so some of the Christians in old time, which were converted from worshipping of idols and false gods, unto the true living God and to our Saviour Jesus Christ, did of a certain blind zeal, and as men long accustomed to images, paint or carve images of our Saviour Christ, his mother Mary, and of the Apostles; thinking that this was a point of gratitude and kindness towards those, by whom they had received the true knowledge of God, and the doctrine of the Gospel. But these pictures or images came not yet into churches, nor were yet worshipped of a long time after. And lest you should think that I do say this of mine own head only, without authority, I allege for me Eusebius, Bishop of Cæsarea, and the most ancient author of the Ecclesiastical History—who lived about the three hundred and thirtieth year of our Lord, in Constantine Magnus's days, and his son Constantine, Emperors—in the seventh book of his History Ecclesiastical, the fourteenth chapter; and St. Jerome upon the tenth chapter of the Prophet Jeremiah; who both expressly say, The errors of images—for so St. Jerome calleth it—have come in and passed to the Christians from the Gentiles, by an heathenish use and custom. The cause and means Eusebius sheweth, saying, It is no marvel if they, which being Gentiles before, and did believe, seemed to offer this as a gift to our Saviour, for the benefits which they had received of him. Yea, and of our Saviour himself, be made, and tables to be painted, which I think to have been observed and kept indifferently by an heathenish custom. For the Heathen are wont so to honour them whom they judged honour worthy, for that some tokens of old men should be kept. For the remembrance of posterity is a token of their honour that were before, and the love of those that come after.

Thus far I have rehearsed Eusebius's words. Where note ye, that both St. Jerome and he agreed herein, that these images came in amongst Christian men by such as were Gentiles, and accustomed to idols, and being converted to the faith of Christ, retained yet some remnants of Gentility not thoroughly purged; for St. Jerome calleth it an error manifestly. And the like example we see, in the Acts of the Apostles, of the Jews; who, when they were converted to Christ, would have brought in their circumcision whereunto they were so long accustomed, with them into Christ's religion. With whom the Apostle, namely, St. Paul, had much ado for the staying of that matter. But of circumcision was less marvel; for that it came first in by God's ordinance and commandment. A man may most justly wonder of images, so directly against God's holy word and strict commandment, how they should enter in. But images were not yet worshipped in Eusebius's time, nor publicly set up in churches and temples; and they who privately had them did err of a certain zeal, and not by malice; but afterwards, they crept out of private houses into churches, and so bred first superstition, and last of all idolatry, amongst Christians, as hereafter shall appear.

To be continued.

WONDERFUL COMBINATION.—God! what more glorious? Flesh! what more base? than God in flesh! what more marvellous?—St. AUGUSTINE.

Lib. iv. de Civit. Dei, cap. iii. In Psal. xxxvi. and Acts xv.

SUFFICIENCY OF THE HOLY SCRIPTURES.

From the Rev. Edward Bickersteth's Visitation Sermon; continuation of the article "The Help of Divine Teaching," in the Berean of January 20.

While we thus press divine teaching as the chief help required, let us however remember that this help is given for the full and profitable use of a gift already bestowed, as God's own treasury of truth. When the Lord opened the understanding of his Apostles, it was that they might understand the Scriptures. Teaching from above may be assumed and not real; it may be wholly unconnected with, and unregulated by the inspired volume, and then can only deceive ourselves and others, and lead them astray. We want thus a test not only for human, but also for assumed divine teaching. Let us then proceed to consider:

THE REAL SUFFICIENCY OF THE HOLY SCRIPTURES.

From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation.

In the midst of all the danger of self-deception and of all the errors of human teaching and all the evil men and seducers who wax worse and worse, deceiving and being deceived; in the midst of these perils of the last days there is one pure and holy light. It was the glory of the Reformation to give it to the Church in the vernacular language, as an open book to be read by all. It is a clear, plain and infallible Teacher; not darkness but light, not mixed with error but unmingled truth; not unintelligible doctrines, but truth to be preached to the poor and to be understood by them; a sure, perfect guide using great plainness of speech, 2 Cor. iii. 12. For every simple minded Christian. God himself speaking as the wisdom of this people, says all the words of my mouth are in righteousness, there is nothing froward (intricate) or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Prov. viii. 8, 9.

Let us consider then those properties which mark the sufficiency of the Scripture.

IT IS THE GREAT FOUNTAIN HEAD OF SAVING TRUTH. Nothing is of any value as a doctrine for our salvation, but what is taken from the inspired volume. God gives men varied gifts and capacities for drawing from this fountain, but unless it can be shown to be drawn from the fountain, it is of no worth as a divine doctrine: Scribes well instructed to the kingdom of heaven will bring from this treasure things new and old, but whether it be new or whether it be old, it is worthless if it be not taken from this divine treasure. Here is God's own appointed and freely opened well-head of life, from which flow all the living streams that water and refresh and fructify the whole earth.

IT IS THE GRAND TEST OF TRUE OR FALSE DOCTRINE OR TEACHING. Nothing can be plainer than the testimony of the Church of England here; "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the faith, or be thought requisite or necessary for salvation." Though the primitive Church applied the term Rule of faith to the early creeds, it was only because they viewed them as drawn distinctly from the Scriptures; all the articles, as our much valued Bishop of the Diocese stated in his last charge, being expressly contained in Scripture. Our Church in maintaining those creeds takes care to make this clear, by stating that "they ought to be received, for they may be proved by most certain warrants of Holy Scripture." To make the fathers or any human writers instead of the word of God the test of sound doctrine, is to lean upon an arm of flesh instead of trusting in the Lord, and to magnify man's word above God's word. There is infinitely more danger of our being misled by men's human words however ancient and venerable, than by God's word which is altogether pure, and for the most part far more clear to the poor and unlearned than any human writings.

The Holy Scriptures are also THE PRIVILEGE AND BIRTH RIGHT OF EVERY CHRISTIAN. They were possessed by Timothy long before he was ordained to the Ministry, and even though he was the child of a Greek. Let the papacy put restrictions on their use; keep them from the people, or multiply difficulties in the way of their being read; but it shall be the glory of Protestantism to give to all the clear and full exhibition of Christ and his word. In that passage of revelation which foretells the Reformation, Christ is represented as appearing as an angel from heaven with the open book in his hand. The progress of the Reformation is again represented under the character of an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people. And thanks be unto our God that he is so at this time blessed among the nations with the full light of the Reformation, and then had given to it a prominent greatness and glory on the earth, in order to convey this glorious privilege and birth right to every part of the world. The Lord prosper all such efforts, and give us willing, and glad hearts to join in them with our respective flocks and parishes. It is a daring insult to God to withhold his word from anyone who would gladly receive it, whether Greek or Jew, barbarian, Scythian, bond, or free. It is an unspeakable privilege to be honoured of God, both in the national power and the disposition in some degree to shine as lights in the world, holding forth the word of life.

THE HOLY SCRIPTURES ARE THE TRUE GUIDE OF ALL CHRISTIAN EDUCATION. Let our text solve all questions on this head. Timothy from a child knew the Holy Scriptures; and so Timothy, under a careful education from pious ancestors, grew up to be that devoted and faithful servant of God, who was counted as a son and a brother, and a like-minded work-fellow by the Apostle Paul himself. It is the glory of education in the Church of England that in our national schools, the Bible is the governing book. It is the glory of our Universities that they are fountains for diffusing the Scriptures. We dare not join in any modern systems of education like those pursued in our sister country of Ireland, which would mutilate or withhold the sacred volume; or alter and deteriorate that noble translation which our Church has given to our country in the authorized version.

But it is not merely in these views that we see the real sufficiency of the Holy Scripture, one more important truth must be added.

THE BIBLE IS THE INEXHAUSTIBLE TREASURY OF THE FAITHFUL MINISTER. Here is his peculiar and increasing study from which he is continually receiving fresh riches of light and knowledge. The Apostle speaks very plainly in the words following my text of the divine and unequalled fulness and glory of this treasury: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. With a solemn allusion to the return of our Lord, and the future judgment then to take place, he powerfully then exhorts Timothy, preach the word. It contains every thing to perfect the man of God. The more we search the Holy Book, the more we find the mine of divine truth exhaustless: the richest one is that which is discovered and attained after the most lengthened, prayerful, and patient research: pondering over and considering with closest thought each part of the expressions of the Divine Spirit. Let us compare one part with another, not only in its immediate connexion, but in the general scope of each book and of the whole sacred volume, (1 Cor. ii. 13.); we shall find it one great whole, given by inspiration of God; and each word in the original is the word of the Holy Ghost; not the mind of individual writers and thence of private interpretation; but having only one Author the Eternal Spirit, and one mind the mind of the Infinite One that inhabits eternity, running through the whole (2 Pet. i. 20, 21.)

Yes, my brethren, here we have found, and I feel assured I speak your mind as well as my own, here we have found the great help in all our conferences with each other to edify one another in love; here is our grand store of medicine for all the spiritual diseases of our people; here is the sure light amidst the increasing darkness of the world that lies in wickedness. Here is our shield and safe-guard against all errors on the right hand and on the left: the Bible read with much prayer, digested in patient meditation, made our own by being received in true faith into the heart, forming daily the guide and rule of our thoughts, words, and works, and brought into every part of our ministry, through the constant indwelling of its great author the Holy Spirit, residing in us as in his own Temple. Here is the real sufficiency; here is the spring head, the library, the power of usefulness, and the daily delightful meditation of the Christian Minister, enabling him to glorify the God of his salvation, and to be wise to win souls to Christ.

THE BIBLE FOR CHINA.

From an address by the Rev. J. W. D. Gray, D. D. Rector of St. John, at the Anniversary of the New Brunswick Aux. Bible Society, January 18, 1848.

I know not, Sir, what impressions may have been made upon the minds of others, by the prospects of carrying the word of life into the domains of China, but from the moment these prospects began to open upon us, they awakened, I confess, in my mind, the deepest interest. There are some peculiarities connected with that empire, that are calculated, in a more than ordinary degree, to engender those feelings. There is first its high antiquity. Laying aside its fabulous claims, which would carry us back to ages which Geologists have assigned not to man, but to the monsters of the deep, it seems probable that the Chinese have existed, as a distinct people, from Patriarchal times. Their language is evidently a primitive one; and their religious system, degraded as it has been for ages past, retains some indubitable marks of a divine origin. It is evident that they once had just views of the perfections of the Godhead and especially of the Trinity in Unity. Another interesting point is the vast extent and populousness of these regions.

—There is China Proper alone, covering an area of more than a million of square miles, and with a reputed population of 360,000,000, being more than 100,000,000 beyond the population of all Europe, in short one third of the inhabitants of the globe. It seems on the one hand, as if nothing had been done while that immense region remains in a heathen state, and, on the other, as if the triumph of the Gospel would be well nigh complete, when it has brought into subjection the millions of that empire. There is a further circumstance which awakens, in no ordinary degree, the sympathies of the Christian in behalf of China, and that is the deep and hitherto impenetrable darkness that has rested upon it. Their professors of religion are divided into three classes. There are the followers of Confucius. The Emperor and Literati are of this class. Their system is comprised in a few moral and political maxims. Then there are the sect of Taou, with their worshippers of Buddha, who are mystics and ascetics. The combined effects of these systems is to leave, rather I should say, to lead the people into the lowest state of moral and spiritual degradation.—China is, as the natural result of these, the Land of impurity, of falsehood, of cruelty, of infanticide, in short of all that is degrading to human nature. And then, Sir, as if to proclaim that these evils must be eternal, there have been the two great barriers to the introduction of Christian light among them—namely their formidable language with its 40,000 characters, and their still more formidable determination that foreigners should find no admission into their kingdom, a determination unhappily strengthened by the efforts of the Jesuits to gain political ascendancy among them, about the time of the Reformation.

Now all these circumstances appear to me to give peculiar interest to the efforts to evangelise that country. We look at it with feelings of anxious solicitude, and wonder how God designs to effect the work. And while we look, we see the plain indications of its approach. First we see a Morrison and a Milne, mastering its difficult language: forming lexicons and grammars, and translating the Scriptures; then we see the arms of Britain carried to its centre; then we have several of its Ports declared free ports for the purposes of trade and commerce; then we have devoted Missionaries hastening to its shores; then copies of the Scriptures multiplied—then an edict of the emperor that "no subject of the Empire shall be persecuted for embracing Christianity;"—and then, to sum up the matter,

we have it stated by the agent of the Bible Society, in that country—"that the openings for the introduction of the Gospel into China are being steadily enlarged. Instances have occurred both at Amoy and Shanghai, of Missionaries being allowed by the native authorities to travel a considerable distance into the interior. The jealousy and suspicion of foreigners, which used so remarkably to distinguish them, are rapidly yielding to the new relations to other lands, into which their country has been brought in Providence."—(Gen. Rep. p. 109). Now these, Sir, are indeed "brightening prospects opening for the diffusion of the Gospel among the millions of China;" and I am sure this meeting is prepared to hail them as a subject of cordial rejoicing.

A previous speaker has said that, at the present rate of issuing Bibles from the Depot of the Bible Society, it will require 1550 years to supply the inhabitants of China with Bibles. Yes, Sir, but the present is not to be the rate of issuing in future years. We shall go on by geometrical progression; for every new sphere upon which the light of Christianity shines, will give birth to a new Bible Society, every community that receives the Gospel in those distant lands, will itself become the centre from whence a new agency will be called into action. You must then, my Christian friends, feel the sensation of joy, when you reflect that so large, so populous, so benighted, and hitherto so inaccessible a portion of the world, is beginning to listen to the tidings of salvation. You must experience the impulse of Christian delight when you see these little spots of light upon the dark surface of that vast empire of nights—true, they are as yet but small and few—but like the little isolated spots, which you see illuminated around the edges of the crescent moon, they tell you that the sun is beginning to shine upon it, and that by a sure though gradual process, it will diffuse its light over its mountains and valleys, until like the full-orbed moon, it is all irradiated and glorious.

THE BIBLE FOR BORNEO.

From the above.

Another scene of increasing interest to which my resolution points, is the beautiful Island of Borneo, one of the largest in the Eastern Archipelago, indeed with the exception of New Holland, the largest in the world. This Island is 900 miles long, 700 broad, and 3000 in circumference. It has been blessed by providence with many natural advantages. It has a fine climate, a fertile soil, rich minerals, capacious harbours, majestic rivers; but alas! we are compelled to say, in the language of Heber's well known hymn,

"Here every prospect pleases,
And only man is vile."

The present occupants of this Island, are distinguished into three classes. 1st. There are a few Chinese who are the principal artificers; 2nd. there are the Malays who are the dominant people on the coast; and 3rd. the aborigines of the Island, who are called Dyaks, and who are driven, by the Malays, into the interior, where they live in a state of perfect barbarism. Of the Malay Tribes, I need say but little. They are uniformly known as a savage and treacherous race, but as possessed of a natural vigor of character, that under Christian influence might be turned to good account. Of the origin of the Dyaks little is known. They are evidently a distinct class. "They have no priesthood, no temples, no distinction of caste, but they build small altars upon which they place food, as an offering to their Deity." They are a superstitious people, relying greatly upon omens, but remarkable for simplicity of character and purity of morals. Their condition is regarded by those best acquainted with them as peculiarly favourable, in rendering them "open to the conviction of truth and religious impressions." The circumstance which at present adds the highest interest to the prospects of this Island, is the Mission of Mr. Brooke. Mr. Brooke is an Englishman. He went out to India as a cadet, and highly distinguished himself in the Burmese war. His attention was turned to this Island in the year 1830, when passing from Calcutta to China, in search of health. From that moment he determined to devote his life to the interests of that and the adjoining Island. He returned to England, fitted out his Yacht, and sailed for Borneo in 1838.

At the moment of his arrival there, the Rajah of Sarawak, who was brother of the Sultan of Borneo, was in difficulty. Mr. Brooke rendered him assistance. This and other circumstances, led to Mr. Brooke's appointment as Governor of Sarawak, a post which he holds at this moment, and where with vast power and influence, not over that district alone but over the whole Island, he is applying all his energies to promote the civilization and Christianizing of the inhabitants. Of this Island, Mr. Brooke himself says—"In the present day, I know of no field for the Missionary, which promises such a harvest as his firm belief, that the triumph of the cross in Borneo will be as signal and successful as in New Zealand, that the movement among them will become national, that whole tribes will together come forward to be received into the Church of Christ; and thus, in all probability, will the foundation be laid for the conversion of the millions who inhabit the Islands on the South East coast of Asia, and of those that are scattered over the Pacific Ocean. Now what, Sir, does the agent of the Bible Society state in regard to this people?—He says, that "the Dyak version of the Scripture is completed as far as Galatians: that there are 100,000 persons who speak that language, in the Island, and that there seems to be a great desire among that people to possess the Scriptures."—(General Report p. 111.)—Here then is a new sphere open for Christian Philanthropy to act upon. Here is a fertile and populous Island, of immense size, situated in the midst of those extensive and interesting groups of islands, which we class under the title of Oceania, placed in a position most favourable for the reception of the Gospel, with its Governor a Christian, and its natives calling for instruction in the truths of revelation; all things, in short, ready, for receiving the intelligence, and bowing to the sceptre of Christ.—Is not this meeting prepared to rejoice in these facts?—To hail them with delight? and, by their benevolent efforts in the cause of Bible circulation, to further these designs? True; these inhabitants of Borneo, are far distant from us. They are almost our antipodes. To picture to ourselves their position, on the globe, we must turn our faces to the south, and im-