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QUARANTINE STATION IN THE ST. LAWRENCE. [The lines which follow were written during a short visit made during the spring of last year to Grosse Islo, that burial-ground of our unfortunate fellow-countrymen. Recent occurrences there, should begin in wonder. which must for a long time to come thrill the hearts of the feeling and the humane, may perhaps render them not inappropriate to the columns of the Be-

rean?? They are an extract from a larger piece.]

"This little Isle is now a burial-ground
Where wearled wanderers lie in sleep profound,
And find, beneath its soft and verdant breast,
From pain and toil, a calm and penceful rest;
Their sorrows or deal and their sufficience of the Their sorrows ended, and their suff rings o'er, Ere yet scarce landed on a foreign shore. Ere yet scarce landed on a foreign shore. But O! thrice blest, who 'scape the briny wave, To slumber softly in a grassy grave. Yet let the passing stranger mourn the while Whose pilgrim footsteps lead bim to this isle; And where you mounds of rising earth appear, Shed o'er the hallowed spot the willing tear; And weep for those whose undistinguished clay Waits for the trump and resurrection-day; For, more than others', summoned to the tomb, Their's is indeed a melancholy doom. Their's is indeed a melancholy doom.

What hopes, what expectations fill the heart When, venturing from our native home, we start To distant lands, a happier fot to share, And madly hope that ail is fortune there;
Till sad reality the truth reveals,
And the heart sinks beneath the weight it feels.
Such misery their's, who, full of health and hope, And feeling strong with every ill to cope, Just leave their native home and cross the sea To find a grave, thou lonely isle! in thee: With not a stone creeted at the head To mark the name and nation of the dead, In you lone vale—beneath the grassy mound,
There shall they test, till the last trumper's sound,
Pouring its thunders on the sleeping ear,
Startle to life each pilgrim buried here:— A sudden summons from their lonely bed, To stand before the Judge of quick and dead.

Yet at that dread tribonal all must stand, The great and wise, the nobles of the land; Princes and Lords, who rest in pomp and state, In tombs and vaults magnificently great. No outward monuments that hide the clay Shall claim distinction at that dreadful day: Nor aught avails it where our bodies rest, Or how unbououred, it our souls are blest; If but our hope and faith in Christ are sure And, whatsoe er our lot, we patiently endure."

ZACHARY AND THE ANGEL.

variety of employments. To avoid all difference, they agreed by lot to assign themselves to the several offices of each day. The lot of this day called Zachary to offer incense in the outer temple. I do not find any prescription they had from God, of this particular manner of designment. Matters of good order in holy affairs may be ruled by the wise institution of men, according to reason and expediency.
It fell out well, that Zachary was chosen by lot

to this ministration; that God's immediate hand might be seen in all the passages that concerned his great prophet, that, as the person, so the occasion might be of God's own choosing. In lots, and their seeming casual disposition, God can give a reason, though we can give none.

Morning and evening, twice a day, their law called them to offer incense to God; that both parts of the day might be consecrated to the Maker of time. The outer temple was the figure of the whole church on earth, like as the hely of holies represented heaven. Nothing can better resemble our faithful prayers, than sweet perfume. These God looks that we should (all his church over) send up unto him, morning and evening. The elevation of our hearts should be perpetual; but if, twice in the day, we do not present God with our solemn invocations, we do make the gospel less officious than the law.

That the resemblance of prayers and incense might be apparent, while the priest sends up his incense within the temple, the people must send up their prayers-without. Their breath and that incense, though remote in the first rising, met ere they went to heaven.

The people might no more go into the holy place, to offer up the incense of prayers unto God, than Zachary might go into the holy of holies. While Zachary might go into the holy of holies. the partition wall stood betwixt Jews and Gentiles, there were also partitions betwixt the Jews and themselves. Now, every man is a priest unto God every man, since the veil was rent, prays within the temple. What are we the better for our greater freedom of access to God under the gospel, if we do not make use of our privilege?

While they were praying to God, he sees an angel of God. As Gideon's angel went up in the smoke of the sacrifice, so did Zachary's angel, as it were, come down in the fragrant smoke of his in-

It was ever great news, to see an angel of God but now more, because God had long withdrawn from them all the means of his supernatural revelations. As this wicked people were strangers to their God in their conversation, so was God grown a stranger to them in his apparations: yet, now that the season of the gospel approached, he visited them with his angels, before he visited them by his Son-He sends his angel to men in the form of man, before he sends his Son to take human form.

The presence of angels is no novelty, but their apparition. They are always with us, but rarely seen I that we may awfully respect their messages, when they are seen. In the mean time, our faith may see them, though our senses do not. Their assumed shapes do not make them more prezent, but visible.

There is an order in that heavenly hierarchy, though, we know it not. This angel, that appeared to Zachary, was not with him in the ordinary course of his attendances, but was purposely sent from God with this message.

Why; was an angel sent? and why this angel? It had been easy for him, to have raised up the prophotical spirit of some Simeon, to this prediction. The same Holy Ghost, which revealed to that just man, that he should not see death ere he had seen the Messiah; might have as easily revealed unto him the birth of the forerunner of Christ; and by him to Zachary; but God would have this voice, man, that he should not see douth ere he had seen

which should go before his Son, come with a noise. mercial city of the world, whose merchants were fand publicly to preach the truths of God's holy have not attained to such perfection and assurances He would have it appear to the world, that the harbinger of the Messiah should be conceived by the marvellous power of that God, whose coming he proclaimed. It was fit the first herald of the gospel

The same angel, that came to the blessed Virin with the news of Christ's conception, came to Cachary with the news of John's : for the honour of him that was the greatest of them which were born of woman, and for his better resemblance to him which was the seed of the woman. Both had the Gospel for their errand : one, as the messenger of it; the other, as the author : both are foretold by the

When could it be more fit for the angel to appear unto Zachary, than when prayers and incense were offered by him? Where could be more fully appear, than in the temple? In what part of the temple nore fitly, than at the altar of incense? and whereabouts, rather than on the right side of the altar ? Those glorious spirits, as they are always with us, so most in our devotions; and, as in all places, so nost of all in God's house. They rejoice to be with is, while we are with God; as, contrarily, they turn their faces from us, when we go about in our sins .- Bishop Hall's Contemplation, being the continuation of the article in the last number.

Tyne was the most celebrated city of Phonicia, and the ancient emporium of the world. Its colonies were numerous and extensive. "It was the theatre of an immense commerce and navigationthe nursery of arts and science, and the city of perhaps the most industrious and active people ever known." The kingdom of Carthage, the rival of Rome, was one of the colonies of Tyre. While this mart of nations was in the height of its opulence and power, and at least one hundred and twentyfive years before the destruction of old Tyre, Isaiah pronounced its irrevocable fall. Tyre on the island succeeded to the more ancient city on the continent and-being inhabited by the same people, retaining the same name, being removed but a little space, and, perhaps, occupying in part the same ground-the fate of both is included in the prophecy. The pride and wickedness of the Tyrians, their exultation over the calamities of the Israelites, and their cruelty in selling them into slavery are assigned as the reasons of the judgments that were to overtake them, or as the causes of the revolution of the destiny of their ity. And the whole fate of Tyre was feretold.

Bishop Newton shows, at length, how the follow ing prophecies were all exactly fulfilled, as well Many sons of Aaron, yea, of the same family, as clearly forefold, riz. that Tyre was to be taken served at once in the temple, according to the and destroyed by the Chaldeans, who were, at the time of the delivery of the prophecy, an inconsiderable people, and particularly by Nebuchadnezzar, king of Bahylon ;-that the inhabitants should fly over the Mediterranean into the islands and countries adjoining, and even then should not find a quiet settlement;—that the city should be restored after seventy years, and return to her gain and merchandise;—that the people should in time for-sake their idolatry, and become converts to the true religion and corship of God; -and, finally, that the city should be totally destroyed, and become a place only for fishers to spread their nets upon.

But, instead of receiving the whole of these, a few of the most striking predictions which were accomplished after the era of the last of the Old Testament prophets, and the fulfilment of which rests on the most unexceptionable testimony, shall be selected.

One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious march, Tyre was taken in a manner the success of which was more wonderful than the design was daring for it was surrounded by a wall one hundred and fifty feet in height, and situated on an island half a mile distant from the shore. A mound was formed from the continent to the island; and the ruins of old Tyre, two hundred and forty years after its demolition, afforded ready materials for the purpose. Such was the work, that the attempts at first defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror, who afterward failed in raising again any of the ruins of Babylon, cast these of Tyre into the sea, and took her very pust; from off her. He left not the remnant of a ruin—and the site of ancient Tyre is now Tyre, "They shall lay thy stones, and thy timber, and thy dust in the midst of the water—I will also scrape her pust from her. I will make thee a terror, and thou shalt be no more: Thou shalt be proclaiming it. I am the first who, by the teaching sought for, yet thou shall never be found again?" | of God and commissioned by the brethren, have

escaped in ships. And, exclusive of multitudes that posed of persons and families, scattered here and were cruelly slain, thirty thousand were sold into there, who, having abjured the errors of the Latin, slavery. Each of these facts had been announced have declared themselves members of the Italian for centuries :- " Behold the Lord will cast her out Church. I will tell you what our creed is in few he will smite her power in the sea, and she shall be devoured with fire—I will bring forth a fire from the midst of thee—I will bring thee to askes upon the earth. Pass ye over to Tarshish-pass over to Chittim. The isles that are in the sea shall be troubled ture. These are simple facts, and it is with joy at thy departure.—Thou shall die the death of them that I announce them to you. The Italian Church that are slain in the midst of the sea. The children of Israel also, and the children of Judah, have ye sold. I will return the recompense upon your own

But it was also prophesied of the greatest com-

head."

• Volney's Travels, v. ii. p. 210. Steph. Dic. p. 2039. Mars. Can. Ch. p. 304, &c.—Strabo. † Magna vis saxorum ad manim erat, Tyro vetere probente.—Quint. Cur. lib. iv. c. 7—19. ‡ Humus aggerabatur.—Ibid. cap. 11. Arrian. de Ex. Al. lib. ii. c. 21—24. Quint. Cur. lib. iv. c. 7

the earth, "I will make thee like the top of a rock. Thou shall be a place to spread nets upon." The

Tyre, though deprived of its former inhabitants, soon revived as a city, and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus, in the days of the apostles. An elegant temple and many churches were afterwards built there. It was the see of the first archhishop under the patriarch of Jerusalem. Her merchandise and her hire, according to the prophecy, were holiness to the Lord. In the seventh century Tyre was taken by the Saracens. In the twelfth by the Crusaders-at which period it was a great commercial city. The Mamelukes succeeded as its masters; and it has now remained for three hundred years in the possession of the Turks. But it was God speed. Should such a thought have passed years in the possession of the Turks. But it was not excluded from among the multitude of cities and of countries whose ruins and devastation, as in the presence of God and the Lord Jesus Christ there accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that nation of plunderers. And although it has more lately, by a brief respite from the great oppression, risen somewhat from its ruins, the last of the predictions respecting it has been literally fulfilled, ac-cording to the testimony of many witnesses. But that of Maundrell, Shaw, Volney, and Bruce may sullice :-

"You find here no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babel of broken walls, pillars, vaults, &c. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Proidence, as a visible argument how God hath fulpire and the Mahometans, have accomplished this prediction.-Instead of that ancient commerce, so active and so extensive, Sour (Tyre), reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton, nor any merchant but a single Greek factor, in the service of the French of Saide, who scarcely makes sufficient profit to maintain his family. But though he overlooks the fulfilment of minuter prophecies, he relates facts more valuable than any opinion, and more corroborative of their truth :— The whole village of Tyre contains only fifty or sixty poor familes, who live obscurely on the produce of their little ground and a trifting fishery. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high—but wretched huts, ready to crumble into ruins. S Bruce describes Tyre as "a rock whereon fishers dry their nets."

It matters not by what means these prophecies have been verified; for the means were as inscrutable, and as impossible to have been foreseen by man, as the event. The fact is beyond a doubt that they have been literally fulfilled-and therefore the PROPHECIES ARE TRUE. They may be overlookedbut no ingenuity can pervert them. No facts could enemy to the Lord Jesus Christ. But when I speak end. But doth not this fear of thine, rather secure

HOPES FOR THE ITALIAN CHURCH. From a speech by the Rev. Dr. Achilli, at a Meeting of the friends of the Malta Protestant College, held at Brighton, on the 7th of October, Lord Ashley in the Chair.

We call ours the ITALIAN CHURCH on account of its language; for in faith and doctrine it is none other than Catholic and Christian, in the sense of the first three centuries, when faith was pure, worship was simple, and works were holy. Church already exists in Italy as it did in Rome in St. Paul's day, hidden in houses. I rejoice in telling you that in some of our cities there are families who assemble to pray to God in Italian, and read the Italian Bible; and not unfrequently some good priest is to be found who joins them, and expounds to them the true meaning of God's holy word; and I know families where three or four times in the

After the capture of Tyre, the conquetor ordered publicly announced its existence. I have preached it to be set on lire. Fifteen thousand of the Tyrians in many places; for at present our Church is comwords. All that is in the Bible-nothing that is not in the Bible, and our Church is consequently the sister of your own. Your Articles and ours meet one another, because both are taken out of holy Scriphas from the first endeavoured to shed abroad its light in obedience, to the Saviour's precept, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Therefore we have decided on sending the ministers of this Church round about Italy, and as openings may be made in the providence of God, lo introduce within Italy itself the light of sacred truth. The aim of this mission will be privately

Ezek, xxvi. 14, 15,
 Manudrell's Journey from Aleppo to Jerusalem,

1 Shaw's Travels, vol. ii. p. 31. § Volney's Travels, vol. ii. p. 212,

princes,—whose traffickers were the honourable of word, in opposition to the errors of Rome. None as you desire. It was the saying of a good Christian and t same prediction is repeated with an assurance of its the spirit which upholds them, the evils they occatruth :- I will make her like the top of a rock; it sion, and the best mode of proving their falsebood thee; but canst thou not say—they are confessed: shall be a place for the spreading of nets in the midst to the minds of Italians; for they have a mode of of the sea, for I have spoken it." which foreigners are unacquainted, and which none can so well arouse as their own countrymen. It is for us then to evangelize our own country;

the duty is ours—but the need is a common one. Hear me, dear brethren, for I have to speak of natters which deeply concern you. Whilst I have been speaking of Italy, some one may have thought within himself, Well, you are Italians, do you mind Italy; we are Englishmen, we will mind England: we, thank God, are not Papists: we have our Church, fenced with good laws to protect it from all the assaults of Rome. We have pulled down through any mind, I hid that person remember, that are no distinctions of people and nations and tribes and tongues. It is of one family that the Church of God is formed. We are brethren, unless we deny God our common Father, and Jesus Christ our common Lord and Saviour. Englishmen and Italians, we have a bond of closest, dearest kindredfamily and country.

But should any one still think, that, being an Englishman, he has nothing to do with Italy, and, having a Church of his own, he has nothing to do with ours, to such a one I would say, if Christian charity does not move you in our hehalf, let selfinterest induce you to consider the subject. Let the well-being of your own country, the safety of your Church itself move you. Our reformation is filled his word concerning Tyre." The port of Church which is not united to Rome, which does Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of those Do all of you, born and bred in these blessed islands, fishermen who now and then visit this once re-nowned emporium, and dry their nets upon its rocks I find! Taking the population of England, Ireland, and ruins, can with great difficulty only be admit- and Scotland, at twenty-six millions, I find aboveted. 24 And even Volney, after quoting the description of the destruction of the city, and the annihilation of its commerce, asknowledges even the name of Christians. Could I think that that ' the vicissitudes of time, or rather the all those who remain, called Christians and Protesbarbarism of the Greeks of the Lower Emmeans, dear brethren, that tendency to Popery by which we so often hear of men passing openly to the Romish Church? Are not your Tractarians Papists at heart? And those who prefer the Church to the Bible, ontward ceremonies to worship in spirit and in truth—are not they Papists? Alas, brethren! I tremble for you if things go on after this fashion. It is comparatively a small matter that Popery builds among you churches of her own, unto which you would not go to worship and pray to a wafer; but it is a serious matter when Popery creeps into your own churches, hides under your surplices, teaching doctrines and instilling maxims which damp all Christian ardour, and with deep

In short, Popery is in the midst of you, plotting gainst your faith, and the religion of your forefathers. I who know what Popery is and who love you, stand here to warn you of this your danger. for myself I can assure you that I will wage war against Popery wherever I find it, and so long as the Lord gives me life and strength and grace, because I believe it to be a work of Satan, and an have been more unlikely or striking—and no predictions respecting them could have been more clear.

Will against those who follow that delusion. No, I duty, to watch and pray &c. It is a mercy if it be such love them all, beginning with the Pope himself. a fear and trembling as thou art working out thy sal-Pius the Ninth is a good man and loves his people, vation by. But wherefore dost thou doubt? Hath Pius the Ninth is a good man and loves his people, and tries as far as he can to improve their condition. The one thing that he wants is the light of truth. He believes a lie; thinking himself the successor of St. Peter and the Vicar of Christ on earth. What a blessing to the world, if to so many natural good qualities Pius the Ninth added the only true and perfect goodness, that which the Spirit gives, that which proceeds from pure faith in Christ and in his revealed word.

My brethren, am 1 not right in thinking that in waging war against Popery, even to its extermina-tion, I am doing Pope Pius no wrong? Nay, who knows but if one general and universal outcry against his false religion reached his ears, he might not be induced to do for it, what he is doing to the political sytem? Oh! my brethren, what might not Pope Pius do, if all Christendom united in the cry against Popery! It is in his power to undo the mischief that his predecessors have done. Surely then it is an act of love and kindness towards this well-meaning Pope, to endeavour to make him see and understand and know that, great as are the evils nd disorders he has discovered in his State, graver and more dangerous evils exist in his Church

Unite then, my dear brethren, your strength to vhat little we possess, or rather let us join together in seeking it from the Lord; for the cause is a common one, it affects us equally, and the benefit of its success will accrue to all mankind. A religious reformation in Italy would be a light which would shed itself over the whole world. If the people in Rome begin to read the Bible, none of the millions who follow Rome would have any difficulty in reading it, and the Popish world will become Christian in fact, as it is now only in name; a reformation in Italy would be a reformation for nearly one-half of your own population, who now hold her doctrines. Therefore it is that I speak to you of the Italian Reformation. I know well that it is our part to do the work, and we have already begun it.

TO THE TREMBLING BELIEVER. My Endeared Friend—It is the duty of every true Christian to give God the glory of his grace. We can never bless God enough for his patience, that he hath kept us so long out of Hell; nor for his mercy, that so earnestly invites us to heaven. Is it nothing that the Lord is continually following us with terms of peace, and tenders of mercy, and beseeching us to be reconciled? Say not in your heart, I have nothing of Christ in me, because you.

so well as we can undertake this work, if the Lord lian, "I bless God for a good thought." Bless helps us; for we know the nature of these errors, God for any portion of his love, any portion of his they are confessed over the head of the scape-goat ? Dost thou heartily confess thy sins unto God, with all thy aggravations? Oh, it is a great mercy! Thou canst not say thou hast an interest in Christ; but hath not Christ an interest in thee ? Hath he not won thy heart and affections? Oh it is a great mercy! Thou sayest possibly, I am not worthy to be called a child of God. But doth not God receive and treat thee as a Father? The prodigal (Luke xv.) acknowledged, he was not worthy to be called a son; but yet his father received him. Again, it may be, thou complainest of sin; but is it with thee as it was formerly? Shouldst thou not bless God for some amendment? If a sick man be any thing bettered in his health, though he still be very bad, yet he will tell his friends, he is somewhat better than he was, and he blesses God for it. Besides, though sin dwells in thee, yet perhaps it is the grief of thy soul: thou art its captive, not its convert. As sin is against thy soul, so is not thy soul against sin? If it be thy grief, it shall not be thy ruin.

Again it may be, thy heart is troubled in an hour of temptation; but hast thou not sometimes enjoyed sweet peace with God? Were not thine earthly delights vain? Canst thou not say now-One quarter of an hour's communion with God is worth all the delights in the world ? Canst thou not call to mind some of God's former loving kindnesses? Hast thou not sometimes tasted and seen how good the Lord is ? What a mercy is that ! Again, thou art not assured of heaven, and thou wantest an assurance thereof. But thou hast such hopes of heaven as thou wouldest not exchange for all the kingdoms of the world; and shouldst thou not bless God for that, which is more to thee than all the world? Again, thou sinnest through mistake or passion. But canst thou find in thy heart to sin against God? He that is born of God cannot sin; that is he cannot find in his heart to sin, because he is born of God. Again, t may be, thou complainest of a dead heart. is there not some life in thee? Deadness stands in opposition to liveliness, as well as life. If thou art dead, that is, not lively, yet bless God that thou art not quite dead in trespasses and sins. Again, it may be, thou complainest of a hard heart. But thy heart is not so hard, but it feels its hardness. Did Pharaoh complain of the plague of a hard heart? He felt it not; he was as stone. But if the heart feels its hardness, it is a sign there is something of flesh. Bless God for that covenant mercy-a heart of flesh. Again, it may be, the Lord tarrieth, or hideth himself from thee, But art thou not willing to wait upon him, and to wait for him? Dost thou wait under his table for crumbs ? Dost thou wait at his gate for mercy ? Well, " the Lord is good to them that wait for him," Lam. iii 25. Again, it may be thou complainest, thou art often out of frame, or an uneven temper : sometimes praying, sometimes sinning, &c. But though thou art not always the same, yet God is, and Jesus Christ is; and there-fore it is that we are not consumed. Again, it may be thou thinkest, thou shalt never be able to suffer for Christ; thy weak nature shrinks and trembles at the thoughts of it; thou art afraid thou shalt rather deny thy Saviour, than thy name, thy liberty, or thy life. It is true, if thou art left to thyself, it would be so; but God is faithful, and he will not suffer thee to be tempted above what thou art able to bear. He will not send thee into a wood, to fell an oak with a penknife. When he calls thee to the work thou never didst, he will give thee the strength thou never hadst. Again, it may be, thou fearest thou shalt fall away, and shalt never hold out to the God ever failed thee at thy need? When the disciples began to be concerned about bread, saith our Saviour—Do ye not remember how many baskets full ye took up at such a time? and be not faithless but believing. The Lord inspire your heart with courage and comfort, that you may persevere in his good ways unto the end! The Lord be your keeper, your guide, your portion for ever !-Letter by the Rev. John Mason, M. A, Rector of Water Stratford.

FINDING A LONG LOST SON.

From a letter by the Rev. II. Townsend, dated Abbeokouta in West Africa, August 21, 1846, referring to the Rev. Samuel Crowther, native of that country, now missionary of the Church Missionary Society.

As my letter is not yet closed, I am enabled to communicate the gratifying intelligence that Mr. Crowther has found his mother, after a separation of twenty-five years.\* She was captured at the same time as himself; but being separated soon afterward, they have met again, for the first time, to-day. His mother, being found by her relatives, was redeemed in the country, while Mr. Crowther was hurried away to the coast. It is remarkable that the whole of his family whom he left alive are still living, excepting his father, who was killed a short time after Mr. Crowther was made a captive, in an attack made upon those who carried off his family, in the hope of rescuing them. The mother was almost overcome with surprise and joy; and as soon as she could recollect herself she blessed the English repeatedly, in the name of God, and poured out her thanks to me and Mrs. Townsend as their representatives. God has given us means of gaining access to the hearts of this people, such as were never possesed by any Missionaries before if we are only alive to the opportunities presented to us of making known the cause of British humanity : Christianity. A door is opened before us : if the Church of Christ is but ready to embrace it, doubtless there will be an abundant harvest, The Parent Committee will be able to perceive how powerful a means is now put into their hands for the spread of the Gospel in this part, when they know how many a lone mother's heart is gladdened by the return of the lost ones, and many a father's also-How many more are looking to Sierra Leone as the country that contains their long-lost treasure.

Vide the Church Missionaries' Record for October, 1837, pp. 218, 219,