

The Bazaar.

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

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PREPAREDNESS FOR A DYING BED.

The quiet chamber where the Christian sleeps,
And where from year to year he prays and weeps,
When, in the midnight watch, his thoughts arise
To those bright mansions where his treasure lies,
How near it is to all that faith can see!
How short and peaceful may his passage be!
The beating pulse—on beds of struggle o'er,
The open wide the everlasting door,
The light that blazes unobscured, unshorn,
The veil of flesh between,
The gentle sigh may rest—and then display
The broad, full splendour of an endless day.
—Jane Taylor.

WANT OF MINISTERIAL SUCCESS.

From a Sermon on Jer. viii. 22. "Is there no balm in Gilead?" See preached by the Rev. William Curran, M. A., Rector of Whittington, in the parish church of Lancaster, at the Visitation of the Lord Bishop of Chester, 1844; published at the request of His Lordship and the Clergy.

The condition of God's professing people of old was such as absolutely to elicit the inquiry, whether there were really in existence adequate means for their spiritual well-doing? What more could God have done to his vineyard than he had done in it? Yet the people were in such a case that they could only be compared to a body entirely diseased. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and purifying sores; they have not been closed, neither bound up, neither mollified with ointment."

The matter then which I would suggest for our serious consideration, is simply this: whether we have not reason to adopt for ourselves, as a professing Christian people, the same nervous and paralyzing language? whether we may not cast our eyes over those portions of the vineyard for which we are specially responsible, and with which it may be concluded we are best acquainted, and take up the lamentations of old in sadness and faithfulness of heart?

Think not that I wish to check the spirit of thankfulness, which ought never to be in us; but I wish to check the spirit of complacency. In the worst of times, and under the darkest and most gloomy aspect, there is many a bright spot to be discerned, on which the eye may finally rest and the heart utter its praise; but still who amongst us can be satisfied with the degree of spiritual healthfulness in the people entrusted to his care? Who must not weep for the stain of the daughter of God's people! and who comes there not the restless and prayerful inquiry, "why is not the health of the daughter of my people recovered?"

For we must never forget that, in forming an estimate of religious and moral character, the balances of the sanctuary must be brought into use, and not the standard of human opinion and worldly allowances.

We shall make strange mistakes if we are to be tried by a comparison with his fellows. No, to the Law and to the Testimony. All that falls short of this standard must be faulty.

Now let us consider for a moment what are the essential features of godly character.

And here we pass not by the evidence of the Old Testament dispensation. For the Law which it contains is not abrogated by the Gospel, neither are the characters of its worthies distinct from those which the better covenant produced. Christ magnified the Law and made it honourable, instead of destroying and annulling it; and that Law is doubtless obligatory upon Christians as a rule of life.

See then that Law in all its extensive requirements and spirituality. See how fully it provides for the upholding of God's honour and man's happiness. In our duty to God and our neighbour, there is all contained that is needed to exhibit a renovated world, a wilderness turned into the garden of Eden.

What is wanting but the full and practical recognition of Deity, the suppression of all those evil tempers, and passions, and evil desires, which now so thickly sow the seeds of human misery and wretchedness? What is wanting but the full development of the law of love?

And under the law there were the most striking exemplifications of godly principle and character.

And if it is asked what it is to be a faithful, godly man, I answer that it is to be a partaker of Enoch's walking with God; of the faith of Abraham, and the patience of Job; of the meekness of Moses, and the devotion of David; of the constancy of Daniel, and, if it be the Lord's will, of the ready martyrdom of Shadrach, Meshach, and Abednego.

And this is the soul's health. This is the true, vital godliness of the Bible. And if Adam had not transgressed, the law, so holy, and just, and good, would have been, not in formal existence indeed, for its prohibitions as well as directions would not have been required, but written, not on tables of stone, but written and engraven on every man's heart, as the transcript of the divine mind; the very element in which the whole universe were moving, and the influence under which they were acting.

And all the sons and daughters of Adam would have been the patriarchs, and the faithful confessors of former days; nor should we have heard of small remnants of godly souls, or have gazed with wonder and astonishment on solitary instances of superior character.

But who amongst us dare bring the mass of our transgressions into comparison with those of ancient days? or into juxtaposition with the law, as a rule of life? I need not enter into the sickening and disheartening de-

tails of pastoral experience. You know, beloved brethren, what it is that makes you tremble for the faithfulness of your stewardship. You know how many are the positive violators of the letter of the law; and you know how many want the *unvarnished* evidences of that godly principle which is its distinctive character.

And yet this is the soul's health—the law exemplified.

And if we come to the New Testament, it is only to bring ourselves to the same conclusion.

We come to find the Saviour expounding the law, only to convince us more forcibly of the prevailing absence of spiritual health.

We come to find the Saviour setting us an example that we should follow his steps, and to be reminded of the few comparatively that have the mind of Christ.

We pass on to the Epistles, and there see what manner of persons men ought to be in all holy conversation and godliness; to what a vocation they are called; even to be followers of God, as dear children—as the sons and daughters of the Lord God Almighty! to be a peculiar people, zealous of good works—to be strangers and pilgrims on the earth, with affections set on things above, looking for and hastening unto the coming of the day of God.

All this is set before us as practical Christianity, the essence of genuine godliness—the soul's health.

And if we want to see the exemplification of Gospel principles, their healthful, all-conquering efficacy on the human heart, we have it in the Apostle Paul. The change which took place in him was something more than a pressing from the Jews' religion to Christ; something more than the adoption of an orthodox Gospel Creed. There was a divine power opening his eyes to see that in Christ which was all-controlling and all-transforming. And the result was, that he "forgot all things that were behind, and excelled in all things; he excelled in the knowledge of Christ Jesus his Lord; for whom he had suffered the loss of all things, and counted them but dung that he might win Christ and be found in him."

Nor was his an insulated case, presenting a high standard of spiritual healthfulness with which others have nothing to do; for he expressly says, "Brethren, be followers together with me; and mark them who walk so as ye have us for an example."

But I must not dwell further on this point of consideration.

The brief and imperfect survey which I have taken may be enough, perhaps, to remind us of the concurrent uniform testimony of Scripture regarding the moral and spiritual health of the soul of man.

To be continued.

RELIGIOUS ANNIVERSARIES.

CHURCH OF ENGLAND SCHOOL SOCIETY FOR NEWFOUNDLAND AND THE COLONIES.—The 25th annual Meeting of this Society was held on the 15th of last month, the Marquis of Cholmondeley in the chair. Receipts, including £743. 6. 3. from Newfoundland, and £827. 5s. from Canada, £4,135. 9. 9. After paying all expenses, there was a balance of £78. 12. 1. in the Treasurer's hands. The report adverted to the death of the Society's valuable Superintendent in Canada, the Rev. Mark Willoughby, and announced the appointment of the Rev. W. B. Bond as his successor. The Committee repeat the solemn pledge which they gave in the circular issued by them in March, 1847, that they would do their utmost to carry out the object which the Society had in view, with fidelity, and in accordance with those Evangelical principles on which the Society was first established. They would guard against the introduction of any thing like Tractarian principles through their agents; and any schoolmaster who should be proved to hold such principles would at once be dismissed from the Society's service."

Several of the speakers in support of the resolutions, which were proposed and cordially adopted, took pains to demonstrate the unchanging evangelical character of the institution; and wholly repudiated all leaning to the errors which had, of late years, afflicted the Church. The movers and seconders were the Rev. C. Craig, and Lord Feversham—the Revs. C. B. Gribble and C. B. Smith—the Revs. D. Wilson and J. Harding—the Rev. John Bayle, and G. Gay, Esq. We subjoin an extract from the Rev. C. Craig's address:

"The grand point was, to see that emigrants were supplied with the truth, and nothing but the truth. A half Gospel was of no use to any part of the world. If the truths of the word of God were to be frittered down by the interpretation of human tradition and contrivance, they would lose their force. The Lord Jesus Christ had, he conceived, two witnesses in the world. He came by water and by blood, and these two were stated to be his witnesses upon earth. The blood was witness to the sovereign atonement by which the soul was justified; the water was witness to the sovereign sanctification by which the soul was renewed. It had pleased the blessed Saviour to connect these things—atonement and sanctification—with the two outward witnesses—baptism and the Lord's Supper; but if the two witnesses were so mixed up with the outward form, that the outward form came to be substituted for the inward spiritual grace, then these witnesses were dead, because the Holy Ghost would not testify by them. Now, they were called upon, as a Society, to main-

tain the witness of the water and the blood, associated, undoubtedly, with the sacraments, but then those sacraments should be kept in their proper place; they were called upon to keep the testimony unimpaired; and if errors such as had been introduced in this country were received in the colonial schools, they might live to see those schools withering and perishing; or, though there might still be the name and the outward form of their religion, there would be nothing of its reality and power.

From a speech by the Rev. C. B. GAUBRE, we select the following:

The education given must be Christian education, otherwise it would be of no avail. In the theories which were so rife in another country, and which prevailed to a great extent even in this, there was not a word about Jesus as the King of kings and Lord of lords; the High Priest who mediated, the Prophet who instructed; and while this latter teaching was gathered from a just and enlarged view of the Articles and Services of the Church, and not put up within the confines of a Catechism, such teaching of the word of God it was their duty to impart, not only at home, but also in the colonies. Christ in his offices; our fallen state and depravity; the efficacy of faith in God's promises; the privilege and duty of prayer; the sanctification of the soul by the Holy Spirit—these were the things set forth in the word of God; and even as the Church explained these in her simple and beautiful language, it was their duty to impart such teaching to the colonists. They were open charged with being actuated by party views, and that was a stain which stole over their minds before they were aware of it. It became them, therefore, to guard against the influence of that accusation, and not to allow themselves to be deterred from the pursuit of their object. His Reverend Friend had referred to the Meetings held in favour of missionary effort to the heathen. If such Meetings awakened their sympathies, there was in connexion with their own population streaming away to the colonies, a deeper rush of feeling. He knew by experience what it was to go through a heart-rending separation from those whom we loved at home; he knew what it was to go abroad with the probability of never seeing one's kindred more, and of meeting with a cold reception on the shores of distant lands; and he also knew what it was years afterwards, when feelings of affection had been kindled between the minister and his people, to take leave of those whom you had loved, and had, under God, begotten again in the Gospel. He could relate the gathering together of many under the broad blue sky of heaven, and the missionary's parting address followed by the tears of those from whom he was about to separate. These feelings he had himself experienced, and they were all the deeper because the parties who had elicited them were our own kindred, who had left our own shores. How urgent and imperative was the duty of labouring for such!

THE PRAYER BOOK AND HOMELY SOCIETY held its 36th Anniversary on the 5th of last month, the Marquis of Cholmondeley in the chair. Receipts £2,253. Expenditure £2,369. Total issues during the year, 29,983 bound books, and 83,979 tracts. His Grace the Archbishop of Canterbury had consented to be the Society's Patron.—The Report gave very encouraging details of the Society's labours in providing ships and individual sailors, emigrants, convicts, and missionary stations with the familiarities and homilies of our Church. The case of one convict-ship is especially referred to, which exhibits

"the blessing granted by Almighty God to the Christian labours of Dr. Browning, R. N. He sailed from Woolwich in October, 1816; on board the *Fortunio Bonaparte*, bound for Tasmania, with 18 male convicts; he established eighteen schools among them, and commenced a course of Christian instruction, and before the arrival of the vessel at her destination, 132 had become professed disciples of Christ; at the period of embarkation, 125 could neither read nor write, but on disembarkation all could read, and 76 (in addition to 51 who could write previously) had learned to write also. Not a lash was inflicted; not an iron was seen on the prisoners' decks."

The Rev. Daniel Wilson, Vicar of Islington, expressed in the following terms his sense of the value of the Society's labours:

"It often fell to his lot, as minister of a parish containing 70,000 souls, to be called on to sign papers for emigrants who were leaving their native shores; and not unfrequently that was the first notice he received of the existence of some poor family in that vast number. They came to him, going forth from a land of Christian light and knowledge, and from a parish where, he trusted, they had heard the truths of the Gospel; pressed by want and necessity, they had to seek in a distant land the maintenance which England's crowded shores denied them; but they were going where possibly for months or years together they might never see the face of a minister of religion, never hear "the sound of the church-going bell," be deprived of the sacraments and services of the Church, and of the means of grace which here they had enjoyed. But, happily, this Society stepped in and said: "No, they and the sailors who carry them over the wide waters, shall not be deprived of that link of connexion, which joins them to our beloved Church." First let them have the Bible; the Society only claimed to be the hand-maid of the Bible Society. First let the Bible go forth in all

its purity and simplicity and native glory, and then let the Prayer Book be sent out, the exponent of that blessed book, embodying the Bible in its offices and services of devotion, compiled by men of the Bible, men who were ready to sacrifice their lives for the blessed truths of the Bible. And thus in far distant lands these emigrants might participate in "the communion of saints," joining in the same services, making the same responses, echoing the same hymns of praise with ourselves.

LONDON LIBERIAN SOCIETY.—The annual Meeting of this Society was held on the 12th of last month, the Marquis of Cholmondeley in the chair. Receipts of the central institution, together with the various Diocesan branches, £10,110. 8. 6. which is a decrease of £1,238. 4s. compared with the preceding year; a circumstance which, considering the privation and suffering which had been endured in Ireland during the last year, could excite no surprise. The number of schools in connexion with the Society was 1,879, and of scholars 115,965. Of these, the number attached to the Established Church was..... 57,633
Protestant Dissenters..... 14,607
Roman Catholics..... 44,638

The total showed an increase of 20,153 upon the previous year; and of that increase, 11,917 were the children of Roman Catholics. Lord Teignmouth, in his speech, on the adoption of the Report, observed upon the great increase which had taken place in the number of supporters of scriptural education, among the Clergy in Ireland: it was delightful to think that, notwithstanding the influence which Government had in preferring those who gave their adhesion to the system which excluded or mutilated the word of God, 1509, out of the 2,000 Clergy of the Irish Church, had had the boldness to come forward and protest in behalf of scriptural education.

The Lord Bishop of CASHEL addressed the Meeting with great fulness and effect, and in the course of his remarks referred to Lord Morpeth's speech at another anniversary Meeting in the following manner.

Only a few days ago a very well-intentioned member of the Government took the chair at the British and Foreign School Society, and propounded sentiments most strongly condemnatory of the system of the National Schools in Ireland, and recommendatory of the very system which this Society wished to maintain. Lord Morpeth, in his speech, at the Annual Meeting of the British and Foreign School Society, said, "Much as I appreciate and cordially as I admire the principles and proceedings of this Institution, I cannot undertake to say that if it were possible to devise a national system of education to be imposed by legislative enactment upon the whole of the country, and I think every day's experience tends to convince us that it is not feasible to introduce by any legislative enactment any such universal scheme,—in that case I am not prepared to say that even your system could, with perfect justice to all parties, be universally imposed by positive legislative enactment. What I do think, however, is that the system of the British and Foreign School Society is admirably adapted to meet many of the most pressing requirements of the times in which we live, by affording a wide basis, and by filling a platform, as we see to-day, where many, if not all, may meet together under the guarantee of a principle which all who do meet hold dear—that principle I take to be the entire sufficiency and the universal use of the whole word of God." He further says, it has never "been the wish or the intention of the Government to mould the education of the country; to give it a special vent devised by itself; to forge, as it were, a groove, in which it was hoped that it would run; to bring the whole rising youth of our people into subordination to any uniform canon of instruction—to any predominant cast of feeling or of thought—to any state-patented or stereotyped form of principles and impressions." "That is in England. It was what they had been attempting to do in Ireland; but he hoped the principles on which the Society was established would be received by those in power, they being grounded in truth. The Noble Lord went on to say, "They certainly must hold it their duty to take care that the aid of the State is not given either to men or to systems that disregard religious obligation, and set the teaching of the Bible at naught." And yet in Ireland they said they would give no assistance to any scheme which did not set the Bible at naught, by excluding it from the schools. The Noble Lord added, "It is on the score of Gospel allegiance that the applicants are entitled to put forward their plea of Gospel freedom. As, however, it is indisputably manifest that we cannot hope to secure a universal acquiescence in any uniform line of action, or in any identical interpretation of principles, I must be allowed to express my ardent hope that all well-wishers and friends to popular and universal education should regard their respective convictions, the conscientious scruples of one, the unfearing liberty of another, with candid allowance and mutual deference, and that they should leave each other to pursue, if it needs must be so, their separate careers of usefulness and benevolence, with a hearty aspiration that all alike may be efficacious, all alike be a blessing, and all alike be blessed." All that this Society asked was, that the same principles, the

same respect to the word of God, and the same regard to the conscientious scruples of those who could not set aside the word of God with respect to education, should be extended to Ireland. Whilst he maintained that those who were practically against this Society in Ireland, were strongly for it in argument, he would also say, that the experience of the working of the system in Ireland most powerfully pleaded for a change, and that scriptural education should be, at least, tolerated for the whole rising population in Ireland.

We subjoin the close of an animated and powerful address by Mr. Napier, M. P.

He hoped the English people would see that it was their high privilege to lend their assistance to maintain and advance the Protestantism of Ireland; for believe him the Protestantism of that country was worth preserving. He did not seek to undervalue the strength of their opponents. They were powerful from their very numbers and the influences they possessed of various kinds; but he knew from the word of God, that if the lovers of Protestant truth stood firm, a "thousand should flee at the rebuke of one." The great privilege of England was that to her were committed the oracles of God comprehending the new as well as the old dispensation, the substance as well as the shadow; her high commission therefore was to go into every land and disseminate the truth over every portion of the universe. Let it be remembered that it was England who gave Ireland Popery; that before England placed her foot on Ireland the Church of that country was pure, Christian, and apostolic. He called upon them to redouble their energies and to leave no exertion untried to spread the truth throughout the land. It was by that alone that Ireland would be restored. They might legislate, and attempt by various human means to diffuse prosperity in that country, but as had been observed by a dear friend of his, one of the beloved clergy of the Irish Church, "God alone could legislate for the condition of Ireland."

THE FOREIGN AID SOCIETY held its Anniversary on the 16th of last month. The Marquis of Cholmondeley presided, and among the gentlemen who surrounded him was Mr. Guizot; two daughters of this distinguished exile were among the audience in the body of the Hall. The receipts during the past year amounted to £3,773. 15. 1, including £1,200 which had been contributed by two individuals alone. The resources of the Christian societies on the continent to which this institution extended aid, had been greatly reduced through well known circumstances of recent occurrence. The Evangelical Society in France was £5,530 in debt. The Foreign Aid Society had granted to them the sum of £1,627. The sum of £977 had been contributed towards the Société Evangélique de Geneva; £300 to the Central Protestant Society of Lyons; £180 to the Evangelical Society of Belgium.

Professor La Harpe, of Geneva, spoke of the usefulness and of the self-denying labours of the agents of the Geneva Society. He justified their looking for aid from abroad in the following remarks:

It might appear strange, that they were always calling for help; they might be asked, why they did not do the work of their own country, as the people of this country did. That was a serious objection, but he could fully answer it. The Report mentioned only three departments of the Society in Geneva; without at all contradicting the Report, he said they had five, because there were two departments whose exertions were confined entirely to internal affairs; those two they maintained most sacredly to and by themselves; they never would seek one penny for the support of either of them. But the other three departments they considered the common property of all evangelized Christians. They were not their own either by right or duty. The labourers they sent forth went out of Geneva; their school of theology received students from all parts; they had students from France, Piedmont, Canada, and even from London. It was a common field for labour in the Lord's vineyard, and they considered they had a right to ask for help. Again, preaching the word in France was an enterprise in which all Christians were interested, and as our friends are interested in the good work, so will be their liberality to the Society. It was this strong feeling of the Society that their labours had been blessed by the Most High, not so much by an increase in numbers, as an increase in earnestness and piety. The word of God was more read and better understood. They saw it when they were called in at the last scene in which the sinner took part upon this earth; therefore they implored help to carry on the good work. They would carry it on notwithstanding the political events on the Continent; whatever may be the state of politics, it was the duty of the Christian to pursue the good work, and therefore they must rejoice that the Roman Catholic Cantons of Switzerland had at last been opened up to the labours of the colporteur. So also were many of the nations of Italy free to the introduction of the Bible for the first time; they must rejoice at such things, and they must take occasion on the wing, and work to-day, because they did not know how soon the doors might be closed against them.

The Hon. and Rev. Baptist Noel closed his appeal on behalf of the Society with the introduction of the following affecting details of circumstances which have happened in Switzerland, under a republican Government:

It was on the 6th of May last that the amiable, peace-loving widow of Alexander Vinet intended to go and pray, and meditate, and smile amidst her tears at the grave of her holy and admirable husband. She went to Clareuse to enjoy the luxury of grief when softened by faith. But Macaire Vinet could not enjoy that blessing; for on that 6th of May she was dragged before the tribunal to answer for—what? To answer for the guilt of having met a few friends for prayer and reading the Scriptures in her own house! This was in the free Canton de Vaud, where liberty was won, and seemed to be guaranteed by the law, for every man to worship God as he liked. In the same manner and for a similar offence was his friend Mr. Scholl exiled from Lausanne by those who called themselves the friends and patrons of universal liberty. And these were not the only instances of the sort. Last year his friend Monsieur Haup, who was a bourgeois of Yevay, was present at the Meeting of this Society, and he, too, for precisely the same cause, had since been banished to Echallens. So also had the Pastor Mercier been taken away by the police from the town of Payerne, in the Canton de Vaud. If our Christian brethren in France were free to speak the great message of mercy when and where they pleased; if the Baptists of the department of Aisne were no longer dependent on the licence of a hostile Maire; if their friend, M. Roussel, could no longer be condemned by the Cour de Cassation, because he built a chapel at Angoulême for Protestant worship, and if, as M. La Harpe had said, they were now in the thick of the battle for Christianity, then must be the time to bring their strength, according to the tactics of Napoleon, to bear on the point where the battle raged most fiercely, and thus to realize the victory. Now, therefore, was the time to give the aid which was asked for. It was the soul for which they were striving, not the body. And he called upon the Christian friends, who were now present, to accord to this good cause a larger measure of attention and support in the year that was approaching than that with which they had honoured and served it in the year that was past.

THE COLONIAL CHURCH SOCIETY held its annual Meeting on the 5th of last month, R. C. L. BRAX, Esq., in the chair. The principal sphere of the Society's labours had hitherto been in British North America: it had 10 Agents in Nova Scotia, 7 in Prince Edward Island, and 3 in New Brunswick. Six were at the Bahamas. Eleven more, including an Italian Gentleman in Malta, were carrying on their beneficial labour, in Madras Australia, the Mediterranean, and France. The movers and seconders of resolutions on the occasion were, the Rev. Edward Bickersteth, Rector of Watton, and J. Labouchere, Esq.—the Rev. C. J. Yorke, Rector of Shenfield, and the Hon. and Rev. Baptist Noel;—the Rev. Geo. Smith, late Missionary in China, and the Rev. Mr. Jamieson, from Amsterdam.

The Rev. EDWARD BICKERSTETH moved the adoption of the Report, and, in the course of his speech, dwelt thus upon the need of the Society's labours and their legitimate character:

Whatever had been done by other Societies, it was clear that what had been done for the Colony of Britain was perfectly insignificant. They were proceeding well. Like the Church Missionary Society, which for some years had no Bishops—for with their characteristic caution, which worked sometimes for good and sometimes for evil, the Bishops wanted to see how they got on, and they had got nearly all of them; and he had no doubt if this Society went on well, it would have all the Bishops supporting its cause. He would not withdraw a penny from any other Society in order to aid this, but he would rely on the great apostolic principle of St. Paul, "having hope that when your faith is increased, we shall be enlarged abundantly." Let the hope and faith of Christ, then, increase in all their souls, and they would increase and rise to the exigencies of the world, and improve the advantages possessed by England for diffusing the Gospel. He rejoiced that this Society possessed nearly forty agents, and that six of them were clergymen, and labouring as ministers in the colonies. Not that he objected to lay agency. It was a delightful fact of the present day, that lay agency was becoming a principle of the Established Church by means of the religious Societies. At first Christian education had met with opposition, and then Missions; but now the principle of both was recognised, and so lay agency was now recognised, among the Bishops and the clergy, who were still faithful to the principles of the Church of England. How prodigious was the extent of the colonial empire of Great Britain! It had never been accurately ascertained, but its population was believed to fall little short of 120 or 130 millions. Think, then, of the vast extent of Colonies spread through the world, demanding from British Christians compassion and aid, and requiring them to send them the glad tidings of the Gospel of God. Then let them think of the efforts which were making by the Papists. That was a striking fact in the Report. In Western Australia, within a district with a very small population, there were thirty-four off-