

is not "unmindful to forget your work of faith and labour of love"—and as to those of your fellow mortals who may be the happy recipients of the Bible in heathen lands, through your instrumentality—it is true, you will not have their personal thanks for such kindness—you will not witness the tear of gratitude fall, on the reception of your bounty?—but you will have what as far out-weighs such selfish gratification, as the heaven transcends the earth!—you will have the heart of gratitude poured forth at the footstool of divine mercy, in abundant thanksgivings to God for such benevolence!—you will have the blessings of heaven invoked upon you, as their dear, their unknown benefactors; and what heart, but must dilate with grateful emotion, at the thought of being thus accessory to the salvation of a fellow mortal—surely it compensates, in an infinite proportion for any sacrifice we may be necessitated to make in order to do good, on so generous a principle. It may be, there are those on whom the Providence of God has seen fit to bestow but little of this world's goods—whose hearts, nevertheless expanding with feelings of benevolence, are pained that they cannot bestow largely in so good a cause, and discouraged from a view of the insignificance of that within their power, are ready to conclude their means are so small, it can be of no use to bestow a mere trifle; we would ask such, what had been the result had the poor Widow in the Gospel argued thus?—certainly she had failed to receive the divine approbation, and to have been held up to the whole world by the Saviour of men, not only as an example of benevolence, but of purity of principle. Let it then be remembered, he who searches the heart, marks the motives which prompt to action, and that it is accepted according to the intention of the giver; such then as have only "two mites" to cast into the Sacred Treasury—let them do it as unto him to whom alone they are accountable, as fully assured of the blessings of heaven—as if "of their abundance, they had cast in much."

In continuation of the purpose of this Association, to combine temporal relief with spiritual among the poor of this neighbourhood, your Committee have pursued during the past year, the pleasing employ of meeting the first Monday in every month, in order to make cloathing for the poor, in which duty they have been liberally replenished with materials, by the kindness of friends—80 garments have been dispensed since the last annual meeting, 50 of which they have had the pleasure of making; the remark has often been made, and experience proves the fact, that where a disposition to do good exists, it will manifest itself, however limited the means—and it is no less certain for our encouragement, that great riches, are not indispensibly necessary to create usefulness; important results have often flowed from very small beginnings. Satisfied therefore, that as accountable Beings we are not erring—while with humility, and patient zeal we seek to be useful, in obedience to that divine precept which enjoins "to do good and communicate, forget not, for with such sacrifice God is well pleased."—Let us persevere in well-doing—looking to him for his blessing, who hath said in his word, "be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know, that your labour is not in vain in the Lord."

Report of the Chester Bible Society—for 1820.

In the first formation of the Bible Society in Chester, the liberality of its Members exceeded all that could be expected; but soon a great change took place—a change, doubtless from many causes which we forbear to mention,

two, the most continued stealing of Bibles to our T. Scotia Bible Society for some time the time being to write to the on which account our wants were proposed of but two. We have felt the good cause feeble influence field is large in (God,) and for y in vain, or share of the most seems to be overplendency, saying not thy hand, be alike good. first be preached plishment, but glorious work? on the difference spoken by the word that said effect it with es is not the method, the hope, put to the test w God has, in gr effect is known such goodness lions call for co as not to fe heard, you hav to your exertion gratefully you a many millions is done, but wh really done; o house to my us your sons to bu to preach the g longed to see, b your hearts, an from right mot come upon yo ing striking ep Bibles is forme are employed i they receive d its receipts and printing some