

figures, and strewn with blocks that have fallen from the overhanging precipices—we descry in the horizon what seems an immense ridge stretching farther than the eye can carry us, and reflecting the sun's rays with dazzling lustre. On approaching this wall, through a country still as toilsome, it appears not so steep, but to have outward sloping, which however rough, is yet practicable to the strong of head and firm in knee. Ascend, then, O traveller, avert your eyes from the burning sun, and, having gained the summit, examine the landscape beyond. Landscape! It is a type for the most horrible dream—a thing to be thought of only with a shudder. We are on the top of a circular precipice, which seems to have enclosed a space fifty-five miles in diameter from all the living world for ever; and ever! Below, where the wall casts its shadow, it is black as Orcus—no eye can penetrate its utter gloom; but where daylight has touched the base of the chasm, its character is disclosed. Giddy it must be to stand on the summit of Mont Blanc, or the Jungfrau, or Teneriffe; but suppose Jacques Balmat, when he set the first foot on that loftiest Alpine peak, had found on the other side, not the natural mountain he ascended, but one unbroken precipice, 13,000 feet deep, below which a few terraces disturbed the uniformity; and at some ten miles distance from its base, a chasm deeper from where he looked, by 2000 feet, than Mont Blanc is elevated above the level of the sea! would even the stout Swiss have brought home his senses?—or rather would he have returned at all, and not lain there to this hour, fascinated as by the thousand rattle-snakes? But onwards, and to the bottom of this mysterious place. No foot of man can take us there, so that we must borrow a wing from the condor. Off then, down, down, and arrive! It is, indeed, a terrible place! There are mountains in it, especially a central one, 4000 feet high, and five or six, concentric ridges of nearly the same height, encircling the chasm, but the eye can rest on nothing, except that impassable wall, without breach—only with a few pinnacles on its tops—towering 17,000 feet aloft on every side, at the short distance of twenty-seven miles, and baffling our escape into the larger world. Nothing here but the scorching sun and burning sky; no rain ever refreshes it, no cloud ever shelters it; only benign Night, with its stars, and the mild face of the earth. But we tarry no longer, so off again, and rest for a moment on the top of that highest pinnacle. Look around now, and away from Tycho. What a scene! Those round hills with flat tops are craters, and the whole visible surface is studded with them; all of less diameter than Tycho, but probably as deep. Look yet farther. What are those dazzling beams, like liquid silver, passing in countless multitudes away from us along the whole surface of the moon? Favourites they are of the sun; for he illuminates them more than all else besides, and assimilates them to his own burning glory. And see!—they go on every side from Tycho. In his very centre, over-spreading the very chasm we have left, there is, now that the sun has further ascended, a plain of brilliant light; and outside the wall, at this place at least a large space of similar splendour from which these rays depart. What they are, we know not; but they spread over at least one-third of the moon's whole surface. And so this chasm, which, in first rashness, we termed a hideous dream, is bound indissolubly to that orb, on which, when the heart is pained, one longs to look and be consoled, and through her to the beneficent universe, even by those silver though mystic cords.

The Berean.

QUEBEC, THURSDAY, SEPT. 16, 1847.

On our first page will be found an article taken from the ninth volume of the well known and esteemed works of the Rev. Joseph Bingham, author of "Origines Ecclesiasticæ, or the Antiquities of the Christian Church;" a work of prodigious learning and research, the composition of which may be supposed to have given its author as high a sense of the value of episcopacy to the well-being of the Church as it is legitimate to entertain. We find this author zealous to convince the French Protestants who sought refuge in England in consequence of the revocation of the Edict of Nantes, in 1685, that they will be acting most in accordance with the principles of their own Church by connecting themselves with the Established Church of England, rather than with those dissenting communities which had broken away from the Establishment and which, in some respects, might seem to the interesting strangers to present stronger features of identity with their own ecclesiastical constitution. It is curious and instructive to perceive how the learned Antiquarian takes pains to point out to the members of the French Reformed Church, which has no Bishops, their essential unity with the Church of England which has; and the following passage, which concludes the work from which we have extracted, (entitled by its author "The French Church's Apology for the Church of England") shows how he comforts himself with the prospect, in the first instance, of their eventually returning to their own country and ecclesiastical organization, when persecution shall have ceased; not forgetting, in the second instance, to express a true-hearted Anglican's good wish that the essential unity of the two Churches might become more formally strict, by the adoption of the episcopal Church government, on the part of the French Reformed, "if they pleased," as the author expresses himself:—"we do not say that we ourselves would use a term of so much hesitation in setting forth the claims of the Episcopate.

"And then, if ever it shall please God to restore them to their ancient rights and privileges, they may return triumphant and without blemish or reproach; having neither denied their faith, nor deserted their principles, nor cancelled their discipline, nor opened a way, by bad example, for others in like manner to break in upon their establishment, and destroy the union of their Churches; which it has been the wisdom of national synods, with so great care, to maintain and preserve. They might then also return with episcopal dignity, if they pleased, more strictly united to us; and that perhaps might make way for a more general union of all Christians; which if it could be once accomplished, as one of their synods words it: 'we should then be more

Synod of Tonneins, 1614, vol. i. p. 437. chap. viii. art. xxi. (Aymon, vol. ii. p. 62.)

considerable, and ministers might preach with more authority and greater success than ever.' I pray God prosper all honest designs that are used to promote so glorious an end, and give every man grace to follow after the things which make for peace, and things wherewith one may edify another."

We have been led to draw this article from Bingham's writings, by looking over the first number of a new monthly periodical which has been set on foot in the mother-country, under the title of "The Colonial Church Chronicle and Missionary Journal"—the profits to be given to the Colonial Bishops' Fund. The very first article, after a Prospectus in the course of which the Editor states "his determination that no admixture of party feeling shall impede the general usefulness of the work entrusted to his management," affords an index of the peculiar views entertained by the Editor himself, and which probably he considers to be not those of a party at all, though others will judge differently. Under the heading "Extension of the Reformed Catholic Church" he endeavours to remove from the Church of England the reproach raised against her by the partisans of Rome, that she was an Insular Church, having no existence elsewhere. In doing this, in the first instance he denies the pretensions of the Church of Rome, by pointing at the existence of the Eastern Church, as a witness against her:—he then proceeds "to examine our own position, that we may see how this reproach of former days is now done away." In betaking himself to this task, the Editor alleges the organization and spread of the Protestant Episcopal Church in the United States, and of the various Churches under their own Bishops in the British Colonies—thus tacitly admitting that the reproach was applicable at a former period, because he applies himself to the proof that it is "now done away." We think this mode of dealing with the question to be decidedly indicative of the feelings of that party by whom Church organization is considered as of greater moment than purity of the faith. The existence of those superstitious Churches in the East which, while denying submission to the Pope of Rome, retain Episcopacy, but are in doctrine as far from the truth as the Western apostasy, is adduced to disprove Rome's pretensions: the existence of the Non-Episcopal Churches on the continent, such as that whose principles Bingham investigates apologetically for the Church of England, is not so much as mentioned. The labours of the venerable Society for the Propagation of the Gospel, when it sent forth those Presbyterian Missionaries from Germany, Schwartz, Gericke, and their noble companions in successful apostolical labour, are counted as nothing towards "the Extension of the Reformed Catholic Church." Hundreds of French Romanists may renounce their former superstitions, and join themselves to the successors of those whom Bingham invited to the communion of the Church of England, as guests, without any renunciation of their peculiar discipline,—the exiles from Zillertal may merge in the Prussian National Church, and multitudes of heathens in the Pacific embrace the Gospel, knowing Episcopacy in none but the repulsive character of a mission of Ecclesiastics from France, backed by cannon and bayonets:—the Reformed Catholic Church has gained no extension there, in the estimation of the party for which the Editor probably claims the distinction of Catholic. We think all this most narrow and sectarian. We deprecate it, as striking at the root of true churchmanship after the model of our reformers. They would have treated the allegation of the insularity of the Church of England as a ridiculous slander; they would have clung to the reformed national Churches in different parts of Europe, and to the scattered professors of a pure faith in countries where Rome maintained its tyrannical sway; and would not have countenanced the suicidal admission that the Reformed Catholic Church was really confined to that portion of the British island where the Church of England was established, and that the principle of vitality was dormant until British politicians gave their consent to the transmission of an Episcopate to the American republic and to their Sovereign's foreign possessions. We must frankly confess, after looking at this first number of the Colonial Church Chronicle, that we should respect it more, if the Editor did not so strongly disavow the admixture of party feeling—though we are willing to admit that he is conscientiously persuaded that the section of Churchmen with whom he sympathizes are really the Church and not a mere party. That his sympathies are far apart from that large body of Churchmen by whom the Church Missionary Society is managed and chiefly supported, that he could not have been unconscious of, when he clipped a portion of their last report for insertion in the very article now under review. It looks very fair, for him to quote from that document the statement of the great fact how Buddhism and Brahminism are declining before the power of Christian truth; and the second great fact that the Mahomedan and Heathen secular powers are beginning to admit the principles of toleration:—but when the Editor cut his quotation short at that point, and abstained from recording also the third great fact which the Committee of that Society enumerate as deserving special attention, namely, "the tendency to decay in the lapsed Christian Churches of the East, and the disposition amongst their members to seek refuge in the pale of Protestantism. Manifestations of this appear in the transition state of the Syrian Christians of Travancore; in the accepted aid of our Mission by the Coptic Church, and upon a still larger scale in the late defections of Armenian Christians at Constantinople, through the labours of a kindred Society?"

he must have known why and wherefore—and it would have been as well if he had foregone the advantage of seeming to concur with the Committee of the Church Missionary Society, since he knew that he would dissent from them before he had brought his quotation to a fair conclusion.

TRACTS FOR EMIGRANTS.—During the year 1846, I have had the satisfaction of sending to the Colonies, twenty chests of books and tracts, to the amount of above 100,000. It is a gratifying circumstance that in every instance a free passage was granted by the merchants in Liverpool. The chests have been acknowledged with the deepest gratitude, and I am more and more convinced of the great importance of continuing such succour, as far as possible.

This year I have varied my plan, though fully intending hereafter to continue the other course, if life and means should enable me. I am making up more packets of suitable books and tracts, including a little work I have recently published expressly for the purpose, entitled, "The Emigrant's Director;" and I have got a confidential agent in Liverpool to go on board the Emigrant ships as they sail, and to give one of the packets to each head of a family or single individual. This plan will not fail to secure an equal and effectual distribution, and the gift may be imparted under favourable circumstances for its intended purpose.

I have already despatched above 1000 packets, and shall pursue the plan as far as I have the means. They are, however, now exhausted; and I shall be very grateful for any contributions of money, tracts or books.

Perhaps a greater or more certain good cannot be effected at a trifling expense. The contents of each packet are obtained on the most advantageous terms, and scarcely cost more than one shilling each. At this trifling rate, however, it is evident that a considerable sum is required to effect the undertaking: £200 or £300 could easily be disposed of in this way during the present year.

It is impossible to calculate the extent of emigration this season. Last year it was considerably above 50,000. As far as I am enabled, I should be thankful, not only not to let a single family sail from Liverpool without this spiritual succour, but to extend the benefit to other ports from which they embark.

Tracts or books may be sent to me at Messrs. SEELY & Co., Fleet Street, London, if more convenient than to Casterton, directed "for the Colonies;" and money may be sent directed to The Rev. W. CARUS WILSON, Casterton Hall, Kirby Lonsdale.

W. CARUS WILSON.

Casterton Hall, March 10, 1847.
[We are obliged to the friend who sends the above; the effort thus described is of great importance and excellent promise.]

THE GERMAN CATHOLICS.—The first number of a new weekly paper, printed in beautiful style, appeared in this city last week, devoted to the spread of the principles of Rome or the Free Catholics in this country. Dr. Dowlat, the recently arrived German preacher of this order, made a very successful commencement at the Tabernacle, and gives promise of exciting a deep and general interest among his Catholic countrymen amongst us. The Franco American, a French paper, states that Dr. Kock, another free German preacher, is now in Washington, struggling to establish there a Catholic Church that shall be independent of the See of Rome. The editor of the Protestant Unionist of Pittsburgh says he is authorized to say that in the event of the Free Catholic Church desiring to organize in the city of Pittsburgh, two gentlemen will each furnish \$500 for building purposes.—New York Evangelist.

THE CHIEF SUPERINTENDENT OF COMMON SCHOOLS FOR UPPER CANADA gives notice that, having received the authority of His Exc. the Governor-General "to visit personally each District in Upper Canada, during the present autumn, in order to spend a day or two at a meeting of the School Superintendents, Clergy, Councillors, and friends of elementary education in each District in explaining every part of the school law, and considering the best means of improving and perfecting our Common School system, and of diffusing useful knowledge throughout the mass of our population," he proposes to visit each District at the time specified in his circular, then "to deliver a public discourse on the Importance of Education to an AGRICULTURAL, MANUFACTURING, and FREE PEOPLE," also to meet the District Superintendents, and as many of the Clergy, District Councillors, Trustees, Teachers and friends of Elementary Education as may attend, in order (as far as time will permit): 1. To answer any questions which may be proposed, and give any explanations which may be desired, respecting the several provisions of the Common School Law.—2. To consider any suggestions which may be made for its improvement. 3. The best means of promoting the efficiency of the Common Schools and especially the time and mode of paying the Annual Legislative School Grant. 4. The importance and facilities of the PROVINCIAL NORMAL SCHOOL. 5. The propriety and means of establishing SCHOOL LIBRARIES. 6. The publication of a semi-monthly JOURNAL OF EDUCATION for Upper Canada.

ECCLESIASTICAL.

Diocese of Quebec.

THE LORD BISHOP OF MONTREAL left town yesterday, in the steamer *St. George*, on a tour of visitation through the District of Gaspé, and will probably be absent from Quebec for the space of four or five weeks. His Lordship was accompanied by his Private Secretary, the Rev. A. W. Mountain, B. A.

QUARANTINE STATION.—GROSSE ISLE.—The Rev. C. P. REID, Missionary at Compton, arrived in town on Tuesday morning last, and being too late for the steamer to Grosse Isle, proceeded by land to St. Thomas, intending to cross over from thence by the first opportunity. The Rev. C. MORRIS, whom he went to relieve, will remain until the return of the next boat.—The Rev. R. ANDERSON hopes to be enabled to continue his services for some time longer. We are happy to state, that both Mr. Morris and Mr. Anderson were in the enjoyment of good health, at the date of our last advices from the island.

We are thankful to say that advices received this morning respecting the health of the Rev. W. KING, of St. Giles, are quite favourable, giving every hope that by God's blessing he will speedily be restored to health and strength.

DIocese of Toronto.

DIED: On Saturday the 28th ult., the Rev. GEORGE PETRIE, Minister of the Church of England in the Townships of Burford and Norwich. He came to this country about nine years ago, under the auspices of the Stewart Missionary Society, and filled the office of Travelling Missionary with much zeal and success, during three years, when he was appointed to the Mission of Burford, &c., under

the Society for Propagating the Gospel in Foreign parts. Since then he laboured with equal assiduity and acceptance among a people by no means favourable to the Church, whose interests he advocated; but he and they had the satisfaction of witnessing a great change in the state of religious opinion and feeling, in the course of a few years. Norwich in particular, exhibited striking proof of the Divine blessing upon the regular ministrations of the Church, and of his unwearied exertions in extending them to all who were disposed to receive them. After discharging the duties of a spiritual pioneer in the wilderness for some 8 or 9 years, and beginning to entertain the prospect of a more pleasing field of labour, during years to come, it pleased the Lord of the vineyard to take him to himself, that another might enter upon and cultivate that which he had been sent to prepare.

Mr. Petrie died of fever, after four weeks illness, during which he expressed his entire confidence in that Lord whose truth and grace he had testified before men. About two days before his death, it was evident that he would not be with us long, which was indicated by a very striking expression of contentance, exhibiting the peace and joy of the believer; and shortly after this, he gave his last and triumphant testimony to the inestimable blessedness of the Gospel of the Son of God, by declaring to a particular friend that he had experienced a degree of enjoyment in his meditations on the things of God, which it was impossible to describe. Mr. Petrie has left an estimable widow and four children to deplore his early removal from them, and a large circle of friends and acquaintances, who will long to have another faithful Pastor to supply his place and feed the flock of God. "Blessed are the dead that die in the Lord,—Even so saith the Spirit, for they rest from their labours.—Branford Courier.

DIocese of NOVA SCOTIA.—The Lord Bishop of the Diocese paid a visit to the Parish of Christ Church, Guysborough, on the 7th ult., performing religious services at Manchester, Strait of Canso, and Guysborough itself from Thursday the 8th to Sunday the 11th of the month. On the latter day, the Rev. W. T. Morris, Deacon, was ordained Priest at Christ Church, and on Monday the Bishop preached at Intervale, on his return from this visitation.

DIocese of FREDERICTON.—We learn from the *Observer*, that the undermentioned Clergymen have been appointed to the seven Deaneries, into which the Bishop of Fredericton has recently divided his diocese:—

- The Venerable Archdeacon Coster, Fredericton.
- The Rev. I. W. D. Gray, D. D. St. John.
- The Rev. Jerome Alley, D. D. St. Andrews.
- The Rev. W. E. Scovil, A. M. Kingston.
- The Rev. S. D. L. Street, A. B. Woodstock.
- The Rev. George S. Jarvis, D. D. Shediac.
- The Rev. Samuel Bacon, A. B. Miramichi.

New Brunswick Courier.

To the Editor of the Berean.

REV. SIR,—In your last number you did but record in brief terms the lamented death of our dear brother and fellow-labourer, the Rev. WILLIAM DAWES. Allow me to offer to your readers some more lengthened notice of one so worthy to be had in remembrance for his own and for his works' sake.

Mr. Dawes came to this country in 1833, recommended as a Candidate for Holy Orders by the Rev. W. J. D. Waddilove, of Hexham, Northumberland, to whose zeal in searching out, and liberality in supporting, good and faithful Missionaries, the Church in Canada may well acknowledge her debt of large and increasing obligation. Admitted to the order of Deacons shortly after his arrival in the Province, Mr. Dawes was appointed to the office of a Travelling Missionary in the District of Montreal; and to this labour he yielded himself up as to a labour of love. Less fitted than were most of his brethren in the ministry to "endure hardness" in his own native strength, he did endure it in the strength of the Lord and in the power of His might. In journeys often, he sought out the destitute settlers, scattered up and down over his extended charge, and counted no pains too great, with such a prospect before him as that of souls for his hire. How successful were his labours, will then only be fully known, when the books shall have been opened at the day of account: but many a family-altar raised in the wilderness, and not a few steadfast and orderly congregations, and more than one solid and substantial building set apart to the service of God as the result of his exertions,—would seem to furnish an ample guarantee that those labours were not in vain in the Lord.

After having been engaged for about three years in the performance of missionary service, Mr. Dawes succeeded to the Rectory of St. John's on the death of the Rev. W. D. Baldwin. Withdrawn from missionary toils, Mr. Dawes did not relapse into sedentary habits:—the flow of his affections did not stagnate because confined within a narrower channel; nor were his energies cramped, because circumscribed in their sphere of operation. He was still what he had been, "instant in season and out of season,"—skilled to seize upon, and to create opportunities of doing good to sinners of mankind.

Whether as Rector of the Parish, or as Officiating Chaplain to the Troops stationed at St. John's, he laboured with a diligence which has seldom been surpassed, and with that marked interest in his work which ever speaks from heart to heart. Such was the respect which he had earned for himself that when, on the formation of the "Church Society" the inquiry was made, as to who might fill the office of Secretary with best advantage—the almost unanimous voice of his brethren of the Clergy and Laity called upon him to undertake it—nor can we doubt but that some of the success which has attended this Institution may be ascribed to the weight of his personal character, and to the confidence reposed in any undertaking with which he was willing to be prominently connected. His appointment furnished to him an opportunity of proving, in a quiet and unostentatious manner, that he was as disinterested as he was known to be zealous and indefatigable.

Mr. Dawes was not a man of commanding talents, or of extended erudition; but he was gifted with a singular wisdom. So disciplined was he in the school of Christ, that "to walk warily" had almost ceased with him to be an effort. His circumspection was as habitual as it was remarkable, nor could it be traced to a cold and cautious temperament—such as some may admire and many will respect, yet but few be found to love—it appeared to be the intuitive perception of his renewed and better nature—for with our departed brother there was no lack of kindness: uniformly courteous and accessible to all, he was the warm and fast friend of those who had gained his confidence. Gentle, but uncompromising, he knew to bear and to forbear, and, in a truly catholic spirit, was tolerant of every thing but error in religion, and viciousness in life.

He died of typhus fever contracted in attendance upon the sick immigrants detained at St. John's. Some few weeks prior to his illness, when the number of such immigrants was but small, he had written unsolicited to the Bishop's Chaplain, offering himself for service at the Quarantine Station. If, therefore, he but fell in the performance of a duty from which he could hardly have shrunk without loss of character, yet was it as a good soldier of Jesus Christ that he encountered the danger set before him, and as one fully prepared to lose his life that he might save it. Faithful unto death, he now rests from his labours, and his works do follow him.

Well may the Church say, in this her season of trial: "Truly Thou art a God that hidest Thyself." Three Clergymen have been snatched from our little band, by the prevailing fever, who seemed, to human apprehension, of those who could have least been spared—Chaderton—Willoughby—Dawes: each in his own peculiar province was a minister who needed not to be ashamed. The pains-taking, kindly Chaderton—the zealous, energetic Willoughby—the devout and sober-minded Dawes—long and deeply will their memory be cherished. Let us be instant in prayer, that the Lord would raise up a supply of like faithful shepherds, who may search for the sheep scattered about in this naughty world, and so bring them into the fold, that they may be saved through Christ for ever.

Your's

G. M.

THE QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIATION held its half-yearly meeting in the Rev. C. L. F. HAENSEL'S school-room on Thursday the 9th instant and, notwithstanding the very unfavourable state of the weather, there was a good attendance of young persons, besides adults who take pleasure in countenancing this humble effort at aiding the cause of missions to the heathen.

The following statement of receipts since last February, when the accounts for the year were closed, was submitted by the Rev. C. L. F. Haensel, after prayer and reading of a portion of Scripture.

Febr., Master James Sewell's Missionary Box	£ 0 6 2½
March, Master Alfred Knight's receipts as Sub-Treasurer	0 8 9
April, from an Anonymous donor, by the Editor of the Berean	5 0 0
June, from Mr. R. Bray	0 5 0
July, from Rev. G. M. Armstrong	0 12 8
" from Mrs. Newby	0 5 0
August, by the hands of J. Maclaren, Esq., contributed or collected by scholars of Trinity Chapel Sunday School: Miss Scott, 1s. 3d. S. Mount 6d. Mary and Thos. Wingfield 5s. 8d. Miss Johnson 4s. 2d. Master H. Atkins, 2s. 4d. Miss Ann Campbell 1s. 10d: total	0 15 10
Sept. by the hands of C. H. Gates, Esq., contributed or collected in Miss. Boxes by scholars of the St. Charles' Sunday School: boxes in use at the school £1 2s. 8d. Thos. Frizzell 2s. 8d. Jane Martin 7s. 0d. Ellen Martin 7s. 1d. Edw. Meyer 8s. 6d. Eliz. Wildes 3s. 4d. Alex. Miller 3s. 4d. Jemima Nash 12s. 4d. Wm. Maclaren 5s. 3d. Mary McPherson 4s. 2d. Sisters Carragher 4s. 9d. James Tuzo 2s. 11d. Margt. Walton 10s. 11d. Edw. Cody 4s. 4d. Wm. Welch 1s. 5d. Thos. Campbell 2s. 7d: total	5 3 7½
Collected by Miss Eliz. M. Bradshaw	1 3 10½
Missionary Boxes given out by Mr. Haensel: Masters Edw. Adern 3s. 11d. W. Welch 7s. 1d. Fred. Wurtel £1 4s. 0d. Miss Pemberton 4s. 10d. Miss Mary A. Adern 10s. 9d: total	2 10 8
Received by Master Wm. Pemberton, Sub-Treasurer in Mr. Haensel's school-room	2 11 7½
The Rev. C. L. F. Haensel's Missionary Boxes	4 3 11½
	£23 7 0½

This amount will be retained, to be thrown into the general receipts with what may be contributed between this and next February, when the annual remittance will be made to the Society in England. The best thanks are given to those friends who have so kindly interested themselves in the promotion of this good work; and as it is well known that the demands upon this community for help to relieve the bodily wants of our fellow-creatures have of late been frequent and urgent, and have been liberally responded to, it is the more satisfactory to find that the interests of immortal souls continue to be brought to the recollection of many; and that, even leaving out of the account the generous donation of five pounds, which is not to be reckoned among the ordinary resources, the receipts of this Association have not fallen off.

May those who have been active and self-denying in encouraging and aiding this work, experience in their own souls the blessedness of those good tidings of a Saviour's love which it is the design of the Church Missionary Society to diffuse, as means may be furnished, over the face of the earth, and among all kindreds, tribes, and people.