

# 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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## WOULD YOU CALL HIM BACK?

Would ye take from him the crown of joy  
Which glitters on his brow  
To look again on his forehead fair  
As ye were wont, ere now?

Would ye take from him the victor palm  
By his blessed Saviour given,  
And hush those loud triumphant notes  
Which angels shout in heaven?

Would ye take from him the spotless robe  
Of a spirit sanctified,  
To clothe him again in the garb of earth  
And the splendour of beauty's pride?

Would ye take from him the golden harp  
And the skill to wake its strains,  
And bring him back to the toils of earth  
And the strife for earthly things?

Would ye call him from a world of light,  
From that joyous seraph band,  
From the blessed company of those  
Who dwell at God's right hand?

No! though your smitten hearts may bleed  
Beneath the chastening rod,  
Ye know that love and chastening both  
Come from the hand of God."

S. W.,  
in the Episcopal Recorder, 1812.

## THE CHRISTIAN UNDER AFFLICTION.

The strong consolation of the Christian is, that afflictions come not from God simply as a sovereign and judge, but as a father. He chastises not because he hates, but because he loves. He corrects not to destroy, but to save alive. Every trial comes with this inscription upon it, "All things shall work together for good to them that love God;" and underneath, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." They shall labour and eternal weight of glory. "They shall labour and work together for the furtherance of our faith, our hope, our holiness, our glory."

Joseph's banishment and imprisonment worked together to advance him to the highest honours of Egypt. The bloody edict of Pharaoh was a step in Providence to make Moses, first the son of Pharaoh's daughter, and finally, the head of the tribes of Israel. Yea, the Lord Jesus Christ himself "was made perfect through suffering." Even so the cross and tribulation banish sin, and help forward the work of grace in the soul. "Tribulation worketh patience; and patience experience; and experience hope."

The Christian under affliction, is like spices, which, the more they are pressed, the sweeter their perfume. He is like gold in the fire, he enters, perhaps, corrupted with much alloy; the dross is consumed, and he comes forth purified and fit for the master's use. Or, he is like the stone in the workman's hand; at first rough and shapeless, but the hammer and the chisel reduce him to his proper size and shape, and he comes forth framed and polished, and fit for the temple. And when he hath suffered awhile, he is carried to heaven; there to send forth through eternal ages a cloud of increase before the throne of God and the Lamb, sweeter than an offering of frankincense and myrrh. He is carried to heaven, there to be fixed as a precious jewel in the Redeemer's crown. He is carried to heaven, there to be placed as a lively stone in that spiritual temple whose "builder and maker is God." He is carried to heaven, where the blessed inhabitants "hunger no more, neither thirst any more;" "where sorrow and sighing shall flee away;" and where "God shall wipe away all tears from their eyes."

Did I say that these considerations influenced the Christian to patience and resignation? Yea, more—let him fully enter into their spirit, and he even should a hearty welcome, if called to suffer for Christ's sake. "We glory in tribulation also;" saith the apostle, "knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

My brethren, arm yourselves now with patience against the trying hour. Lay up these thoughts in store against the dark and cloudy day.

Remember that all trouble comes by the special providence of God; that the heaviest affliction is less than our least sins deserve.

Get your minds stored with God's precious promises. Especially lay before your minds this truth, "All things shall work together for good to them that love God."

Your sun may now shine, but the dark day will come. Your mountain may appear so strong that it cannot be moved; soon it may be carried into the midst of a sea of affliction. To you it may appear that trouble creeps "decrepid with old age." You mistake—it spreads its broad pinions to the wind, and wings its flight swifter than an eagle to his prey. This night it may make the world to you a wilderness, and plant your steps with thorns.

And oh! not to have the "preparation of the Gospel of peace" not to have that faith in God's word and that love to his will, which alone can enable us to submit to, and bear the cross, is, for "they had and impenitent heart only to insure up wrath against the day of wrath and revelation of the righteous judgments of God," without strength to bear them or a friendly hand to remove them. But,

"If ye endure" patiently, joyfully endure, chastening, then "God dealth with you as with sons;" "If ye endure"—a mere suffering of chastisement, which is common to men and to devils, is no evidence of a gracious acceptance with God—but, "If ye endure," that is, with faith, submission, patience, and perseverance, and "faint not," then "God dealth with you as with sons." Then it is a broad seal; set to the patent of your adoption: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Welcome, my hearers, welcome grace to your souls: cultivate faith, cherish hope, foster love, exercise patience; as the best friends in adversity or in prosperity: Faith is a cable strong—hope, an anchor sure and steadfast—love kisses the hand that guides

the helm—patience is oil upon the troubled waves which wreck the peace and happiness of those who possess her not. "Patience dismisses afflictions of their sting, and deprives temptations of their danger, and spiritual enemies of their success." Patience brings in her train experience, and hope, and joy, and safety, and security.

And in this manner, the soul is prepared for that state where she will enjoy "peace, quietness, and assurance for ever." Wherefore, "despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."—From sermon on Prov. iii. 11, 12, by the late Rev. William Jackson, Rector of St. Paul's Church, Louisville, Ky.

## THE PERILOUS TIMES OF THE LAST DAYS.

According to the Scriptures, there shall be a general indifference to the subject of his return.

Of course, amongst the people of God, there will be many whose hearts God has led to the patient waiting for Christ. Some, in the fervour of an ardent hope, may carry their longings into enthusiasm, and others, in the calm sobriety of a scriptural faith, like Simon and Anna, will abide waiting for their Lord. But such cases will be the exception. The great mass of men will be altogether indifferent. They will care no more for our preaching than the men before the Flood did for Noah's; they will think it an idle and enthusiastic tale, and utterly disregard the whole matter.

Some indeed will scoff at it. They will challenge believers to the proof of it; they will point to the world's unbroken course, and say, "Where is the promise of his coming?" They will be ready to raise the sneer against the Church's hopes, and only notice the blessed things just to scoff at them as idle speculation. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" 2 Pet. iii. 3, 4.

But the scoffing spirit is not described as the general feature of society. It requires some attention even to scoff at God's promises. But the general character of the world with reference to this great subject will be apathy; downright, dogged indifference to the whole concern. Thus, in the parable of the talents, "they all slumbered and slept." The wise virgins could sleep in calm peace, for they were ready; the foolish virgins could slumber only in apathy; for, being unprepared, they could only wake to perish. Thus our Lord says he will come as a thief in the night, "when none give the thought." The watchman may cry the hour, but the sleeper sleeps; he may sound the note of warning, but the sleeper sleeps; the thief may be within the chamber, but still he sleeps unmoved, unconscious, unprepared. Now this is the description which our Lord gives of the world before his coming. He says, men shall be found sleeping, a few blessed servants watching, but the mass sleeping unconscious of his approach, uninterested at his promises, unawakened even by the judgments that hurry on as the forerunners of his wrath.

The message then for the day is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is impossible for any man of common observation to be blind to the fact that the great mass of men are still slumbering before God. Quick and energetic in their business, keen in their speculations, alive and alert as to the money-market, they are profoundly insensible to the coming. They are content to leave the great point unsettled. They are hurrying before the judgment-seat, and have not yet bowed before the cross. They are shortly to stand before the judge, and, for aught they know, the whole weight of God's curse still hangs over their unrepented sin. There is no fellowship with a Saviour, no walking with God, no cleansing of guilt in the Lamb's most precious blood, no eager wrestling with God that they may have a full assurance of their name written in the book of life. A free, full, complete salvation is now offered to them; justification and restoration are promised graciously through the name of Jesus. They are warned of their danger, and invited to the Lord for safety. Yet they sleep, they slumber on; and if, perchance, they for a while raise their head to listen, it is either to scoff at the message, or to sink back into a slumber more fatal, more profound. Oh! that the Holy Ghost may descend in mercy to awake those slumberers to activity and life! Oh! that the Spirit of the living God may himself break the spell of that fatal apathy! Oh! that in our beloved Church we may see the fulfilment of the Apostle's prayer—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ!"—From "The Time of the End;" by the Rev. Edward Hoare, A. B., Incumbent of St. John's, Halloway.

## ROME AND THE BIBLE.

By the Rev. G. S. Fisher, B. D., Master of Sherburn Hospital, and Prebendary of Salisbury.

Concluded.

II. Much more, to the same purpose, might have been said; and what has been said, might have been greatly extended and enlarged; but this is a Tract, not a Treatise; and the present is quite sufficient to furnish abundant materials for thinking.

Indeed, so fully is the Church of Rome aware that her peculiar religious system cannot be extracted from the Bible, that she is fain to call in the aid of Oral Tradition, for the purpose of fixing out Scriptural deficiencies, just as the old Pharisees used to do in our Lord's time; that is to say, she weighs God's word and finds it wanting; and then hits upon the plan of mending and improving it by man's word. She is wise enough, however, to see that man's word will not go down, if offered as man's word. Therefore, she tricks out her Oral Tradition as a second Bible; gravely asserting, that it came straight down to her just as it is, from the very mouth of Christ and his Apostles; so that in reality, it is not man's word, but God's word, quite as much as the Bible itself. On the strength of this prodigious assertion, she charges us to receive the Bible and her Oral Tradition with equal affection and reverence; but she is not careful to inform us,

how we are to manage this project of EQUALIZATION, when the Bible (as we have seen) teaches one thing, and when Oral Tradition teaches quite another thing. Be this, however, as it may, we have, in the very bringing forward of Oral Tradition, a plain acknowledgment, that the Bible alone is much too narrow a foundation for the unwieldy superstructure of Popery. If the Bible had been sufficient for the purposes of the Church of Rome, we should never have heard of this same Oral Tradition. But the matter is not at all mended by such an expedient. The project is like hewing out broken cisterns which will hold no water. They talk, indeed, of traditions mentioned by St. Paul; which really mean nothing more, than that he preached and delivered orally the same doctrine as those which were gradually committed to imperishable writing in the New Testament; but this will not serve their turn; for, in the very necessity of things, St. Paul could not have delivered doctrines which contradicted the Bible. Whatever his traditions were, we may be quite sure that they were not the Oral Tradition of Rome: for since the Bible and Oral Tradition directly contradict each other, they cannot both deliver the truth; and nothing but truth could have been delivered by an inspired Apostle.

And now: Look on this picture, and on that.

We may, from such an inspection, very readily see, how, in the Romish sense of the word *Heresis*, the reading of the Bible is likely enough to make them heretics.

The Priests of the Church of Rome inculcate a multitude of things, which the Bible either teaches not at all, or (what is still more formidable) directly contradicts and condemns. A reader of the Bible, therefore, soon finds, that he must give up either the Bible or these Priests. Here he at once perceives the reason why they have always been so unwilling that the Laity should read the Bible. The simple truth is: the Bible is directly against the Priests; whence, lest their craft should be endangered, the Priests are, upon system, against the free use of the Bible. Accordingly, under the auspices of the Priests, in a neighbouring island, we hear of burning the Bible, and drowning the Bible, and burying the Bible, and warily taking up the Bible with tongs, as if it were some venomous animal.

At present, both in England and the Continent, the emissaries of the Pope seem to be particularly busy; and in this country, more especially, they make no secret of their entertaining the most magnificent expectations. Far be it from us to meet them, even if we possessed the power, with the infernal machinery of persecution. On the contrary, let every man freely make his choice; but let him not make it without first thinking. Will he follow the Bible, which the Priests themselves allow to be God's word? Or will he follow the Priests, who contradict and add to God's Word?

Born the cannot follow.

## RELIGIOUS ANNIVERSARIES.

PRAYER BOOK AND HOMILY SOCIETY, on the 10th of May last, the Marquis of Cholmondeley in the chair. The committee, in their report, commenced by congratulating the society upon the prosperous condition of their funds; the receipts during the past year having amounted to £2,915 4s. 6d., out of which a balance remained of upwards of £200, which was remarkable, as there had been a deficiency during the preceding year. The report proceeded to detail the progress which the Society had made in the translation of the Prayer Book into the Chinese and other languages, and their sale and diffusion in different parts of the world. The report of the labours of the Visiting Secretary, among seamen and others on board ships in the river, stated: that from April, 1815, to the 31st of March, 1816, 37 copies of a selection of prayers were sold; and from April, 1816, to the 31st of March, 1817, 302 copies. In the former period there was a total of 1,552 Prayer Books sold in English and German, and in the latter period, 2,577, making an increase, on the sale, of nearly 1,000 books. The number of ships and other vessels visited or revisited in the London river and docks during the year amounted to 3,413. In 426 of those ships divine worship was regularly held, and 536 of the commanders neglected that duty. Of the number of Prayer-Books, 2,275 were in English, 302 in German; also 5 books of homilies in English, 2 of family prayers, 7 copies of a selection of prayers in Spanish, and 10 of the same in Danish, had been sold to seamen on board ships. 619 of select homilies in English and German, had been gratuitously distributed for the use of the crews. The Secretary remarked, with pleasure, that only on two occasions had the Society's agents met with marked incivility or open opposition in their aggressive work of visiting the ships. After citing some instances of the successful working of the Society at home, the committee proceeded to state that some of the convict ships had been visited during the past year, and the surgeon superintendent supplied with books for the use of the prisoners, the result of which had been especially gratifying. The society had also prosecuted its labours in the emigrant ships, and had established an agency to supply her Majesty's vessels at Chatham and Sheerness with books.

The Rev. Dr. Marsh, in seconding a Resolution for the adoption of the report, congratulated the Society on its success in this, as compared with previous years; he called upon them, however, not to be lulled asleep by their prosperity, but rather, let that prosperity be an inducement to them to increase their energy and their activity in advancing the interests of the Church. That energy and that activity were especially necessary at a time like the present, when the Church was attacked violently, and openly from without, and when there was an attempt to undermine her insidiously from within. He did not look upon what was understood by High Church principles, or Low Church principles, as the best defence, her best defence was in sound principle, and by that he understood the doctrines of the Church as gathered from her Liturgy, her Articles, and her Homilies, taken in their plain and literal meaning; and which if so taken and taken as a whole, would be found to accord in every part with holy writ, and to be pregnant throughout with the spirit of holy writ. He wished all the members of the Church, when they entered the church for pub-

lic worship, would be impressed with the objects for which they are assembled, viz., "to render thanks for the great benefits that we have received, at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul." This was the object of our Church service, and this was the testimony he wished to bear to the excellence of this Institution—that its sole object was to give to the people of every country in their own language the book which contained this service, together with the Articles of Faith and the Homilies of the Church, in order that, through the blessing of God, the principles therein set forth might be imbibed by our fellow-men.

IRISH SOCIETY OF LONDON, on the 6th May, the Right Hon. the Earl of Galloway in the chair. The Chairman read, for the information of parties who attended the Society's anniversary for the first time, the rule which states its object to be the promotion of the education and religious instruction of the native Irish through the medium of their own language. From the Report, an abstract of which was read by the Secretary, it appeared that this year many additional openings had presented themselves, and a great extension of the works of the Society had been effected. A great increase had taken place in the number of Scripture-readers. In addition to the thirty-five old ones, thirty-six new ones had been sent out, and 120 applications for readers were now under the consideration of the Committee from clergymen of different parishes. Through the special fund raised for the exigencies of Ireland, the Committee of which had granted £300 for the purpose, twenty of these parishes had been supplied with readers for the space of six months. The Committee acknowledged with gratitude the grant of £2,400, out of the Special Fund, in addition to the contributions from several private individuals. The receipts of the Society, during the year, amounted to £9,681 6s. 9d., including the £2,400 contributed by the Committee of the Special Fund; £7,281 6s. 9d. were from ordinary sources, showing an increase over the preceding year of £1,831 13s. 6d. in the ordinary, and of £4,231 13s. 6d. in the gross income of the Society. The amount remitted to Ireland was £6,790. The number of schools in connexion with the Society was 659, and the number of scholars who had passed their examination amounted to 15,338.

The Lord Bishop of Cashel, in seconding a resolution which contained a feeling allusion to the famine now prevailing in Ireland, described "that extraordinary and awful visitation" as one "the extent and real nature of which it was almost impossible to comprehend; and, in referring to the subject, expressed not only his thankfulness, but his astonishment at the unbounded liberality and Christian sympathy which this country had shown to Ireland. Leaving the temporal subject, he would now allude to the spiritual famine under which that country was labouring. In Ireland there were fully 3,000,000 individuals who spoke the Irish language, and could only be approached in that language; and who, until the establishment of this Society, were labouring under a spiritual famine as complete as the temporal famine under which the population were now suffering. Before that time there were no schools, no churches in which peace could be proclaimed to these perishing millions; but God had now awakened an anxiety on the subject, and the most blessed effects had resulted from the operations of the Irish Society. The Society approached the people in two ways,—by Scripture-readers, and by teaching them to read the Scriptures themselves. The system of teaching the people to read the word of God was the prominent and preeminent feature of the Society, and gave them a power which the priest was altogether unable to resist. A great number of persons, in the lower ranks of life, were now well acquainted with the word of God; and in the south-west of Kerry four congregations, all speaking the Irish language, had been established by the efforts of this Society. And not only had the Society done this, but they had prevented the sequestration by the ecclesiastical commissioners of the revenues of a parish between Limerick and Kerry, in which there was formerly no Protestant, but in which there was now a considerable congregation, of which Mr. Norman was the minister. After referring to several places where schools were now in the course of formation, the Right Rev. Prelate alluded to the employment of persons whose business it is to dispose of copies of the Scriptures in different parts of the country. Two of these individuals, in the course of the last year, in the counties of Tipperary and Kilkenny, sold 377 Bibles, 523 Testaments, and 400 Prayer-books, together with a considerable number of Hymn-books; and the Society looked for a considerable increase in the circulation of the Bible in other parts of the country; by similar means.

NEWFOUNDLAND SCHOOL SOCIETY (Church of England Society for Educating the Poor in Newfoundland and the Colonies); on the 27th April last; John Wilson, Esq., in the chair. The report entered into details of the Society's operations in different parts. In anticipation of the great falling off of their funds, occasioned by the fire in St. John's, the Committee had been under the painful necessity of reducing their grant to Newfoundland to 1000*l.*, which circumstance involved, not only the necessity of entirely closing some of their schools, but also of lowering the salaries of the masters of the remainder. The Superintendent wrote thus to the Society at the close of last year:—"Our wants are soon told,—money and men; both difficult to be procured in Newfoundland,—I scarce know which the most. The fire of the 9th of June, and the sale of the 19th of September (the effects of the one visitation, as well as of the other, are and will be long felt beyond St. John's), have sadly crippled our local resources. In the anticipation, or, rather, the certainty of our receipts in the island being reduced to almost nothing this year, I have deemed it right to make arrangements for closing some of our existing schools (e.g., at Bay Roberts, and Salmon Cove in Conception Bay, both important places; and a populous island in the district of Greenspond) at the expiration of this half year; and I fear I must proceed still further in this painful course of reduction and retrenchment, unless we get larger aid from England." The report then alluded to Canada, where

the Society has forty schools under its charge, instructing daily 1,200 children, but showing on their books nearly double that amount; and if funds were at its disposal, there might be selected at least forty more crying cases of want, that it would be the truest charity and the highest exercise of mercy to attend to. The state of the funds of the Society was as follows:—donations, £1,317 5s. 1d.; annual subscriptions, £306 4s. 3d.; amount received from Associations, £927 16s.; sundries, £181 6s. 4d.—total £2,735 1s. 2d., which compared with the preceding year showed an increase of £55 2s. 1d. The amount received from Newfoundland has been £827 3s. 7d. From Canada, £341 16s. 1d. Thus the total sum available to the Society is £4,387 10s. 10*l.*, whilst the actual payments have amounted to £4,533 13s. 11*l.*, leaving a balance due to the Treasurer of £146 3s. 1d. The Report, after acknowledging a vote of £20 worth of tracts from the Religious Tract Society, concluded with the following appeal: "From the returns made by the Emigration Commissioners, it appears, that from 1825 to 1846 inclusive, 1,479,327 persons left the United Kingdom for the British Colonies and the United States, being an average of 67,212 annually; whilst in 1846 alone 129,851 have emigrated, nearly double the amount of any preceding year. It is painful in the extreme to your Committee not to be able to respond to the applications now before them from Jamaica, Australia, Nova Scotia, Newfoundland, and Canada; much more to be compelled to curtail the salaries of their devoted agents, and in many cases to withdraw the only means of grace from districts long accustomed to hear the voice of the messenger of peace; such, however, has been their only alternative in their endeavour to prevent their expenditure from greatly exceeding their income. But whilst the past year is associated with so many painful reflections, the kind assurance of their friends leads them to hope better things for the present. With joyful expectation, therefore, they would say with the Psalmist, 'Thou, which hast showed me great and sore troubles, shall quicken me again, and bring me up again from the depths of the earth.'"

HOME & COLONIAL INFANT & JUVENILE SCHOOL SOCIETY; on the 3rd of May last, the Earl of Chester in the chair. Income during the year, £3,197, which includes a donation of £20 from Her Most Gracious Majesty, and increase of Subscribers, so that the Society is now relieved from debt, but at the same time the calls upon it are increasing, and demand additional resources. Two hundred & sixteen individuals have had the benefit of the training-institution, and the applications for teachers were numerous. Sixty students were accommodated in the institution, and 253 children were in the Infant and Juvenile Schools connected with the same, which afforded practice to the teachers under training. "The authorized version of the Bible is the basis of the religious instruction given to the teachers, and in all the schools." The Committee have made application to the government with a view to the Society's obtaining a share of the benefits of the new Education grant for the purpose of extending its Training Institution, and reducing the terms of admission. The 4th page of our last number contains a speech of the Bishop elect of Melbourne, expressive of his sense of the value of this Society, and of his hope that his Diocese in a far distant quarter of the globe will derive benefit from its labours. The mission at Jerusalem is looking for a Teacher trained under the auspices of this Society, as will be seen by the following extract from a letter by Bishop Gobat:

"I would add to Mrs. Macgowan's letter, that in case you could not send us a teacher by the vessel mentioned in it, you will be so kind as to keep one in view whom you shall think qualified for this place, until one of us writes again. For in this case, we shall probably request you to keep such a teacher two or three months longer in your school than usual, in order that he may be the better qualified not only to teach, but also to train and guide children in the way they should go. We have only four or five boys of proselytes upon whom we can reckon as day scholars; but I hope we shall not find it difficult to procure orphans and neglected children to begin the boarding-school; and I conceive that a boarding-school of ten or twelve children is likely to do more good than any large day-school in this country—not only directly to the children, but also and chiefly in opening the eyes of many blind victims of superstition. And I hope that a boarding-school will, in a few years, become the centre of a better system of education in Jerusalem and elsewhere.

"Having so few opportunities of preaching the Gospel here, because either the people will not hear, or if they are inclined to hear, they are forcibly kept back by their so-called spiritual leaders, we must try to reach to them by means of Christian institutions; and the Society for Promoting Christianity amongst the Jews having already more institutions here than they can properly support, we have resolved upon establishing a boarding-school and supporting it on our own resources, which, as you may suppose, are pretty narrowly circumscribed. We should, therefore, be very thankful if you would have the kindness, as occasion may present, to recommend this prospective beginning, first to the gracious care of God, and then also to individuals who may have the means and the will to help us in leading some of the lost lambs of Israel to the Lamb of God."

COLONIAL CHURCH SOCIETY, on the 10th of May last; the Right Hon. the Earl of Edingham in the chair. Income during the year £4,551 5s. 0d. Expenditure £3,696 8s. 7d. The Society's stations for Catechists and Schoolmasters in Nova Scotia had been maintained, and interesting reports were received of the benefits derived by the destitute settlers from schools established, and visits paid to families by the agency engaged in the Province. Mr. Cavin Richardson, hitherto resident at Halifax, had been instructed to remove to Charlottetown, Prince Edward Island, which is described as containing a population of 50,000, with only six Clergymen of the Church of England, and the deficiency not by any means supplied by other Protestant denominations. At Charlottetown, the agent would have the advantage of a residence in a central position, with access to a wide and des-

2 Cor. iv. 17. † Rom. i. 3.  
† Rom. v. 3-5. † Heb. xii. 6.