

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                                     |   |                                     |   |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/>            | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/>            | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/>            | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/>            | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées  |
| <input type="checkbox"/>            | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/>            | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/>            | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input checked="" type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/>            | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input checked="" type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     | Continuous pagination.  |

# The Berran.

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

VOLUME IV.—No. 25.]

QUEBEC, THURSDAY, SEPTEMBER 16, 1847.

[WHOLE NUMBER 181]

## THE NEEDLE, PEN, AND SWORD.

By Mrs. L. H. SIGOURNEY.

"What hast thou seen with thy shining eye,  
Thou needle, so subtle and keen?"  
"I have been in Paradise, stainless and fair,  
And fitted the apron of fig-leaves there,  
To the form of its fallen queen."  
"The mantles and raiments, the hoods and veils,  
That the belles of Judah wore,  
When their haughty mien and their glance of fire  
Enkindled the eloquent Prophet's ire,  
I helped to fashion of yore."  
"The banded belt of the Indian maid  
I have decked with as true a zeal  
As the gorgeous ruff of the knight of old,  
Or the monarch's mantle of purple and gold,  
Or the satrap's 'broideder hecl."  
"I have lent to beauty new power to reign  
At bridal and courtly ball;  
Or, wedded to Fashion, have helped to bind  
Those gossamer links that the strongest mind  
Have sometimes held in thrall."  
"I have drawn a drop so round and red,  
From the finger, small and white,  
Of the startled child, as she strove with care  
Her doll to deck with some gaw-gaw rate,  
But wept at my puncture bright."  
"I have gazed on the mother's patient brow,  
As my utmost speed she plied,  
To shield from Winter her children dear,  
And the knell of midnight smote her ear,  
While they slumbered at her side."  
"I have heard, in the hut of the pining poor,  
The shivering inmate's sigh,  
When faded the warmth of her last, faint brand,  
As slow from her cold and clammy hand,  
She let me drop—to die."  
"What dost thou know, thou grey Goose-Quill?"  
"With a quill pen, and a quill pen,  
It sprang from the inkstand, and fluttered in vain  
To nib to free from the ebon stain,  
As it fervently replied:  
"What do I know?—I let the lover tell,  
When into his secret scroll  
He poured the breath of a magic life,  
And traced those mystical lines of fire,  
That move the maiden's soul."  
"What do I know?—the wife can say,  
As the leaden seasons move,  
And over the ocean's wildest way  
A blessed missive doth wind its way,  
Inspired by a husband's love."  
"Do ye doubt my power?—of the statesman ask,  
Who hurls Ambition's blast;  
Of the convict who shrinks in his cell of care,  
A flourish of mine has sent him there,  
And locked his fetters fast;"  
"And a flourish of mine can his prison open—  
From the galleys its siren save—  
Break off the treaty that kings have bound,  
Make the oath of a nation an empty sound,  
And to liberty lead the slave."  
"Say what were History, so wise and old—  
And Science that reads the sky—  
Or how could music its sweetness store—  
Or fancy and fiction their treasures pour—  
Or what were poetry's heaven-taught lore,  
Should the pen its aid deny?"  
"Oh, doubt it ye will that the rose is fair,  
That the planets pursue their way—  
Go, question the fires of the mountain sun,  
Or the countless streams that to ocean run,  
But ask no more what the pen hath done,  
And it scornfully turned away."  
"What are thy deeds—thou fearful thing,  
By the lordly warrior's stern?"  
"And the sword answered—stern and slow—  
"The hearth-stone lone, and the orphan know,  
And the pale and widowed bride;"  
"The shriek and the shroud of the battle-crowd,  
And the field that doth rock below—  
The wolf that laps where the gash is red,  
And the vulture that tears the life from the dead,  
And the prowling robber that strips the dead,  
And the foul hyena know."  
"The rusted plough, and the seed unsown,  
And the grass that doth rankly grow,  
O'er the rotting limb, and the blood-pool dark,  
Gaunt famine, that quenches life's lingering spark,  
And the black-winged pestilence know."  
"Death, with the rush of his harpy brood,  
Sad Earth and her pang and throes,  
Demons that riot in slaughter and crime,  
And the throng of the souls sent before their time  
To the bar of the Judgment, know."  
Then the terrible Sword to its sheath returned,  
While the Needle sped on in peace;  
But the Pen traced out from a book sublime,  
The promise and pledge of that better time  
When the warfare of Earth shall cease.  
*Union Magazine.*

## A DEATH WHICH IS NOT DEATH.

But some one will say: Do not all die; the righteous as well as the wicked?—All things come alike to all men, (saith the wise man) 'there is one event to the righteous and to the wicked, to the good and the clean, and to the unclean'—how say you then that death hath no power over the elect of God? for we see that wise men die as well as the foolish and the brutish person?  
And think you that the righteous die? Hear what God saith of the righteous by the mouth of his prophet Isaiah, 'The righteous perisheth and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come.' (Isaiah lvi. 1, 2.) And hear again what he saith by his Apostle John, 'Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours and their works do follow them.' (Rey. xiv. 13.) And hear St. Paul speaking of this change—  
'Willing rather to be absent from the body and to be present with the Lord'—Having a desire to depart and be with Christ which is far better.' Is that death; think you; which is far better than life? Which delivereth out of misery and carrieth into

glory? Which ushereth the soul into the presence of just men made perfect? Is that death? that which taketh from them their sorrows only, and grief and suffering, and parteth them for ever from their sin—is that death? Oh! if this be death, then come death, come quickly; thou hast no terror for him that believeth in the Son of God. If this be death, how altered is it from that which we have just now seen to have been the end and wages of sin! Is it death to him that loves Jesus, to meet Jesus? Is it death to him who hates sin, to be released from sin? Is it death to enter into rest, and that rest glory? Is this death? Oh! call not this death. Their bodies sleep—they wait the morning of the resurrection; but the spirits of them that depart hence in the Lord are with God—and with him the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity. They have now nearer access, fuller vision—the veil dropped, and they see his face. His hand has wiped away their last and every tear, and they shall weep no more. This is life and not death.  
Ah yes! This is all the harm the last enemy now can do to the child of God, (thanks be unto him who giveth us the victory) this is all the harm he can now inflict. Even to be his servant, to bear him home into his Saviour's presence, and into the family of heaven. God the Lord has made even this enemy to be at peace with his people: He has made even death, cruel death, to do a service of love—and by severing his child from the body of sin to admit him into the vision of the blessed, the presence of the saints in light, the joy of the redeemed, the glories of God and of the Lamb.  
Come now and look on death—death as he is seen before the cross of Calvary! Come and see the vanquished power, the rifled foe, the mighty slain.—From *Sermon on the death of the Rev. Henry Hardy, Curate of Douglas: by the Rev. J. Alcock.*

## THE FRENCH REFORMED CHURCH, and its agreement with the Church of England, as it appeared to Bingham.

My last address is to those gentlemen of the French Church, who are fled hither for sanctuary from the heat and fury of the late persecution. What I have to say to them, is, that as they regard the venerable authority of their own national synods, and the avowed principles of that Church, into which they were baptized, whose doctrine they profess, and by whose discipline they are willing to be governed; they should vigorously maintain and assert the cause of the Church of England, against all that set up distinct communions, and unreasonably divide themselves from her. The French Church, it is certain, by her principles is no friend to separation: all her sons, who may be supposed to understand her principles, must needs here join with me: therefore, if there be any who act otherwise, and either secretly or openly encourage separation, or any principles tending thereto, they must be concluded to act as much against the true interest and principles of their own Church, as they do against the Church of England. I do not, in saying this, intend to accuse any, but only warn them against the force and subtlety of a dangerous temptation, which they may be liable to, for want of a right apprehension of the principles and constitution of their own Church, or those of the Church of England. For some perhaps may think, that because there are different rites and ceremonies used in the two Churches, that therefore their principles are different also; or that because the practice of Dissenters in some things comes nearer the practice of the French Church than the practice of the Church of England does, that therefore the principles of the Dissenters are the same with the French, and their communion rather to be chosen than that of the Church of England. If any are thus persuaded, I must take leave to tell them, they understand not truly the principles of their own Church, and act directly against them. For it is one grand principle in the French Church, common to her with the Church of England, that every national Church has power to appoint what indifferent rites and ceremonies she judges proper and expedient for her own edification; and that all the members of any such Church are bound in conscience quietly and peaceably to submit to those her orders; and that they who raise contention about such things, and rather separate than comply with them, are guilty of a causeless separation. It is another principle naturally flowing from the former, that different rites in distinct national Churches make no difference in the faith, nor ought to hinder the members of one Church from joining in communion with another; but that every one is bound to use the rites and ceremonies of that Church with which he communicates, though they be different from his own. A Frenchman is bound to receive the communion kneeling in the English Church, and an Englishman to receive it standing in the French Church, because these are the laws and customs of each communion. Thirdly, it is a further principle of the French Church, that they who separate causelessly from their own Church, are not to be encouraged in their separation by the members of any other Church, nor to be received into their communion, till they have made satisfaction to their own Church. Now supposing all this to be true, it is impossible for any who are true members of the French Church, whilst they keep to their own principles, and act by their own rules, either to condemn the ceremonies of the English Church, or give any countenance to the present separation. For, though some of our rites may differ from theirs, yet we are agreed in these common principles, which justify each other's rites, and prove it lawful, yea, necessary to comply with the customs of either Church, when we communicate with them; and they who separate from either Church, upon the account of such things, are justly condemned by the principles of both. So that the practice of our Dissenters stands condemned by the principles of the French Church, even in those things in which they pretend to imitate her practice; because they act against those common principles of union, which oblige all men to comply with the received laws and customs of their own Church, and not contend about foreign rites to cause divisions and needless separations.  
When these things are truly weighed, and considered by those of the French communion, they cannot but in justice to their own principles disclaim both the principles and practices of Dissenters, and heartily espouse the cause of the Church of Eng-

land against the present separation. If any do not, it is either because they understand not their own principles, or else act upon particular interest, against the common interest, and principles of their Church; for which they are liable to be censured by their own discipline and canons, and much more by their national synods, if ever it should please God to restore them to the free use and exercise of their religion in their native soil again. There is this great reason to engage them to join heartily in communion with the Church of England, whilst they sojourn here; because in so doing, they keep steady to their own principles, observe their own discipline, and act by the rules of their national synods which teach them to comply with the laws of the national Church, wherever they dwell, and more especially the laws of the English Church, for which their synods profess a most profound and deep veneration. By this means, they will do honour to their own Church, and vindicate both her and their own reputation: they will do great service, both to the Church of England, and Dissenters, and themselves at once, by being happy instruments of composing our most unhappy differences, and convincing those of the adverse party, that their separation is not grounded upon any principles or parallel practices of the French Church. To be thus instrumental in doing good, only by being true to their own principles and professions, as it is a just debt they owe to religion and their mother-Church, so it cannot want its reward; since it is not less glorious, and meritorious an act, to lead a helping hand towards ending a schism in God's Church, than it is to confess his truth in time of persecution. Thus they may close and unite both safely and honourably with the Church of England upon their own principles, and never find cause to repent of being just and true to their own rules, whether they continue here, or be restored, by God's blessing, to the land of their nativity again.

## REFLECTIONS SUGGESTED BY THE MOTIONS OF THE EARTH AND HEAVENS.

We have now endeavoured to prove to the intelligent reader that the world in which we dwell, with all its continents, islands, oceans, and its numerous population, is continually revolving around its axis to bring about the returns of day and night. It is also flying with a still greater velocity around the sun, to produce the various changes of the seasons. What an august and sublime idea does this suggest for our occasional contemplation! While we are apt to imagine we are sitting in absolute rest in our apartments, we are in reality whirling round towards the east at the rate of hundreds of miles an hour; and are, at the same time, carried through the regions of space with a velocity of sixty-eight thousand miles every hour; so that during every moment, or every pulse that beats within us, we are carried nearly twenty miles from that portion of space we occupied before. When we lie down to sleep in the evening, we are seldom aware that, during our seven hours' repose, we have been carried through the space of four hundred and seventy thousand miles! When, amidst the gloom of winter, we look forward to the cheering scenes of spring, we must be carried forward more than a hundred millions of miles, before we can enjoy the pleasures of that season; and when spring arrives, we must be carried, through the voids of space, hundreds of millions more, before we can enjoy the fruits of harvest. During every breath we draw, and every word we speak, we are carried forward in our course thirty, forty, or fifty miles, unconscious of the rapidity of our flight, but the motion is not the less real, because we do not feel it. What should we think if we beheld one of the largest mountains in Scotland flying through the atmosphere, across the island of Great Britain, with a velocity which would carry it from John-o'-Groat's to the Land's End, a distance of seven hundred miles, in seven minutes? It would, doubtless, excite universal wonder and astonishment. But this is not one-tenth part of the velocity with which the great globe of the earth, and all that it contains, flies through the boundless regions of space. Were we placed on a fixed point, a thousand miles distant from the earth, and beheld this mighty globe, with all its magnificent scenery and population, thus winging its flight around the sun, and carrying the moon along with it in its rapid career, such a spectacle would overwhelm us with astonishment inexpressible, and even with emotions of terror, and would present to view a scene of sublimity and grandeur beyond the reach of our present conceptions. To angels, and other superior intelligences, when winging their flight from heaven to earth, and through distant worlds, such august scenes may be frequently presented.  
Although the heavens do not in reality move round the earth, as they appear to do, yet there are thousands of globes in the celestial regions whose real motions are more swift and astonishing than even those to which we have now referred. The planet Venus moves in its orbit with a velocity of eighty thousand miles an hour; Mercury at the rate of one hundred and nine thousand miles an hour; and the planet Jupiter, which is one thousand four hundred times larger than the earth, at the rate of nearly thirty thousand miles an hour, carrying along with it, in its course, four globes, each larger than our moon. Some of the comets have been found to move more than eight hundred thousand miles in the space of an hour; and some of the fixed stars, though apparently at rest, are moving with a velocity of many thousands of miles an hour. In short, we have every reason to believe that there is not a globe in the universe, nor a portion of matter throughout creation, but is in rapid and perpetual motion through the spaces of infinity, supported by the arm of Omnipotence, and fulfilling the designs for which it was created.  
If we enquire into the original cause of these motions, we shall find that no other cause can be assigned, but the fiat and power of that omnipresent Being who at first said, "Let the universe appear," and it started into being. As matter did not make itself, so neither can it move itself; its motion must commence, and can only be continued every moment, by the power of that almighty Being who brought it into existence. He alone who existed from eternity, whose power is uncontrollable, and whose wisdom is unsearchable, is the original Source of all motion, as he is the Source of all life and animation. By his omnipotent arm the planets were at first launched into existence, and impelled in

their swift career, and the motion, at first communicated, is every moment continued by the incessant agency of the same almighty Power. Were that Power to withdraw its energy, or the subordinate means by which it is appointed to be continued, the universe would soon run into confusion, and creation be transformed into a chaos. But God, who stretched out the heavens, and laid the foundations of the earth, hath appointed them a decree which they cannot pass, and they continue to this day, according to his ordinances, for all are his servants, Psalm cxix. 91.—*The Solar System; publ. by Ed. Tract Society.*

## THE DUTY OF TRUE CHURCHMEN.

From the *Episcopal Recorder's* Editorial.  
Those who consider the Church a mere human association, very naturally suppose that when men find themselves embarrassed and perplexed in the midst of one set of ecclesiastical connections, they have nothing to do but to transfer their allegiance to some other that they like better. We see this migratory system in full operation in almost all non-Episcopal communities; and we see, also, its results. But he who believes the Church to be a divine institution, has a very different appreciation of the obligations that bind him to her. If errors make their appearance, he does not flee before them, lest in so doing he should be found severing himself from the ark of God. He has no alternative but to engage in the conflict that has been appointed to him, and to fight manfully the good fight of faith, not doubting that truth must finally prevail; and that as his day is, so his strength shall be. Great is the temptation nevertheless under such circumstances, to every pious and therefore peace-loving spirit, to compromise falsely, and conciliate without discretion. He is apt to forget that the Church must be "first pure, then peaceable;" that truth cannot amalgamate with error, nor light blend congenially with darkness. Time will cure such delusions, however, and experience always rectifies a mistake like that. Matters invariably grow worse and worse, under circumstances which involve the least abandonment of principle; and a state of things is sure to arise in which compromise must be abandoned, and truth defended with the strong hand, and in open day.  
We have been often asked whether the time has not come when the Great Ruler of human events is giving evident tokens that it is now his will that those who hold the truth should quietly withdraw from all enterprises and associations that are controlled by their opponents (who, by the way, consent to be connected with none that they do not control,) and organize amongst themselves. It is a question which we have never felt ourselves competent to answer. It is one, probably, about which some of our best men would be found to differ. We have on our table, at this moment, a communication which we do not choose to publish, because our correspondent, who is the author of it, has allowed himself to write in a spirit, and with language that we conceive to be needlessly harsh and disrespectful towards those who differ from him. We do not wish to exclude his opinions, however, from our columns—which are open to any views which our brethren may consider important to the principles which we support, or the party with which we act, whether they accord precisely with our own or not. We have no wish to gag the press on such topics. We must require, however, that our correspondents do not lay aside that courtesy which is due both to themselves and us; as well as to those whom they oppose.  
This writer thinks that the period has now fully arrived, when Evangelical men should have their own Sunday School, Tract, Education and Missionary Associations, and as a matter of principle, withdraw from all others. That there is any probability of the General Protestant Episcopal Sunday School Union changing its character, or becoming at all a decided supporter of what a large portion of the Church would consider Evangelical religion, he supposes no reasonable man would at this late hour expect. And indeed, if a change could be anticipated, it would be a thing impossible to withdraw from circulation the moral poison which it has already infused into the Episcopal community, and which continues, and will continue to be received under the impress of its authority. He seems strongly impressed with the conviction, sustained, as he thinks, both by observation and experience, (we have said that our own impression coincides with his in this respect) that our High Church friends will work only in such associations as they can in some way control,—in other words, that to act with them is necessarily to be governed by them. He thinks that in this they are consistent; that this very policy has been the secret of their success; and he urges upon the opposite party the immediate adoption of the same rule of action, and undeviating adherence to it through all coming time. In a word, he is decidedly in favour of establishing a general and distinct Society for the propagation of the Gospel, as evangelical men hold it, to be sustained by their funds, and controlled by them alone.  
Whether such a proceeding as is here proposed be what the exigencies of the Church demand, we do not feel competent to decide. We shall leave it for the consideration of those who are wiser than ourselves. Of one thing we are convinced, however, viz: that something decisive must be done. We are convinced also (how deeply we have no language to express) that it is due both to honesty and the cause of truth, that every mask be laid aside, and things made to appear as they are. If we have parties amongst us, let them show themselves. The plan of always mining in the dark, is, to say the least, dishonourable; no good can ever come of it in any quarter. If we have Puseyites in our communion, (and who doubts it?) let them take the name, and not be afraid to carry on their operations openly. If we have any evangelical men left of the old fashioned Bedell and Milner stamp, (we trust there are a few who have not yet bowed the knee to Baal) let them come forward boldly as such. They are the men who must save the Church. They may be few and scattered, but God has laid a heavy responsibility upon them, and given them a momentous work to do. And never had any set of men a more honourable service assigned them upon earth. If they are true to their trust they will have the blessedness and honour to redeem their Church; they will win for themselves the gratitude

of the Protestant world, and generations yet unborn shall rise up to call them blessed. But if they waver and hesitate—above all, if they tuck and compromise away their principles for a few years longer, the cause they love, and which they swore at the altar to live and to die for, will be ruined.

## REMARKS ON THE PROPOSAL OF AN AUTHORITY CHURCH PAPER FOR THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

By the *True Catholic*.  
In Georgia the Convention have recommended the publication of a paper, under the authority of the General Convention, for the purpose of disseminating Church intelligence, and superseding the existing weekly papers. We regard this as a most mischievous project, approaching to the erection of a lay or presbyterianal archbishopric. Such a paper would undoubtedly supersede most of the Church papers, all those which have been conducted with moderation. Those on the contrary which represent extreme opinions, and are on that account patronized by violent men, will not be affected by it. The authoritative editor will have some opinions, or he will be unfit for his post. Those opinions he will have the power of disseminating with an appearance of authority which will render him a man of no small importance. The existence of a paper which is confined strictly to intelligence, would be a new feature in periodical literature, or rather the attempt to produce such an one would be a revival of a project which has been found impracticable. In the beginning of the last century political news was circulated in 'news letters' which professed to give news only, but the letter writers could not avoid commenting more or less directly upon what was going forward, and the 'news letter' has become the 'news paper' with its leading article and correspondence. Such would be the case with the projected Church Intelligence. Its editor would be unable to resist the temptations, internal and external, with which he would be surrounded, and would exercise his power in support of what he regarded as the truth. Even in the selection of intelligence it would be possible to do much towards promoting certain opinions, or rather it would be impossible not to do much. The paper would become, whether desired or not, an important element in the government of the Church. Parties in the Church unfortunately exist; the inevitable consequence would be struggles for the possession of the paper. These struggles would make it a party paper. It would be the organ of the prevailing power of the Church. It would be placed in the hands of the man of that party who might be considered the best able to wield it effectually; he would have more influence and power than half the Bishops put together; more influence in every diocese than its proper Bishop, because he would be held to speak as the voice of the Church. Inagine a man with the talents and energy of the editor of the *Churchman* in such a position, what could resist him? Yet he would be resisted; papers conducted with equal talent would rise on the other side, and all the evils arising from Church newspapers would be aggravated, and we should have the germ of a gigantic power in the Church to be the object of a continual contest in our Conventions.

## TRACT CIRCULATION IN THE PACIFIC.

The Rev. Samuel C. Damon, Seaman's Chaplain at the Sandwich Islands, having remitted \$80 for the purchase of books, and requested a liberal additional supply as a grant, writes as follows:  
"In a late number of the 'Annals of the Propagation of the Faith,' published in London, I saw a letter written by a Catholic priest, a near neighbour of mine, who speaks of my labours, and the circulation of the Tract Society's books among seamen.  
"It were much to be desired," he says, "that the Catholics would do, to preserve the faith of their brethren, what the Protestants do to destroy it. Could we not circulate a number of good books, of which the printing would cost little, and which would be far more calculated to correct the seamen, or to protect them against vice, than those wretched *American pamphlets* which are to be seen everywhere? If these works cost nothing, the sailor would receive them with pleasure, he would derive profit for the salvation of his soul. I have seen our sailors, (French) ashamed of not possessing a single book, come to ask one of me. Why had I not, like our Protestant Chaplain, an extensive library to offer them?"  
"So have I had," continued Mr. Damon, "French seamen come to my study for Bibles and Tracts, and it is a source of unfeigned joy, that the American Bible and Tract Societies have supplied me with the means of supplying French sailors, as well as those of other nations, with useful reading. Within the last three months, near one hundred French seamen have visited my study. Many of them never possessed a Bible until I supplied them with a copy. I can assure you, these gifts are received with an expression of joy and thankfulness. If the contributors to the funds of the Bible and Tract Societies were to see a poor French sailor trudging off with a Bible and a few Tracts, stowed away in the bosom of his red shirt, or hugged under his arm, methinks he would not think his money had been misapplied. The call for 'these wretched *American pamphlets*' is increasing, and most sincerely do I hope and pray that it may be fully responded to. Let them fall into every family; drop upon every man's pathway, be scattered on the deck of every vessel, and be read by every dweller upon the sea and dry land. May they everywhere be seen and read, until Protestants, Catholics, infidels, and unbelievers of every class, may unite with the Swedish sailor lately admitted to the Oahu Bethel Church, who, when asked upon what he founded his hopes, replied, Upon the atoning merits of a crucified Redeemer."  
**SCENERY IN THE MOON.**  
*An ideal visit by Dr. Nichol ("Contemplations on the Solar System") to the crater called Tycho.*  
Wandering through a district perhaps the most chaotic in the moon, where ranges, peaks, round mountains with flat tops, are intermingled in apparently inextricable confusion, where there is no plain larger than a common field, they, too, rent by

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, averting 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

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 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. SELLEYS & 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.

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.

Table with columns for month/year, donor name, and amount. Includes entries for Feb., March, April, June, July, August, and Sept. Total amount £23 7 0.

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.



