

former I admit may be sometimes the case, but often I know the fear is unfounded,—with respect to the latter, I know that by our candour we often lose our patient, and therefore there is a great apology for avoiding what may be so unpleasant. To many a patient, the announcement that he is about to die, is only that you can do no more for him: he cannot consent thus to be given up; and therefore catches at the straw which is afforded him by calling in another; and this often, it is to be feared, with a feeling of irritation towards his honest informant, leading him to dispense entirely with his attendance. The possibility or probability of such occurrences must always be kept in mind, and the alternative will be differently viewed by different persons. \* \* \* [And the different modes of viewing it must greatly depend—the Editor would add—upon the estimate which the medical man has formed within, of the value of his patient's soul as compared with the value of an extensive practice to himself:—the answer to the question, what would a Physician be profited if he were to retain ever so many patients, and had to answer for the loss of one soul which, by timely warning, might have been savingly roused from its deadness to spiritual things? We add this remark, in order to give a finish to the valuable extract which, being taken out of the connection it probably had in the delivery, ends somewhat abruptly: expressing our thanks, at the same time, to the friend who has been so attentive as to furnish us with this distinct avowal of a Christian Physician's responsibility in a matter where too generally the practice of medical men is in direct opposition to the anxieties of the Pastor for his parishioner. We think this a truly Berean article.—Editor.]

## The Berean.

QUEBEC, THURSDAY, JUNE 19, 1815.

In looking forward to the large assemblage of brethren of the Clergy which may be expected to take place in this city on the occasion of the Episcopal Visitation in the first week of next month, we think it right to refer to a remark offered in one of our numbers last year on the subject of accommodation for the Clergy when official calls require them to visit our city, similar to the approaching one. We have a gratifying recollection of the readiness with which that remark was responded to by friends—among whom one family is not forgotten whose hospitable roof has since been involved in the ruin of the late conflagration—and we beg leave to suggest, that friends disposed to extend hospitality to any of the Clergy who may be drawn to town by the next Visitation, should communicate their intention by a note to the Editor, who would take measures that the information reach the strangers on their arrival.

We take this opportunity of referring to the Advertisement in another column respecting the Annual Meeting of the Incorporated Church Society of this Diocese. It will be found to state that divine service is to be performed at the Cathedral, on Wednesday the 2nd of July—being introductory to the Visitation, as well as the Anniversary of the Society—to commence at TEN o'clock A. M. Advertisements which have appeared in the Quebec papers state the hour half past ten, which has to be rectified.

**LORD'S DAY OBSERVANCE.**—Within the last three weeks I had occasion to send a considerable quantity of luggage by a canal-boat, and the agent informed me, that there was a great change in the character of the boatmen. He said, "We do not fit our boats on the Lord's day." The men are directed to go on until twelve o'clock on Saturday night, when, wherever they may be, they are to stop until Monday morning. Thus they have time to read the Scriptures with which you furnish them.—Major Anderson, R. A. at the Anniversary of the Naval and Military Bible Society.

Just after cutting the above interesting extract from an English paper, we were pained by reading a letter addressed to the Editor of the Montreal Gazette (number of last Saturday) which alluded to the profanation of the Lord's day practised on the Lachine Canal. The most startling, even as the most mortifying part of the writer's statement is, that this violation of God's command is an innovation introduced since the Canal has come under the direction of the Board of Works; that no traffic was carried on upon the Canal as long as it was superintended by Commissioners, and that at a period when no barges as yet descended the Lachine Rapids. We trust that either the complaint is founded on an error, or that the evil has been allowed by subordinate officers only, and will be rectified at once on being brought under the notice of the Head of the department.

It is with great satisfaction that we refer to proceedings which have arisen from the advertisement for a Sunday Excursion to the Chaudière Falls, upon which we offered some remarks in our last. The General Committee of Relief, now so actively engaged in this city, have had their attention directed to it by an inquiry from the Rev. Dr. Cook, whether any money from that source had been received—it was replied that no contribution of that kind had been made—and upon Dr. Cook's further expressing his hope that no aid of that character would be accepted, it was stated by the Hon. Mr. Massey that the advertisement had attracted the notice of the Clergy of his Church, and that the single feeling excited by it amongst them was one of indignation and reprobation. We do ourselves the pleasure of hailing the union of sentiment on this occasion manifested between the Clergy of the Church of Rome and those of the various Protestant denominations whose feelings on the subject, we have no doubt, Dr. Cook expressed in the observations which fell from him.

## ANNIVERSARIES OF RELIGIOUS SOCIETIES.

**LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS,** on Friday the 9th of May last, Sir Thomas Baring, Bart., in the Chair. Income £25,711 2s. 8d. besides £851 0s. 8d. on account of a newly opened Temporal Relief Fund. The Society is occupying thirty missionary stations. The Rev. Dr. Marsh of Leamington addressed the Jewish children, 100 in number, who are under the Society's care, receiving Christian instruction and being prepared for usefulness in life according to their capacities. Delay having been experienced in procuring permission for completing the Hebrew church which has been commenced at Jerusalem, a memorial for Government measures to obtain a firm to that effect from the Sovereign of Turkey was signed by the Archbishop of Canterbury and several other Prelates, many of the nobility and Church dignitaries, besides upwards of 1400 parochial Clergy, and nearly 15,000 Laity; Lord Aberdeen gave hope that the Firm from the Porte would ere long be obtained. The Rev. Hugh Stowell, advertising to the measures introduced into Parliament for relieving the Jews in Great Britain of the civil disabilities to which they were subject because they could not take certain prescribed oaths, expressed his regret that any Jews should, for the sake of civil rights in Britain, neglect and forget their home in Palestine. "He wished the Jews would show the spirit of their own Rothschild who, when asked if he would purchase the Holy City, replied, 'No, never; it is ours by inheritance.'" So it was—and God showed that it was intended for the Jews; for they were the people of the wandering foot and restless heart; nor would they ever find rest until they found it in Jesus, our Messiah and theirs, our rest and theirs, neither would they ever find an earthly home until they found it in that land where their forefathers raised their altars, and Abraham, Isaac and Jacob tabernacled."

**CHURCH PASTORAL AID SOCIETY,** on Thursday the 8th of May last, Lord Ashley in the Chair. Income £20,426 12s. 10d. Expenditure £19,163 10s. 5d. The grants in actual operation for pastoral aid were 232 in number: 198 of them for curates, and 34 for lay-assistants; several others were just coming into operation, so that the probable sum required in the coming year for the payment of the grants alone was £19,000, and there were many more places where aid would be gladly received upon the Society's principles and under its regulations, if the funds allowed of its being extended to them. The Rev. E. Tottenham, of Bath, described in the following manner the extensive benefit which had resulted from apparently small aid furnished by the Society: "For some large and destitute parish, perhaps seventeen or eighteen miles in length, as you have heard from the Report to-day, the Committee have voted a certain sum of money—for they never send men—for the support of a minister or lay-assistant, under the supervision of a clergyman. He begins to labour, and men become anxious about their souls, and feel the force of our Lord's interrogation, 'What shall I profit a man if he gain the whole world and lose his own soul? When the living minister of the oracles of God has laboured for a time amongst these men, they then begin to be anxious to have a church for themselves. The proposition is put forward, and zealously seconded; funds are collected; and a grant is given by some institution that may be established for such an object. A church is at length erected; schools follow; an endowment is obtained, and then the grant of the Society ceases. What was the beginning of that regular and permanent settlement of the preaching of the Gospel and the ministrations of the Church in that locality? A grant, perhaps of some forty or fifty pounds, made by the Church Pastoral-Aid Society. Therefore I feel that we can all set our seal to the first part of the Resolution, which calls upon us to rejoice in its success."

Lord Ashley was loudly cheered while he thus set forth the need for the Society's services, and its character: "Our exertions are more than ever needed, because now at last we have enemies within. We are not only threatened from without, but we are disturbed from within. Thank God, this Society has hitherto been free altogether from that taint. And you do stand before the world in the position of being a kind of protesting Society. But then, hold fast to that position, and see that in this species of moral darkness that is now creeping over the Church you may be still preserved as a light shining in a dark place. Hold steadfast to the principles upon which you were founded. Part with no one of your principles, with no one of your operations, be they clerical or be they lay. Bear in mind that sacred text, 'Hold fast that which thou hast; let no man take thy crown.'"

**NAVAL AND MILITARY BIBLE SOCIETY,** on Friday the 2d of May last, the Marquis of Cholmondeley in the Chair. Total income £2552 15s. 9d.; expenditure £2551 17s. 5d. Number of Bibles and Testaments issued during the year, 13141. An auxiliary had been established at Halifax, N. S., through the exertions of the Rev. Dr. Twining, and had already remitted £100, with every prospect of diligently occupying a wide sphere of usefulness. The number of Scriptures issued to the Army was only 172; which is very small compared with former years; for an explanation of it a correspondence between the Society and the principal Chaplain to the Forces was referred to. It appears that it had been proposed to bind up the Book of Common Prayer and the Scotch Version of the Psalms with the Scriptures, but the Committee had declined according to the proposition. Several of the speakers very fully expressed their concurrence with the decision at which the Committee had arrived on this point. "This is not the day," said Major Anderson, "for us to tolerate the binding up of any thing, be it what it may, in the same boards with the word of eternal truth. The time is come when we must bind the Scriptures closer and closer to our hearts. The word of God, and that alone, must be 'a lamp to our feet, and a light to our path;' and however excellent the Book of Common Prayer or other books may be, still they want 'Thus saith the Lord' on their title-page."

Captain Sir Edward Parry, R. N., in speaking to the same purpose, remarked that the measure proposed would in fact have amounted to a complete change in the constitution of the Society which had been adhered to these sixty-five years, and which described its object to be the circulation of the Scriptures "without note or comment." Quoting a passage from the correspondence in which it is asked "What objection can there be to binding these sacred books together?" the gallant Captain stated his objection to the use of the term: without impugning to the Chaplain General any intention of putting human composition upon the same footing as the inspired word of God and making both of equal authority, he expressed his fear that it would assist the adversary of souls in his opposition to every good work, if the Society consented in any wise to put the works of fallible men in competition with the inspired word of God. The Committee were sustained by the unanimous adoption of their report.

**IRISH SOCIETY OF LONDON,** on Friday the 15th of May last, Lord Ashley in the Chair. Income £4862 19s. 9d. Expenditure £4654 18s. 9d. The Society conveys instruction through the medium of the Irish language, and has established 674 schools, containing 11,474 scholars, of whom 1310 are adults. Four Bedell Scholarships (called after the venerable Bishop Bedell) have been established in Dublin University, for the purpose of raising up Irish-speaking agents for the work of spreading the knowledge of the Gospel among those who do not understand English. The Society's Scripture-readers had carried the word of God to the remotest glens and mountains; many had, through this agency, been led to renounce the errors of a corrupt system, and had openly embraced the pure faith "once delivered to the saints."

**LONDON HIBERNIAN SOCIETY,** on Monday 5th of May last, the Marquis of Cholmondeley in the Chair. This institution is united with the CHURCH EDUCATION SOCIETY of Ireland, and has undertaken to raise funds in England which during the year have amounted to £3,311 1s. 9d. while the latter Society raised in Ireland £2,259 19s. 7d. and subscriptions to schools have amounted to £3,064 7s. 9d. There are moreover, in Ireland, a number of Diocesan Societies receiving direct contributions and establishing schools under their control, which have received £30,117 13s. 6d. The sum of £9000 has also been contributed towards a permanent endowment for the Society, upon a proposition of the Dean of Leighlin to give £1000, on condition that £8000 more be raised for the same purpose. Scholars in the schools of the Society and Diocesan Associations 101,968, of whom 13,618 were Protestant Dissenters, and 32,834 Roman Catholics. Six competent inspectors have been engaged to visit the schools and report thereon. The Rev. Dennis Browne, Rector of Ennisconry, and one of a deputation from Ireland to this Anniversary, explained with great fullness the reasons why it was impossible for the Clergy to avail themselves of the aid which government is willing to extend to such schools as will come under stipulations striking at the root of the principle that the word of God is to be the basis of all instruction. It was said that the government rules might be subscribed to, and yet a good deal of religious instruction given. But the principle would have to be given up, in that case; and against that, the majority of Irish Bishops, 1700 out of the 2000 Irish Clergymen, and the great body of Protestants had declared their determination; they were resolved to stand by their cause, to throw themselves upon the Lord and, under him, on the energies of his people in Ireland and England, and see if they could not stand alone and do his work in Ireland without Parliamentary assistance.

**COLONIAL CHURCH SOCIETY,** on Wednesday the 7th of May, Captain Sir Edward Parry, R. N., presiding. The Society's income during the last eleven months exceeded by £100, that of the twelve months preceding, but was utterly inadequate to the demand which presented itself. Its operations had been very successful in the establishment of schools in Nova Scotia and Prince Edward's Island. It had been instrumental in sending out two Clergymen to the Cape of Good Hope, where the Governor, Sir P. Maitland, had become its Patron, and had obtained £200, a year salary for each of two additional Clergymen; the Senior Chaplain had applied to the Society to nominate to the Government at home an Assistant Chaplain who has since proceeded to the Colony under the sanction of the Bishop of London. A new Church at Cape Town, towards which the Society had been the means of obtaining funds, was to be opened in the present summer. Encouraging accounts had been received from the Clergymen sent out to Western Australia, coupled with information of the activity of the Church of Rome, which has sent a Vicar General, a Priest, and a Lay Assistant. The Society's agent in Malta met eighty persons weekly for religious instruction. At Corfu, sixty communicants had been gathered, and the military chapel was opened for lectures. At different places on the continent of Europe, the Society had been the means of placing Clergymen to attend to the religious wants of the English resident there.

The meeting was addressed by the Chairman, the Rev. Messrs. Verschoyle of Dublin, Yorke of Shensfield, Close of Cheltenham, Baptist Noel, Dr. Holloway, and Gwyther of Madeley, and James J. Cummins, Esquire.

**CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.**—Under this heading, we find a meeting reported as having been held in London on the 9th of last month, John Labourer, Esquire, in the Chair, and several Clergymen of known character for piety and judgment taking part in the proceedings. Details of the object of operations of this association are not given, but it appears to aim prominently at the elevation of qualifications in Teachers, as the 3rd Resolution adopted by the meeting certifies; it is worded thus: "As the success of Sunday School instruction must, humanly speaking, depend chiefly upon the qualifications of those who are engaged in the office of imparting it, a solemn responsibility rests on every teacher to avail himself (in a prayerful spirit) of all the means by which he may be aided in the discharge of

his duties." The Rev. Hugh Stowell received a vote of thanks for the Sermon preached by him on behalf of the Institute.

**THIS SUNDAY SCHOOL UNION,** on Thursday the 8th of May last, T. Thompson, Esquire, presiding. Amount of Sales £9561 5s. 5 1/2 d.; receipts on the Benevolent Fund £1140 5s. 2d. payments on the same £1489 6s. 7d. This institution has relinquished the sale of all denominational Catechisms; in looking over the list of speakers, we are led to fear that this attempt at removing all objections has had the effect of alienating friends from it whom it will be sorry to miss among its supporters. The former plan was, without recommending any Catechisms distinctive of particular religious denominations, just to have them on hand and to supply them when called for.

**RELIGIOUS TRACT SOCIETY,** on Friday the 9th of May last, John Gurney Hoare, Esquire, presiding. Total receipts £51,104 14s. 3d. which includes £6,355 4s. 6d. The Society's benevolent income of the year, that is, not arising from sales; the gratuitous issues were of the value of £6,669 7s. 4d. Total of publications issued during the year 15,380,422. The Hon. and Rev. Baptist Noel, advertising to the necessity which circumstances laid upon Christians to arm as controversialists, even as other men, in other days, had to do, spoke as follows: "Those men would have liked calmly to have enjoyed the privileges of Christianity and the precepts and promises of God's word, but they were called forth to fight for the faith once delivered to the saints; and if God calls us to the same task, we will not be found wanting to our duty, and we will cause the country to know what are the doctrines and the practice which we are called to propagate and support. It will be forced on us to make history accuse the Romanists of what France saw and the Netherlands endured; what the Vaudois suffered, and how the Inquisition banished the Gospel from Spain. It will be forced on us to tell of the stake in Smithfield, which we might have wished to leave in oblivion; how the Lollards braved the power of Rome, and the martyrs in the times of Mary met the stake and the rack and the dungeon rather than abandon those very truths which are now scowled on or scorned. If in this day it be our lot to stir up a Protestant flame such as has never burnt on the altar of our land's religion, if it is to be our calling now and in years to come to arouse the growing energy and the numbers of those who oppose those doctrines which they who are in favour of this vote would fain desire to remain in obscurity, let me remind them that they have forced this duty upon us, and the fact of the collision rests not on us."

**BRITISH REFORMATION SOCIETY,** on Tuesday 13th of May last, Captain Vernon Harcourt in the Chair. Income £1504 4s. 1d. Expenditure £1313 18s. 4d. chiefly comprising the printing of the Society's publications, and disbursements consequent on public Meetings at different places with a view to the diffusion of Reformation-principles. The Rev. C. J. Yorke, advertising to St. Paul's words (2 Thess. ii. 3.) that the appearance of our Saviour shall not take place "except there come a falling away first, and that man of sin be revealed," stated that it might be "the design of God that the rise of a great apostasy should be the means which he would employ and overrule to the elucidation of those beauties of truth which otherwise might perhaps escape our careless eyes. It is in this way that God has continually worked. The objections of the sceptic, whether learned or unlearned, in different ages, have continually been overruled by God in such a manner as to call forth from believers in Christ such investigations into those things that were disputed, that they have discovered in them a mine of wealth, of which they were not sensible before; and when we look to the manner in which the spirits of men were agitated at the Reformation, being brought then into close collision with the Church of Rome, we cannot but be sensible how it is that God acts with man, even as man himself acts by the flint, which he strikes with a piece of iron in order to elicit the spark. But in order that we should rest satisfied that God will thus be upon our side to right his own cause, we must prosecute our work in a spirit of love; and it is perfectly possible, through grace, not only to love the men while we hate the principles, but to hate the principles because we love the men."

**PROTESTANT ASSOCIATION,** on Wednesday 14th May last, the Earl of Winchelsea in the Chair. Receipts for the past year £1322, expenditure £914; liabilities to the extent of £400. The Report gave an account of the Society's operations to diffuse and uphold sound Protestant principles among the people, and of the increasing feeling of opposition in the country to the endowment of the Romish Church by the State; in proof of the increase of this feeling it was stated that against the Maynooth Bill there had been presented, up to the 28th of April, to Parliament 7,629 petitions, having 982,863 signatures—also that 1200 delegates, from all parts of the country, had assembled together in London, at the Anti-Maynooth Conference. The noble Chairman, after enumerating the various measures which successive governments had resorted to in a vain hope of satisfying those who make every concession but the ground for larger demands, described the one now under discussion, that is the permanent payment of £30,000 a year out of the Consolidated Fund for the support of the College of Maynooth, as an endowment of the Church of Rome by the State. "Protestantism," His Lordship said, "is the foundation of our constitution, and has given to this country blessings which no other country can boast of. It has given to us an extent of civil and religious liberty unparalleled in the history of the world. It is the foundation of our great moral and religious character, the brightest gem in the character of the nation, and has raised this country to a pre-eminence which no other kingdom has realized, a pre-eminence which must, however, soon fall to the ground if that religion is abandoned. The proposed endowment of Maynooth is, in point of fact, an endowment of that religion which we have declared to be founded on idolatry and superstition. I call on the meeting to take a leaf out of the Prime Minister's book, and register in defence of Protestantism, and to exercise your influence in

your respective counties to insure the return in the next Parliament of a body of men who shall uphold the Protestant constitution at all risks." The meeting was addressed, among other speakers, by the Rev. R. J. McGehee, and the Rev. Dr. O'Sullivan from Ireland, whose speeches were received, as a London paper expresses it, with "a storm of cheering and applause."

## ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Annual Meeting of this Society was held at Toronto on Wednesday the 4th instant. After divine service in the Cathedral Church at 1 o'clock, the business of the Meeting was opened at the Town Hall at a past 2 o'clock. Twenty nine Clergymen were present, besides the Lord Bishop of the Diocese, and a considerable attendance of Laity, both Ladies and Gentlemen. After the reading of the Report, resolutions were passed for the printing of the same, expressive of thankfulness to Almighty God for the success which he has been pleased to vouchsafe to the Society during the past year,—rejoicing at the continued prosperity of the sister Societies of Nova Scotia, Quebec, and New-Brunswick,—thanks to the Clergy for having so zealously responded to the call on behalf of the Widows and Orphans' Fund, and of the five destitute Clergy,—appointment of Vice-Presidents, and Officers,—and adoption of the following as Article VIII. of the Constitution of the Society:

"That the Standing Committee, shall propose at the General Meeting in July a list of seven members of the Society, to form the Book and Tract Committee for the year ensuing; that at that meeting, any member be at liberty to propose another list of seven members of the Society, instead of that proposed by the Standing Committee, and that the election of the Book and Tract Committee take place in August, at the General Meeting."

Most of the gentlemen who moved and seconded resolutions, accompanied them with appropriate remarks, and the business of the Meeting was continued till after 6 o'clock.

The following is a brief statement of the Society's Income and Expenditure for the past year:—

Balance from last year's acct.	£1013 12 10 1/2
Receipts of Society for year ending June, 1815	2735 3 6 1/2
Which has been laid out thus:—	
Expenditure	1775 0 2 1/2
Invested	526 6 3
Funds in hand	589 19 1 1/2

This statement exhibits the very considerable increase of nearly £950 in the Society's income, (the second year's income having been not quite £1800, while this year it has reached £2735,) and it is gratifying to be able to state, that this increase at the head quarters of the Society, has been so far from diminishing local exertions, that it may rather be hailed as a strong indication of the increased zeal of Churchmen throughout the Diocese, manifested not only in building Churches, but in a more attentive regard to every thing which may conduce to the future well-being of God's visible kingdom.

**LA PRAIRIE.**—A donation of £18, 12s. 4d. from the Officers, non-commissioned Officers, and Privates of the 52nd Regt. Light Infantry, lately stationed at this place, towards a special object in connection with the Church of England there, is thankfully acknowledged in the Montreal papers by the Minister and Wardens of the Church.

**MONTREAL. ST. ANNE'S CHAPEL, GRIFFIN TOWNS.**—The Rev. D. Falloon has been obliged to leave his charge for a season on account of ill health, and has taken his passage to England.

**ST. PAUL'S, LONDON.**—It has unexpectedly been discovered that the whole of the architecture of this Cathedral is composed of white marble with beautiful carvings which have for years been covered by a thick coating of black paint. Workmen are busily employed in restoring to view this fine piece of architectural workmanship.

**MR. J. HALL** acknowledges with many thanks a liberal donation of £5, anonymously contributed in aid of the funds of the SUNDAY SCHOOL, under his superintendance, by the hands of the Rev. the Editor of the BEREAN.

The Treasurer of the QUEBEC BIBLE SOCIETY, thankfully acknowledges the receipt of Two Pounds Ten Shillings, towards the funds of that Society, from an ANONYMOUS DONOR, by the hands of the Editor of the BEREAN.

**PAYMENTS** received on account of the BEREAN since last publication:—Messrs. R. Wood, from No. 53 to 104; S. Macaulay, 53 to 104; Mrs. Alex. Gillespie, 53 to 104; Mrs. El. Whiteford, 1 to 78.

**THE EXTINGUISHER ON THE MIND.**—I will tell you the secret reason why so many read the Bible, and say they do not find those doctrines. They say, "We differ from you, and we read the Scriptures as honestly as you do." The difference is, they do not read looking for the Spirit who promises to guide us into all truth. They go to the oracles of God in the force of their own intellect and in the pride of their own understanding, and not as little children sitting at the feet of Jesus and listening to his voice. Dr. Taylor, of Norwich, who had a Socinian tendency, once asked the good old John Newton why he made so much of the doctrine of atonement and justification by faith, stating that he had read the Epistle to the Romans and studied some of the learned MSS. without being able to discover it. "Dr. Taylor," said the simple, good old man, "I was one night in my study late, when I heard a bell ring violently. I thought Mrs. Newton was taken ill, and seizing a candle attempted to light it, thrusting it into the flame of another candle re-peatedly without succeeding. What do you think was the reason? I found out at