

would give its power to Israel, and not to the beast, that kingdom would have around it in the hour of danger as mighty a host as accompanied Elisha to his unseen, though most certain protection. "If the casting away of the Jewish people was the reconciling of the world, what should the receiving of them be but life from the dead?" and turn where they would to examine the operations of this and kindred Societies, they would see in their tardy progress, and in their comparative unfruitfulness, the necessity of this revival. The indomitable energies, and the pious zeal to evangelize the Heathen, and what did they do? They reached but the very outskirts of the kingdom of Satan, and for every handful they won, they left a nation behind. The unceasing labours of all those who toiled to reduce the amount of moral and physical suffering contribute to reduce but a fraction of the mischief; the work redoubled as they advanced. Pause but a moment (said the Noble Lord,) and your vantage-ground is lost. It strikes us, then, wherever we turn, that we must look for other times, and larger hopes, and fuller promises; and here they are before you, so plain that he that runneth may read. They may be accelerated, though they cannot be retarded. If this be so, then it is our duty,—our most high and joyous duty,—that every effort be made, that no exertion be spared, that all our toil be given by day and by night, that into every prayer with all our souls this one consideration should enter, to pray for the revival and exaltation, be it figurative, or be it literal, the revival and exaltation, I say, of repentant and forgiven Israel.

The Bereah.

QUEBEC, THURSDAY, JUNE 12, 1845.

It is no matter of regret to us that our columns have been so much filled up this day as to allow no space for extended editorial remarks, especially since we have accompanied several articles with notes, through which we communicate with our readers. We always take more pleasure in laying before them the reflections which flow from better minds, than in occupying space with our own; and we feel assured that no loss will be felt from the absence of a lengthened Editorial, when press of interesting matter has confined us to this corner. We devote it to this simple landmark to show where a Leading Article would be placed, if it were called for.

ANNIVERSARIES OF RELIGIOUS SOCIETIES.

CHURCH MISSIONARY SOCIETY, on Tuesday the 6th of May, the Earl of Chichester in the Chair. Total income £105,249 9s. 7d. expenditure £59,093 14s. 9d. The favourable state of the funds has encouraged the Committee to fix upon a maximum expenditure of £92,000 for the year now commenced, which is £5000 more than they had fixed for the year preceding; some enlargement of the Society's operations in Western Africa and India is in contemplation. The following cheering statement is given towards the close of the report: "If a retrospect is taken of the last ten years, it will be found that in 1835, the number of communicants was below 900. This year they are estimated at 10,000. Surely we may well pause upon this fact, in admiring gratitude to Him, to whom be all the praise. Ten thousand immortal souls gathered from among the Heathen, from the north and from the south, from the east, and from the west, introduced to the table of the Lord! A blessed earnest, we trust, of their sitting down hereafter with Abraham and Isaac and Jacob in the kingdom of our Father!" "But, satisfactory as is this statement of numbers, it is still more satisfactory to see the steps by which this great increase has taken place. Each year there has been some increase, and in later years a much larger increase, than in former years; so that now, blessed be God! more communicants are added in one single year than were collected during the first thirty years of the Society's existence. It must be yet farther stated, that the increase has taken place in every one of the Missions. The dew of the Divine blessing has descended upon the whole ground cultivated by the labourers of the Society. Surely when the Lord is thus enlarging his blessing, the Church may well be called upon to enlarge its efforts. We must not, we cannot stand still, while such a glorious work is in progress."

BRITISH AND FOREIGN BIBLE SOCIETY, Wednesday 7th of May, Lord Teignmouth presiding, in the absence of the venerable Lord Bexley whose infirmities prevented his attendance, but who wrote to propose the son of the Society's first President as Chairman at this anniversary. Income, including sale of Scriptures, £97,755 10s. 10d. expenditure £85,817 15s. 9d. The Society had issued during the year 915,811 copies, including 21,753 to Canada; and was under engagements to the amount of more than £42,000. Among the gratifying facts contained in the report was that of a circulation of 150,582 copies of the Scriptures in France, all by sale, except 128 copies which had been given away. The Lord Bishop of Cashel concluded an animating address with these words: "There is a great struggle going on in Ireland now for scriptural education—there is a desire not to be shackled or tied down from freely offering to the rising generation the word of the living God; and I consider it an honour to the Established Church in Ireland, that out of 2,000 ministers, in spite of all the influences and of all the power that is on the other side, 1,700 of them have put their hands to a paper, saying, they will never join in a system of education which does not allow them freely to put the word of the living God into the hands of the people. (Loud cheers.) It may be in the will and providence of God to allow the scaffolding of the Established Church to be swept from under her; but I trust that when that happens, she will die, not disgraced by her having joined with Popery in keeping the Scriptures

from the rising generation. (Cheers.) In the scriptural schools in Ireland there are now 103,000 of whom 33,000 are Roman Catholic, who in spite of all the opposition of the priests and the influence of the National Board, come and read that word which is able to make them wise unto salvation. (Cheers.) There are many in Ireland warmly attached to the principles of the Society, and who look to the circulation of the Scriptures in that country as the great means of benefiting the people, and uniting them in the bonds of peace and love."

NEWFOUNDLAND AND BRITISH NORTH-AMERICA SCHOOL SOCIETY.—Tuesday the 13th of May; Joseph Wilson, Esq. presided in the absence, on account of the infirm state of his health, of the Society's President, Lord Bexley. Income at home £1851 4s. 1d.; in Newfoundland, including a grant of £500 from the local legislature, £1148 12s 2d. currency; in Canada £1233 9s. 10d. currency. The total receipts amount to £4145 1s. 10d. sterling. Payments £4548 13s. 7d. leaving a balance against the Society of £403 11s. 9d. The Honourable Judge De Barre, from Newfoundland, in bearing testimony from twenty years' observation to the extensive good effected by the Society, stated the following facts: "I go on the northern and southern circuits of the island, and I have found that persons above thirty-five years old can either not read or not write. But among those who are under thirty-five, not one can be found who does not both read and write. I am speaking of persons who act as jurors, who are taken from house holders. The date, therefore, of the people's education is that of the establishment of the Newfoundland School Society. The number educated—30,000—is large when we look at the population. With regard to the nature of the instruction received, I have observed a very gratifying evidence of the extent of the information given. I have found needy and poor people, whose parents could neither read nor write, by the instruction given them at this Society's schools, enabled to fill the situation of book-keepers, clerks, and agents, in the large mercantile houses in the colony. I know many masters of ships educated there, and who have thence acquired a knowledge of navigation, and above all, carried with them principles which prove religion to have been at the bottom of the education."

THE MAYNOOTH GRANT.—It had not, hitherto, struck us, that it would be desirable to send petitions from this Province against a measure which will probably have become law before remonstrances from such a distance can reach the mother-country. It fills us with interest, however, to find from the Cobourg Star that a petition was in course of signature there, in inserting which, the Editor of that paper, as "a matter of conscience and duty," puts it "to the Protestant community of Canada, whether or no, as believers in the faith they profess, it behoves them to sit idly by, in a crisis so important and threatening to the Church of Christ and, as a consequence, to the crown and government of England? or whether it would not better comport with the spirit within them and their duty as Christian men, to enter their united and solemn protest against the infidel policy of their present rulers?"

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The humble petition of the undersigned inhabitants of the Town of Cobourg, District of Newcastle,—

HUMBLY SHEWETH,

That your petitioners would approach the foot of the throne with the expression of their sincere and loyal attachment to your Majesty's Crown and person as the Protestant Sovereign of these realms, and to the Protestant constitution as by law established.

That your Majesty's petitioners have heard with the greatest concern and alarm, of a proposition for very greatly increasing and rendering permanent the public support to the Roman Catholic College at Maynooth.

That your petitioners, while they would concede to all their fellow-subjects that which they claim for themselves, viz: religious toleration in its fullest extent, conscientiously protest against the principle of Protestants being called upon to contribute to the support of a church, whose doctrines and policy they believe to be fearfully opposed to the word and will of God, and which have always been found inimical to the best interests of man.

That your petitioners are convinced that such a measure is no less foreign to the character of the British constitution, than dangerous in its ultimate effects on religion, the Throne, and the Empire at large.

Wherefore your Majesty's petitioners humbly pray that your Majesty will be graciously pleased to withhold your Royal assent and countenance from the same: at least till your Majesty has given an opportunity to your faithful subjects in Great Britain and Ireland, by a dissolution of the present Parliament, to give that expression of the national will, with which they are invested by the constitution.

And your Majesty's petitioners, as in duty bound, will ever pray, &c. &c.

MORE LYNCH-LAW IN MONTREAL FOR PROTESTANTS.

Under this heading, the Observer reports the following outrage: "On Sunday afternoon, the 25th ult., a respectable young man, (a worthy member of the Wesleyan Church) was engaged at the upper end of Griffintown in distributing tracts and inviting children to attend a Sunday-School. While calmly speaking to some boys who were pitching coppers, a man, or rather a monster in the shape and form of a man came behind him and felled him to the ground by a blow from a loaded gun, (which he afterwards fired over him) breaking his jaw-bone, and knocking out several of his teeth. He was then most brutally treated while lying on the ground, and left in a state of insensibility."—On this occurrence, the Montreal papers make strong and very proper remarks, and it is painful to state that, from the account given by the Herald, there appears to have been great remissness on the part of the police force, who seem to have contrived to do as little as they well could towards bringing the culprit to justice, so that he (his name is Brennan) had abundant time to escape. The following

is from the Editorial in the Herald of last Saturday:

"A crime committed from a religious motive is one that ought to be ferreted out, in the shortest possible time. The man who commits it is an enemy to all religion, and the greatest of all enemies to the religion he happens to profess. We have heard of the burning of Bibles, and we have heard of marks of indignity being offered to Protestants by people who, we presume, know nothing of the charity of the truly Catholic religion; but this is the first instance we have known of an attempt being made by a Roman Catholic to murder a Protestant, for obeying the dictates of his conscience, in perfect unison with the law of the land. We are perfectly satisfied that there are none but the most grossly ignorant of the Roman Catholics who will not disapprove of the cowardly act, and would not rejoice to see the man punished. Yet the fact stands before us, that a Protestant young man, of inoffensive life and habits, has been foully maltreated for doing that which it was perfectly right and proper for him to do if he pleased. We have condemned the street preaching lately attempted in this City, because we have believed it was perfectly unnecessary, and that it led to frequent obstructions of the streets. As citizens we disapproved of any thing of the kind, and as citizens now as Protestants and as British subjects, we must strongly condemn the late brutal assault, and that it should be allowed to go unpunished, through the negligence of those whose duty it was to have arrested the guilty."

After several remarks upon the constitution of the Montreal Police Force, the Editor concludes thus:

"Our contemporary has referred to the Fête Dieu. For ourselves we are free to acknowledge, that we see no harm it can do to those who do not believe in it, nor that it is unreasonable that our Roman Catholic fellow-subjects should be allowed to walk in procession once a year, the same as the St. George's Society or any other society. We believe, however, that a general feeling exists among Protestants of all denominations of the propriety of holding the procession at some other hour than the very one when they are all on their way to church. If the ceremony tended to excite the disgraceful outrage now in question, and if its general tendency is to provoke to such assaults upon peaceful Protestants, which we positively disbelieve, we are sure that the Christian feelings of the Roman Catholic priesthood will prompt them to omit it altogether. It is deeply to be deplored that the friendly, we might say the affectionate, footing on which all classes of Christians have hitherto met in this Province shall now be disturbed, when political troubles appear to have ceased."

Upon this last extract we would offer the observation that, when the conscientious Protestant meets the Fête Dieu procession, he is under the painful necessity of refusing to pay that outward respect which the Roman Catholic thinks is due to it. This has a tendency to the Protestant if he is to enjoy religious liberty at all—to excite the resentment of those who believe that they are following in procession the body of their divine Saviour; and to provoke to acts of violence those who (like Brennan, probably) think that their faith ought to be dominant. We are clearly convinced, therefore, that the R. C. priesthood, since they cannot restrain the angry passions of impetuous members of their communion would be rendering an essential service to the peace of the community and the maintenance of individual rights, by confining the procession to the precincts of their places of worship.

THE NEW YORK CHURCHMAN GOING RATHER TOO FAR.

The Rev. Dr. Wainwright, one of the Assistant Ministers of Trinity Church, New York, who made himself prominent, some time ago, as holding very exclusive Episcopalian views (having engaged in controversy with the Presbyterians Rev. Dr. Potts on the question whether there can be a Church without a Bishop) published recently a manual of Family Prayer upon which the Editor of the Churchman (Dr. Seabury) chose to bestow so alarming a commendation that the compiler of the book has thought it necessary to repudiate such praise with the greatest dispatch practicable:—unwilling even to wait till the Churchman's next publishing-day, Dr. W. makes use of the secular press (the New York Courier and Enquirer) to expose Dr. Seabury's "misrepresentation." We cannot but express our unqualified satisfaction at Dr. Wainwright's disavowal of the sentiments imputed to him by the romanizing Editor; and we insert his letter as a most gratifying instance of an Episcopalian divine who would probably glory in calling himself a High Churchman, but nevertheless claims to be "an unyielding Protestant." But what are we to think of a "Churchman" who can first see praiseworthy in the dead in Dr. W's book, and then "rejoice" at such a discovery—and what are we to think of those who patronize such a paper—??

DEAR MESSRS. EDITORS.—I solicit your friendly permission to use a few lines' space in relation to a misrepresentation, which I consider to be a very serious one; and the correction of which I am therefore unwilling to postpone until the next weekly publication of the religious paper in which it appeared. The last Churchman, which I saw only at a late hour on Saturday evening, contains a brief notice of my "Order of Family Prayer," just published, in which the Editor quotes one of the prayers with great approbation, and says that its introduction "will ensure Dr. Wainwright the thanks of all true Churchmen for his fearless testimony to the ancient custom of praying for the dead."

"Now if Dr. Seabury thinks it desirable or expedient to revive this custom, I most decidedly do not. His praise of my 'manliness evinced in this boldly setting forth the true doctrine of the Church and reducing theory to practice'—is, therefore, totally undeserved. I hold no such theory. The Church teaches us reverently to commemorate the faithful departed, and to thank God through Christ, for their holy example; but she does not teach us to pray for them; and I do not, therefore, believe this to be 'the true doctrine of the Church.' How Dr. Seabury could read the doctrine of 'praying for the dead' as expressly intended to exclude this doctrine, and it does exclude it. The prayer was literally transcribed by me from the Liturgia Domestica of Arthur H. Dyke Ackland, a zealous lay member of the Church of England. By him it was altered from a prayer in Bishop Cosin's Devotions, and this is an abridgment of the prayer for the whole state of Christ's Church as found in the first Liturgy of King Edward the VI.

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"Now, any who will take the trouble to compare the three, will find that Bp. Cosin and Mr. Ackland have most carefully excluded the clauses of prayer for the dead contained in the latter. The supplicatory clause of the prayer as adopted and published by me, is the same in spirit, and very nearly the same in language, with the first collect in the Burial Service of the church, and nothing more. Neither the Church of England, nor the Protestant Episcopal Church in these United States, countenance prayers for the dead. The custom was wisely exploded at the Reformation in consequence (as an able Divine of the Church of England has said) "of the great body of error which has been connected in the doctrines of Rome, and the still greater mass of error which has been connected in the popular feeling and habits of the Romanists, with prayers for the dead." I am, and always have been opposed to the use of prayers embracing this idea, as well as to the introduction of any customs, new or old, which may in the least degree expose us to the danger of bringing in with them the erroneous doctrines, or the superstitious practices of the Church of Rome. And in this spirit, while I claim in all humility to be a true Churchman, I am at the same time, an unyielding Protestant.

JONA. M. WAINWRIGHT."

ECCLESIASTICAL.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Statement of Sums received by the Treasurer at Quebec, on account of the Church Society during the month of May 1845.

May 7—Collection at Stoneham per Rev. E. C. Parkin, . . .	£0 18 10
Ditto at Val Cartier per ditto . . .	2 0 0
PAROCHIAL.	
9—Donation Mr. HESSÉ, St. John's Ward . . .	£0 5 0
Monthly Subsn. Mrs. Harbeson, do.	0 0 7 1/2
Ditto Mrs. Moore do.	0 0 4
Ditto John Bethel, St. Charles' Ward	0 1 3
Ditto Wm. Eadon	0 0 7 1/2
13—Annual Subn. Thos. Yates, Champlain Ward	0 5 0
Balance of Collections per H. Jessopp, Esq.	61 5 10
29—Collection at Leeds per Rev. J. Flanagan	0 10 0
	£65 7 6

T. TRIGGE, Treasr.

Quebec, 3d June, 1845.

THE REV. PARSONS J. MANING, being compelled by ill health to relinquish for a season his laborious mission, embarked yesterday with Mrs. M. their two children and servant, on board the ship Arethusa, Capt. Dupong, for Liverpool.

KINGSTON.—At a meeting of the congregation of the Parish of St. George, Kingston, held on Monday the 2nd instant, for the purpose of receiving the report of the Rev. W. M. Herchmer on the subject of his application in England for aid in the erection of additional Churches in Kingston, in connection with the Established Church, and to adopt measures for the erection of the Eastern Church.

The Venerable the Archdeacon having been called to the Chair, and W. Allan Gaddes, Esq., requested to act as Secretary, the Rev. W. M. Herchmer was solicited to communicate his report; which being done, Resolutions were passed to the effect—

That the thanks of this meeting be given to the Rev. W. M. Herchmer for the zeal with which he has prosecuted, in England, the interests of the Church in Kingston.

That the thanks of this meeting be given through the Rev. W. M. Herchmer to those friends of the Canadian Church, in England, for the liberal manner in which they have contributed towards the object for which this meeting is called.

That the erection of the Eastern Church do forthwith proceed, and that the following gentlemen do compose the building Committee: (The Venerable the Archdeacon, with fourteen Lay gentlemen, and the Churchwardens.)

That the Building Committee be authorised to procure plans and specification, for the proposed Church.

After ordering the transmission of the minutes of the proceedings to the Bishop of the Diocese, and their publication through the press, thanks were voted to the Venerable the Archdeacon for his conduct in the chair, and the proceedings closed.—Condensed from The News.

DEANERY OF WELLS.—The Very Rev. Edmund Goodenough, D. D., Dean of Wells, died on the 2nd of last month.

THE BRITISH CHURCH.—To an article from the New York Albion, under this heading, we subjoined some queries in our number of May 15th, which we find have since, in part at least, presented themselves to the gentlemen engaged in the plan of establishing a British Church in New York, for the use of residents, emigrants, and strangers from Great Britain. It appears that the intention was that the English Book of Common Prayer should be adhered to in the performance of divine service in the projected church; but the Committee communicating on the subject with the suspended Bishop B. T. Onderdonk, he (unofficially, since it is not competent for him now to act in his episcopal character) represented by letter that the Church in the State could hardly be expected to recog-

nise a Clergyman and a Liturgy claiming to be under a foreign ecclesiastical jurisdiction. His representation has had sufficient weight with the projectors to make them alter their plans at once, and it is now designed to go on with them so as to bring the congregation into conformity with the Liturgy and usages of the Protestant Episcopal Church in the United States.

BISHOP DE LANCRET'S health was so far improved that he bore his removal from Bethany, where the accident occurred, to Batavia, and great hopes were entertained of his entire recovery.

DIOCESE OF PENNSYLVANIA.—The Rev. Alonzo Potter, D. D., has signified his acceptance of the office of Bishop to which he was elected by the Convention of the Diocese of Pennsylvania.

UNIVERSITY OF OXFORD. TRACT No. 90.—At a Meeting of the Board of Houses and Proctors of the University of Oxford, held on the 5th of May, the following reply was agreed upon in answer to a requisition which had been presented, asking condemnation of Tract 90:—

"That the Board gladly recognise in this Memorial the cordial desire of members of Convocation to co-operate with the Heads of Houses and Proctors in their endeavours to maintain the statutes of the University, and to secure integrity of subscription to the Articles of Religion.

"That the Board retain the same opinion of the Nineteenth Tract for the Times which they expressed to the University at the time of its first publication, and upon which they appeared in February last to the judgment of Convocation.

"Trusting, however, to the moral effect of the decision then pronounced by the University upon a kindred subject, and considering also that the question of a faithful subscription to the Articles of Religion is at present submitted to a high ecclesiastical tribunal, the Board are of opinion that a formal censure upon the tract need not, under existing circumstances, be brought before Convocation."

Among the names of the *alumni*, who lately received the degree of Bachelor of Arts, are those of A. W. Mountain, and C. J. Stuart, Esquires; the former the son of His Lordship the Bishop of Montreal, the latter the son of Sir James Stuart, Bart., Chief Justice of Lower Canada.

To the Editor of the Bereah.

Rev. and Dear Sir, When, on a former occasion, I addressed you on the subject—"the Church Society," my remarks, intended chiefly as a memento, were privileged to occupy a corner of your valuable paper. The present letter embraces an inquiry immediately dependent on the former. May I crave for it the same indulgence?

Highly important as are the objects of the Church Society—and worthy of all praise—there has not, I fear, been exercised towards it that liberality which might justly have been expected. Its means have indeed been multiplied; yet are they not as ample as either the necessities of the Church require, or the resources of the Diocese might afford.

And this deficiency of support can hardly be ascribed to the absence of Christian charity, inasmuch as very many, who claim relationship to the Church—while they give sparingly to its funds, contribute also to other charitable and highly useful societies—in this being actuated not by any desire of ostentation, but by true Christian principle. They are strictly benevolent, and the disposition is active. Its happy effects are seen and felt extensively. But, possibly, they are not altogether wise in the choice of the channel through which their charity is to be conveyed. Not that I seek or presume, in any degree, to question the necessity and utility of the several bodies to the support of which their bounty is bestowed—no! the testimony of facts is not to be contemned!—but I would, with all deference, suggest that the question of duty affects—not solely the efficiency, but—the degree in which these several societies are efficient. For, allowing them all to be, in their places, useful—as Christians, and especially as Christian Churchmen, it becomes us to inquire whether the amelioration of our fellow-beings may not be more effectually secured by one "means" than by another;—and whether, to this end, a concentration of our strength in one properly organized body be not preferable to the distribution of that strength in several. If there be any advantage consequent on "unity of interest" and of effort, then our duty, in this case, is evident. And is not the superiority of such an oneness of Christian sympathy an admitted principle—i. e. provided the agency be irreproachable, and the end the same? This admitted—what better organ for the elevation and christianizing of our Canadian brethren can we desire than the "Church Society?" Essentially Christian in its constitution, and impartial in its operation, it seeks only the happiness and welfare of men, not simply of churchmen, but of humanity! It aims—not at the aggrandizement of sect, but at the diffusion of light and life!

As to the degree of its efficiency, that must be inferred from the purity of the doctrines it would inculcate, and from the facilities afforded to its Missionaries of "fully preaching the Gospel" of Christ. And these are certainly beyond exception, as all may know, who will inquire into the means of usefulness afforded by a stationary, independent ministry, and into the doctrines of the church as propounded—not by any of the quasi oracles of the 19th century, but—by the clear and scriptural articles appended to the Book of Common Prayer.

The truth is—the comparative laxity of liberal feeling, in the Church, springs from an occult, but certainly indwelling, distrust of Church principles. Very many, whose hearts burn with desire to "give liberally," question the propriety of committing their benefactions to the discretion of the Church. They shrink from the very suspicion of erring in so grave a matter. Others indeed, not so commendable, avail themselves of this plea to cloke their want of Christian philanthropy. (Such are the—not uncommon—negative 'churchmen' of our day—men who assume the title only to express their dissent from all other religious bodies;—but who understand neither the nature of their profession, nor the