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The Berean.

EDITED

BY A CLERGYMAN

OF THE CHURCH OF ENGLAND.

VOLUME IV. 1847-8.

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

ACTS xvii. 11.

QUEBEC:

GILBERT STANLEY, ANNE STREET.

The BEREAN.

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. 1.]

QUEBEC, THURSDAY, APRIL 1, 1847.

[WHOLE NUMBER 157]

JERUSALEM.

Jerusalem! Jerusalem! thou art before me now.
But thy beauty all hath vanished, and the dust is on thy brow.
Aye! the spoiler long hath rioted where once the hal-
lowed strain
From Temple and from Synagogue, from hill-top and
From heart-stone and from house-top, went up to
God on high;
Yes, homestead of the once proud Jew, thou art before
mine eye!
Home of the Jew, each pleasant sight sleeps unfor-
gotten here;
While the wanderer pays his Fatherland the tribute of
a tear.
As hallowed memories arise like shadows—solemn,
dim—
And on the ear of fancy peals our evening worship
hymn.
The silver moon, in queenly pomp, smiles down upon
the hills;
The night bird's song is hushed, and now an awe my
spirit fills;
The very dust is eloquent, which tremblingly I tread,
And I stand here alone—alone, the living—with the
dead!
I see the Cross—the Victim there—on me he turns his
eyes—
"Father, forgive their ignorance," he murmurs ere he
dies!
Yes, they were Jews that slew the Lord. but now the
hour is come.
"When every knee shall bow to him," and not a lip be
dumb;
When he who wandered long, beguiled by error's
withering dream,
Shall quaff the waters of bright truth; and in her calm,
clear stream,
Shall see the mirrored light of heaven, through godly
sorrows' tear,
And looking up to mercy's throne, shall read his title
clear.
The veil is rolling fast, that threw its shadows o'er our
path,
And mercy's sun breaks sweetly forth from out the
clouds of wrath;
And as her bow of beauty spans the now retiring storm,
We see, on Calvary's sunlit mount, Messiah's bleeding
form:
He looks—and we weep. He smiles—we feel "for me he
died, for me."
And the prisoned spirit bursts its chain, and stands erect
and free!

Dr. J. C. McCabe.

THE BISHOP OF JERUSALEM'S ARRIVAL AT HIS SEE.

[Bishop Gobat arrived in the Holy City on the 30th of December, and, having proceeded to the newly erected church, where the Te Deum and the Litany were read, he was addressed by the Rev. Mr. Nicolayson in the following terms.]

My Lord Bishop,—
Embarrassed though I may well feel, at a moment like this, that cannot but recall most vividly past events, of a nature deeply affecting to us all, apparently in contrast with the happy feelings and cheering anticipations which this auspicious occasion suggests and authenticates, I yet cannot but esteem it a high privilege to be permitted in the name and behalf, both of the clergy, and the other members of the Mission, and of the congregation here assembled, and, indeed, of our little community here generally, to express to your Lordship (as briefly as I can) the sentiments with which we all have now the happiness to welcome you to Zion, as appointed to be "over us in the Lord," to "bless you out of the house of the Lord," as "coming in the name of the Lord," and "in the fullness," we doubt not, "of the Gospel of peace."
Nor, in attempting this, need I in any way intrude upon that sentiment on your part, that wish your Lordship has so emphatically expressed in writing, in anticipation of this event:
"Let man be nothing;—let the Bishop be nothing;—but let Christ be 'all in all,' and all one in Him!"

These, my Lord, are your own words; and it is in this vital truth, that we all recognise the bond of that cordial union, which binds all the many and several members of Christ's one Catholic Church of all ages, and in all places, into one living body with Him, its life-giving Head Divine. In this appropriately giving expression to this, as the sentiment uppermost in your mind, your Lordship has touched a chord that is sure to vibrate through every heart, quickened by his Spirit, and to unite all such in the praise of his grace. And we venture to hope that we may all have grace to enter fully with you into this truly Christian sentiment, and so to realize that to us also "Christ, indeed, is all in all, and we all one in Him!"

Indeed, my Lord, it is in this one sentiment that I find all the feelings and anticipations centre, to which, on this occasion, I could wish to give expression.

It is with heartfelt gratitude to Him, as "Head over all things to His Church," that we now rejoice in the privilege of having once more all the functions of the apostolic office restored to us in your Lordship's happy appointment "over us in the Lord," and safe arrival now amongst us. It is to His gracious care for his Church, that we trace this; to Him also be the acknowledgment, to Him also the praise!

Nor in their hailing your arrival, and that of all yours amongst us, is it less a matter of grateful joy to us, that "a place, where prayer is wont to be made," had already been prepared and hallowed here on Mount Zion, to which you could at once repair to "pay your vows unto the Lord in the midst of Jerusalem, and in the presence of" at least a small "congregation" of such as are ready cordially to unite with you in this act of heartfelt devotion, and of united praise to Him who is "all our desire, and all our salvation."

Thus come amongst us "in the name of the Lord," and thus welcomed by us "in the house of the Lord," we venture to hope also, my Lord, that while you will find that this feeble branch, this tender shoot "only of His Church," so recently transplanted again into this its native soil, will need at once much fostering care, much tender forbearance, and much patient training at your hands; it may also, in answer to your and our united prayers,

by the continual dew of God's blessing upon your and our combined efforts, prove a growing nucleus of a living Church, such as its life-giving Head Divine may graciously own, richly bless, and rapidly enlarge, "adding to it daily such as shall be saved."

While thus we, its ministers and its members, gathered together here from among Jews and Gentiles, of various nations and different tongues, find in your Lordship's high Office the visible centre, and in your exercise of its authority over us, the recognized bond of a duly organized union with Christ's professing Church in all regions, and realize in Him, who is Himself "all in all," its living power unseen, imparting that strength of purpose, that unity of counsel, and harmony of operation which we need; may your Lordship also find in this organization, not only a sphere ready and prepared for the immediate exercise of the sacred functions of that your high office, but a medium also, ready and adapted to bring these to bear upon the special object of your and our Mission to the "straying sheep of the house of Israel." And may it be your and our happiness to rejoice over many of them who shall "repent, and turn unto the Lord," and be gathered in here into the fold of the "true, the Good Shepherd," who hath laid down his life for the sheep, "whose own they are by the purchase of His most precious blood," and who has the promise—the assurance, that "He shall see of the travail of his soul, and shall be satisfied." The good pleasure of Jehovah shall prosper in his hand.

But further yet, my Lord, we would fain cherish also the hope, that the Church and Mission thus formed here, may, in God's good providence, prove a starting-point also, a connecting-link, perhaps, for that more extended commission which your Lordship bears, as the accredited representative of the Reformed Churches of Christian Europe, to the ancient Churches in these regions of primitive Christianity, now indeed, alas! sadly distorted amongst them, and they much in need of being reunited with Him who is "all in all," and in whom alone all can be one.

Such, my Lord, is, in brief, the expression of some of our grateful feelings and hopeful anticipations on this happy occasion, rich in promise; and to these we would, on this as on every occasion, add our hearts' desire and fervent prayer to God for his richest grace and choicest blessings to crown you and yours, now amongst us, and to make us all long rejoice together in the light of his countenance, and in the advancement of his cause amongst us and by us. And may He, as "Head over all things to His Church," establish the work of your hands upon you;—"O Lord, our Strength and our Redeemer, and cause thou all to redound "to the praise and glory of thy grace!" Amen.

[The Bishop replied more at length, and in a very impressive and affecting manner, such as could not but make all present feel how deeply he himself felt, and how fully he entered into the sentiment he had previously expressed in writing, as what he wished should be made most prominent on the occasion, and which had formed the text as it were, of the address to him, "Let man be nothing;—let the Bishop be nothing;—but let Christ be 'all in all,' and all one in Him!"]

The Rev. W. D. Veitch has obtained the Bishop's sanction to the following substance of the reply, written down by him:—

The Bishop, after briefly touching on the difficulty of saying all, as he wished, in a foreign tongue (his Lordship spoke in English), referred briefly to his own position. He had been called most unexpectedly, and without any seeking on his own part, to fill a high and important office in the Church of Christ; and amid all the foreseen and well-weighed difficulties of that station, it was a consolation to find himself so cordially welcomed by those among whom he was appointed to exercise the office of a chief shepherd. They had kindly commissioned Mr. Nicolayson, an old and valued friend, to meet and welcome him at Jaffa, as soon as his landing was announced in the Holy City; and they had poured forth in numbers from the city to receive him. He had read welcome in every countenance. He had been deeply touched by the hymn composed for the occasion, and sung by the congregation on his entrance into the Church; that hymn had well accorded with his own feelings; for while it gave him assurance of welcome, it gave all glory to, and sought all blessings from, God.

His Lordship then feelingly alluded to the sudden removal of the late excellent Bishop Alexander, and paid a just tribute to his high character for piety and zeal in the cause of Christ. He saw much cause for thankfulness and hope in the prospect before them. Not one of the least, was finding a church ready prepared, by the efforts of the London Society for Promoting Christianity amongst the Jews, for the celebration of Divine worship, for offering up the prayers of Christ's Church, which the united efforts of the crowns of England and Prussia had succeeded, in spite of many obstacles, in getting recognized and sanctioned in this country.

His Lordship then expressed his cordial agreement with the language in which he had been addressed by Mr. Nicolayson; particularizing the quotation of his own words, "Let man be nothing, let the Bishop be nothing, but let Christ be 'all in all,' and all one in Him!" words which, as fully expressing his own sentiments, he had adopted from an illustrious person, by whom they were originally used.

He then turned to the Consuls of England and Prussia, and expressed his satisfaction at having been received by them on his arrival near the city; and at seeing them now present; adverted to the valuable service they had already rendered, by their careful protection of the subjects of the Governments by which they were respectively commissioned, and expressed his confident hope that these efficient services would be continued with undiminished zeal.

His Lordship then adverted to the firm hope he entertained, of a blessing from above, on the Church now planted on Zion. He hoped it might be the means of drawing into closer union the Churches of England and Prussia; that it would be as a "city set on a hill; which could not be hid." That even without any aggressive effort at proselytism, the

light of Protestant truth exhibited here, would shine with a happy influence upon, and into, the darkness around,—both on that which brooded over the sally corrupted Churches of the East, and on the branch of the Roman Church in the Holy City, as well as on the Mohammedan population; so that whereas they now spoke against us as evil doers, they may be ashamed who falsely accuse our good conversation in Christ, and be prepared to glorify God in the day of visitation. And he hoped especially the light would shine on God's ancient people, who had such claims on one's gratitude and sympathy. He longed for the coming of the day when the veil would be removed from their heart, and that heart turn to the Lord,—and the Word of God, again as formerly, would go forth from Zion, and the receiving of Israel again be as life from the dead to the world.

His Lordship then turned to the clergy, solicited their zealous co-operation and assistance, but above all, their prayers. This he did under a deep sense of individual insufficiency, but with the assurance that in answer to his own and their fervent faithful supplications, he should receive from God the strength and wisdom he needed, to enable him to fulfil the duties of the important station, which he had, by God's providence, been so unexpectedly called to occupy.

To all he desired to give his solemn benediction, that grace, mercy, and peace from God the Father and the Lord Jesus Christ might be granted to all:—Grace, as needed for support amid the trials and temptations of the world;—mercy, as needed by sinners, to cover their daily coming short of the glory of God. The combined effect of which would be, that the peace of God, which passeth all understanding, would keep their hearts and minds through Jesus Christ.—*Jewish Intelligence.*

THE RIGHT REV. SAMUEL GOBAT, D. D., BISHOP OF JERUSALEM.

By a Foreign Correspondent of "Evangelical Christendom."

The high and important station which the Bishop of Jerusalem is called to fill, and the variety of talents and Christian qualification requisite to discharge its duties well, must render its occupant an object of no common interest to all whose hearts yearn to see the spiritual Zion again rise and prosper in the place where its first foundations were laid. To such, the following brief, but authentic, notices of the early career of the Rev. Samuel Gobat, who was consecrated Bishop of Jerusalem at London, on the 5th of last July, may not be unacceptable.

Samuel Gobat was born on the 26th of January, 1793, in Creminia, a hamlet of the parish of Grandval, in the Canton of Berne. His aged father is still alive, and though of the peasant class, is described as a most venerable and even respect-inspiring figure. In 1819, a remarkable change took place in the religious views of the family. It was first openly evidenced by Samuel, whose impressions of divine truth were at once sudden and powerful; and from him speedily spread through the rest of the domestic circle. Still there is reason to believe that his mother's deep, though gentle and unobtrusive piety, had long secretly been employed in working this blessed change. By her, young Samuel was conduced in 1821 to Basle, and placed in the Missionary College as a student. His first appearance there conveyed the idea of a somewhat uncouth, but powerfully-minded, and energetic youth; and although weak eyes greatly impeded his vigorous prosecution of study, he seemed but to make the more rapid progress in mental attainment, and in the development of Christian character. He continued in the mission-house until 1824, and spent the following year in Paris, for the purpose of prosecuting the study of the Oriental languages, under the celebrated S. de Saey, and with a special view to mastering Arabic. In 1825, Gobat entered, along with the missionaries Lieder and Kruse (both now in Cairo), T. Müller and Kugler, into the service of the English Church Missionary Society, and spent nine months in their then newly erected Seminary at Islington.

Being appointed along with Kugler to attempt a mission to Abyssinia, partly with a view to labour for the reform of the native Christians there, and partly to establish, if possible, a missionary station among the Galla tribes; Gobat devoted himself with all the quiet energy of his character to the study of the Ethiopian tongues. The following year led him, and his missionary colleagues, to the Levant, and he found interesting employment awaiting him in Malta, in the revision of some new Arabic writing, and, at the same time, opportunity of preaching the Gospel in English, though not without incurring considerable personal danger from the fanaticism of the Maltese Papists. Indeed here, as in many after scenes of labour, Gobat seemed to have been installed in his work with the words, "I will show thee what great things thou shalt suffer for my name's sake." A native having been awakened to true faith in Christ by his preaching, soon after died, and his burial occasioned a great tumult. Six thousand Maltese assembled to prevent it, and to lead the missionary with abuse and opprobrium; stones were hurled in all directions, and the English garrison was at length called out to prevent greater excesses, yet the missionary himself received no injury.

Soon after this occurrence, being appointed to go to Alexandria, he found no other vessel in which he could take his passage, but a Maltese ship, which contained, besides its crew of some twenty Roman Catholic sailors, a bigoted priest, and several fugitive officers from Spain and Italy; belonging to the demagogue party. The owner of the ship (a Maltese merchant) warned the missionary against risking his life in such company, candidly telling him, that he could not insure his leaving the ship alive, and only consenting at last to enter him as a passenger on the ship's books, after solemnly declaring in the presence of two witnesses, that he washed his hands of all responsibility, and had warned the missionary accordingly.

When Gobat went on board, he was assailed by the officers with taunting reproaches for his stupid credulity in believing Christianity at all, and the still greater folly of risking his life to promulgate it; whilst the Maltese, led on by their priest, lavished all sorts of abuse, and even spat upon him. Justification or defence was impracticable; for he was never allowed a hearing; every attempt to speak

produced a new volley of abuse, and he found himself necessitated to endure all in silence. But in the seventh night of their voyage, Gobat was awoken by a tremendous noise on deck, and on inquiring the cause, learned that a fire had broken out in the powder magazine, and that there was therefore great danger of the ship being blown up. All were in the utmost consternation. The priest and Maltese sailors prayed, shrieked, and trembled. The infidel officers invoked all the saints in the calendar. Despair was painted on every countenance. When Gobat had made himself fully acquainted with the state of affairs, and saw that he could give no active assistance, he commended himself with child-like reliance to the disposal of his Heavenly Father, and then quietly seated himself to await the event. The fire was at length most unexpectedly got under, and the passengers returned to their beds. The following morning, when Gobat appeared on deck, expecting his usual salutation of mocking gibes, with "shame and spitting," he was not a little surprised to perceive the Maltese, and their priest, in one part of the ship, and the officers in another. All greeted him with politeness, and suffered him to take a couple of turns on the deck unmolested. At last the priest approached, and said in a respectful, and even a timid voice, "Last night, when we were all trembling and despairing, we remarked you calm and composed as if nothing particular were occurring, from which I am led to conclude that your faith must be the true one; I beg you therefore to inform us on what foundation it rests." From this moment the missionary had freedom, and opportunity, to preach the Gospel, and found attentive listeners, not only in the Maltese crew, but in the Spanish and Italian officers. On their landing at Alexandria, and requested his prayers. He never saw any of them again. The priest, indeed, who evinced an unusual thirst for knowledge, and had apparently adopted wholly new views, came afterwards to Jerusalem; but when Gobat inquired after him he learned, that being unable to agree in sentiment with the Catholic priests in the Holy City, they had driven him from it. More particulars concerning him were either not known or withheld.

In September, 1826, Gobat reached Cairo, where he met his brother missionary Kugler, and spent six months, devoting his time to intercourse with Mohammedans, and to the acquisition of the Amharic language from some persons connected with the Abyssinian embassy. Still, the portals of Abyssinia, that goal of Gobat's mission, remained closed to him, and he therefore set out with Kugler towards Syria and Jerusalem. It was in February, 1827, that Gobat first trod that land destined to be the scene of his future, though then little anticipated, labours. The three months spent in Jerusalem afforded many opportunities for preaching the Gospel, especially to Greeks and Mohammedans; and the immediate object of their journey, which was to cultivate an acquaintance with the Abyssinian pilgrims, and thereby if possible attain some competent knowledge of the dialects spoken in the Province of Tigre, was most satisfactorily accomplished. They made the acquaintance of twenty-five Abyssinians, whose joy is described as affecting, when they received three copies of the Four Gospels in the Amharic tongue. Even during their stay at Cairo, they had got acquainted with a noble Abyssinian named Girgis, who had been sent to Mehmed Ali Pasha, to obtain an Armenian bishop. They found him suffering from illness, and their instructions, combined with diligent study of the sacred Scriptures, were blessed greatly to promote his advancement in divine things. "We have now," said Gobat, in a letter dated Cairo, August 22, 1827, "We have now two advantages never previously possessed by any European going to Abyssinia: we have a faithful Abyssinian friend, and we speak the Amharic language pretty fluently; but we will trust in Jesus, and in Him only! He has so graciously and effectually led us on hitherto, that we may hope he will do so to the end, and prosper our journey to the glory of His own name." Nor was this hope to be put to shame; for at their return into Egypt, which took place in August, 1827, they made another, and, as it proved, most valuable acquisition, in the acquaintance of Ali, an Abyssinian of high rank, Ambassador from Prince Saba Gadis to Mehmed Ali, whom they also attended in a sickness, and who afterwards did them important service. And thus, the apparently adverse delay, which detained Gobat nearly three years before he could enter on the Abyssinian territory, was graciously overruled to further the plan.

Nor was the Egyptian residence fruitless in other respects. Gobat's medical skill obtained him free ingress to all classes, not excepting the Turks. Numbers of both Syrians and Arabians were won over to the faith of Christ. Gobat was unwearied in preaching the Gospel in English, French, and Arabic, both in Alexandria and Cairo, while Girgis was diligently, though unostentatiously, preparing the way for the good reception of the missionaries in his native land. Another apostolic experience was here appointed to be made by Gobat (2 Cor. vi. 8) as we learn from an interesting letter dated Cairo, June 1, 1828:—"The folks are at a loss what to make of us. Some say we are upright and walk as becometh the Gospel, others pronounce us deceivers; nay, a report has even been circulated that we are league'd with the evil one, who appears bodily in our assemblies! By this also, they account for our so bewitching the people, that whoever comes once to our meetings cannot resist returning to them! Ridiculous as it may sound, it is literally true, that a few persons, possessed of more courage than the rest, came to our lodgings, demanding leave to search through every corner, in order to ascertain if any indication of the black art could be discovered, and finding nothing suspicious, these honest men have become our defenders with the public. But despite all hindrances we have many visitors, with whom we read the Gospel, although all who visit us are virtually excommunicated. One man was even deprived of his livelihood, and severed from his family; so that his nearest relations deemed it a crime to bid him good day, and yet even this does not deter people from coming to us. Were our expectations, however, limited to

* The periodical before us has "on the banks of the Tigris," which we conclude to be an error of translation.—E. B. BURTON.

what we see with our hofily eyes, we must soon lose courage; but our faith is built on so sure a foundation, that we can be joyful in tribulation, and wait with patience until the Lord's hour comes."

The hour was slow in its approach; 1829 was far advanced, and still the longed-for journey could not be entered on. But the anxiously waited-for possibility at length appeared. A letter, written by Gobat, and dated, Djidda (on the east coast of the Red Sea, not far from Mecca), Nov. 30th, states, "On the 20th of last month, we took our farewell of Cairo. The emotions which swelled my bosom on leaving that city were so powerful as to affect my body. A violent attack of fever came on in the evening, and I was unable to swallow anything but a little water. The pure air of the desert, however, and the refreshing coolness of the night, so far restored me, that I could continue my journey in the morning; and the fourteen days which I spent at Suez were blessed by God to my complete restoration. There we had frequent conversations with a grey-haired monk from Mount Sinai, and never have I met with any one so pertinaciously determined to hold aloof from the truth. He ended by pronouncing us heretics and false prophets. Such is ever the lot of Christ's messengers; they must pass 'through evil report and good report.'"

* * * Immediately on our arrival here (on the 21st instant), we waited on the Governor, for whom we had received a letter of recommendation from the Pacha of Egypt. He received us at first very coldly, because we could not give him any good news of the war (between the Turks and the Russians). Hitherto all Arabia had been filled with the report of successive victories gained by the Turks over the Russians, and that even Moscow had fallen into the hands of the Mussulmans. After communicating to him the terms of the treaty of peace, the Governor sent a servant to conduct us through the town, in search of lodgings. Night was coming on; heavy rain was falling, and still we had found no shelter; nor had we tasted food for twenty-four hours. All conspired to impress us with a deep sense of our being 'strangers on the earth.' Unexpectedly some one came up with the information, that an Armenian Christian, named Moalim Jussif, was willing to give us lodgings. We went instantly to his house, and had the joy to find in him a friend—yea, a brother, in Christ Jesus. He gave us the best room in his house, relinquishing even his own bed for our accommodation; and treated us, during ten days, with the greatest hospitality. He is an Armenian merchant, a native of Damascus, and, although his religious knowledge is but limited, we found him a 'Nathaniel indeed,' seeking for the truth. His Christian conduct makes him a light shining in a dark place. The Governor was afterwards very obliging, and, by his orders, our luggage was not searched."

On the morning of the 7th of December, Gobat, and his fellow-missionaries, sailed from Djidda for Masnah, and were twenty-two days at sea; most miserably accommodated in a hole, two feet and a half high, which was termed their cabin; and the heat was almost intolerable. "But they, notwithstanding, reached Masnah on the 28th, in good health, and there learned that the bark in which they had desired to sail from Djidda, had suffered shipwreck at Comfudai! (Psalm cxxii. 7). At Masnah the missionaries found none of the difficulties of which previous travellers have so often complained. On the contrary, every one testified much respect as they passed through the streets; many even rising from their seats—a condescension which Mohammedans seldom, if ever, show to Christians. At length, then, towards the termination of 1829, Gobat saw himself "at the goal of his wishes!"

Accompanied by Kugler, and one other fellow-adventurer, he not only entered but travelled through Abyssinia. The object of their coming was clearly explained to high and low, in their own tongue (which Gobat spoke fluently); and, more wonderful still, met ready and general approval. Never, perhaps, was a stronger proof afforded of the constraining, world-subduing power of simple confiding faith, nor stronger testimony given to the mild firmness and serious consistency of a missionary, than when a foreigner, and, in some sense, an alien from their commonwealth of faith, was on the point of being chosen patriarch of the Abyssinian Church! The way was being paved for a reformation of that ancient Christian community, and would, without doubt, have been accomplished, but, unhappily, Gobat was staid in his glorious career by the breaking out of the war, and forced to leave the country for a time.

He returned to Switzerland, visited Germany and England, and his interesting communications were everywhere powerfully instrumental in exciting new efforts of missionary zeal. The Abyssinian journal, published in the Basle Missionary Magazine for 1831, was read with intense interest at the time, and even now well rewards the perusal.

Having married Maria, daughter of Mr. Henry Zeller, Inspector of the seminary in Beuggen, for training charity-school teachers, Gobat, accompanied by his wife, and missionary Isenberg, returned in 1835, to Abyssinia, but only to fall sick, and after countless sufferings, and the most pertinacious struggles with disease and climate, to find himself baffled, and reluctantly, but impatiently compelled to return home. In his native air he recovered, though very slowly, and proceeded, in 1839, to Malta, where he was gradually restored to health; and employed himself in the revision of the Arabic Bible, and other works in that language; until, in 1842, the Church Missionary Society, deemed it expedient to give up their Maltese station.

A journey, undertaken at that time to the Druses and the Lebanon Arabians, afforded new evidence of Gobat's distinguished address in holding intercourse with Orientals, and threw most valuable additional light on the state of affairs in those regions.

Some time was thereafter spent by Gobat in Basle, Beuggen, and other parts of his native Switzerland, as home missionary to the Basle Society. His engaging discourses, and interesting communications, are still remembered with pleasure by very many in those districts; and much as the society was beholden to him, individuals were still more so, for the abiding impressions which he was honoured to make on their hearts.

In the summer of 1845, Gobat returned once more to Malta, in order to undertake the erection and first arrangement (with appointment permanently to the

future vice-presidency of a new educational seminary for Oriental students; an undertaking, which, should it prove successful, will be of incalculable utility. Few persons, indeed, could have been found better fitted for such superintendence. His decisive, quiet firmness, combined with unquestioned great and versatile talents, pointed him out as eminently qualified for attaining and retaining the mastery of youthful minds. And yet his most intimate friends never ceased to lament his being withdrawn, by such an appointment, from the extensive sphere of activity on which his now restored health would have permitted him to enter. Many still cherished the hope, (and he himself was amongst the number), that the Abyssinian mission might yet be revived, under more favourable circumstances; his name being so much revered in that country, even to the present day, as to insure him a cordial welcome whenever he might return thither. But Providence had other designs respecting him; and accordingly, the choice of the King of Prussia (consequent on the unexpected demise of the excellent Bishop Alexander) has called him to fill a post of (externally at least) higher eminence; and that, too, at the critical moment when, by permitting the erection of a Gospel Church on Mount Zion, the first step had been made by the Turkish Government towards the recognition of Protestantism, and, as a natural sequence (according to its views) of a Protestant Patriarchate.

The first Bishop of Jerusalem was a naturalized Englishman (though born in Prussia), and a descendant of Abraham; the second, according to previous stipulations, should not be either an English subject, or an Israelite by descent. And this was of importance not only as securing the Jerusalem Bishopric from all clogging dependence on the Jewish Mission, but as realizing the ostensible unity, and equality of operation, between England and Prussia, in regard to it. But the Jerusalem Bishop must be an ordained minister of the English Episcopal Church; and Gobat was eligible in this respect, too, having received episcopal ordination, not indeed as a missionary, but in order to qualify him for his important office as Superintendent of the Maltese Seminary, already alluded to. An extensive and familiar knowledge of Oriental habits and languages, more especially those of Egypt, Palestine, Syria, and Abyssinia, as well as his acquaintance and connexion with the newly-formed Maltese Institution, were distinguished advantages recommendatory of Gobat, above most others, who might have been thought eligible to the bishopric; and his final election, despite the published protest of the Bishop of Exeter, and the more private one of Dr. Pusey and others of his school, is the more honourable to the leaders of the English Episcopacy, inasmuch as they were well aware that Gobat, far from recognising the Church of England as the sole, or even the most scriptural Church upon earth, long declined receiving her ordination; declaring openly, "I respect it, and will accept it, so soon as it will promote and further the success of my labours, but not before." Nor should a similar tribute of approbation be withheld from Chevalier Bunsen. For this enlightened statesman well knew Gobat to be no sanguine admirer of the new bishopric; that he expected little from it as a mere institution; and that, so far from regarding it in the narrow Anglican spirit, cherished in some quarters, he would assuredly employ the high post, if entrusted to him, to assist, and protect, all Gospel labourers, of whatever communion, within his diocese. Indeed such enlarged and Christian views can alone render the Jerusalem episcopate that which it ought to be,—a Protestant Patriarchate.

The Berean.

QUEBEC, THURSDAY, APRIL 1, 1847.

The present number opens the fourth volume of this publication. Another year has passed over us, with those manifold opportunities which our position affords of promoting the cause of truth, and with the responsibilities arising from the trust thus reposed in us.

These responsibilities are ours, undividedly. Notwithstanding the increasing support extended to our labours—the interest taken in the extension of our circulation by parties who have given much personal, gratuitous service—and the addition which we have been permitted to make, to the list on our fourth page, of the names of friends who, in different parts, kindly act on our behalf—notwithstanding even the vehemence with which a dear and zealous friend, last summer, wrote to us that, after the exertions which have been made in favour of the BEREAN, we were no longer at liberty to relinquish this enterprise:—we feel and desire to acknowledge that the whole weight of responsibility rests upon our own shoulders. We look upon it as a characteristic feature in this undertaking, that it claims no patronage that could either confine the Editor's free course of action, or involve those who promote the success of his labours in the blame which he may incur if he commits error.

We have, indeed, felt the moral force of the remonstrance just alluded to. Together with the wishes conveyed to us from other parts, it has had its weight in determining our course to the perseverance with which we continue this trying service. But we have commenced these labours, and have continued them, as a mere individual, with just so much character as we have earned by years of service, in the Church and in her ministry, forming our decision as we were led by the silent communing of our own heart with the great Head of that Church from which we have received a charge to "be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word." And our readers and supporters have been at liberty to take up every weekly messenger, sent by us, in the unconstrained exercise of their right, with the wisdom derived from a diligent search of the Scriptures, to judge whether it sets forth the principles of the Church or not. We bring no official authority, no preponderating patronage to bear upon those whom we greet as our subscribers and readers, and

• We suppose this ought to have been rendered: had not necessarily to be.—Ed. B.
† Does not the writer mean Tractarian?—Ed. D.

in receiving from them a return of cheerful approbation of our labours, we are made much happier than we could be by having their reluctant submission.

Whether the circulation of the BEREAN is as desirable now as its establishment was three years ago, is a question which seems answered, both by the continuance of former subscriptions and by the additions to our Subscribers' list obtained during the past year. We have two branches of duty to perform: exhibition of truth, and resistance to error. The far more gratifying portion of our engagements has been that in which we could confine ourselves to the simple setting forth of the truth, without immediate reference to its opposite. But both of them have not unfrequently run into each other; and the direct exposure of error is not a duty from which we can hold ourselves excused. The time is not come for building without weapons in our hands. The last English mail brings the painful intelligence of more perversions from our Church to that of Rome. And the aiding and abetting which, under the guise of a revival of Church principles, has helped on the movement towards Rome, and estrangement from the principles of the Reformation, has not as yet been sufficiently rebuked. One Tractarian leader goes over to Rome; the next one is still clung to and extolled as a true Anglican. It cannot be otherwise; because the corrupt mind of man sees gain in the prevalence of that Romanism, disguised or real, which relieves it from the demand of inward purity, and quiets the accusations of conscience by the exhibition of a receipt for Church-dues paid, and a certificate of ecclesiastical connection strictly maintained.

We now solicit a continuance of the kind services which have been rendered to us in so many quarters by gratuitous agency. The financial aspect of our enterprise would be much less promising than it is, if it were not so effectually and disinterestedly guarded by our zealous friends. We had designed to make a few remarks on the subject of our finances—with reference to a communication from *A Berean* which we take this opportunity of acknowledging;—but the abundance of materials ready for our columns, compels us to defer them till our next number.

OXFORD PROFESSORSHIP OF POETRY.—The Rev. Mr. Garbett, who was elected to this chair, five years ago, in preference to a candidate who was known to be of the Tractarian party, has been unanimously re-elected to the same office, which he will thus hold for another term of five years.

BOOKS NOT SUITED FOR THEOLOGICAL STUDENTS OF THE CHURCH OF ENGLAND.—Mr. Toofey, bookseller in Piccadilly, London, brought an action against Mr. Brown, a gentleman of property residing at Picnic, for the amount of books furnished to that gentleman's son, a pupil of King's College, preparing for Cambridge, with a view to his taking orders in the Church. Among the books furnished were Newman's Sermons, A Roman Missal, a Breviary, Pusey's Sermons, Ward's Ideal of a Christian Church, and others of a similar character. The young man, engaged in such reading, naturally became a Roman Catholic, and the father, no less naturally, refused to pay for the books which had been so unwarrantably supplied to his inexperienced and misguided son. The action came on before the Lord Chief Baron of the Court of Exchequer, on the 6th of February; and the Judge non-suited the plaintiff, declaring his opinion that the father could not be held liable for the payment of such books furnished to his son as a youth under education.

DR. KALLEY'S CONVERTS FROM MADEIRA.—From a letter written by a missionary in the island of Trinidad, it appears that 190 persons who had renounced the errors of the Church of Rome and become subject to persecution from the public authorities in Madeira, had arrived in Trinidad, by the ship *William*; and more were expected to come in the *Dalhousie*. They all possessed the Scriptures and, amidst the darkness of their earthly prospects, felt rich in the possession of that treasure. Endeavours were using, to obtain from government a grant of land for them to settle upon.

SUDDEN AND AFFECTING DEATH.—The sudden and affecting death of Mr. Charles Thornton Cunningham, Lieutenant-Governor of St. Christopher's and of the Leeward Islands, is announced in the West Indian papers which have just arrived. It appears that this gentleman had driven in from the country to Basseterre, the seat of Government, in apparently vigorous health and cheerful spirits, to open the newly elected Houses of Legislature. After transacting some business with his private secretary, and despatching a note to invite some officers in a French ship of war just come into port to luncheon at Government-house, he rode down to the mail-office, to meet his letters and a box containing a picture of a much-beloved sister, recently deceased in England. He had stated to more than one person, that his earnest desire to possess the picture was not unmixed with fear as to the effect the sight of it might produce upon him. So strongly had this apprehension fastened itself on his mind, that, on the arrival of the box at Government-house, he sent a servant in quest of a friend who might be with him when the box was opened. Having failed in finding him, he proceeded to open the box. His butler, who was present, reports that he looked at the countenance earnestly, turned pale, whispered a few words to himself, walked hastily up to his own room, was heard almost instantly to fall as he entered it, and his servants following upstairs found him stretched on the floor a corpse. The *St. Christopher's Gazette*, as well as many other public and private communications; bear the strongest testimony to the ability, vigour, and high moral character of this gentleman, and to the tenderness and munificence with which at all times, and especially under a recent heavy visitation of Island fever, he had ministered to the wants and sorrows of the negro population. The houses of Assembly met immediately after his death, and passed an unanimous vote for a funeral at the public expense; to testify, as they expressed it, at once their respect for his official rank and the high esteem in which he was held by all classes of the community. On the next day he was followed to the grave by all the public authorities, the members of the two houses, the most distinguished persons in the colony, and by thousands of grateful and mourning negroes, to whose welfare he had largely contributed. Mr. Cunningham assumed the

Government of St. Kitt's in May, 1839, and fell a victim, as his physician states, partly "to the exhausting influence of tropical climates on the nervous powers," and partly to the intensity of brotherly affection, in the 36th year of his age.—Times.
The deceased was the eldest son of the well known and respected Rev. J. W. Cunningham, Vicar of Harrow-on-the-Hill.

THE LORD WILL PROVIDE.—Thomas P. Dowling, a faithful convert of long standing, now employed as an inspector under the Irish Society, has been instrumental to the conversion of many in Kerry. He was witness, some weeks ago, to the plunder of a wreck on the coast near Ballybunnion by a large mob. None of the converts joined in the plunder, although there were many in the neighbourhood. It was alleged that they were well supplied. Not many days after, Dowling, visiting a family of converts in distress for food, learnt that they had refused, at half its value, part of the plundered food. The old woman, when Dowling gave them some relief, said, "Did not I tell you God would provide?"—Record.

Diocese of Quebec. INCORPORATED CHURCH SOCIETY.

TRINITY CHURCH ASSOCIATION, MONTREAL.—A meeting having been convened, of some of the members of Trinity Church, Montreal, by the Minister and Church Warden, for the 16th of February, 1847; on that day the Rev. M. Willoughby took the Chair, and opened the meeting with prayer—when it was

Resolved,—That this meeting fully recognizes the duty incumbent on the Members of the Church to employ all suitable means for the propagation of the Gospel throughout the world, and especially in this Province.

That an association be now formed, to be called "The Trinity Church Association, in connexion with the Incorporated Church Society of the Diocese of Quebec;" in accordance with the provisions of the Xth and XIth Articles of the By-Laws thereof.

That Mr. D. Lindsay be requested to act as the Secretary of the Association, and Mr. Winn as the Treasurer thereof.

That the following Gentlemen be appointed as a Committee for the ensuing year, to conduct the business of the Association, in conjunction with the Minister and Warden of the Church—who shall be permanent Members thereof—and that five of their number shall constitute a quorum for the transaction of business:—

Mr. Tait, Mr. D. Lindsay, Secretary, Mr. G. Platt, Mr. D. Napier, Mr. N. Goddard, Mr. R. Lindsay, Mr. Campbell, Mr. W. C. Evans, Mr. J. Crispo, Mr. W. Grasset, Mr. W. Lovell, Mr. W. Lloyd, Mr. Winn, Treasurer, and the Church Warden.

That the Incumbent of Trinity Church, as Ex-Officio President of the Association, shall have power to call a meeting of the Committee whenever business may require.

That an Annual Meeting of the Association shall be held on the first Tuesday in February; when a Report shall be presented, together with a statement of the accounts of the Association.

That an Annual Subscription of Five Shillings shall constitute a member of the Association.

That no alteration or amendment shall be made in the Rules and Regulations of the Association, except such alteration or amendment be first communicated to the President through the Secretary, at least one month before the Annual Meeting; and adopted by the majority at such General Annual Meeting of the Association.

At a subsequent meeting of the Association, on Wednesday, March 17th, the following sums were handed in to the Treasurer by the President. To the London Society for the Promotion of Christianity among the Jews (in aid of the Institution for Enquiring Jewish Converts at Liverpool.) Donations:

Table with 2 columns: Name and Amount. Mrs. Crawford £0 15 0, Mr. Crispo 0 10 0, Mr. Lee 1 5 0, Anonymous 1 10 0, Do. 2 10 0, Mrs. Evans 0 10 0, Lieutenant Colonel Holloway 3 0 0, Anonymous 1 0 0, Mrs. Willoughby 1 0 0. Annual Subscriptions: To the Society for the Propagation of the Gospel in Foreign Parts, Anonymous 1 0 0, To the Church Missionary Society, London, Anonymous 1 0 0, To the Widows' & Orphans' Fund, Church Society: Miss A. Robertson 2 0 0.

GOSPEL AID SOCIETY. THE ANNUAL MEETING OF THE SOCIETY was held, by adjournment, at the residence of the Lady President, on Monday the 29th March, 1847.

PRESENT: Mrs. Schaw, Mrs. Temple, " Penney, " C. McCallum, " J. Ross, " Staunton, " Roche, " Gates, Miss Blake, Miss Burton. The Rev. E. W. Sewell, Mr. Gates. The proceedings were opened with prayer. The Report of the Society's operations during the last two years, and that of the Treasurer, were read and approved; ordered that the Report be published, together with the Constitution of the Society. The meeting then proceeded to the election of officers for the ensuing year; when the following were chosen:—

PRESIDENT, Mrs. Schaw. VICE-PRESIDENT, Mrs. Temple. SECRETARY, Miss Burton. TREASURER, Mr. R. H. Wurtele. COMMITTEE OF MANAGEMENT, Mrs. S. Newton, Mrs. Worth, " Penney, " J. A. Sewell, " C. McCallum, " J. Ross, " Gates, Miss Tremain.

A petition for aid towards the completion of a school-house commenced by the Protestant settlers of Bourg-Louis, was read and ordered to be referred for the present. The sum of £30 was voted for the expenses of the St. Charles Sunday School, during the current year. Ordered that the proceedings of this meeting be published in the BEREAN.

REPORT OF THE COMMITTEE. The Committee, in submitting to the public the following account of the Society's operations since the last regular report, published in March, 1845, have much cause of thankfulness for the success which has thus far attended their labours; to which the zealous co-operation of the members has, under Providence, materially contributed. In the month of February, 1846, the fifth annual

sale was held in the room, formerly the Library of the House of Assembly, which was kindly granted to the Society for that purpose by the City Council; and produced the sum of £88 12s. 3½d., which, with £4 1s. 8d. realized from donations, articles subsequently sold and interest, and the balance in the hands of the Treasurer, amounted in all to £92 15s. 3½d.

Of this sum £33 15s. 3½d. were expended for materials &c., £35 were granted towards the maintenance of the St. Charles Sunday School, and the following donations were made: £10 to the Rev. E. C. Parkin, as an aid towards the completion of the Parsonage in his mission of Val-Cartier; £10 to the Rev. R. Anderson for a similar purpose in his mission of Upper Ireland, and £2 10s. to the Quebec Juvenile Church Missionary Society.

The operations of the Society having for some time been conducted without any proper organization, it was thought advisable to place it on a more regular footing: for this purpose the annexed constitution and by-laws were proposed and adopted at the annual meeting in March 1846; the former by-laws having been rescinded.

In accordance with one of the provisions of the Constitution, the last annual sale was held in December, 1846; and the Committee embrace this opportunity of tendering their sincere thanks to the Mayor and Council, for their liberality in again allowing the gratuitous use of rooms in the City Hall for that purpose. The proceeds of this Sale were £90 18s. 6½d. interest, donations and subsequent sales £13 1s. 0d., from which must be deducted £11 4s. 4½d. for the purchase of materials. £10 have been granted towards the expenses of the St. Charles Sunday School and a donation of £2 10s. has been made to the Q. J. Church Miss. Society; which leave a balance of £108 15s. 7½d. in the Treasurer's hands at this time, available for such purposes, in accordance with the Constitution, as the members may direct.

The Committee beg to remark that the circumstance of two sales having been held in the past year accounts for the unusually large sum now at the disposal of the Society: in making appropriations for its distribution, the period which must elapse before the time for the next sale ought to be considered by the members. It will be noticed that during the past year the expenses of the St. Charles Sunday School have required the large sum of £10. The furniture and books of that Institution having been consumed in the great fire on the 18th of May, 1845, had to be replaced at a considerable expense: as this outlay will not again be required, it is hoped that the expenditure of the School will be materially curtailed.

The Committee have much pleasure in alluding to the prosperous state of the funds, as detailed in the able report of the Treasurer: in resigning their trust, they respectfully recommend a close adherence to the provisions of the Constitution.

A passing allusion has already been made to one of the afflictive calamities by which this community has been so severely a sufferer; this report can not be closed without paying a just tribute to the memory of one of the original members of this Society, who perished in the lamentable catastrophe at the Theatre in June last. The zeal and assiduity with which she discharged her duties rendered her a most valuable and efficient member; and the Committee, while deploring the loss of her services to the Society, tender the expression of their respectful sympathy with her bereaved friends.

In conclusion the Committee desire to express their thankfulness for the amount of good which the operations of the Society have, as they humbly conceive, been the means of effecting. The success of the past should serve as a stimulus and encouragement for the future; and, while a continuance of active exertion is demanded on the part of the members, their earnest and unceasing prayers should be offered up for the blessing of Almighty God, whose fostering care they have already had so much reason to acknowledge.

MARY SCHAW, President. E. C. M. BURTON, Secretary.

Quebec, March, 1847.

The Gospel Aid Society in account current with the Treasurer.

Table with 3 columns: Date, Description, Amount. October, 1845, To Cash paid sundry purchases £12 17 0, to parsonage at Valcartier 10 0 0, to Treasurer of St. Chas. Sunday School 5 0 0, February, 1847, to parsonage at Megantic 10 0 0, to Juvenile Missionary Society 2 10 0, purchases sundry 20 18 3½, in Savings' Bank 50 0 0, August, of St. Chas. Sunday School 20 0 0, " deposited in Savings' Bank 12 10 0, November, of St. Chas. Sunday School 10 0 0, December, " deposited in Savings Bank 85 11 6, February, 1847, of St. Chas. Sunday School 10 0 0, " donation to Juvenile Missionary Society 2 10 0, chases sundry purchases 11 4 4½, Balance 108 15 7, £371 16 9, October, 1845, By Balance from acct. rendered £6 1 9, Donations and subscriptions 1 15 0, Articles sold 2 2 0, Cash drawn from Savings' Bank 21 0 0, " Interest on do. 0 4 8, February, 1846, N. P. Annual sale at Bazaar 88 12 3½, do. do. 90 18 6½, Donations and subscriptions 5 8 7, Cash drawn from Savings' Bank 33 0 0, Articles sold 7 2 4½, Interest on deposits in Bank 0 10 0, February, 1847, Cash drawn from Savings' Bank 23 0 0, Balance in Bank 92 1 6, £371 16 9, March, 1847, By Balance £108 15 7, R. H. WURTELE, Treas. G. A. S. Quebec, 1st March, 1847.

CONSTITUTION.

Art. 1st. The Society shall be called or styled "THE GOSPEL AID SOCIETY" FOUNDED A. D. 1842, for the purpose of assisting and promoting the scriptural education of youth by means of Sunday Schools, and for other religious purposes.

2nd. It shall consist of Ladies resident in the city of Quebec and its vicinity. All those whose names have been enrolled previous to the 1st March 1846, shall be considered as original Members, and after that date the Members shall be elected by Ballot, and visitors or those not residing in Quebec may be elected Honorary Members.

3rd. Each Member shall pay an annual Subscription of Five Shillings, which shall become due and be payable in advance, on the 1st day of March every year; but should two or more persons of any family be Members, one only will be required to pay the Subscription.

4th. Any Lady desirous of becoming a Member of the Society may be proposed at a General Meeting, and balloted for at the one next ensuing; and it shall require Three "Black Balls" to exclude such candidate for admission.

5th. The Officers of the Society shall be a President, Vice-President, Secretary, Treasurer, and a Committee consisting of Eight Members, which may be increased to Twelve. They shall all be elected annually by Ballot, at the first General Meeting which shall take place in the month of March, and which shall be called the Annual Meeting.

6th. Three "Gentlemen Advisers" shall be elected by ballot at the same time, who may assist the Ladies with their counsels when required, but who shall have no vote at any Meetings of the Society.

7th. The object of the Society being to procure Funds, for the purposes already defined, by the sale of articles of needle-work and other productions of the industry of its Members, they shall meet every Wednesday for work, and they shall do all in their power to carry out the designs of the Institution. The Meetings which take place on the first Wednesday of the months of March, June, September, and December shall be quarterly Meetings for the transaction of business.

8th. A Sale of the work belonging to the Society shall take place in the month of December every year; and should there be any things remaining over at the close of the Sale, they shall be disposed of in such manner as to the Committee may seem most advantageous.

9th. The annual Subscription shall be devoted to the purpose of providing materials for the work, and defraying the expenses of the Society. The proceeds of the annual Sale shall be applied as follows, viz.

First, to pay the expenses of the St. Charles Sunday School and Ten Pounds towards paying the Rent of the Sunday School of the Chapel of the Holy Trinity; the Balance, if any, to be appropriated to such purposes in accordance with the objects of the Society as the Members may approve of.

10th. The Committee of Management, of which the President, Vice-President, Secretary, and Treasurer shall be "ex officio" members, shall meet once in every Three months, and shall have full power to act upon all business relating to the Society, to make and amend By-Laws, which however, must be sanctioned at a General Meeting, and provide for the welfare of the Society generally. The Committee shall also be authorized to defray such expenditure as may be deemed absolutely necessary.

11th. All questions shall be decided by a majority of votes, excepting the Ballot for new Members, already provided for by Article 4th; but no Meeting consisting of less than two-thirds of the Members shall have power to alter the Constitution;—at all other Meetings of the Society, five shall form a quorum. The President or Lady presiding shall not vote unless the votes are equal, when she shall give the casting vote.

12th. An annual Report shall be made from the Officers to the Society, embodying a Report from the Treasurer with a statement of the Funds, and a list of the Members. This Report shall be submitted to the Annual Meeting, as mentioned in Article 5th.

DIocese of Nova Scotia.—St. George's (Sydney, Cape Breton) Committee of the Diocesan Church Society.—A public meeting was held in the Parish Church of Sydney, C. B., on Ash Wednesday, the Rev. Charles Inglis, Rector, in the Chair, at which the Committee reported the year's proceedings expressing a hope of more systematic progress, and a more general enrolment of the parishioners as subscribers to the Society's funds. The sum of £28 was voted as the contribution to the Diocesan Society for the present year.

COLONIAL CHURCH SOCIETY.—The Annual Meeting of the North London Ladies' Association of this institution, took place last Tuesday evening (9th February) at the Music Hall, Store-street, which was quite filled by a most respectable auditory. The chair was taken by the Right Hon. Lord Ashley, who expressed his warm attachment to the principles and objects of the Association, and alluded to the added importance of a Colonial Missionary Institution, from the increased number of emigrants, that would almost certainly go out to the dependencies of the British Crown, in consequence of the pitiable distress prevailing in Ireland. The various Resolutions were moved and seconded by J. D. Paul, Esq., the Hon. and Rev. H. M. Villiers, the Rev. J. Ralph, the Rev. Dr. Gray, of St. John's, New Brunswick, the Hon. and Rev. B. W. Noel, and the Rev. William Chave, Secretary of the Society. A great deal of interesting information was given as to the Society's missions, which are now assuming a very important character, in Western Australia, Nova Scotia, New Brunswick, Prince Edward Island, the Cape of Good Hope, the Bahamas, Malta, the Hague, Paris, Calais, and other parts of the Continent of Europe. The collection, including a donation of 25l. through the Treasurer, amounted to rather more than 48l. It was also announced that a lady had recently given 200l. to the Society, through the same Association.

NEW YORK PROT. EPISCOPAL SUNDAY SCHOOL UNION.—The Right Rev. Philander Chase, D. D., Bishop of Illinois, has addressed the following letter to the Secretary of this Institution—the same on whose publications Bishop Meade has printed his remarks:—"Sir,—Having received a printed circular as from the S. S. U. of the P. E. Church, asking my approbation in the further extension of their publications, which request, as I apprehend, is based upon the sanction that the Bishops are supposed to give to their books—I beg leave hereby to withdraw any such sanction on my part, until the Bishops can have met and taken counsel together in the premises. "What has already passed before the public in reference to the subject as well as my own examina-

Paul's Corner.

THE FRENCH BOY AND HIS SISTER.

Lucilla Romée, a little girl, poorly, but neatly clothed, was brought before one of the Police courts in Paris, under a charge of vagrancy.

While Lucilla exclaimed: "O! how good you are, James," the magistrate observed to James: "But let us see, my boy, we are disposed to do all we can for your sister; however, you must give some explanation."

CONTRAST IN SOUTH AFRICA; THE EFFECT OF MISSIONS.

Gleaned by a Friend, from the work of the Rev. Mr. Moffat, of the London Missionary Society.

The rain-makers in Southern Africa, like the Angokoks of Greenland, the Powows of the Indians, and the Greengreases of Western Africa, constitute the very pillars of Satan's kingdom, in all places where such impostors are found.

Contrast.—Jacobus Africamer, or "Kobus," as he was called, was one of the three brothers of the Namaqua chief, and was also converted to the faith of Christ.

Contrast.—Another interesting event greatly encouraged me. A venerable mother, (a Namaqua) a member of the Church, was one

of the fruits of Mr. Anderson's ministry when on the Orange River: entering her hut, and asking her how she felt, looking upwards with an expression of sweet composure.

Of the people at the kraal of Moshen, the nation to which the rain-maker before mentioned belonged, and amongst whom Mr. Moffat had laboured for 18 years, with so little apparent success as to lead him to compare it to sowing grain on the face of a mirror, or plowing the surface of the granite rock to form a soil for the reception of the seed, he now says:

"This little Christian band had met one Sabbath morning to hold the early prayer meeting, before the public services of the day. They were scarcely seated when a party of marauders approached to attack this defenceless Coranna village."

BREAD CAST UPON THE WATERS BY THE BIBLE SOCIETY, FOUND AFTER MANY DAYS.

The vast importance of having the Scriptures, in the language of the natives, will be seen when we look on the scattered towns and hamlets which stud the interior over which one language, with slight variations, is spoken as far as the Equator.

The people of the village roughly directed us to halt at a distance. We asked water, but they would not supply it. I offered the three or four bottles which still remained on my jacket for a little milk; this also was refused.

you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you in this out of the way place."

I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive how I felt, and my believing companions felt with me, when we met with this disciple, and mingled our sympathies and prayers together at the throne of our heavenly Father.

NOVEL-READING.

Another evil effect of novel-reading is, that it wastes and exhausts the sympathies of the heart.

The theatre and the wine cup have been justly charged with entailing sorrow on many a hitherto happy family; but it is the solemn conviction of the writer that the novel comes in for its full share of pernicious influence.

"Mrs. F. L. Smith, in the Mother's Magazine."

INVOLUNTARY EDUCATION.

"The parent," says Cecil, "is not to stand reasoning and calculating. God has said, that his character shall have influence, and so this appointment of Providence becomes often the punishment of a wicked or a careless man."

Copied by a friend, March, 16th, 1847.

SAINT PETER'S, AT ROME, COMPARED WITH THE LARGEST CHURCHES IN EUROPE.—Those who attended at St. Peter's during the august ceremonies of Christmas Day, might, perhaps, have imagined that temple, in all parts open to the public during the function, as much crowded as possible.

Table listing church names and their respective capacities or statistics, such as St. Paul's at London (25,600) and St. Peter's at Rome (54,000).

The Piazza of St. Peter's, in its widest limits, allowing 12 (persons) to the quadrate meter (square yard), holds 624,000; allowing four, to the same, drawn up in military array, 208,000.

PANTHER FIGHT.—A correspondent at the Lake of two Mountains, has transmitted to us an account of a conflict between an Indian, and an American Panther, which took place near the Black-Lead Mines on the York-branch of the Madawaska River.

CAPTURE OF A SLAYER.

The following is an extract of a letter dated Sierra Leone, Dec. 15 1846:—On the 1st ult., arrived Her Majesty's brig Cygnet, having in tow the Brazilian brigantine Paquete do Rio, of about seventy tons burden, with 549 slaves on board, captured off Sherbro on the 27th of October, and brought to this port for adjudication in the Vice-Admiralty Court.

the passengers and crew, about 30, making in all about 579 human beings packed in a small vessel of only 70 tons. I shall dispense with giving a more detailed description of the horrible sight which presented itself, and merely state that the Cygnet arrived in Sierra Leone on the 1st of November, towing the prize, which was subsequently adjudicated in the Vice-Admiralty Court.—Standard.

FAMINE IN IRELAND.

Office, 16, Upper Sackville-street, Dublin. DECEMBER 17, 1846.

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