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IT IS 1 -MAT: xiv. 27.

In notes of comfort falling, 'Mid the storm in mercy calling,
"It is I" our Saviour's voice once spoke When the tempest loudly swelling, Fearful death to all foretelling, In anger broke.

Though raging billows toss thee, Though fearful lightnings cross thee, "It is I" can calmness yet restore; 'Mid the billows' wild commotion, 'Mid the fury of the ocean, Hope gleams once more.

Should earthly comforts full thee, Should sorrow's dart assail thee, "It is I" can heal the broken heart; On my saving grace relying, · Joyful hope through all undying, Shall ne'er depart.

O'er the troubled waves unmoved, In the toilsome journey proved, "It is I" can fearful doubts dispel; Still the promise-bow shall cheer thee, Still thy Saviour's arm is near thee, All shall be well.

Thy spirit still upholding, The joys of heaven unfolding "It is I" can endless bliss bestow; Crown'd with blessings, death shall meet

Messenger of peace to greet thee In love below.

'Mid the glorious songs above. Praises of redeeming love, "It is I" will give thee peaceful rest; In my courts thy home shall be, 'Mid happiness I'll render thee For ever blest. Rev. J. Loving Wourt.

#### ABSOLUTION AND REMISSION OF SINS.

For whom is the comfort of this act of grace designed? The proposal is made to all who hear the joyful sound; but none reap the advantage, or enjoy the comfort of it, but those 'who truly repent and unfeignedly believe His holy Gospet.' Yet repentance and faith are not conditions performed by us, for the merit of which God bestows the pardon To assert this, would be to destroy the very nature of the act of grace, and to convert the gospel into a bargain, made between God and the sinner. Faith and gifts of God, and flow from the same ocean of mercy, from which forgiveness itself springs. Christ is exalted to be a Prince and a Saviour to give repentance to Israel and remission of sins." 'Faith is not of ourselves, but it is the gift of God.'! How strange would it be for a person, who wished to get possession of some valuable commodity, to say to the proprietor, if you will supply me with the money, then I will purchase of you the article I want? The nature of repentance has already been considered.
Concerning faith in the Gospel something remains to be said, since this also is declared to be essential to salvation; for the unbelieving,' as well as 'the abominable, and murderers, whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone; which is the second death.' Gospelfaith then is a habit wrought in the soul by the power of the Holy Chost, by which it renounces every thing which it can call its own, as a ground of hope towards God; and places all its trust on the Divine declaration that Jesus Christ came into the world to save sinners.2 ' Dost thou believe in the Son of God?'s How weighty an inquiry! Do you acknowledge that all men, as sinners, are under a sentence of condemnation; and that had not the Saviour been provided, all must have perished? Let us endeavour to realize the thought; the conviction is essential to the being of faith; for in proportion to the sense we entertain of the reality and magnitude of our danger will be our joy at the prospect of escape, and the cordiality, with which we shall embrace the salvation of God Self-despair must necessarily precede and accompany every act of believing on the Son of God. Is a physician valuable in his official character? It is only to the sick. Faith is a yenturing of the soul on the narrative of facts, and those deductions from them, of which the Gospel is composed. The Gospel, considered not as a system of ethics, but as a revelation of Divine merry, is the foundation, on which the believer builds. Take this away, and he has nothing left to support the fabric of his hopes and prospects. As the Israelites, when dying in torment through the venom of the fiery serpents that had bitten them, looked to the brazen effigy erected by Moses on a pole, and by looking derived life and health to their bodies; so the awakened sinner, through looking by faith unto Jesus on the cross, obtains salvation for his perishing soul. If you are a believer, you have a habitual acquaintance with your own guilty, helpless, and undone condition; you perceive the imperfections of your prayers, tears, repentance, and faith; and renounce it all, considered as a basis for confidence before God. For as the magnifying powers of the microscope discover imperfections in the finest works of human art, which the unassisted eye could not discern; and perfections in the works of God, which were also invisible without its aid: so faith per ceives innumerable and gross defects in the most polished productions of man's rightcousness, where reason saw nothing but excel-lence; and glories in the Person and

> Acts v. 31.
> Rev. xxi. 8.
> Lonn ix. 35. Maju, ix. 12.

nothing worthy of admiration or love. If national tradition, and consists in a cold, uninfluential assent to certain propositions, considers the work of faith easy to be performed; the sinner, who is convinced of unbelief, who apprehends the value of his soul, and perceives its lost condition, is persnaded from experience, that genuine faith is the effect of the operation of God; and that truly to believe on Jesus is an act of the their eternal all on an unfounded conclusion that, since sin is so common, God will not punish such multitudes of His creatures. Many compare themselves with others, and found their claim on a comparative innocence of manners, and an exemption from grosser pollutions. Others conclude favourably for themselves on the score of God's forbearance of executing his threatenings, forgetting that this is not the world of judgment. These are sandy foundations. An inference of the favour of God, drawn from outward prosperity, is of the same kind; it receives no support from Scripture. They who unfeignedly repent, and believe His holy Gospel,' are the only persons, on whom a pardoning God will smile with approbation. If you are truly sorry for sin, and carnestly desire to forsake it, this is repentance. If, renouncing all hope from the law and your own obedience to it, you cordially embrace the Gasnel, and lie at the foot of the cross, covered with holy confusion, crying, Lord, save or 1 perish; this is faith: and the trembling sinner may rest assured, that it is not the high perfection, but the reality of faith, that gives an interest in the gracious promise, he that believeth shall be saved. -Rev.

# NO ALTAR, NO SACRIFICER IN THE CHURCH OF ENGLAND.

Thomas T. Biddulph, of Bristol.

It is true that the differences between the worship of the tabernacle and that of a Christian Church are important and striking; but the mention of these differences is not only useful, but necessary, to enable us fully in In a Christian temple there is no ark of covenant, no altar, and consequently no sacrificing priests and no victims. Men have, indeed, used most of these terms figuratively; and to this in itself, if rightly understood, little objection could be made. But some still teach that the consecrated bread is a real victim, the communion-table a real altar, and therefore the Christian presbyter a sacrificing priest of the order of Melchizedek. Such doctrine is as far removed from the teaching of the Church of England as it is from that of the Bible. The prayer-book knows of no altar. Its compilers carefully avoided the word, and in its stead use the terms, "table," "holy table," "the Lord's table," and this was natural in those who considered, and one of chose objects was to teach the people, that the Lord's Supper is not a sacrifice but a sacrament; and who have declared in one of the articles, that the "sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." The word "priest" was retained, because it is only an abbreviation of presbyter; and, though in the English language it is also applied to the sacrificing ministers of the Old Testament, it may be safely and certainly inferred that those who rejected the notion of an altar, and denied the existence of a victim, could not have believed that their priests were sacrificers. The great effort of our reformers was to follow the Scriptures; and the Scriptures expressly de-clare that "by one offering Christ hath perfected for ever them that are sanctified; that, as it is, appointed unto man once to die, so Christ can be only once offered; that the Levitic priesthood, by having a succession of priests, was imperfect; and that Christ, because he continueth ever, hath a priesthood which passeth not from one to another. It is not intended to deny that there is an order of men instituted by Christ, honoured with a divine commission, and appointed to continue until we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," who are therefore to be accounted as " ministers of Christ and stewards of the mysteries of God." We believe and maintain the existence, rights, and privileges of the Christian ministry; but we as decidedly deny that these ministers are sacrificing priests of any order, or that they minister at an altar, properly so called, or in any wise analogous to the Levitic institution. St. Paul marks the distinction between the Old Testament priesthood and the Christian ministry, when he says, "Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gaspel should live of the gaspel" (1 Cor. ix. 13-14.) Had he believed in the existence of a Christian altar, properly so called, and used the words Even so hath the Bord ordained that they which whit at the Christian althr should be partakers with the altar," his argument for the support of the Christian ministry would have been more cognitive But, as he avoids those forms, and substitutes the words, " those

L. John 771. O. Standard Andrew

obedience of Jesus, where reason could espy that preach the gospel," it may be safely in- if it be to regard the Sacraments as mere 508 are resident at a settlement within about you are a believer, you know the difficulty of a marked distinction between the ministering believing, and dally cry, Lord, help mine unbelief? For, while the person, whose faith is only the result of education or former waited at the alter, the latter ware former waited at the altar, the latter were appointed to preach the gospel. Indeed the leading and fundamental doctrine of apostolic Christianity is, that the ark of the covenant, the altar, the sacrifices, and the Levilic priesthood were all shadows of good things to come (Heb. x. 1), figures for the time then present (Heb. ix. 9), but the body is Christ (Col. ii. 17); and that, therefore, there Divine life, which none can perform, but through the influence of the Holy Ghost. On what ground then may say the cross on which his blood was shad for the cross On what ground then may one, who hears the of sins; one high priest, to carry that blood declaration of absolution, safely build an once for all within the vail, even he to whom hope that he is interested in it? Some risk the Lord sware, "Thou art a priest for ever, after the order of Melchizedek."-From Sermon by the Rev. A. McCaul, D.D., Rector of St. James', Duke's Place, London, and Canon of St. Paul's.

### WHAT KIND OF A CHURCHMAN? In these days when it is fashionable to speak of all the various classes of opinion and

feeling in the Church under two appellations implying nothing more than gradation, like that of different notes of music in the same scale, the reader may be anxious to know whether the subject of this memoir was a High Churchman, or a Low Churchman?

The writer deems it of very little importance which of these ecclesiastical party nick-names was given to his venerated friend, though he would gladly relieve his memory from whatever might be considered reproachful in either of them. He is not prepared to adopt the definition of a clerical wit who said "a High Churchman is a high fool, and a Low Churchman is a blockhead -or that of an equally witty lady who, being asked the difference between High and Low Churchman, said "there is the same difference that there is between a cold loaf and a warm one :" but he believes that the terms are often flippantly used by many who would be unable to give as accurate an interpretation of them as either of the above quoted.

He is, nevertheless, willing to make an attempt to gratify what may be deemed by some a reasonable curiosity upon an important point. But it is necessifical, terms property of applying, to any individual, terms which may mean anything or nothing, according to the peculiar views and prejudices

of the person by whom they are employed. If by a High Churchman we intend to designate one who believes the divine origin and perpetual obligation of the Christian ministry under the Episcopal form, who has a strong attachment to the Liturgy of the Church, as admirably adapted to all the purposes of public worship, and feels bound to use it before all sermons and lectures according to the prescriptions of the Canons and rubrics : one who believes, ex animo, the doctrines taught in the Creeds, the Articles, and the Homilies, as being agreeable to the word of God, and the faith of the Catholic Church: who loves those "old ways" which were marked by the footstens of Anostles and Fathers, and stained by the blood of the holy martyrs, and has no sympathy with the novel inventions of heresy and schism under their Protean forms; if these things constitute a High Churchman, then was Bishop Moore

But on the contrary, if to be a High Churchman, is to depend on union with an Apostolic ministry, and the reception of Sacraments duly administered, as the ground of a hope, of salvation; to reverence tradition and the opinions of the Fathers as constituting in combination with Scripture the foundation and rule of faith; to oppose associations, lecture-room services, and revivals, as more dangerous than meetings for wordly amusement and pleasure; to be content with an ecclesiastical union to Christ without a spiritual union with him by faith and love, and to be satisfied with bantismal regeneration without a renovation of heart, and with the form of godliness without any experimental knowledge of its power: if these, and other kindred properties which might be mentioned, constitute a High Churchman, then

Bishop Moore was not one. Again, if by the term Low Churchman, it is intended to designate one who, to an attachment to the divinely constituted ministry and love for the doctrines of grace as clearly taught in her Articles, and breathed throughout the hallowed offices of her Liturgy :who reverences the Sacraments and other ordinances as channels of divine grace, and means of communion with the Lord : one who delights in associations, lecture-room services, and revivals : one who, while firmly maintaining his own principles, cherishes a spirit of forbearance and charity towards the followers of Christ of every name: who views the Church as a means rather than an end: and who thinks her highest glory consists, not in the purity of her services, or even in the divine origin of her institutions, but in the high gifts God bestows upon her in the holiness and faith of her ministers and members, and in the honour he has assigned to her as his chosen instrument in the illumination and salvation of mankind; if these things constitute a Low Churchman, then

Bishop Moore was one. On the other hand, if to be a Low Church man, is to attach little importance to Episco-pacy, viewing it as an institution, which,

ferred that in the Apostle's mind there was matters of form and ceremony rather than as seven miles of Mahnetocahnang, and the rest to have but a loose, languid regard for the Liturgy, and a willingness to abridge, mutilate, or omit it whenever caprice or convenience may dictate; if these and other kindred properties which might be mentioned, constitute a Low Churchman, then, most assuredly, Bishop Moore was not one.

On one occasion, after a conversation with the writer, upon Church principles, he playfully remarked-" My dear friend, you and I may be as high as we please, but they will always rank as with the low." The real difference, as he well knew, was not so much in religious opinion as in raligious feeling. And this appears to be recognised in the new nomenclature which some have recently adopted, who speak of "the letting-out party," and the "holding-in party;" of "the go-a-head party," and "the stand-still

But no servant of God should be willing to wear the trappings of party livery in the Church; nor should be complain of any nick-name which may be ignorantly or maliciously applied to him : but should say, with the Apostle, "it is to me a small matter to be judged of you or of man's judgment: he that judgeth me is the Lord." Such was the feeling of that venerable servant of God of whom we now speak. Whatever might be the judgment or the reproaches of men, he was content with a clear conscience towards God. Without designating the grade of Churchmanship by any prefix, whether high or low, he was willing to be known as occupying the broad, common ground of a Churchman.—Memoir of the Life of Bishop Moore, of Virginia, by Bishop Henshaw.

[We think this a very interesting extract to lay before our readers, though we do not know that it helps much to fix the meaning of the terms around which it is made to spin,except perhaps in the playful remark from the late Bishop's lips which it records towards the end .- Ep. ]

# THE INDIANS ON MANATOULIN ISLAND, LAKE HURON.

The people for whose benefit this Mission has been set on foot, are parts of two different tribes of the same nation (the Algorquin) The names of these tribes are the Ottohwahs Michigan; and the Ojibwas, or Chippewahs (the latter word being the English corruption of the former,) who inhabit the shores of Lakes down to the grave externally observant of Superior and Huron. The allimity of these the ceremonies of religion, and yet utterly two tribes is clearly seen by the similarity of ignorant of the saving power of divine their dialects, which are not more different from | truth? each other than those of some parts of Eng-Ojibwa dialect, and conversation is easily conducted between individuals of the different tribes. The Ottawah, having been brought up on those rich lands now forming part of the State of Michigan, is consequently a better farmer and more at home in all the fabour connected with that occupation, than the Ojibwa, who, having been brought up on the rocky barren shores of Lakes Superior and Huron, is more in his element while traversing the trackless snows of his native forest, and passing whole days in the pursuit of fur-bearing animals.

Prevailing Superstitions .- In their heathen state, the superstitions of both tribes are essentially the same, consisting in little more than a worship of terror paid to evil spirits, whom they think able to inflict terrible misfortunes on them, if neglected. There are different forms of this worship; the Metawawen, which, as far as I can gather from accounts given by my people, very much re-sembles the witches' incantations of which we read in old English story ;-the Cheesuhkeewen which is somewhat akin to the oracles of pagan antiquity ;- and the Sahsahguhwejegawen, or sacrifice, which consists in an offering made to the object of their worship of what they most highly esteem, sometimes articles of clothing, and, when it can be had, a living animal This offering, according to my Indian authorities, is generally followed by a feast, during which the articles, after having been some time laid on an elevated platform, are taken down and distributed among the visitors. These, with certain superstitious observances used in the cure of diseases, seem to be all in the way of religious ceremony that they make use of in their heathen state. But, in connexion with government of the Church, adds a fervent their superstitions, I must not omit to mention one, which seems to exert a greater influence on them than any other: when their young people reach the age of eleven or twelve, they are directed by their parents, to blacken their faces, and fast, until they obtain from their guardian spirit some dream or vision. Their frame being reduced to a very weak state by abstinence, their minds are easily wrought on, and they invariably imagine that they have the desired dream or vision, and, according to what they think they see then, so is their destiny; and from that time, they make to themselves representations of what they have seen. and keep them by them; and on these pieces of wood they place their trust for deliverance from sickness and death.

Numbers of the Mission .- Of the number ilready stated, as being the probable amount of the aboriginal population of these parts, though of primitive usage, rests upon no long to the village at this place, and the rest of the sinner, contrasted with that of the quiet, in higher ground than that of expediency, and are here and there among the Indian villages, pardoned soul. Being justified by faith, use cannot rightly be considered essential to the or encampments, along the Lake Shore, have peace with God, through Jesus Christ perfection, nucl less the being, of a Church; Pethaps 750 are Roman Catholics, of whom our Lord.

signs and seals of the covenant of grace : if scattered over the Lake Shore. - Report from the Rev. F. A. O'Meara, to the Society for the Prop. of the Gospel.

#### DAME JOBSON.

Who was nutse Johson? She was an old servant in the family of Frank's grandfather; had married the butler, who died within a few years of the marriage; and she, childless, had always continued an adjunct to the establishment. She had been Frank's nuise; and when his boyhood grew apace, and he was emancipated from nursery trammels, she was pensioned off, to a small cottage on the verge of the property, and enough allowed to make her comfortable for life. No cottage was more neat than that of nurse Jobson, externally and internally. One of the gardeners sowed her flowers and trimmed her shrubs. The squire himself called in once or twice a week; and, at the Christmas festivities, in the servants, hall, the dame occupied a chief place. On a fine summer-evening, she might be seen at her cottage-door, her little table before her, her large cat beside her, her green-baize covered Bible close by the stocking she was knitting. She was what was termed an excellent, good, pious woman, a perfect pattern of what an old woman should be; only she was exceedingly bad-tempered, and exceedingly censorious, and exceedingly pharisaical, and exceedingly opposed to methodism; and this was a redeeming virtue. There are many published descriptions of the virtuous poor abroad which, had her " fragrance not been wasted in the desert air," would have had for their frontispiece "Dame Johson;" and in many a pastoral visitation would she have been selected as a model of village excellence: I have been often called upon to admire dame Jobson.

And the dame was a perfect pattern of peace of mind. She was not sensible of any evil done by her, most comfortable reflection. She could look back upon a long life of sincerity and purity—pleasant retrospect! She felt that she had done her duty—delightful thought! No church-service had she ever omitted, save when attacked by theumatism. Never, but from absolute necessity, had she turned her back on the communion. She could tell every text which had been Can there be a sight more woefully awful than that of an aged man or woman going

Quietly was the dame knitting at her land are from that heard in the metropolis. honey-suckled cottage-door, on a bright and Both, in general, understand books in the baliny summer's evening, when a poor woman asked her to buy a bundle of matches. She did so; and, being on the whole kind, and seeing the poor woman faint from heat, she gave her a little refreshment.

"You'll perhaps," said the recipient of the dame's bounty, accept these two little hooks, which I had given me by the parson of II-to sell if I could, or to leave them with my matches." The match-seller knew nothing of what was in the little books: and the dame knew as little what was in them. By whom they were published, from what society, if from any society at all, they emanated, what was their title-page, are points nothing to the purpose. The subjects treated were, 1. "The justification of the sinner before God in and through the alone merits of the Saviour;" and 2, "The absolute necessity of the sinner being born again, and savingly becoming a new creature in Christ Jesus," Such was the purpose of the match-seller's tracts, though that may not be their precise titles.

The tracts were read; though with some dread, because the parson who gave them was reckoned a queer man-scarcely a Astonishment, surprise, church-minister. amazement, were the consequence. were read, and read again; and finally they were prayerfully read, and consequently, not in vain. Their chief merit was, directing to certain passages in Scripture, urging earnest prayer, and close reasoning with the concience of the sinner. They were tracts not illed with long directions for certain works to be done, and certain ceremonies to be performed, and certain duties to be fulfilled, and certain actions to be wrought; but breathing the freeness and the fulness of that everlasting salvation which, without money and without price, is offered in the Gospel. How many so-named religious tracts are destitute of such statements!

The tracts were read, and the calm of the dame's mind was ruffled; the lethargy into which she had been entranced was stirred; she had been asleep in conscience; but it was a deadly sleep. There was a cry, "Awake!"

Standing on the shore of the ocean, in a hot. sultry evening, we have looked upon the durk, unwholesome stillness of the waters, and seen the dense clouds gathering; and the almost stilling noxiousness of the air has rendered the whole scene oppressively painful. But in the watches of the night the storm has arisen, and the thunder has rolled, and the lightning has flashed; and the change effected by it has been the clearing of the atmosphere. (2,200,) about 380 are members of our waking eyes behold the ocean calm again; Church, of whom about 120 are resident but it is blue, the azure calm. The boats are n small bands, scattered here and there along on the sunny sea; no cloud is visible in the the shore, from St. Joseph's Island, which lies sunny sky: the deadly, oppressive calm has at the mouth of the river St. Marie, to Baheh been succeeded by that of buoyance, of cheerat the mouth of the river St. Marie, to Babeh-been succeeded by that of buoyaner, of cheer-walnuch Bay, in Lake Superior; about 180 he- fulness. Such is the deadly, pestilential calmined long to the village at this place, and the rest of the sinner, contrasted with that of the quiet,

of many, perfectly an altered woman. Her temper was improved, her captiousness ceased, her tongue uttered no slander. Did she leave the Church of her fathers? no: she cleaved to the Church. Did she encourage dissent? no: she showed how great were the privileges of the Church, and how awful their state who did not seek to improve by them. What did she become? A Church-woman, to use a familiar phrase: a truly consistent member of the Church. She had been so before, it will be said, and truly: she had gone to Church; but inwardly she now felt the value of the services. To the Lord's table she had gone indeed, regularly; but in a far different spirit with far different feelings: now she approached it as a humbled sinner

"Dame Jobson is quite a changed woman," was the remark of one of a little group assembled at the Church stile, on a Sunday morning, as they saw her quietly wending her way

to the house of prayer; "is she poorly?"
"Squire and his lady and the young ladies are very much displeased with her," said a

"They say the methodists have got hold on her." added a third.

A fourth, with more serious face, added " l did hear some talk of their sending her to the mad place; only don't say I said it."

"Well," said a fifth, a poor old decrepid man, who used sometimes to hobble over to hear the queer parson of H-, "I don't know, but I have just been reading in my Bible-and the parson says the same thing-If any man be in Christ, he is a new creature; old things are passed away, Behold all things are become new.' Mayhap this may be the case—yes, verily, and so it was the case—"with dame Jobson." Happy dame Jobson!—Parochial Incidents; in the Church of England Magazine.

# The Berean.

QUEBEC, THURSDAY, OCT. 9, 1845.

A friend has transmitted to us a printed copy of a "Discourse" preached at Montreal, several months ago, at the dedication of a Unitatian place of worship, by "Ezra, S. Gannett, Minister of the Federal Street Church, Boston." Some anxiety was at the same time expressed that the endeavours which seemed to be used to circulate that pamphlet, should be met by a refutation of its contents in the columns of the Berean.

We have no idea that this third attempt (as we are told), after two unsuccessful ones, counter-acting enons ? ninterest in this Prosuch efforts, even were they more urgently called for, and to proceed from abler pens than ours, would produce effect upon those most likely to be entangled in the net of Unitarian error. There is always a number of persons whose interest requires that the Scriptures should become subject to just such criticism as allows of a denial of our Sariour's Godhead : that doctrine once criticized away, what else is there of doctrine, precept, reproof, or threatening, that can not be quite as easily got rid of, to the hearts' content of those who wish, neither to be bound by the precepts, nor to be made uncomfortable by the warnings, of Scripture?

Yet, we almost thought we should like to apply ourselves to the task proposed, be cause it would serve as an opportunity of either refreshing our memory respecting opinions which have scarcely crossed our path during the greater portion of our ministry, or becoming for the first time acquainted with the tenets at this time held by the body professing to be Unitarians, according to an expectation raised by the superscription on the title-page of the pamphlet: " The faith of the Unitarian Christian Explained, Justified, and Distinguished." But on reading just a few pages of the pamphlet, we find that it is neither in the writer's power, nor does he seriously profess, to explain, &c., the faith of Unitarian Christians as a body for, says he, "they have no accepted creed which I may quote, no formularies of faith nor symbolical books which they recognize as containing the only accredited exposition of their views, and no ecclesiastical body from which such an exposition might emanate;" and he speaks "not with any authority except such as belongs to honest private conviction, and a somewhat large acquaintance with the opinions entertained by other Unitarian believers here and elsewhere " Now it might perhaps be to some purpose to catch hold of the faith professed by the minister who is actually presiding over the society assembling in the newly dedicated building at Montreal, and try to combat that; but if we were to combatand suppose we were to refute-Mr. Gannett's opinions, we might have only beaten the air, since it may happen that the minister at Montreal has a " somewhat" larger, or else a "somewhat" smaller acquaintance with the opinions of other Unitarian believers; and teaches, according to honest private conviction, a vastly different doctrine from that of the preacher at the opening of his

Dame Johson became, to the astonishment | place of worship-in which case the faith of "the Unitarian Christian" would have slipped through our fingers, and we should have to begin our task over again.

So then we think we had better not begin to work upon such fugitive material at all, but apply ourselves to a more definite task, by seizing upon a piece of Scripture interpretation which the parties engaged in the erection of the Unitarian place of worship have offixed to the outside of the building. We with this inscription:

JOHN XVII. 3. CHRISTIAN CHURCH -UNITARIAN.-

from which it appears that the Montreal Unitarians-and the preacher at the Dedication falls in with the conceit-claim our Saviour's might know thee the only true God, and Jesus Christ, whom thou hast sent," as specially indicative of their peculiar tenets. Our readers will no doubt wonder whether those who selected the passage for such a purpose are aware that the word "Christ" literally ing to give an interpretation to the text, they whom the Father has sent-whether they ever lit upon the forty-fifth Psalm, where he pressly called "God" (verse 6)-whether, in case doubt remained on their minds as to the identity of this "Anointed one" with Jesus the "Anointed," they turned to the first chapter of the Epistle to the Hebrews, and for righteonsness, which purifies the heart, found the apostle Paul, as if he had been inspired to anticipate and confound the coneits of Unitarian Tablet-makers, quote the Old Testament prophecy of "Christ" the "Anointed" with express application to "the Son" (verse S, &c.) in a most animated argument to prove His infinite elevation even over angelic beings? And passing strange it must seem to them that, with such a text over their pillared porch, the adherents of the Unitarian they have none, says Mr. Gannett) could resurrection." listen to the preacher's affirming: "the Bible is in our favour from beginning to end."

After giving so much of our attention to the

matter before us, we trust our readers will believe with us that we have done enough. In west missem, strange—lamentable though wealth, in refinement of luxury and other allurements of the world, some to whom a Unitarian society offers the welcome shelter from the demand of single-hearted, unreserved submission to the Saviour's yoke. It will not very well do, in this our day, for men large as regards a Christian profession—to be attached to no religious denomination. But to join one which lays upon men the hurden and yoke of Christ, anointed to be Priest, under pledges which are shrunk from, imposes inward restraints which nature abhors. The Unitarian faith relieves these difficulties -it confers the credit of being attached to consequently no crucifying of the flesh with the affections and lusts, and no renewing in the spirit of the mind. We do not mean to say that the teaching of its ministers sanctions indulgence in the grosser propensities of our evil nature; on the contrary we are perfectly willing to believe that it recommends whatsoever things are true, honest, just, pure, and of good report according to human perception; but inasmuch as the system has not in it the attractive power of the divine love which brought the son of God from the throne of his glory to take upon him the form of a servant and to die for sinners, it has not practical influence to penetrate the hidden recesses of the heart, and shed forth its light, and produce purity there. It may bring forth beautiful delight and admiration; but perverse wills are not subdued by these-alienation from God is not healed—the sinner is neither justified nor sanctified-old things do not pass away, nor does any thing become new. Yet this may expect that the Unitarian society will attract, and they will be as little in union with Christ then as they were while reckoned members of some orthodox denomination

FAITH, HOPE, AND CHARITY. 26 pages.
published by Jas. Burns, London. On its cover, the half figure of an Angel with a glory, and holding to his breast with both hands a shield on which is engraved a cross. FAITH is personified by a Christian boy, in aptivity among the Turks, who dreams of the sound of church-bells, and awakes distressed at the thought that the holy feast of a victory? Whitsuntide should be drawing hear, and he at a distance from a Christian church. Per were the virtues of his healhenism. Now, in monwealths, and governments, all being illigal mitted by his master, he pursues his weary bondage to superstitions which appear as the without his sacred confirmation, and that they

aim of his journey. His reckening length tells him it is Whitsun-morn, His reckoning at tower of a church appears on the distant hills, the sound of church-hells soon falls upon his waking ear, and Berthold, entering the sacred pile, joins in the glad service, and mixes un-

heeded among the worshippers.
Ten days had passed since Berthold left the house of Akbar, when his master sent messengers to the Christians on the mountains, to ask if the boy had reached his journey's end.

"The sound of hells was heard as they approached the church; but it was a funeral learn, from the view stitched up with the toll. On a bier, in front of the alter, lay the pamphlet, that the front of it presents a tablet boy, clothed in white grave-clothes, with a sweet smile upon his face. He had reached his journey's close, -- he had worshipped among his fellow-christians; and the strength which sustained his feeble frame through his pilgrimage, carried his faithful soul in peace and trust to its repose.

"His faith had gained its end!"
Now CHRIST is the object of a saving falls in with the conceit—claim our Saviour's faith, of whom the narrative says nothing words, "And this is life eternal, that they Had Berthold's faith been a living one, it would have availed him in the Turkish plains as well as on the Christian mountains, and taught him that God dwelleth not in temples made with hands. But whilst Christ is left out of Berthold's faith, it is made to pant after and lean upon external substitutes. life, the holy festival, the consecrated edifice, the outward service, and the crowd of wormeans "anointed"—whether, in endeavour- shippers, were its objects: in death, funereal parade, the grave-clothes, the altar, the pil investigated the Scriptures to find out under grim's martyrdom, were its reward. "His

what character "the Anointed" is described a Scriptural faith is "the Salvation of the Soul" (I Pe. i. 9), and all that Berthold had to trust to for his sout's repose, was the same whom God has "anointed" (verse 7) is ex- strength that sustained him in his journey that is, he had a strong faith in the efficacy of outward visible circumstantials of religion but, for aught the reader is told to the contrary was as great a stranger as his Turkish master was to that spiritual grace which is counted

> and is the evidence of things NOT SEEN. "Hope" is pictured by a heathen princess, musing over the withering autumn-leaves, and soliloquizing thus-" Will it happen so to me? I shall decay and die and wither like

> these leaves, but shall I never live again ?" She meets a stranger in the forest, pale and hin, footsore and weary, clad in a grey cloak, and travelling from far to the funeral of a friend. "Your friend is, then, as one of these withering leaves." she said. "No" replied the stranger, "we shall lay him in

So replied the stranger, for he was a Chris-

Fifty autumns passed away, and with them the strength, wealth, and beauty of the princess Selca. Poverty and age oppressed her, but she no longer feared to wither and decay, because from the stranger of the forest she had learnt to be a Christian. In exchange

Thus runs the narrative, -negative enough in the portraiture of Christian hope, but positive enough in omitting its most dis-tinctive features. CHRIST is "the resur-rection and the life," of whom the stranger said nothing; and neither the sentimentalism of the princess, nor the gently insimuated occupying stations of trust to be totally at asceticism of the stranger, can supply the fundamental defects of the representation, when "Christ, the hope of glory," is left out. A resurrection! why, the devils believe it. Butof a death unto sin, and a new birth unto righteousness, making its subject alive Prophet, and King, is troublesome : it lays nuto God through Jesus Christ who is our hope; -of these, the "reserved" grey pil-grim of the forest forgot to speak, and yet the interesting Selca, without them, had learnt to be a Christian!!

"CHARITY."-Harold the Victorious was some religious body, but requires no self- a heathen chieftain whose hardy prowess abasing confession of the heart's corruntion had won for him a fame worthy of his noble ancestry. The vaulted chambers of his castle were echoing war-songs, sung in honour of his father's great deeds, and of the filial piety which had raised a monument to a father's honour, when Harold received a challenge from that father's conqueror. Burning to avenge a revered parent's blood, and followed by his train of warriors, Harold dashed down the mountain-side to vanquish his enemies. The narrative adds-" he did vanquish them ;-but how?" The sequel explains.

From the recess of a cavern rudely hollowed out of a rocky mountain, comes forth at the earliest dawn of day, clothed with a rough garment girded with a leathern girdle, a solitary man, whose holy mien and lowly bearing betoken one who had forsaken and forsworn old joys and hopes, his food and habits such as showed that he had conquered self. Pacing up the rock to a cross crected on the mountain side, with clasped hands and bended head, he kneels down to pray, then rises, stands beneath the cross, and moral essays, and these may be heard with chants the matin Psalms in full sonorous notes which resound far below into the valley. Soon crowds assemble at the mountain's base. The solitary man descends, stands among fierce men without fear, speaking to them with new words which some hear with anger, some with trembling, and some with joy. So pass the morning hours; but ere will be agreeable to some minds, and them we noon, the listeners, one by one, are standing with hare feet in the stream which flowed through the valley, while over each in turn, bowed beneath its clear cold waters, Harold

pronounced the words of holy Baptism. The heathen warrior is changed into the Christian priest. Harold is victorious over himself, and is at length a Christian! Thus he has learnt to overcome his father's enemies, -not with worldly weapons, but by the power of Christian love ! And not till Harold was the Humble, did he truly merit the title of the Victorious. So ends the

But what, it may be asked, constitutes the Christianity of Harold? What the change he has undergone himself, or that which he has wrought in others, descrying to be called

journey through a trackless desert; cheered beggarly essentials of his Romanism. But, amid dangers and privations by confident trust, as for his Christianity! It is a usurpation of in his inmost heart that he shall reach the tic same. The rough garment, the recluse's

cave, the cross, the bended head, the posture | against all usurpers of the heretical (or Pro. of prayer, the water and the words of holy Baptism, are all the narrative tells us of Harold's Christianity. But self, unconquered self, may reign with towering ascendancy in easy consistency with these. Rather should it tell us of his deep contrition for a godless course in the times of his ignorance, of his burning love for Him who truly denied Him-self, clothed Himself with human flesh, bowed His head unto the death, ascended again on high leading captivity captive, and, having received gifts for men, paptizes with the Holy Ghost. Ah! "reserve" concerning these is more consistent with the character and object of the work, -which seems to be one of a new and copious issue of publications, perhaps more dangerous because more insidious than their predecessors, and only the more to be suspected because aiming to evade suspicion by circumvention, now that open and direct assault has failed. They evidently indicate a new system of Tractarian tactics, against which the unwary should be fairly warned, and of which the following appear to be prominent characteristics :-

1. To throw the mind off its guard by making well-told narrative the vehicle of erroneous sentiments.

2. To lead the mind imperceptibly away from the contemplation of evangelical religion, by never adverting to it.

3. To maintain a marked "reserve" concerning most of the fundamental doctrines of the Gospel.

4. To make interesting fictitious characters, actors in objectionable religious practices, thus predisposing the reader to palliate them.

5. To insinuate and to imply, rather than openly to enounce the virtue of compliance with obsolete customs and Romish peculiarities. 6. To blend Romish tendencies with commendable accompaniments, that the latter may

serve as passports for the former. 7. To pourtray genuine piety with only such features as are not essential to it, in order

to generate an impression that they compose it. 8. To keep bodily exercise and external observances in the foreground of religion, and things spiritual and experimental out of sight.

9. To avoid argument and disputation, as

sanctioning the dangerous exercise of private judgment.

Such are some of the characteristics of a class of publications which have been sent forth in large numbers and in great variety of late, to infest the Christian world; and it well becomes the Christian teacher, or reviewer, to sound a warning note upon the subject, placing all within the range of his influence upon their guard .- Communicated.

We must make one remark upon our Contributor's valuable paper. He certainly does not mean-though he might perhaps be understood so-to say that it ought not to have signified to the Christian youth (if he had a living faith) whether he was solitary in captivity among Mohammedans or whether he did, though it were but for once, mingle in intercourse with Christian worshippers: the missionary on the solitary station in Persia or The condemnated applies, its does signify. pointed out, to his leaning upon "external substitutes;" panting after the things which are to be seen and of which, as experience testifies, multitudes are partakers who remain in utter

ignorance of the things not seen. Our contributor having specified the representation of an angel on the cover of the book reviewed by him, we will advert to a kindred device on the outside title page of the book remarked upon in our last two numbers. It represents a Bishop, with the mitre upon his head and crosier over his shoulders, in the Romish attitude of blessing with elevated fingers. It is probably not unknown to most of our readers, how much abuse is sometimes heaped upon our Bishops, on a charge that they assume, among outward distinctions, the ornament of the mitre-while in fact that particular distinction has, by the judgof our Bishops, been entirely laid aside except as part of armorial bearings, subject only just to as much objection as individuals may choose to prefer against coronets, helmets, lions, unicorns and other crests on seals or coach-pannels. Not even at the Sovereign's coronation, when all the nobility put on their coronets, do the Bishops wear the mitre-indeed we doubt whether such a thing is in existence, unless it were as an antiquarian curiosity. It seems, however, that the parties from whom the class of publications here under review proceeds, are intent upon representing our Bishops as resuming the use of the mitre as part of their official dress, meaning probably to urge them on, contrary to the judgment of quite a succession, by this time, of Protestant Prelates, to recur to ancient practices which their good sense has led them to disuse. Does it ever occur to minds intent upon such movements, that if unhappily the spirit of a Laud should revive in the Church, there will with quite as much certainty be quickened into perilous existence the spirit of a Cromwell in the state ?- EDITOR.]

THE OATH OF SECRECY OF THE JESUITS. -We will now give their secret oath and secret instructions, guarding the reader against any denial of the Jesuits on the subject of either-words againsts facts are not worth a passing thought; they were found in several of the Colleges, from which they were expelled, and are to be seen in manuscript at the end of a work of theirs, published in Venice in 1596, now in the library of the British Museum. But their conduct, as delineated by the Roman Catholics themselves, is the most conclusive evidence to the positive fact that they act upon exactly such instructions. "I. A. B., now in the presence of Almighty

God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret host of heaven, and to you my ghostly father, do declare from my heart, without mental reserva-tion, that his Holiness Pope Urban is Christ's Vicar-General, and is the true and only head of the Catholic or universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his Holiness hy my Saviour Jesus Christ, he hath power to Before, the slave of hateful passions which depose heretical kings, princes, states, commonwealths, and governments, all being illegal may be safely destroyed; therefore to the utmost of my power, I shall and will defend this

testant) authority whatsoever; against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allowance as due to any heretical king, prince, or state named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Hu. genots, and of other of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers regal or otherwise. I do further promise and declare, that I am dispensed with to assume any religion heretical for the propagation of the mother Church's interests, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this day of An. Doin." &c.—Extracted from Archbishop Usher.

The above is taken from a small pamphlet published last year by Seeley's, in London, under the title "The Secret Oath, and a fresh Translation of the Secret Institutions of the Order of the Jesuits," &c., which contains things more startling even than the oath here printed.—ED.]

## ECCLESIASTIC AL.

INCORPORATED CHURCH SOCIETY OF THE

DIOCESE OF QUEBEC.
The stated meeting of the Central Board of this Society was held yesterday according to advertisement, the Lord Bishop of Mont-real, President, in the Chair, with a very good attendance of members of the Clergy and Laity. A considerable amount of business was transacted, particulars of which we purpose to give in our next number.

### BISHOP'S COLLEGE, LENNOXVILLE.

The Corporation of Bishop's College having been duly organized by the appointment, by Gentlemen as TRUSTEES:-- of the following

The Hon. A. W. COCHRAN, Quebec,

E. HALE, M. P. P., Orford,
Rev. L. Doolittle, Lennox ville,

" C. Jackson, Hatley, " C. P. Reid, Compton, G. SLACK, Granby, Licut.-Col. Morris, Ascot, Hollis Smith, Esq., Sherbrooke, E. Elliott, Esq., Lennoxville;

The Rev. J. II. Nicolls, M. A., Michel Fellow of Queen's College, Oxford, Principal, and Harrold Professor of Divinity, HENRY MILES, Esq., M. A., Professor of Mathematics and Physics, and The Rev. L. Doolittle, Bursar,

as the College Council. The earliest opportunity is taken of making known these appointments to the friends of the Institution and to the public generally. They are also informed that temporary accommodation has been provided for Students, -until the College building shall be ready for use in the early part of next summer-in a private dwelling house in Lennoxville, where there are already several students engaged in a course of Theological studies.

The object, however, of the Institution is to provide a course of general Collegiate Education based on sound religious principles, no less than the preparation of Candidates for

Holy Orders. A course of study, therefore, will be pursued in the various branches of Classical Literature, History, Mathematics (pure and mixed) Moral Philosophy, Logic, Rhetoric and

Composition, as well as Divinity. A particular scheme of the order in which these subjects will be read will be published at an early period.

The College terms will commence on or about September 1st, January 20th, and the Thursday in Easter week. For the present term students can be admitted up to Nov. 1:

the term will end on December 20. Candidates for admission will be examined in the Latin and Greek languages, in such books as they may have been lately engaged in rending: and will be expected to translate each language readily, and to translate English into Latin: accuracy of scholarship, and a thorough acquaintance with the fundamental rules and principles of the language being the object required, rather than extensive reading. It is further expected that they will be able to stand an examination in the earlier bonks of Euclid, and in Algebra; and they will be required to shew a competent knowledge of the Bible, to translate the New Testament fluently from the original, and to answer questions from both the Old and New Testament.

Security must be given on admission, by the Student or by his Parents or Guardians, for the payment of his expenses to the College.

The expenses will be on as moderate a scale as is consistent with the administration of such an Institution. The charge for Tuition, Room-Rent, and the use of the College Library will be £12. 10 per annum, to be paid in the necessary proportions at the commencement of each term, for the term preceding. The whole expense will not exceed £45 per annum; and it is hoped that it may be brought within £40. doctrine, and his Holinoss? rights and customs, plication to the Rev. J. H. Nicolla, Lennoxville Further particulars may be known on apto whom it is expected notice will be give n of the desire of any party to come into residence

at the College.—(Communicated.).
[We have been requested to add to the above Prospectus, that donations of books, designed for the use of the Students or for the College Library, will be most eminently serviceable, and will be very thankfully received. They may be sent through the steamboat Agent at Port St. Francis, to the Principal of the College, or committed to the hands of any of the Clergy of the Diocese, who, it cannot be doubted, will readily take charge of them for the Institution .- EDITOR.]

THE REV. W. W. Walr has been appointed Minister of Sherbrooke, that town to form a pastoral charge distinct from the Lennoxville mission to which it has hitherto been ad-

DIOCESE OF NEW YORK .- The Annual Convention of this body met on Wednesday the 24th September, and its highly important proceedings were not brought to a close till late on Tuesday the 30th. We have not had time to read through the account of debates as given very fully in the Protestant Churchman which came to hand yesterday, but cut from that paper, the view which the Editor takes of the result of the animated debates on the question of Dr. Onderdonk's position as regards the Episcopate over the Diocese.

"We think, therefore, that the vote of Monday night on the amendment of Judge Oakley's, (which amendment was adopted by a majority of the votes of the lay delegations, and lost by the non-concurrence of the clergy,) when taken in connection with the distinct, decided, and almost unanimous declaration of the several individuals among the clergy (who declined supporting the amendment on technical grounds,) that in their opinion the restoration of the Bishop was virtually impossible has sufficiently expressed the agreement of the conviction of both orders, in the fact that the suspended Bishop cannot be restored to the exercise of Episcopal functions in this Diocese with any prospect of usefulness to the Church.

"The vote taken on Tuesday on the preamble and resolution offered by the Rev. Dr. Wainwright, was more decisive on this

"The matter then, in our humble judgment, stands simply thus :- The Luity have recorded their vote that such restoration cannot in their opinion take place with any prospect of use-tulness to the Church. The Clergy have ex-pressed informally their opinion to the same effect, with a very few exceptions, as individuals, and without a formal vote. There is, therefore, virtually a concurrence of the orders in the point embraced in the resolution of the minority. The diocese has uttered, with all the force of a moral decision, that opinion, which conscientious doubts on the part of one order, as to the authority of the Convention, has prevented being expressed and recorded by a concurrent vote of both orders."

ANNUAL REPORT OF THE "CHURCH OF ENGLAND CLOTHING SOCIETY."

The season having now arrived in which the Committee of Ladies who manage this society make their annual collections-they are anxious to state, that although many persons whom they have hitherto been in the habit of relieving will be partially provided for this year by the supplies issued | which they experienced on board. or to be issued by the " Committee of Relief" well as a number of children who will require lives. The cause of the melancholy accident to be equipped for the winter in order to at- is not given. tend school and public worship. The Ladies of the Committee are now desirous of making the annual report of their proceedings during both sorts have been sold: Pots at 22s. the last year—which it is hoped may prove 6d. Pearl 24s. a 24s. 6d. per cwt. satisfactory to donors and subscribers, and induce them to continue their charitable aid to the Funds of the Society.

CHURCH OF ENGLAND CLOTHING SOCIETY.

DR. To amount of subscriptions and do- £ s. d. nations in cash and goods, .... 106 1 10 ling adventurers. Stocks remained the same.

CR. Timber.—The arrivals at Liverpool, for the

By amount paid for-680 yards check & coloured cotton, 810 " grey cotton, 547 " flannel, 174 " cloth and tweed, 93 7 13 36 sheets and blankets, 46 pairs moccasins, Worsteds, &c. Donations in goods ...... 12 6 0 105 13 Balance, .... 0 8 81 106 1 10

RELIEVED. Individuals and heads of families, ..... 72 Children attending the National Schools, 74 Total, ..... 146

Number of articles distributed, . . . . . 575 

[The detailed list of Subscriptions and Donations has been published, with this Report, in the Quebec Mercury; it shows an amount of £65 0s. 8d., Subscriptions and Donations, besides £28 7s. 8d. collected by H. Jessopp, Esq. for the National School, which includes all denominations, and £12 6s. 04d. donations

in goods, which with 7s. 51d. balance in hand

1844, makes the above total of £106 1s. 10d.

—Eb.] Gospel Aid Society.-We are requested to mention that the next meeting of this Society will be held, (D. V.) at the residence of the late Hon. Chief Justice Sewell, St. Lewis St. on Wednesday the 15th inst. at

RRECEIVED PAYMENT. From Edward Longmore, Fsq., one volume.

To Correspondents .- Received M. W H. A: our Islington friend will receive payment for us, the present volume remains due. The Printer will grumble at some of Political and Local Intelligence,

EUROPEAN NEWS .- The English Mail of the 19th ult. reached town on Tuesday morning from Montreal, having arrived there from Boston, on Sunday. Nothing of any importance in the political world has transpired since our previous dates. Her Majesty and Prince Albert, with their suite, returned from their prolonged visit to the Continent on Wednesday the 16th ult and, when the Steamer came away, were at Osborne House, Isle of Wight. On her return, Her Majesty remained for about thirty hours with His Majesty Louis Philippe, at his chateau of Eu.

THE CROPS .- The weather during the preceding fortnight had been, on the whole, very favourable for harvesting operations, and most of the crops had been got in. It is feared, however, that the wheat crop will hardly be an average one, and that a great portion of it will be light and inferior in quality. The demand for both flour and wheat had increased, and an advance of 1s. 6d. per barrel upon Canadian flour had been realized, and 2d. a 3d. per bushel on wheat. The failure of the potatoe crop, through several counties of England and on the Continent, of which there seems to be no doubt, will cause a greater consumption of bread, and thus keep up the price of wheat and flour. So complete has been the destruction of this vegetable in Belgium; that a Royal Ordinance has been issued, opening the Belgian ports for the free admission of every description of corn, potatoes, and rice, and prohibiting the exportation of buckwheat and potatoes. It is said that large quantities of the latter have been ordered from England for exportation to Belgium and Holland.

Some damage has also been sustained in

Ireland, though fortunately it is limited.
THE SOUTHWARK ELECTION, has terminated in the return of Sir William Molesworth, Bart. His opponents were Mr. Pilcher, Conservative,

and Mr. Miall, Liberal. THE EXPERIMENTAL SQUADRON, after a cruise of six weeks, during which time the sailing qualities of the different vessels have been well tested, have put into Cork, where they were to remain for a few weeks before again proceeding to sea. The presence of so many first rate ships of war, as might be expected, caused quite a sensation; and crowds

of visitors thronged every day to see them.

THE STEAM SHIP UNICORN arrived at Liverpool on the 11th ulto, from Halifax, having made the passage across in thirteen days. As her arrival was totally unexpected, much curiosity was excited by the announcement, it being supposed that she had been sent across with some important intelligence. Her business was, however, merely to get new boilers and, probably, for the purpose of being

sold. The Iron Steam Ship Great Britain, which left New York on the 30th Aug. did not reach Liverpool until the 15th of Septr. The news which she brought was anticipated by the arrival of the Royal Mail Steamer Hibernia which left Boston on the 1st of Septr. and reached Liverpool on the 13th id. making the passage in about twelve days and a half and beating the Great Britain four days. It was said that in consequence of some defect in the machinery of the Great Britain, her full speed was not attained during this voyage. Her passengers spoke highly of the comfort

FATAL ACCIDENT AT WOOLWICH.—An exfor the sufferers by fire, that there still remain plosion occurred in the Laboratory department in the Coves and other places a very consider- of the Royal Arsenal, Woolwich, on the 17th able portion of the poor of the city not com- ultimo, by which the foreman, Mr. J. Craike, prehended in the benefit of those supplies, as and six other persons unfortunately lost their

> COMMERCIAL. ASHES.—A fair business has been done and about five hundred barrels of both sorts have been sold: Pots at 22s. a 22s.

> The Iron market continued firm and a large business was doing, the demand for home con-

> sumption being very great. The London Money Market was well supplied, and in consequence of the abundance of money, railway speculation still continued, though strong efforts were used to check gamb-

preceding fortnight, from B. N. America, had

been very large: say
21 Vessels, 10,238 Tons, from St. John and other ports.
25,292 " from Quebec.

35,530

Total 69 the larger proportion within the last week. Still the demand has been so good that prices have advanced and a large business was done at the following rates: Quebec White Pine 161d. a 18d. per foot: Red do 20d. a 22d. Quebec Oak 2s. 1d. a 2s. 4d.: Ash 16d. a 161d. Elm 19d. a 20d. Quebec Deals. £10 10 a £11 5 per stand. Staves £47 a £51 10 per

HALIFAX. Sept. 27th.—POTATO ROT.—Accounts from all parts of the country mention that the Potato Crop is almost totally ruined by blight or rot. The cause of this dreadful and extensive evil is a profound mystery, and has baffled the discernment of all who have attempted to investigate it. We hear the failure is very extensive in the counties of Lunenburg, Pictou, and Cumberland. The County of Halifax will also suffer much, but

not generally.
St. Jons, (N. B.) Sept. 27th.—Her Majesty's Steamer Vesuvius, Commander O'Callaghan, having on board Sir Jeremiah Dickson, Commander of the Troops in Nova-Scotia and New Brunswick, arrived this morning from Halifax. The Vesuvius also brought a detachment of the Royal Artillery, under the command of Captain Stanway, to relieve Capt. Mee's Company of that corps, at present stationed in this Province, which returns to Halifax in the Vesuvius, en route for En-

KINGSTON .- We have been informed of an instance of private spirit and enterprise which deserves to be made public. John A. Macdonald, Esq. M. P. P. for this town, Barrister, has purchased the whole of the splendid Law Library of the late Mr. Cartwright, comprising upwards of 1500 volumes. The Gentlemen of the Profession not being sent away from the place, purchased the whole collection. On public grounds we are pleased that so fine a Library will be kept together and retained in the District.—Chronicle.

STORM.—The same day on which Lake Champlain and its vicinity were visited by a hurricane, as mentioned in the last Berean, a similar gale was felt on Lake Ontario. The storm came up very suddenly, and, from the description given by a passenger in the Steamer Express which was exposed to the gale in the lake, it appears that several waterspouts arose, after which a sudden and severe gale commenced and nearly upset the boat. She however rode out the gale in safety, though for a time the danger was very great.

MONTREAL. - EXTENSIVE CONFLAGRATION. -A serious fire occurred at Montreal on Saturday last. It broke out about 3 o'clock, A. M. in Queen Street, Griffintown, near Wellington Street; and the buildings near being wooden, with a high wind from the east, the flames spread rapidly, and, before they were arrested, destroyed forty or fifty dwelling houses, with about the same number of out houses and other buildings. To prevent the spread of the fire, two huildings were blown up with gunpowder by the Royal Artillery, acting under the direction of the Mayor, which had the desired effect and enabled the firemen, whose exertions, together with those of the military, are represented as most praise-worthy, to check the flames.

MONTREAL, Oct. 2 .- The public will be gratified to learn that the masonry and earthwork of the Beauharnois Canal are now fully completed. The machinery of the locks, &c., is in perfect working order; the coffer-dams, at the head and foot of the Canal, are now being removed; and there is no doubt but that boats can pass through the Canal on Thursday, the 9th inst., and that the naviga-

tion will be fully opened by the 13th.
We understand, from a friend competent to judge, who has just visited them, that the execution of these works is almost unparalleled for beauty and accuracy, and that the cost will be far below that of any similar undertaking in the Province, in proportion to extent.—Gazette.

Yesterday, at eleven o' clock, the exhibition of the County of Montreal Agricultural Society took place in the Hay Market. The show was, upon the whole, very considerably superior to that of last year. It exhibited a manifest improvement, particularly in the swine and horned cattle. The sheep were very excellent, as indeed, has always been the case with some limited stocks kept within this island.-1b.

GENERAL RELIEF FUND .- The following sums have been received by the Treasurer since the last statement:-

By the following vessels, arrived this week from London and Liverpool, the Relief Committee has received:--

Per Zealous, 294 Per Zealous, 294
" Lady Seaton, 225 bales and casks, part of the contribution of the Government, consisting of blankets, wove jackets, shoes,

great coats and other articles.

Per Merscy, 27 bales, and per Anne, 3 bales, blankets, &c., from Manchester and Huddersheld.

MUNICIPAL.—A special meeting of the City Council was held on Friday last. The Treasurer was ordered to pay, at sight, the bons

given to carters for their services at fires. Mr. Laurin's motion "That the By-Law passed the 8th July last, intituled, 'A By-Law to provide for the construction of dwellings in such a way as to diminish the danger of Fire,' be rescinded," was negatived, after a short discussion, by a vote of 9 to 2. Mr. Nicholas Wells was chosen Inspector of the Fire Department.

Police Magistrate.-W. K. McCord, Esq. has been appointed by the Governor General to this office, vacant by the promotion of Mr. Taschereau to the post of Solicitor General.

ARMY.-Lieut. Alfred Knight, R. C. Rifle Corps, Town Major of Quebec, has been promoted to an Unattached Company.

MILITIA.-The Adjutant General has issued a notice, requiring all Militia Officers to report themselves to their Commanding Officers.

THE MILE.—There is a great difference in the number of yards contained in a mile in different countries. The following table will be useful :-

England or America,....1,760 yds. 

ARTIFICIAL BED-CLOTHING. -A correspondent of the London Times says: "Few visitors of the poor, are, I ap prehend, aware that two sheets of double imperial brown paper, pasted at the edge

to form one, and at a cost of less than six pence, if laid over a bed with one blanket under, will produce more warmth than three ordinary blankets, or over a single coverlet, will be warmer of Cap Chat, a passenger and three of the crew than one blanket only, and will last, with a little care, a whole winter."-

BIRTH. At the Rectory, Cornwall, on the 29th ult, the lady of the Rev. J. S. B. Lindsay, of a daughter. At the Parsonage, Mascouche, on the 3rd inst. the lady of the Rev. John Torrance, of a son.

On the 18th of July last, at Pilton House, Bainstaple, the lady of Lieut Col. Whyte, 7th (Q, O.) Hussars, of a son.
On the 8th inst. the lady of the Rev. Edward Cullen Parkin, Missionary at Valcartier, of a

wright, comprising upwards of 1500 volumes. At Windsor, N. Scotia, on the 10th September The Gentlemen of the Profession not being last, Miss Cochran, eldest daughter of the late able to agree on the ontire purchase, Mr. Revd. Dr. Cochran, of that place, and sister of Macdonald, rather than the books should be the Hon. A. W. Cochran, of this city.

At Montreal, on Sunday last, Mr. Hugh Mc-Lennan, late door-keeper of the House of Assembly, aged 50 years.

At his father's residence, St. Urbain street Montreal, on the 4th inst. Robt. Armonr, junr. Esq., Advocate and Law Clerk of the Hon. Legislative Council, aged 38 years.

#### QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 7th Oct., 1845. s. d. Beef, per lb...... 0 2 a

Mutton, per lb 0 3 a

Ditto, per quarter 0 0 a

Lamb, per quarter, 1 6 a

Veal, per lb 0 3 a Do., per quarter ..... 1 Pork, per lb ..... 0 Portators, per location and the sugar, per location and the sugar per l Straw ditto .... 17 0 a 20 0

Pire-wood, per cord ..... 10 0 a 12 6 

Pot Ashes per cwt. . . . 22s. 0d. a 22s. 3d. Pearl do. do. . . . 23s. 0d.

## PORT OF QUEBEC.

ARRIVED.

N. B .- It will be observed that the shipping eport below only gives the names of vessels arriving with cargo.

Oct. 1st. Bark Magnet, Morton, Liverpool, W. Price & Co. general.

2nd. Brig Triton, Wakeham, Penzance, LeMesurier

& Co. bricks & salt. Schr. Temperance, Cyer, from Antigonish, with plaster 4th.

Bark Highland Mary, Crossley, Liverpool, Munn, Schr. Defiance, Arnett, Gaspe, Noad & Co. fish & oil.

Bark Favourite. Crawford, Glasgow. Symes gen. - Abigail, Daly, Liverpool, Froste & Co., coals. Souter Johnny, Little, do. Gillespie & Co. general

Lady Seaton, Duffil, London, Cuvillier & Brs. do. Brig Southampton, Tuzo, St. Thomas, D. Ross. rum. Schr. Industry, Lavache, Arichat, Peniston, fish.

5th. - Manilla, O'Brien, Halifax, Leslie. & Co general. Bark Isabella, Burrel, Preston, Pickersgill & Co.

coals. Collina, Shadwick, Gloucester, Gilmour & Co. bricks.

Springhill, McClintock, Ardrossan, Pembertons, bricks & coals. Brig Rolla, Crowe, Newcastle, Symes, coals.

Wilson, Stoup, London, Murison & Tobin, general. Ship Ottawa, Thrift, Bridgewater, Jones, bricks, Wm. Miles, Rowe, Bristol, Symes, do.

Bark Ocean Queen, Warren, Liverpool, T. Froste & Co. salt & coals.

- Amity, Allan, do. Ryan Brothers, coal-&c. -- Anne, McGarry, Liverpool, Ross, Shuter &

Co. general. Bark William, Hay, Ardrossan, order, coals.

Apollo, Walker, Dundee, order, general,
Covenanter, Patterson, Liverpool, J. Munn,

bricks & slates.
Brig John & Esther, Whalley, Preston, Welch & Davies, coals.

Fanny, Jolly, Halifax, general, for Montreal. 6th.

Bark Zealous, Douglas, London, Gillespie & Co —— Mersey, Macbeth, Liverpool, Brocklesby & Co. do.

7th. Brig Mary Harriet, Shaxson, Cardiff, LeMesu rier & Co. coals.

- Harvest, Young, Chester, Burstall & Co. Schr. Cambria, Ross. Canso, order, fish.

- Indian Queen, Vigneau, Jamaica, Leslie & Co. rum Brig Baron of Bramber, Flinn, Liverpool, for

Montreal, general, Ship Sir R. Peel, Daniel, do. Lee, coals, Bark Tottenham, Evans, Youghal, LeMesurier

& Co. bricks.

Sth. Schr. Fame, Francis, New York, Gilmour & Co. general.

MARITIME EXTRACTS.

The brig Rosana, McNeilly, which sailed hence on the 18th August, for Glasgow, went ashore in a gale of wind on an island near St George's Bay, (Newfoundland,) on the 9th Sept., has been abandoned, and it is feared will

be a total loss. The Schr. Indian Queen, Vigneault, from Montego Bay for Quebec, put in at Halifax on the 21st ult, after a passage of 30 days.

The bark Envoy, of Greenock, was spoken on

the 5th ult., in lat. 48, 15, N. long. 39, W. with loss of foreyards, fore-top-mast and main-top-gallant-mast, by the ship Ottawa. Capt. Farrie, of the bark Charlotte, reports

having lost two boys overboard.

Capt. Duffil, of Lady Seaton, sailed from London on the 29th Aug. with the bark Zealous. for Quebec. Capt. Tuzo. of the brig Southampton, reports

the Schooner Three Brothers, from St. George's llay, Newfld., with a cargo of herrings, to Messrs. 11. J. Noad & Co. ashore at Green Island Light. Capt. Wakeham, of the brig Triton, reports that

he took from the bark Junior, on the 21st ult. of the Margaret, of New Ross, which vessel had been in contact the previous night with the Junior. The latter vessel cleared at this port on the 15th ult.
WARREN POINT, Sept. 14.—The Ayrshire

from Quebec, in beating up this day, got aground on the north shore, and lies badly. She is ex-pected to get up to the anchorage next tide. Halifax, Sopt. 27 .- Cleared, brig Rival, Muir, for Montreal, with sugar and molasses.

PASSENGERS. In the Steamship Britannia, for Liverpool, Assistant Commissary General Lister, of Canada.

ENGLISH MAIL. TETTERS for the above Mail will be received Lat the Quebec Post Office, till SATUR-DAY, 11th inst. PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

# BISHOP'S COLLEGE.

LENNOXVILLE.

TEMPORARY arrangements have been made for the opening of this Institution in a private dwelling-house in Lennoxville, where it is now in operation, under

The Rev. J. H. Nicoills, M. A., and HENRY MILES, Esq., M. A.

A Prospectus stating particulars will be forwarded, on application to the Rev. J. H. NICOLLS, LENNOXVILLE. October, 1845.

Receiving ex "Choice," for Sale, TOBACCO PIPES, Black Lead, Shot, Paints, Spades and Shovels, Bar Iron, Anvils, Vices, Patent Cordage, Patent Proved Chain Cables and Anchora. -ALSO\_

400 BOXES TIN PLATES. C. & W. WURTELE, 1st Oct. 1845. St. Paul-street. f

TIME Girls' department of the British 1 and Canadian School will re-open on Monday, the 6th instant, in a room in the Military Asylum.

JEFFERY HALE. Quebec, 2nd Oct. 1845.

RECEIVED FOR SALE BY THE SUB-SCRIBERS.

3 CASES of WORSTED and WOOL-LEN GOODS, consisting of Childdren's Dresses, Ladies' Fanchons and Muffs, &c. and Gentlemen's Coats, &c. &c. C. & W. WURTELE,

St. Paul Street. Quebec, 19th Sept., 1845.

NOTICE.

THE undersigned has been appointed Agent for the ÆTNA INSURANCE COM-PANY, of Hartford, Ct., and is now prepared to take risks against Fire. - This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public con-

signed looks 10. - 1. fidence and patronage.

DANIEL McGIE, Quebec, 7th July, 1845. Hunt's Wharf.

RECEIVED FOR SALE EX "BRITANNIA." 500 BOXES CANADA PLATES. C. & W. WURTELE,

St. Paul Street. Quebec, 15th Sept. 1845.

LOCH-FINE HERRINGS. Souse Salmon, &c.

20KEGS Lochfine Herrings Just received & in prime

mon, & in prime
ALSO, order.
Adamantine and Composite Candles, in
Boxes of 12 lbs each, a new article,) And daily expects his usual supply of Indian Corn Meal and Buck-Wheat Flour M. G. MOUNTAIN,

No. 13, Fabrique-s:. Quebec, 18th Sept. 1845.

FOR SALE. MUSCOVADO and White Bastard SU-GAR, Jamaica Coffee, Ginger, Arrowroot, high flavored Spirits, Logwood, Mahogany, Tamarinds, Molasses. J. W. LEAYCRAFT.

### Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSUR ANCE SOCIETY,

Quebec, Sth September, 1845.

HEAD OFFICE, 141, BUCHANAN-STREET.

GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Pre-

miums, apply to Agent for Canada.
Quebec, August, 1845. R. M. HARRISON.

JUST RECEIVED, FOR SALE BY THE SUBSCRIBERS, DEST Window Glass, in Boxes and Half-

Boxes, a great variety of sizes from 6½ x 7½ assorted, to 36 x 40 in. C. & W. WURTELE. Quebec, 14th July, 1845.

RECEIVING AND FOR SALE. BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. ALSO—
Best Refined Borax.

St. Paul Street. Quebec, 5th June, 1845. COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co.

C. & W. WURTELE,

Porter & Co's. Wherf, Late Irvines. Quehec, 29th May, 1845.

#### Pouth's Corner.

THE FAMISHED HAND.

In the year 1834 or '5, I left Norfolk (Va.) in a large schooner, bound for New-York. One of the cabin passengers had a sick child and no attendant. The second day after we left Norfolk, the child asked for food; and I offered to prepare a toast for it. For this purpose I went to the cook's room, which was below the deck, and in going to which, it was necessary to pass a quantity of freight, which had been put on board at Norfolk. The steward kindly assisted me in making the toast, and added a cracker and a cup of tea. With these, on a small waiter, I the freight which consisted of boxes, bags, &c. a little tawny famished-looking hand was held out from between the packages. The skeleton fingers, agitated by a convulsive movement, were evifood in my possession. Shocked but not alarmed by the apparition, I laid the cracker on the hand, which was immediately withdrawn. No one observed the transaction, and I went swiftly to the cabin. The sick child was gratified with its meal; and when in the afternoon it wanted more, I again offered my services. I apologized to the steward for the liberty I was taking, in visiting his premises so often, but pleaded the necessity of attending to the little invalid. I found he was a father, and inquired the names of his children. I brought him presents for them; and so ingratiated myself into his favour, that I soon had free access to the larder, and often found nice things prepared for myself as well as for the little one in the cabin. But whatever I could procure was divided with the famished hand, which, to me, had become a precious charge. There must have been an eve to watch my motions. In fancy, I could see that eye, gleaming at my approach, but at other times closed in dim despair.

As all was tranquil on board, it was evident that I alone was aware of the presence of the unseen fugitive; and I humbly returned thanks to God for allowing me the privilege of ministering to the wants of this, his outcast, despised and persecuted, image. That the unfortunate being was a slave, I doubted not; but how could I serve him, or her, or from the captain and crew of the vessel. and repeatedly asked myself the agonizing question, will there be any way of escape? I had hope that we might land termined to watch for, and assist the creature, who had been thus providentially consigned to my care.

On the 6th day (we having a long passage,) I found that the goods below were being moved in order to come at something that was wanted; and so filled up was the passage that I could not go below. My heart seemed to die within me, for the safety of the sufferer had become dear to me. We sat down to dinner, but the dishes swam before my eyes. I felt that a discovery must take place. The ledge. His parents were then in very tumbling of the freight below had not alarm. At length I heard a sudden "hallo!"—and all was quiet. Presently parts of his income. "His affection to his mother," says Lady ceased. Each moment I expected an the steward came into the cabin; looked significantly at the company, and whispered to the captain. The captain was carving, and immediately laid down his knife and fork and went on deck. One of the passengers followed him, but soon returned; and in a laughing manner informed us that a strange passenger had been found among the freight. "It is," added he, "a small mulatto boy, who says he belongs to Mr. - of Norfolk; that he had been concealed among the lumber on the wharves, for two weeks, and secreted himself in the schooner the night before we sailed. He is going to New York to find his father, who escaped two years since. And," continued he, "he is starved to a skeleton, hardly worth taking back." Many jokes were passed, as to the manner of his being renovated, when he should again fall into the hands of his master. Some thought the vesse! must put immediately back. Others were of opinion that, as we were within eight or ten hours' sail of New York, the trip would be made, and the boy carried back on her return.

The unfortunate child had been brought on deck, and we all left the cabin to look at him. I followed behind, almost unwilling to see him; and stood some time by the companion way in order to gain strength for the interview. I then proceeded forward. As soon as he discovered me, a bright gleam passed over his countenance, and he instinctively held out the same fumished hand My feelings were no longer to be controlled. There stood a child before me, not more than eleven or twelve years of age, of yellow complexion and sad countenance. nearly naked, his back seared with schrs, into tears - into lamentations, and the into sympathy and defined

I had brought the boy away; and, in that acquired at once great influence, converscase, the vessel must put back, in order to give me up also. But I related the circumstances as they occurred, and all ap- in the following year, when the individual peared satisfied with the truth of my who had filled it was called to a higher

I requested I might be allowed to feed the boy, which request was granted; and manner in which Mr. Raffles commenced as he was, there was a plague in his very I carried some dinner on a plate. He ate voraciously; and as I stood beside him, he looked into my face at every mouthful. There was something confiding in his look. When he had finished his meal, as I took the plate, he rubbed his fingers softly on my hand, and leaved his head towards me like a weary child. O, that I could have offered him a place of rest; that I could have comforted and prowas retiring to the cabin, when in passing tected him; a helpless child, a feeble, emaciated, suffering, innocent lad, reserved for bondage and the torture !

Towards evening he was taken below, and I was no more allowed to see him. but I learned that he was put in the dently reached forth with a view to the steerage, strongly bound, and that the "proper authorities" of New York would be consulted as to the disposal of him, We came to anchor, during the night, at some distance below the city, the captain informing us, in the morning, that the vessel had been forbidden to enter the port with a fugitive slave on board; that she must discharge her cargo where she lay, and return with all possible despatch to Norfolk. A boat was provided to carry us up; and I remarked to the captain that there was great ado about a helpless child." He replied, "the laws must be obeyed."

As I approached the city, I could not help exclaiming, "is this the region, this the soil of boasted freedom?" Here, where the child is treated like a felon, manacled, anchored from the shore, to be sent back to slavery and the lash, deprived of the fostering care, which even the brute is allowed to exercise towards its young? Here the slender boy seeks the protection of a father-name dear to helplessness. Does humanity aid him in the search? No. Humanity is circumscribed in her operations by laws which consign one portion of freedom's sons and daughters to the service, the control, and the brutality of the other. Humanity looks on them and weeps. Further she cannot go. "The laws must be obeyed."

And now since years have passed, where is that boy? Does he still live in hopeless bondage? Are other sears added to whoever it might be, effectually? I knew those imprinted on his infant skin? When the law and usages in such cases. I knew I saw him, he appeared innocent as a the poor being had nothing to hope for child of freedom. He felt and suffered as a child of free parents would feel and suffer. His sorrows were touching as the sorrows of a white child would have been. Alas! poor youth; from me thy fate is in the night, and so under favour of dark- hidden. If living thou art still young; ness, the fugitive be enabled to go on were thy days turned into pages, what a shore unseen by those on board. I de-volume to meet the human eye!— Youth's Cabinet.

SIR THOMAS STAMFORD RAFFLES.

Thomas Standard Raffles, the son of Benjamin Ratiles, an old captain in the West India trade, was born at sea, off the harbour of Port Morant, in Jamaica, in 1781. At the age of fourteen, he was appointed to a situation in the East India House, where, although hard-worked, he contrived by extra hours, to increase his salary, and also to add to his stock of knowpoor circumstances, and to them he devoted Rafiles who survives her husband, "was one of the strongest feelings of his heart. At this time, with that self-denying devotion to the happiness of others which was his distinguishing quality through life, he deprived himself of every indulgence, that he might devote to her his hard-carned pittance; and, in after-days of comparative affluence, he delighted in surrounding her with every comfort." With regard to his efforts to improve his mind, he himself says, in a letter to his cousin, Dr. Raffles. "The deficiency of my early education has never been fully supplied. I had hardly been two years at a boarding-school (at Hammersmith) when I was withdrawn, and forced to enter on the busy scenes of public life, then a mere boy My leisure-hours, however, still continued to be devoted to my favourite studies; and, with the little aid my allowance afforded, I contrived to make myself master of the French language, and to prosecute inquiries into some of the branches of literature and science. This was, however, in stolen moments, either before the office hours, in the morning, or after them,

in the evening." The particulars thus given of the severity with which he taxed his powers of body and mind for the double purpose of providing for his parents and acquiring knowledge, sufficiently account for the result that "the India House did not suit his health." His unremitting diligence however, had excited attention, and Sir Hugh Inglis procured for him the appointment of Assistant Secretary to the Government in Penang, situated on the coast of the Peninsula of Malagea, between China and the East Indies. With his accustomed industry, he applied himself to the acquiand his flesh wasted to the bone. I burst sition of the Malay language on his pasjeers of others were for a moment turned | pary facility in acquiring a knowledge of indeed worthy of their reliance. There languages, he made considerable progress is a very deep interest to my mind in such, It however, began to be suspected that before he arrived at his destination. He a dislogue between a devoted missionary

ing freely with the natives, and securing his advancement to the office of Secretary

Having given these particulars of the in early youth laying the foundation of the eminence which he attained, we simply state that his progress was in accordance with the beginning. He proposed measures for taking the valuable island of Java, evincing such consummate wisdom in his suggestions that even the route which he marked out for the fleet to pursue was adopted, contrary to the opinion of old practical seamen who apprehended danger and loss from it; the success of the expedition justified the deference which had been paid to his counsels, and he was rewarded with the office of Lieutenant Governor of Java and its dependencies, the great island alone containing five millions of inhabitants. The failure of his health obliged him to take a voyage to England in the year 1817; and the restoration of Java to the Dutch destroyed the fruits of many of those improvements which the Lieutenant Governor had introduced. During his stay in England, however, he received flattering attentions from the Prince Regent, who conferred the honour of knighthood on him, as well as from the Princess Charlotte, and Prince Leopold; and in the year 1817 he received the appointment of Lieutenant Governor of Bencoolen on the island of Sumatra. His talents and vigour were abundantly required, and cheerfully exerted in placing the affairs of this settlement on a good foundation. In the midst of the multiplied cares of his official station, he was visited with domestic bereavements of the most poignant character. His three eldest children died one after another, and he had to part with the voungest to be sent to England for the preservation of her life He sent in his resignation, but could not leave the island till the year 1824; and on his arrival at St. Helena he learnt the death of his venerated mother whom he had greatly longed to see once more in this life. On his arrival in England, he retired to a country-residence near Barnet, where he died on the day previous to the completion of his forty fifth year, the 5th of July 1826.

A NOBLE SLAVEHOLDER IN JAVA .-When it was proposed, during T. Stamford Raffles 'administration of the govern. ment, that all the slaves on the island should be registered, a native chief, the Penanbaham of Samunah, proudly declared, "I will not register my slaves! hitherto they have been kept such because it was the custom, and the Dutch liked us to be attended by slaves when we visited the palace; but, as that is not the case with the English, they shall cease to be slaves; for long have I felt shame, and my blood has run cold, when I reflected on what I once saw at Batavia and Samarang, where human beings were exposed for public sale, placed on a table, and examined like sheep and oxen." When Mr. Railles mentioned this noble trait to Mr. Wilberforce on his first return to England, he was commissioned to carry out a seal to be presented to this chief, as an acknowledgment of his liberal act; and the latter, in return, requested Mr. Wilberforce's acceptance of a hand. some creese [a dagger].—Quarterly lie-

[A Lesson for Christian Slaveholders. Ed.]

WHALTH, DOING HOMAGE TO THE MISSIONARY SPIRIT.

I know not a finer illustration of the topic than one which may be gathered from a recorded conversation between Dr. Carey, the missionary at Scrampore, and a wealthy merchant in Calcutta. One of his clerks had determined to give up all the prospects and emoluments of a lucrative situation, and henceforth devote himself to the work of evangelizing the Heathen. His employer, to whom this looked a very odd and inexplicable resolution, called on Dr. Carey, and inquired from him the terms, and the advantages, and the preferments of this new line, to which a very favourite servant, whom he was exceedingly loath to part with, was on the eve of betaking himself; and was very much startled to understand that it was altogether a life of labour, and that there was no earthly remuneration whatever that in truth it was not competent for any member of their Mission to have any property at all; that beyond those things which are needful for the body, there was not an enjoyment within the power or purchase of money which any one of them thought of aspiring after; that each of them, free from care like a commoner of nature, trusted that as the day came the provision would come, and never yet had been disappointed of their confidence; that with hearts set on their own eternity and the eternity of their fellow creatures they this Foundry. had neither time nor space for the workings of this world's ambition; so that, however occupied about the concerns of the soul, each felt light as the bird upon a thorn about the food, and the raiment, and the sufficiency of the coming days, Pound. all which they east upon Providence, and sage; and as he possessed an extraordi- had ever yet found, that Providence was manufactured in Montreal, brought in from

and a busy, active, aspiring merchant; but the chief interest of it lay in the confession of the latter, who seems to have been visited with a glimpse of the secret of true happiness; and that after all he himself was not on the way to it, whose own experience told him that, prosperous prosperity that marred his enjoyments of it; that the thousand crosses and hazards and entanglements of mercantile adventure had kept him perpetually on the rack, and sifted his heart of all those substantial sweets by which alone it can be purely and permanently gladdened. And from him it was indeed an affecting testimony, when, on contrasting his own life of turmoil and vexation, and checkered variety, with the simple but lofty aims and settled dependence, and unencumbered, because holy and unambitious, hearts of the pious missionaries, he fetched a deep sigh and said, "that it was indeed a most enticing cause."-Chalmers.

TOBACCO.

The following is the title of a curious pamphlet, in verse : "Tobacco Battered. and the Pipes Shattered (about their cars that idely idolize so base and barbarous a weed, or at least the wise over-love of so loathsome vanitie:) by a volley of Holy Shot thundered from Mount Helicon. It is perhaps the earliest satire on smoking tobacco extant, and is by Joshua Sylvester, a friend of Ben Johnson.

A certain Editor, quoted in the Boston Common School Journal, says : "Suppose a tobacco-chewer is addicted to the habit of chewing tobacco fifty years of his life, each day of that time he consumes two inches of solid plug, which amounts to six thousand four hundred and seventy five feet, making nearly one mile and a quarter in length of solid tobacco, half PRENCH an inch thick, and two inches broad." No. 1 Des Grisons Street, Cape, on MONDAY.
He wants to know what a young beginner of the MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some stretched out before him, and were told, to chew it up would be one of the exthousand ninety-four dollars.

The same Journal quotes the Vicksburg Constitutionalist for the fact that no smoking of cigars or pipes is permitted in any church in the city of Vicksburg, Mississippi; he allows that to be "Progress of Refinement." Mississippi must be very hopeful.

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luchec 5th June, 1815.

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Quebec, 26th May, 1845. RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, EST COAL TAR and PATENT COR-DAGE assorted.

C. & W. WURTELE, St. Paul's Street Quebec, 5th June, 1845.

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Quebec, June 26, 1815.

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11th Feby. 1845.

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THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay.

CHRISTIAN WURTELE, St. Paul's Street,

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