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# The Bazaar.

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

VOLUME II.—No. 11.]

QUEBEC, THURSDAY, JUNE 12, 1845.

[WHOLE NUMBER 63.]

## THE WANDERERS OF ISRAEL.

Too long hath David's royal race,  
God's own peculiar line,  
Wander'd oppressed from place to place,  
With only blood their path to trace—  
Gentile! that work was thine.

Ye warriors of departed days,  
Your names shall rise again;  
And the glad tones of joy and praise  
Judea's sons again shall raise  
O'er Ephraim's rocky plain.

Lords of a long forgotten time!  
We see your day-star rise.  
Forgetful of your fathers' crime,  
We hail you chief in every clime  
Beneath Jehovah's skies.

"Remember Israel;" poems by a Clergyman.

## THE MEEK.

The inspired apostle puts meekness among the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness." If, then, you imagine that you have meekness, consider how you came by it,—by natural disposition, or by the word and grace of the Spirit of God. If by natural disposition, suspect whether you have the true meekness, which is the workmanship of God's own Spirit, and in the sight of God is an ornament of great price. True Christian meekness is not a natural disposition in fallen man, who has commonly more of the lion and the bear, than of the gentle lamb and the meek dove, in his temperament and constitution. We speak, indeed, of the meekness of a child; but even in childhood, which is the meekest period of life to man in his natural state, meekness is a very varying and uncertain characteristic. In many children it is scarcely seen at all; in others it is continually sullied by petulance, forwardness, and pride; and even in the meekness of children it is soon lost and disappears on their mixing with the world, like the bloom of fruit on being handled, unless, through God's grace, it be raised into the higher and nobler principle of true Christian meekness. We see, then, what is not true meekness: not a naturally easy disposition, not the natural meekness of childhood; but it is a gracious effect or fruit of the Spirit of God. That is our first stage or step in the argument. Still that, I am aware, does not fully explain what meekness is: and I wish, if God enable me, so to describe it, that every one present may know its true character, and whether that character is at all his own. All I have at present shown is, that it is a fruit of the Spirit, and that point I have proved from Scripture. Now, the Spirit works by the word of God. If I say that the Holy Spirit makes a man meek, or humble, or pure, who was not so before, I mean that he effects it by his grace upon the heart applying the word of God, and the doctrine of Jesus Christ. This is what we mean by the Spirit's operations; nothing wild, fanatical, or fanciful, but the plain sober truths of the written word of God brought home to the heart by the Holy Spirit: so that instead of lying as a dead letter in a man's Bible, they are brought into his soul, wrought into his temper, and made a principle of life. The Spirit, then, makes men meek by the word of God,—that you understand:—but what is that doctrine of the word, which, when applied by the Holy Spirit, eminently tends to make men meek? Remember the two former Beatitudes: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted." When these and similar scriptural doctrines are practically understood, men begin to be truly meek. Pride, for instance, is opposed to meekness. But pride has been shaken to its very foundation in the man who has learned his spiritual poverty, and is mourning with godly sorrow for sin. If the root of pride be dug up, there is room for the seed of meekness. Malice and revenge also are opposed to meekness. No one thinks him meek, who cannot bear an injury, brook an affront, or forgive an insult; in fact, he would disdain to be thought meek. But when a man has learned to mourn for innumerable sins against God, and has begun to be comforted with the knowledge of his innumerable mercies toward sinners by Jesus Christ, then, in God's free forgiveness toward himself, he has learned the secret how to forgive an offending brother freely. Thus you see my present point, which brings us thus far in our account of meekness, that it is a fruit of the Spirit of God, working by his word upon the heart, and chiefly by means of the doctrines which lead men to become poor in spirit, and to mourn for sin.

The next point to which I would carry you is, that it has a reference to God, and also to man. Meekness has a reference to God. It produces docility of spirit towards God. The meek man feels ignorance, and is willing, yea, thankful, to be taught of God. Mary, sitting at the feet of Jesus to be taught of Him, is the picture of a meek disciple. Cornelius, declaring to the apostle Peter, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," is another. The prayer of Elihu in the book of Job, "That which I see not teach thou me," is the prayer of one of a meek and docile spirit.

Meekness toward God is further evinced by deep submission of spirit to his word. When that word plainly accuses us of sin, declares the heart to be deceitful above all things, and desperately wicked, and detects the excuses wherewith we are prone to

flatter and justify ourselves, the person of meek spirit bears the Divine rebuke with humility, acknowledges its justice, and trembles at God's word. When that word is preached, while some hearts object against the doctrine, and resolve not to yield, the heart, which God's grace has imbued with meekness, is displeased only with itself and its corruptions, gently yields to the authority of truth, and receives with meekness the engrafted word. When Christ is set forth as the end of the law for righteousness to every one that believeth, as the only, but all-sufficient foundation of trust and hope to a sinner, while some despise, and others object, the meek soul hears with gladness, casts her meek and weeping eye of faith upon the Lamb of God, and is well content, yea, right joyful to be saved entirely by his finished work. The gospel is a message of good tidings only to the meek. "The Spirit of the Lord God," said the Saviour, "is upon me; because the Lord hath anointed me to preach good tidings unto the meek."<sup>1</sup>

I add only a third characteristic of meekness in its reference to God, namely, a cheerful resignation to the divine will. These characteristics are, in fact, all closely connected with each other: but it may be useful to view them apart. Besides the word of God, which meekness receives with docility and true submission, we have also to do with his providence. This appoints our lot in life, our circumstances, trials, afflictions, days of prosperity and adversity, health and strength, sickness and infirmity. The meek man here, also, never quarrels with the divine appointment. Is he of lowly birth? It cannot grieve him who is born of God, made partaker of the divine nature, (I use the language of Scripture,) begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead. Is he poor in this world? He is satisfied that it should be so, and willing in this, or in any thing, to be conformed to his Lord; while poor in things temporal, he is rich in things spiritual. How can he be discontentedly poor, who has the Saviour, the Spirit, the Father his; heaven, salvation, and an eternal weight of glory his, by promise from the faithful God? Let things be rightly estimated, and persons rightly called, and he is the rich man; and they are the truly poor, who, whether rich or poor here, have their all here, with no hope toward God, no treasure in heaven, nothing but the poor pleasures of time and sense here, for a brief season, and then extreme poverty and wretchedness for ever.

But trials and afflictions come to the meek man, even as to others. It is a divine and noble sight to see him suffering. There I think I behold him—he has received afflictive news; he has lost a dear friend, or beloved relative; he is visited with sudden calamity, or seized with a painful sickness. No murmur escapes his lips, no hard thought of God arises in his mind, he bows before the stroke, he turns to the hand which smites, also to heal him. He is like Aaron, when he suddenly lost his sons, Nadab and Abihu: "And Aaron held his peace."<sup>2</sup> Or like David, "I was dumb, I opened not my mouth; because thou didst it."<sup>3</sup> He cries with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."<sup>4</sup> Contrast with this the proud spirit of him who is not meek. It is painful even to approach him in his troubles. He murmurs, rebels, rages, blasphemes: he accuses God of injustice, and man of unkindness; he refuses to humble himself under the mighty hand of God: he seems to bend his stubborn knee in prayer; he turns sullenly away from all the consolations of the gospel. You ask, why?—the answer is, the man is not meek.

Meekness, then, in its reference to God, produces docility, submission of soul to his word, and cheerful resignation to his providential will. Have I been describing your character towards God? Think upon that question for a moment. And now let us proceed to view meekness in its reference to man. Here meekness bears injuries, forgives them, and requites them with good. Almost every one meets with some injuries from mankind in the course of life. Were this the time and place to hear it, probably every one present could relate some long account of real or fancied injuries, which he has at one time or other received. Now, injuries are things to be expected. If the scriptural account of the world be true, that all men are naturally corrupt, selfish, and ambitious, they will injure each other when it suits their convenience or pleasure. Though this does not justify, yet it accounts for the prevalence of injuries. While man is what he is, injuries must and will abound; and the man is simple, who expects to pass through life without experiencing an injury. The meek Christian, taught, as we saw, by the word and Spirit of God, is thus prepared for injuries; and this is a great thing toward bearing them with meekness. They seldom take him much by surprise. If he has to do with a proud and haughty man, he is not surprised at being treated with pride and haughtiness. From a selfish, over-reaching man, he is prepared for mean and dishonourable actions. He does not go to a bramble, and expect to gather grapes, nor look for figs on a thorn-bush. You see how Scripture principles prepare the meek man for injuries. Thus he meets them without surprise; and then he bears them with patience. Of course it is not pleasant to him, or to any man, to be injured; neither is he to court injuries; nor is it denied that there are times and ways in which he should

vindicate his character, and maintain his right. Yet he bears injuries with patience, for he remembers what greater injuries God has borne with patience from him. He thinks with himself, This man has injured me, it is true; but perhaps he knows me not; if he knew my character, and my thoughts toward him, it may be he would love me. I once injured God, but at that time I knew him not, I did it in ignorance of his true character, I understood not his thoughts of love toward me; if God bore patiently with me, should not I bear patiently with an offending brother?

The same principle leads him to forget and forgive injuries. This is an essential part of Christian meekness; and a most difficult part it is, if we may judge by example and experience. Christians, when a man has injured you, do you find it an easy thing to forgive him, to blot out the injury, to go and pray to God for that very individual? This is not the temper of the world. If you injure a proud, worldly-minded man, do not expect forgiveness on any easy terms. He will return your injury with double vengeance the first opportunity; he will sometimes be ready to send you, if he can, to ruin and imprisonment; he will spoil, if he can, your character, alienate your friends, poison your comfort. Not unfrequently, on account of a slight affront, or a trivial provocation, he will send you a challenge; and if you are weak or wicked enough to accept it, he will take away your life, or you shall take away his, to prove to all the world that you are both men of honour—but not men of Christian meekness. Jesus Christ never taught men this; His doctrine was very different: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."<sup>5</sup> The prayer which he taught says, "Forgive us our trespasses, as we forgive them that trespass against us." I wonder how it is that unforgetting men do not tremble when they repeat that prayer. Forgive us as—in the same manner as—we forgive them:—and in what manner do they forgive? They must have satisfaction first. Thus prayer cries for vengeance on themselves. "Exact satisfaction for my offences against thee, O God, even as I desire to exact satisfaction from him who offends me." Such is the prayer of the unforgetting! But the meek Christian means what he says, when he uses that petition in his Lord's prayer: "Forgive us our trespasses against thee, in the same free and gracious manner as we, for thy sake, and after the pattern of thy mercies, forgive them that trespass against us." And while pleading this, he thinks of the free love of God to sinners by Jesus Christ, of his long-suffering and forgiving mercies, of his promise to blot out as a cloud their transgressions, of his Saviour's death as a proof of his Father's love, and lo! while he thinks, the tear of gratitude, called forth by the recollection of God's forgiving love towards himself, has fallen, and blotted out the memorial and the thought of a brother's injuries against him. He can still love him, speak kindly to him, and return good for evil. And this is noble and divine. To return good for good is natural; to return evil for evil is heathenish; to render evil for good is monstrous; but to return good for evil is Christian, noble, divine. By revenge, you may possibly overcome your foe; by forgiveness, you overcome yourself, you melt your foe, you resemble God, you glorify Christ, you adorn his gospel, you exhibit that meek forgiving spirit, which one of the Fathers called, the indelible character of a gracious soul.—Rev. John Hambleton, M. A., Islington.

## THE MAYNOOTH QUESTION.

It is said that the fever which now rages in the land will pass away with the measure; when Maynooth is endowed, Protestants will see their error and acquiesce in those arrangements. But those who so think have miscalculated the energy of the principle by which we are actuated. If we were banded in this opposition under the influence of a blind hostility to the Romish Church; if we wished the penal code, which we abhor, to be restored, and were prepared to legislate in its spirit, then it might be expected that this fever would subside, because it would be based on bigotry, and calm reflection would lead us to be ashamed of it when passion had passed away. But I am one of those who never grudged one civil privilege to Roman Catholics. There is no claim to civil equality which they have urged that I have ever argued against. I have never resisted such claims or refused them what their sense of justice induced them to claim as a right; and therefore, as I believe those who are opposed to their Church are like myself free from passion, willing to examine their claims, and to do everything for them which justice requires, and besides wishing them every temporal and spiritual prosperity, I am convinced that we feel that in this opposition a principle is involved which cannot die, and that in what we are doing now we cannot change. We have examined and weighed the circumstances. We recognise their claims to civil rights, and we love them as fellow-countrymen, but we cannot change that principle which has brought together 900,000 persons to oppose the endowment of the Roman Catholic Church. That principle must live, and I would ask those whose conduct has originated this movement,—nay, I would solemnly entreat them to pause, and let not that which might be resolution degenerate into obstinacy, or from a false

shame determine not to draw back from this first step, which they well know cannot be the last. I doubt not that it is said that these efforts of ours are mischievous, that we are exciting collisions between the two nations fearful to contemplate, and that we are enemies to the tranquillity of our country. If that be so, the fault is theirs, and not ours; on them rests the responsibility of a collision, of the magnitude of which I am not insensible. I still hope that the Irish people, when they consider that we only ask that which if they were in our places they would ask, and that we only do what they would do were they placed in like circumstances, that we only declare that we will not be parties to the endowment of doctrines we know to be false and mischievous;—I trust, I say, that when they consider this, the good sense of their leaders will induce them to see that we are not their enemies, and others are not their friends. If I am mistaken, and eight millions of people are to be stirred up in enmity against those eighteen millions who are banded together for Protestantism, who will be the authors of the collision? Are we the authors of it who have ever maintained those doctrines, and must ever maintain them, whoever be in power, who cling to what we know to be truth, and only ask not to be forced to endow what we know to be error, but are nevertheless ready to grant to Roman Catholics every civil privilege which they may claim, who desire only that we still, in a Protestant country, may be uninvolved in forwarding error, and may have unfettered the great truths essential to our welfare? I hope it is not presumptuous in me (without wishing to show disrespect to those whose office and talents I respect, and in whose desire for the good of their country, I believe, and whose opportunities of political knowledge are greater than my own), without menace, yet in all solemnity, to declare, that while my mind is saddened by the shadows of the coming events into which we are passing, that, let what may be the consequences which may result to the Church, the nation, and the Government, from this wide-spread and effectual agitation, though the earth quake and the heavens grow black, and every heart be faint, and every thought reel with the conflict, in that conflict we mean to persevere, in the promotion of the truth we must hold fast, and in the maintenance of the cause of God, committed to us, we must continue, till the victory of God's word over all who would dishonour it; and when we lie on the pillow of death, we shall have the inestimable consolation of feeling, that, by the blessing of God, and prayer to him for wisdom, humility, moderation, and resolution, we have had the happiness of fulfilling our duty.—Speech by the Hon. and Rev. Baptist Noel.

## MOTHER-TONGUE.

I have found, that by taking up a sound principle, and holding fast to it, we are best prepared to meet and endure and overcome all opposition. The principle of this Society, I was going to say, is Protestantism. But I would be reminded, at this season, that it is coeval with the first origin of Christianity, that it was the first principle that was sanctioned and recommended on the pouring out of the Spirit of God at that holy season, the commemoration of which we have just passed through. It was then sanctioned, that to all should be preached the Gospel,—to every nation under heaven. In vain have I ever looked for any reason or any scriptural ground for excepting my poor countrymen, the Irish people, from the privilege which that principle involves. Is it not written, that "the redeemed of the Lord shall be numbered from every kindred, and tribe, and nation, and people?"<sup>6</sup> And are you to exclude my poor countrymen from the knowledge of the way of redemption because their only fault is, that they speak and understand only the language of their fathers, the language in which they were born, the language which is indigenous to their country? Politicians may strive to abolish the language, but they will only show, as they have ever shown, their weakness and not their strength. They must not say to the people, "Cease to speak your own language." It is useless to do so, they will speak it. Let politicians go to the Welsh and dictate to them,—will the Welsh forget their ancient British tongue? The Highlander of Scotland, too, with his bad taste, as some may call it, will continue to speak Gaelic. In vain will they attempt to stop the mouth of the poor, ignorant, Irish-speaking peasant. He will speak Irish to his children, who are to take his place after him, eye, and even to his pig. Therefore if we have anything of real value to communicate to the Irish, should we not communicate it in the readiest way, in the language of their affections, yes, and of their understandings too? We Irish are called blunderers. I conceive the English to be guilty of a most egregious blunder in attempting to tell good things to the Irish in a language they do not understand. We are at least free from that blunder of not speaking to the Irish in the Irish tongue. Now, my friends, we are at this time engaged in a contest between light and darkness. At the beginning of the creation God said, "Let there be light, and there was light." But still darkness was not wholly destroyed; it had its sphere. So it is still. There ever will be those who "love darkness rather than light, because their deeds are evil." And I conceive the honour of the Irish Society to be, that it is acting upon the principle on which the grace of God proceeds in its operation, it is acting in an antagonistic direction to the principles of the world, checking the Spirit of the world, and fulfilling the duty that St. Paul speaks of to the Philippian, "Among whom shine ye as lights in the world,"<sup>7</sup> or rather, which is perhaps a better

translation, as light-houses to give light, "holding forth the word of life." That is the characteristic principle of the Irish Society. It disregards every political motive; its object is to be as a light-house in the midst of poor dark Ireland, "holding forth the word of life." I said that when I first advocated the Society, I did it on principle. I hold that principle still—"the word of God in every language and in every tongue." But now we are enabled to call on you to support this Society on the ground of the success which God has given it. And that fact does not stand merely on our assertion; though I hope that what we have asserted at different times will be found to be consistent with truth. We may have been deceived ourselves; and we may have reckoned on results in which we were disappointed as well as you. But the success of the Society is confirmed by public documents. An Act of Parliament, passed of late years, directs respecting all parishes in Ireland which have not had for a certain time the services of the Church performed in them, the ecclesiastical funds of that parish shall be suspended, and paid into the hands of the Ecclesiastical Commissioners. The parish of Brosna, in Limerick, was in that situation for many years. For many years there was no Protestant resident there; and upon the death of the Incumbent the living would have been suspended. But, through the reading of the Irish Scriptures, there has been raised up in that parish a congregation of sixty or seventy converts, who are now congregated in the parish of Brosna; and when the Incumbent died lately, the Ecclesiastical Commissioners could not suspend the parish; and a Clergyman, employed by the Irish Society, and assisted by your contributions in keeping that flock together, has been appointed Rector of the parish. With regard to the people that speak the Irish language,—mark, we claim only three millions who do so; and putting all the Societies together, you cannot find such a great and inviting work as that in which the Irish Society is engaged in bringing those people out of the darkness of Popery. Another established fact was brought to light at the last Tralee assizes. Mr. Gayer stated at a meeting of the Irish Society at Kerry that there were in Belfast 800 converts. The editor of the *Kerry Examiner*, in an article in his paper, stated broadly that Mr. Gayer was a liar, and that he had gone about Ireland obtaining money under false pretences, which some Irishmen certainly do. Bearing in mind the precept, "Let not your good be evil spoken of,"<sup>8</sup> it was thought right that Mr. Gayer should have recourse to the laws of his country in order to vindicate his character from such aspersions. He brought an action against the Editor; the jury consisted half of Protestants and half of Roman Catholics; and a verdict was returned for the plaintiff with damages and costs. Now at that trial three clergymen were examined, and they fully confirmed the fact that there were at Belfast 800 converts from the Roman Catholic Church. Some of the converts themselves were also examined. One poor old man was examined by a Roman Catholic Barrister, who appeared for the defence. When he had stated that he had been a Roman Catholic, but that he had had the Scriptures put into his hand to teach others to read, and that whatever effect they might have had upon the scholars, they proved too mighty for the master, for they had changed his heart, and led him out of Popery, the barrister asked him with a sneer, "Did he not think himself a great Irish scholar, and who taught him to understand the Scriptures?" The poor man, with great meekness, but with evident sincerity, replied, "I do believe the God that wrote the Bible helped me to understand it." There he stood an example of a man being made wise unto salvation "through faith which is in Christ Jesus," by the reading of God's word. It is because the Society honours the word of God that God honours the Society; and I call upon you to support it, on the principle that it does disseminate that word, "which is able to make men wise unto salvation."—The Right Rev. Robert Daly, D. D., Lord Bishop of Cashel, at the Anniversary of the Irish Society, 15th of May last.

## THE RESTORATION OF ISRAEL.

From Lord Ashley's speech at the Anniversary of the London Society for Promoting Christianity amongst the Jews, 9th of May last.

He knew no subject which could surpass or even approach it (the Restoration of Israel) in magnitude, and in all those attributes which feed the imagination, and stir into life the warmest energies of the heart. As a statesman he could rejoice in the political aspect of the question, for he foresaw that enormous benefits to civilization and mankind would result from the return of a numerous and ardent people to the land of their forefathers, to occupy the most fertile, and the most dishonoured regions of the East, to be replaced by the enlightened Jew the benighted Turk, to plant the cross instead of the crescent, to restore the ancient kingdom of David and of Solomon, and to spread the Gospel of Christ "from the entering in of Hamuth unto the river of Egypt," and "from the great sea to the great river, the river Euphrates." But he rejoiced, and they as members of the Church of England would rejoice, that they were called to advance by their instrumentality the political and spiritual welfare of the Hebrew people. The goodness of God seemed to descend on every nation, and his grace seemed to await on every Church, that remembered the outcast children of Abraham. The Church which should plunge heart and soul into this mighty career, would be proof against all assaults from without and against all heresies from within. The kingdom which

<sup>1</sup> Isa. lxxvi. 2.      <sup>2</sup> James i. 21.  
<sup>3</sup> Rom. x. 4.      <sup>4</sup> Isa. lxi. 1; Luke iv. 18.  
<sup>5</sup> John v. 1; 2 Pet. i. 4; 1 Pet. i. 2.  
<sup>6</sup> Lev. x. 3.      <sup>7</sup> Ps. xxxix. 9.  
<sup>8</sup> Jer. xvii. 9.      <sup>9</sup> Job i. 21.

<sup>10</sup> "I am not afraid to die. I am afraid to sin."  
was Col. Gardiner's noble reply to one who sent him a challenge. See his Life by Doddridge.  
<sup>11</sup> Matt. vi. 14. 15.      <sup>12</sup> Isa. xlv. 22.  
<sup>13</sup> Basil: quoted by Watson.

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

### The Bercan.

QUEBEC, THURSDAY, JUNE 12, 1845.

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

#### ANNIVERSARIES OF RELIGIOUS SOCIETIES.

**CHURCH MISSIONARY SOCIETY,** on Tuesday the 6th of May, the Earl of Chichester in the Chair. Total income £105,249 9s. 7d. expenditure £39,093 14s. 9d. The favourable state of the funds has encouraged the Committee to fix upon a maximum expenditure of £92,000 for the year now commenced, which is £5000 more than they had fixed for the year preceding; some enlargement of the Society's operations in Western Africa and India is in contemplation. The following cheering statement is given towards the close of the report: "If a retrospect is taken of the last ten years, it will be found that in 1835, the number of communicants was below 900. This year they are estimated at 10,000. Surely we may well pause upon this fact, in admiring gratitude to Him, to whom be all the praise. Ten thousand immortal souls gathered from among the Heathen, from the north and from the south, from the east, and from the west, introduced to the table of the Lord! A blessed earnest, we trust, of their sitting down hereafter with Abraham and Isaac and Jacob in the kingdom of our Father!" "But, satisfactory as is this statement of numbers, it is still more satisfactory to see the steps by which this great increase has taken place. Each year there has been some increase, and in later years a much larger increase, than in former years; so that now, blessed be God! more communicants are added in one single year than were collected during the first thirty years of the Society's existence. It must be yet farther stated, that the increase has taken place in every one of the Missions. The dew of the Divine blessing has descended upon the whole ground cultivated by the labourers of the Society. Surely when the Lord is thus enlarging his blessing, the Church may well be called upon to enlarge its efforts. We must not, we cannot stand still, while such a glorious work is in progress."

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

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

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

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

#### TO THE QUEEN'S MOST EXCELLENT MAJESTY.

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

HUMBLY SHEWETH,

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

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

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

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

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

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

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

is from the Editorial in the Herald of last Saturday:

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

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

"Our contemporary has referred to the Fête Dieu. For ourselves we are free to acknowledge, that we see no harm in it, nor that it is unreasonable that our Roman Catholic fellow-subjects should be allowed to walk in procession once a year, the same as the St. George's Society or any other society. We believe, however, that a general feeling exists among Protestants of all denominations of the propriety of holding the procession at some other hour than the very one when they are all on their way to church. If the ceremony tended to excite the disgraceful outrage now in question, and if its general tendency is to provoke to such assaults upon peaceful Protestants, which we positively disbelieve, we are sure that the Christian feelings of the Roman Catholic priesthood will prompt them to omit it altogether. It is deeply to be deplored that the friendly, we might say the affectionate, footing on which all classes of Christians have hitherto met in this Province shall now be disturbed, when political troubles appear to have ceased."

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

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

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

"Now if Dr. Seabury thinks it desirable or expedient to revive this custom, I most decidedly do not. His praise of my "manliness evinced in this boldly setting forth the true doctrine of the Church and reducing theory to practice"—is, therefore, totally undeserved. I hold no such theory. The Church teaches us reverently to commemorate the faithful departed, and to thank God through Christ, for their holy example; but she does not teach us to pray for them; and I do not, therefore, believe this to be "the true doctrine of the Church." How Dr. Seabury could read the doctrine of prayer, and understand it as implying this

intended to exclude this doctrine, and it does exclude it. The prayer was literally transcribed by me from the Liturgia Domestica of Arthur H. Dyke Ackland, a zealous lay member of the Church of England. By him it was altered from a prayer in Bishop Cosin's Devotions, and this is an abridgment of the prayer for the whole state of Christ's Church as found in the first Liturgy of King Edward the VI.

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

JONA. M. WAINWRIGHT."

#### ECCLESIASTICAL.

##### CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

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

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

T. TRIGGE, Treasr.

Quebec, 3d June, 1845.

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

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

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

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

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

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

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

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

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

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

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

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

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

#### UNIVERSITY OF OXFORD.

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

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

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

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

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

To the Editor of the Bercan.

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

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

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

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

obligations consequent to it.] And so long as these obligations are allowed to have free course, so long may we expect the Society to be limited in its resources.

But may not a mode be devised for retrieving this loss? By removing the cause of distrust, would not the zeal of the Christian be enlarged, and the insincerity of the worldling exposed, to the multiplication of the Society's funds, and to the consequent extension of life and truth?

This, Mr. Editor, is the point on which I have made bold to ask your judgment. And you will, I am persuaded, acquit me of any desire of intruding into matters strictly ecclesiastical, when I inquire whether much—if not all—of this hesitancy to support the Church may not be removed by a judicious and systematic exposition of her xxxix articles? Not that this inquiry would, for one moment, encourage a relaxation in the all-important office of preaching "Christ and Him crucified."

I mention the articles—not from any spirit of uncharitable exclusiveness, but—because they are, under God, the power protective of the purity of the Church. And I feel persuaded that, if churchmen fully understood, and rightly appreciated the sentiments of these valuable compositions, they would become more consistent, more charitable not only toward their own, but toward all, and, which is instar omnium, more Christian!

May the period speedily come, when Christians, actuated by one common principle, shall labour chiefly for the extension of the reign of Christ—when the diffusive benevolence of the Gospel shall subdue the obduracy of the human heart, and extend itself in rich, fertilizing, and life-sustaining streams throughout every parish and family of our land—This is the aim of Christianity: this the object of the "Church Society."

I am, SIGMA.

[Our Correspondent will take pleasure in finding an instance, in an acknowledgment from the Treasurer in our columns to day, that the Church Society is not forgotten by those who have means to give and a willing mind to bestow them. We insert his communication very readily, as describing the impressions made upon him at his post of labour; we cannot say, we must confess, that within our own observation it is the "disturb of Church principles" that restrains liberality. It will gratify Sigma to learn that the Articles of the Church were the subject of a series of lectures delivered last Lent-season at the Cathedral—so hearers had an opportunity of being informed on that subject in this parish at all events. But perhaps the truth more nearly is, that people have not yet learnt to appreciate the privilege, to themselves, of promoting religious objects, and as they are in a way of learning, we must have patience with them. In Nova Scotia, they actually point to us and to Upper Canada as examples for them to strive after—that does not look so bad!

We must really say, the Church Society has met with a good share of support, considering its infant-state; and there is no reason to doubt that it will continue to do so to an amount increasing in proportion as efficiency in action shall mark its general management, and as strict adherence to the doctrines of the Church and devotion to the rescue of souls from danger shall characterize the labours of those agents whom it has sent forth. But as "concentration of our strength in one properly organized body" we are convinced that the infirmities of men forbid the expectation of success from such an attempt. The "one body" will get out of people's pockets only one subscription, when four or five bodies, separately and with affectionate urgency setting forth the claims of the objects aimed at by them, would get four or five contributions, each nearly of the amount otherwise extracted for the one. This would not be only so many more pounds, shillings, and pence gotten into the Treasury, but so much more privilege conferred upon the givers; for it is bestowing a great benefit upon people, when we get them to take an interest in some intelligibly defined religious enterprise; and they will take an interest in that which has cost them something. The extensive liberality towards Church-purposes in which our mother Church rejoices, is drawn forth by separate societies: Propagation of the Gospel—Church Missionary—Conversion of the Jews—Christian Knowledge—National Schools—Pastoral Aid—Church Extension: not to speak of societies, such as the Bible Society, in which Churchmen co-operate with Christians of other denominations. An attempt there made, some years ago, to collect some half a dozen of these rivers of freewill offerings into one great stream, was resisted, and is, we believe, now abandoned.—EDITOR.]

The undersigned very gratefully acknowledges the receipt of a Donation of Twenty-five pounds, to the funds of the Church Society, from an unknown Benefactor, conveyed through the Editor of the Berean.

T. TRIGG, Treas. Church Socy. Quebec, 9th June, 1845.

The Ladies of the Church of England Clothing Society beg to acknowledge, with many thanks, the receipt of Two Pounds Ten Shillings from an Anonymous Donor, by the hands of the Editor of the Berean.

PAYMENTS received on account of the BEREAN, since last publication:—Mrs. A. Paterson, No. 53 to 104; Messrs. T. Triggs, 53 to 104; W. Davies, 53 to 104; Peole, 10 to 67.

ENGLISH MAIL.—The next Mail for England to leave Boston on the 16th June, will be closed at the Quebec Office this day.—Paid letters to 3 o'clock, unpaid to half-past 4.

Political and Local Intelligence.

EUROPEAN NEWS.—A postscript in the last Berean announced the arrival of the English Mail of the 19th ult. and gave a few particulars of the news. Other selections from English papers follow.

FATAL ACCIDENT!—A frightful scene, attended with great loss of human life, occurred at Yarmouth on the 4th of May. A crowd of persons were on a suspension bridge for the purpose of viewing the exhibition of a man's swimming on the river in a tub drawn by four geese, when the chains gave way, and the whole number, some 500, were at once precipitated into the river below. Every thing was immediately done for the rescue of the unfortunates, but numbers perished ere they could be taken out of the water. About one hundred and fifty dead bodies had already been picked up, and it was feared that more had perished.

IRON HOUSE FOR NOVA SCOTIA.—Mr. Laycock, of Liverpool, after having built an iron palace for an African king, and a residence of the same material for a West India family, has just finished an iron house for a family in Nova Scotia. It is quite complete, and has lately been exhibited to his friends.

AMERICAN ENTERPRISE.—A very novel feature in the maritime intelligence by the last mail is the arrival at Liverpool of the American barque Muskingum, 273 tons register, W. R. Wells, commander, and consigned to Messrs. J. and C. Kirkpatrick. This vessel was built at Marietta, upwards of 200 miles above Cincinnati, on the Ohio. She may literally be said to have been built in the wilderness, Marietta being nearly 2000 miles from salt water. Her successful owner, by great perseverance and enterprise, has overcome every difficulty, both in her construction and the navigation of the Ohio and Mississippi.

[This vessel was loaded at Cincinnati, and descended the Ohio and Mississippi rivers to New Orleans, thence pursuing her course across the Atlantic. As to her being built "in the wilderness," it may be right to state that Marietta is a beautiful town in the New England style, containing about three thousand inhabitants, very intelligent and sober-minded in enterprise; it is well supplied with schools, has a rising college, and half a dozen places of worship, one of them belonging to the Protestant Episcopal Church. The country around is in a high state of cultivation, though its first settlement was made only 57 years ago. Muskingum is the name of a river which falls into the Ohio at Marietta. On its borders the United Brethren had one of their most successful missions—remarkable for the triumphs of the Gospel over the barbarism of the Indian, and for the savage cruelty of the white to the converts from heathenism.—EDITOR.]

STEAMER TO RIVIERE DU LOUP.—The Steamer Pocahontas is advertised to leave for Riviere du Loup, (en bas) and the Saguenay, tomorrow morning at 6 o'clock, wind permitting: to call at Tadouac, Grand Bay and Chicoutimi.

THE LATE FIRE.—Since the last number was issued, contributions for the relief of the sufferers by this melancholy visitation have continued to come in, in the most liberal manner. In addition to the long list previously published of donations of £100 and upwards, £100 have since been received from the Hon. Matthew Bell.

Besides the supplies of clothing and provisions of different kinds before mentioned as having been sent in by the different country parishes, the donations in money from the same quarter have also been large, each giving something, according to his means. We notice with much pleasure a donation of £25, from Messrs. LEGER FRERES of New York. The following are also worthy of special mention, as coming from persons who are merely temporary residents here and some of whom by their zealous exertion were mainly instrumental in arresting the flames. Lieut. Col. Estcourt, Boundary Commissioner, £60

The Officers of the 43d Light Infantry, 43 Do. 52d do. (Montreal), 40 Do. Royal Artillery and Engineers, 19 Lieut. Hornby R. E. 5 The Firemen of No. 1 Company gave £20 to the fund. The handsome sum of £203 11s. 7d. has been forwarded from St. Johns. From Montreal 38 cases of clothing had been received on Saturday evening, which were liberally conveyed free of charge, by the owners of the steamboats, to Quebec. The subscriptions in Montreal on Thursday last amounted to £7,151. 2s. 3d. of which £4,593 18s. 4d. had been collected and £3,000 remitted to the Mayor of Quebec. The Committee of Relief received and confirmed a report from the Sub-Committee for preventing future accidents by fire, recommending that all houses hereafter built be covered by incombustible materials; also that certain enlargements be effected in the streets of St. Roch; and that water-pumps be placed in the streets generally. It remains for the Corporation to consider this Report. £500. were voted to the Y. M. C. Fire-wood Society, to purchase wood, to be at the disposal of the Committee next winter, for sale at 6s. per cord, the Society engaging moreover to refund one-half the grant next year.

The large stock of clothing is being assorted and priced ready for being issued under wholesome regulations—each applicant being granted credit at the Depository, with the privilege of thus purchasing gratis the articles required, to the extent of the credit. The collection of statistical information is also proceeding, with a view to ascertain an equitable basis for the future appropriation of the liberal contributions arriving from all quarters. The sum of £25, in money, together with four cases and one bundle of clothing, have been received by the Lord Bishop of Montreal, from the Rev. W. Anderson, Rector of Sotol, being a contribution of his parishioners to the relief of the sufferers. Mr. and Mrs. C. F. Aylwin, of Boston, formerly of Quebec, have forwarded £25, for the same object.

Total amount of money received by the Treasurer of the St. Roch's Fire Fund, to 11th June inclusive:

Table with 2 columns: From Quebec and neighbouring parishes, and amounts in £, s., d. for Montreal, St. Johns, and United States.

The whole number of lots comprised within the extent of the conflagration is, as we conjectured in our last, about 1150; consequently the number of dwellings destroyed is not quite so much, some of the lots having been vacant.

Mr. Pozer, who is doubtless a loser to a considerable amount by the late fire, both as a proprietor and as a holder of stock in Insurance Companies, has signified to all persons occupying Lots charged with "constituted rents" in his favour, and whose buildings were destroyed by the recent conflagration, that he will relinquish five years' rent on their respective lots.

PROFANATION OF THE LORD'S DAY.—It is with deep regret that we find a Pleasure Trip to the Chaudière Falls to take place next Sunday, advertised in yesterday's Gazette. The notice states that "one half of the receipts will go for the benefit of the sufferers by the late fire." We take the liveliest interest in the application of every lawful means of obtaining relief for the sufferers; but the profanation of the Lord's day by a pleasure-party is not lawful on any plea, and if the excursion does take place, we presume at all events, it is not the respectable Committee of Relief that are looked to to be the agents for distributing the receipts drawn from a public violation of the fourth commandment.

OBITUARY.—We regret to announce the decease, at Montreal, on Monday morning last, of Sir Richard Downes Jackson, K.C.B., Commander of the Forces in B. North America. Sir Richard attended divine service on Sunday morning, but complained of heat, and upon returning home, went to lie down. Some time after, he was found partially dressed and just able to articulate the name of his medical attendant. Prompt measures were immediately taken to restore animation, but he continued apparently insensible until the next morning about half-past four o'clock, when he tranquilly expired. Sir Richard was a Lieutenant-General of 1838, and Colonel of the 25th Foot. In consequence of ill health he had applied to be relieved, and it was his intention to have left Montreal this day, for the packet of the 16th instant. The steamer by which his friends look for his arrival will convey to them the melancholy intelligence of his death.

Major General Sir J. A. Hope assumes the command of the Forces until the arrival of Lieut. General the Earl of Cathcart, who is now shortly expected.

CASUALTIES.—A man named Cleary, a shoemaker, was killed on Saturday last in a brawl with some sailors in the Lower Town. An inquest was held on Monday evening, when the following verdict was rendered:—"The Jury on the Inquest on the body of John Cleary, are of opinion that he, John Cleary, came to his death by wounds inflicted upon him by some sharp instrument unknown to the Jury, by John Johnson, and that Robert McCue and Henry Ewart were accessories thereto."—Mercury.

The parties concerned in the above affray are in custody, awaiting their examination. A boy, an apprentice of the brig Lynar was arrested on Tuesday, charged with stabbing a sailor on board the same vessel.

On the same day, Thos. McLean, chief mate of the Bark Sarah Stewart of Belfast, fell down dead in St. Peter-street. We are also informed that three persons, two of them passengers, lost their lives by drowning on the night before.

POST OFFICE ARRANGEMENTS.—For the future no mail for England will be made up at the Quebec Post Office. Letters for Europe will be mailed to Montreal as received; (thence to be transmitted across the Atlantic, via Boston) and it will be a standing rule with our local Post Office to receive "Paid" letters up to 3 o'clock, and "Unpaid" to half-past 4 o'clock, on the day prior to the departure of the English mail from Montreal.

THE ARMY. 43rd Foot. Lt. the Hon. C. H. Lindsay, to be Capt. without pay. v. Wright, ret. on full pay; Ens. J. S. Kennedy from 45th Foot, to be Ens. without pay. 60th Foot. Lt. Col. J. Bradshaw from 37th Foot, to be Lt. Col. v. the Hon. G. A. Spencer, who exch.

PASSENGERS.—Among the passengers by the Cambria, are also the following: The Lord Bishop of Fredericton and family; Messrs. A. W. Mountain, C. Stuart and C. F. Hamel of Quebec; Capt. Bayfield, R. N., Mrs. Bayfield and servant.

BIRTHS.—Wednesday, June 11th. The Lady of the late W. A. Hale, Esq., of a son. On the 6th inst. the lady of the Revd. George Cowell, A. M. Chaplain to H. M. Forces, of a son. At Montreal, on Tuesday the 10th instant, the lady of Henry Stuart, Esquire, Advocate, of a daughter.

MARRIED.—In the Cathedral of this city, on Thursday last, by the Rev. Dr. Bethune, Strachan Bethune, Esq., of Montreal, Advocate, to Maria, eldest daughter of William Phillips, Esq. of this city. May 7th, in St. Peter's Church, Dublin, by the Revd. Plunket Preston, Francis Pentland, son of the late Revd. Arthur Colley, of Bellacraig, County of Wexford, to Harriette, daughter of the Thomas Deasly, Esq., of Droim Lodge, County of Wicklow. In St. Thomas's Church, Montreal, on the 9th instant, by the Rev. W. A. Adamson, John Molson, Jr. Esq., son of the Hon. J. Molson, to Ann, second daughter of Wm. Molson, Esq.

DIED.—On Saturday the 7th inst. James Parr, Esq., D. A. C. G. At Montreal, on Sunday last, William Evans, youngest child of Samuel Ogden, Esq.

PORT OF QUEBEC.

ARRIVED.—N. B. It will be observed that the shipping report below only gives the names of vessels arriving with cargo.

Table listing shipping arrivals with columns for ship name, origin, and agent.

Whole number of arrivals from sea this year, to 11th June inclusive, 565. To same time last year, 320. Increase in 1845, 245.

Cabin. Steerage. Number of passengers arrived, 148 11,491

MARITIME EXTRACTS.

H. M. S. Spartan sailed on Monday, for the Newfoundland fishery-station, with a fine westerly breeze. Capt. Gourlay, of the bark Niagara, arrived on Saturday, reports that on the 9th May, at 1 A. M., he struck a large iceberg, which stove in his bows, carried away bowsprit and all attached to it, and caused his ship to leak—two of his men were severely injured by the collision. A gentleman lately arrived from Halifax reports that H. M. troop-ship Apollo was in that port on Saturday 31st May, and expected to leave for Quebec in three or four days. She sailed on the 2nd instant. Woolwich, May 9th.—The Vesuvius, Commander O'Callaghan, left on Tuesday for Greenland, and proceeded yesterday for Leith. Lieut. General Lord Cathcart K. C. B., went down the river in the Vesuvius, and she started on the same day for Scotland, where Lady Cathcart and his Lordship's suite will embark for a passage to Quebec. Papa Westray, May 5.—The Salus, of and from Shields for Quebec, was stranded yesterday on the Island of Westray: crew saved.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 10th June, 1845.

Table of market prices for various goods like Beef, Mutton, Pork, etc.

COMMITTEE OF RELIEF.

THE DISTRIBUTION OF CLOTHING will commence TO-MORROW, at 10, A. M. JEFFERY HALE, Sec. Com. I. & D. 12th June, 1845.

CHINA, EARTHENWARE, GLASS-WARE, &c.

RECEIVING per "Auckland" & "Aurora," a general assortment of the above, and expected per other vessels, a further supply, selected by the subscriber during his visit to England, the last winter.

THOMAS BICKELL, Agent for Grimston's Eye Snuff. St. John Street, Quebec. Quebec, 12th June, 1845.

GOVERNMENT CONTRACT.

SHERIFF'S OFFICE, 9th June, 1845. TENDERS will be received at the above Office, until MONDAY, the TWENTY-THIRD of JUNE instant, at NOON, for the supply of the undermentioned articles for the use of the Gaol, from the 1st July 1845 to the 30th June, 1846: Fire wood, per Cord, French measure, equal parts Maple and Birch, about 300 cords, cut during the winter now past, and to be delivered and piled in the Gaol Yard as required. Best Brown Bread, one day old, to be delivered in three pound loaves, four days in each week. Potatoes, per Bushel, best quality. Water, per Puncheon. Milk, per Gallon. And the following Groceries, to wit:—Oat Meal, per cwt.; Molasses, per gallon; Best Montreal Tallow Candles and Yellow Soap, per lb. The undersigned is authorized to state that payment will be made half yearly, in the months of January and July. Security will be required for the due fulfillment of the above contract. W. S. SEWELL, Sheriff.

MRS. WHEATLEY RESPECTFULLY informs her friends and the public, that she has removed to No. 6, ST. STANISLAUS STREET, next door to Trinity Chapel.—She has now for Sale a variety of Toys, School Books and STATIONARY. Quebec, 1st June, 1845.

DIVINE SERVICE will, by the sanction of the Lord Bishop of Montreal, be held every SUNDAY MORNING, at ELEVEN o'clock, in ST. MATTHEW'S or the FREE CHAPEL in St. John's Suburbs, for the benefit of the Congregation heretofore attending St. Peter's Chapel, lately destroyed by the conflagration of St. Roch's Suburbs. This arrangement will, with the Divine permission, continue, so long as circumstances may render it necessary. HENRY WESTON, Chapel Wardens. WILLIAM BROWN, Quebec, June 3, 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRUGATED SHEETING. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

RECEIVING AND FOR SALE EX "NICARAGUA," "AUCKLAND," and "AURORA." ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Frying Pans, —ALSO— 400 Boxes Canada Plates, 600 do. Tin do. Patent Canada Seythes and Sickles. C. & W. WURTELE, St. Paul Street. Quebec 5th June, 1845.

JUST RECEIVED AND FOR SALE BY THE SUBSCRIBERS, BEST ENGLISH CHEESE, Gloster, Berkeley, Cheddar, Truckles, Pine Apple and Fancy Cheese. —ALSO— Tobacco Pipes, Shop Twine and Shoe Thread. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 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. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes "3 1/2 to 9 inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes, Ship Scrapers, Iron, Cordage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

JUST RECEIVED EX "DESPATCH," AND FOR SALE BY THE SUBSCRIBERS, BEST STARCH and BUTTON BLUE, C. & W. WURTELE, St. Paul Street. 28th May, 1845.

W. HOLEHOUSE, PLUMBER, GLAZIER and PAINTER, RETURNS his sincere thanks to his friend and the public generally, for that share of support he has received since his commencement in the above line, and begs to acquaint them that he has removed to No. 3, Arsenal street, facing the Ordnance Stores, near the Artillery Barracks, and respectfully solicits a continuation of their patronage. Quebec, 8th May, 1845.

FOR SALE, ENGLISH Linseed Oil, Imported French Burr Stones, this London Bottled Porter, &c. season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvines. Quebec, 29th May, 1845.

NOTICE. THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES. HENRY W. WELCH, W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

COUNTRY RESIDENCE TO LET. THE House lately occupied by the Subscriber, on the St. Foy Road, 1 1/2 mile from town, with Dairy, Ice House, Stable, &c., an excellent Well in the cellar with lead pump—can have some pasturage attached, if required, and immediate possession. Apply to J. W. LEAYCRAFT. Quebec, 7th April, 1845.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feb'y. 1845.

Youth's Corner.

INVITATION. Come to Jesus, little child, Love him best; Be not by the world beguiled, Here is rest; Hither haste on wings of love, Mortal child! Mercy's voice thy heart should move, For 'tis mild. God in mercy still delights, Hear his voice! Wait no longer—love invites, Make thy choice; All in heav'n is pure and bright, Earth defiles! Hear'n is full of truth and love, Jesus smiles. S. W. SETON.

SIX PENCE WELL EARNED, BETTER THAN SIX DOLLARS ILL SPENT.

"Look at the bright silver six-pence I have earned!" said poor little Theodore to the very first boy he met in the street, after he had done his errand and got his pay. He was so full of joy that he thought every body must feel like himself; but the other boy happened to be the rich Mr. Budd's spoiled little son Jeremiah, who laughed poor Theodore in the face and told him, "Your bright silver six-pence—why I have spent six silver dollars in cakes since Christmas!"

Theodore felt a little mortified at the comparison between his own poverty and the other boy's riches; and when he stopped at his uncle's, the fruiterer's, he showed a disposition to spend the six-pence at once and have done with them. But his uncle knew that was not his manner of acting; and upon a question or two, Theodore told him exactly what had passed, and how he had been put out of temper. "But," said he, "I have thought better of it now: I will not part with my six-pence yet: I will keep it in my pocket." "Well," said his uncle, "that will be better than spending it foolishly; but by keeping it in your pocket, it will not grow; had you not better plant it?" At this proposal, Theodore opened his eyes wide; what could his uncle mean? The old man smiled, and explained himself thus: "If you want to make good use of your money, go into the market, or out into the country where you can buy a six-penny-worth of fruit, and I will let you have this corner here in my stall to offer it for sale; if you buy carefully and are civil and obliging to my customers, you will sell your fruit for much more than you pay for it, and then you can buy more again; and may be your silver six-pence may become six dollars." "Oh," said Theodore, quite on fire with the idea, "and then I can buy my own shoes and jacket, and mother may keep all the money that she earns by washing—and by and by I will carry money home to her—and then—" "Stop, stop, my boy," said his uncle; "do not run on quite so fast, but set about the first thing to be attended to now—lay out your six-pence to advantage." Theodore borrowed a basket, and started for the market immediately, where he bought his stock in trade to begin with; he arranged it tastefully in his corner, and his uncle advised him what price to put upon it.

But the old man had by this time thought himself that he might try to make his little nephew useful in his concern altogether, and to give him an interest in all the sales that were effected, lest he should feel disappointment when customers bought his uncle's things instead of those in the boy's corner. So he told him the prices, and promised him a penny for every dollar's worth he might sell of his uncle's goods, and a penny for every dollar's worth he might have to carry home to customers. At this rate, he was something like a partner in the business; and very well indeed he performed his duty. His uncle soon could entrust the stall to him for hours, so that he was at liberty to go after cheap purchases; and as he found him so useful and trustworthy, he increased his allowance, and Theodore was able to pay for his clothing, before six months had passed, and to take money home to his mother for his board before a year's end.

His mother was greatly comforted by all this; only she was afraid lest her boy should fall into Satan's snare by the love of riches. She therefore often reminded him how it had been promised for him in baptism that he should renounce the covetous desires of the world, and that it would be using the Saviour very ill who showed so much love towards him, if the gain of money in trade, like the thorns in the parable, should choke the good seed of God's word which he was learning in the Sunday-School and which was preached to him at church. Theodore was very attentive to what she said, and assured her that it was his desire to follow the Saviour in poverty, rather than to forsake him and become rich. Then she told him that he must ask, by prayer, for grace to help him to remain in this state of mind. He did pray, and grew up, a great comfort to his mother as long as she lived; and a thoroughly honest and valuable partner to his uncle. Their business became too small for the wealth which was acquired by them, so that, after the old man's death, Theodore became the owner of ships, and had one of the large counting-houses in Philadelphia, employing a good many people in various ways, and helping a great number of

poor, diligent young men to get into business, remembering how he himself had help when he was young.

One day, a poor, sickly man in shabby old clothes called at Theodore's office and asked whether he could not, for charity, give him some employment to live by. Theodore asked him what employment he was fit for: the poor man said he understood counting-house business, but he would not mind what it was that he might be put to, he would try to give satisfaction, so that he got bread to eat and clothes to wear. "What is your name?" said Theodore. "Jeremiah Budd," was the answer. It was the boy that had spent the six silver dollars in cakes at the time when his poor neighbour commenced business with his silver six-pence. Theodore showed him great kindness, giving him such work to do as he was brought up to, and paying him so as to set him quite above want. Jeremiah also had been humbled by his distresses; and when he found that Theodore in his prosperity did not triumph over him in his wretchedness, he burst into tears and said: "Oh that my father had set me to earn a six-pence by labour, when I was a boy, instead of giving me six dollars to spend with wastefulness!"

FANATICISM IN EGYPT, AND THE PASHA'S VIGOUR.

A Christian (Copt) whilst riding a donkey, had some altercation with the donkey-man who accompanied him, during which high words passed on both sides; and the discussion was finally closed by the Copt cursing the Prophet and his religion, for which rash act the donkey-man struck him; and on reaching Damietta, whither they had been journeying, collected a crowd by stating to the passers-by what had befallen him. The treatment the Copt met with in consequence, was of the roughest description; and he thought to save himself by entering the shop of a fellow-Christian; but instead of it, made matters worse. Every article which was exposed for sale in the shop was broken and smashed, and the populace would be satisfied with nothing short of the Copt making his appearance before the mufis of the Mekhemeh, which is a competent Mussulman court for the trial of such offences. Here the matter was treated lightly; and the sentence passed on the offending Christian was, that he should be confined in a prison for a certain number of days, and receive one hundred lashes on being released. This step did not appease the wrath of the most fanatic of the populace; who asserted, that in addition to the above penalty he ought to be taken round the streets of Damietta, with a view to exhibit to the inhabitants, that their religion could not be insulted publicly with impunity. Fancying all would end quietly, and wishing to calm the passions of the multitude, the Muftis gave way to the clamour of the Arabs, who mounted the unfortunate Copt again on a donkey, and commenced parading him up and down the streets of the town, yelling, hooting, spitting upon, and, lastly, stoning him. In the course of a very short time the fury of the mob knew no bounds, and nothing would satiate their appetites for revenge, but taking the life of the wretched Christian, whose existence was soon ended by the shower of stones thrown at him. The news of what had happened was soon conveyed to his Highness the Pasha, then at Cairo, who immediately organized a commission to proceed to Damietta, and when there to investigate the whole affair and report upon it to him. The business annoyed the Pasha much; who viewed it in the light of contempt having been shown to his authority and power by the Governor and others of Damietta, which a few years ago, they would not have dared to exhibit in the smallest degree; and on the whole case being laid before him, he ordered that the Governor of Damietta should lose his governorship, and be confined for five years in the Castle of Aboukir; which sentence was no sooner given than it was carried into execution, to the entire satisfaction of all the European Consuls resident in Egypt; who, however, did not find it necessary to interfere at all, as the Pasha was as desirous of inflicting punishment on all the guilty parties as they could have been. Some of the minor offenders have not yet been discovered; but they will find it most difficult to elude long the meshes of Mehemet Ali. The great culprit, however, is the Governor, who had the power and the means to stop the rabble in their savage proceedings, but unfortunately for him and the poor Copt, he was of opinion that the matter would pass off quietly, and without any breach of the peace taking place, whilst the sentence of the Mekhemeh Court was being executed.

THE DAMIETTA GOVERNOR. From a letter written by a Correspondent of the Augsburg Gazette.—Since I have resided in this city, I have frequently witnessed the ill-will of the Governor of Damietta towards all who do not profess the religion of Mahomet. In August last year, a schismatic Greek, named Zucharia, under the protection of England, died. He was a man very highly respected, as well for his character, as his extensive commercial connexion. On account of the great distance of the burying-ground, and the oppressive heat, the relations of the deceased thought it their duty to have the funeral procession accompanied by eight water-carriers. As soon as the Governor was informed of this, he sent

for these men, reproached them in language the most insulting towards the Christians for having carried water at the funeral of an infidel, and concluded by ordering them to be bastinadoed (one hundred blows to each, and to their leader two hundred.) As the divan (Court of justice) is in the centre of the Christian quarter, these horrors were perpetrated under the windows of the consular agents, as it were in defiance of the flag of England.

APPARITIONS.

A great agitation reigned in Berne in 1507. A young man of Zurzack, named John Jetzer, having one day presented himself at the convent of the Dominicans, had been repulsed. The poor youth, grieving at his rejection, had returned to the charge, holding out 53 florins and some silk stuffs. "It is all I have in the world," said he, "take it, and receive me into your order." He was admitted on the 6th of January as a lay brother. But on the very first night a strange noise in his cell filled him with terror. He fled to the convent of Carthusians. But they sent him back to the Dominicans.

The following night, being the eve of the festival of St. Matthias, he was awaked by deep sighs. Opening his eyes, he beheld by his bedside a tall phantom clothed in white:—"I am a soul from the fires of purgatory," said a sepulchral voice. The lay brother answered shuddering, "May God deliver you! I can do nothing." On this the spirit drew nigh, and seizing him by the throat, reproached him with his refusal. The terrified Jetzer cried aloud,—"What can I do for your deliverance?"—"You must scourge yourself to blood during eight days, and lie prostrate on the earth in the chapel of St. John." This said, the apparition vanished. The lay brother confided what he had seen to his confessor, the convent preacher, and by his advice submitted to the discipline enjoined him. It was soon reported throughout the town that a departed soul had applied to the Dominicans for its deliverance out of purgatory. The multitude deserted the Franciscans, and every one hastened to the church where the holy man was seen stretched prostrate on the earth. The soul of the sufferer had announced that it would return in eight days. On the appointed night it re-appeared, accompanied by two spirits tormenting it, and howling fearfully:—"Scot," said the voice;—"Scot, the forger of the Franciscans' doctrine of the immaculate conception of the Virgin, is among those who suffer with me these horrible torments." At this report, which soon circulated in Berne, the partisans of the Franciscans were still more appalled. But the soul had announced that the Virgin herself would make her appearance. Accordingly, on the day named, the astonished brother beheld Mary appear in his cell. He could not believe his eyes. She approached him kindly, delivered to him three tears of Jesus, three drops of his blood, a crucifix, and a letter addressed to Pope Julius II. "He is," said she, "the man whom God has chosen to abolish the festival of the immaculate conception." Then coming close to the bed in which the brother lay, she announced in a solemn tone that a distinguished grace was about to be conferred on him,—and he felt his hand pierced with a nail!—but Mary wrapped round the wound a linen cloth, worn (she said) by her son during the flight into Egypt. But this was not enough;—that the glory of the Dominicans might equal that of the Franciscans, Jetzer was to have the five wounds of Christ and of St. Francis in his hands, feet, and side. The other four were inflicted,—a sleeping potion was administered, and he was placed in an apartment hung with tapestry, representing the events of the Passion. Here he passed days, his imagination becoming inflamed. Then the doors were from time to time thrown open to the people, who came in crowds to gaze on the brother with the five wounds, extending his arms, with his head reclined, and imitating in his posture, the crucifixion of our Lord. At intervals, losing consciousness, he foamed at the mouth, and seemed to give up the ghost. "He is suffering the cross of Christ," whispered those who stood round him. The multitude, eager for wonders, incessantly thronged the convent. Men worthy of high esteem,—even Lupulus, the master of Zwingle,—were awe-struck; and the Dominicans, from their pulpits, extolled the glory with which God had covered their order.

For some years that order had felt a necessity for humbling the Franciscans, and adding by the claim of miracles to the devotion and liberality of the people. Berne, with "its simple, rustic, and ignorant population," (adopting the description of it given by the sub-prior of Berne to the chapter held at Wempfen on the Neckar) had been chosen for the scene of these wonders. The prior, the sub-prior, the preacher, and the purveyor of the convent had taken upon them the chief parts; but they could not play them throughout. Favoured with another vision of Mary, Jetzer thought he recognised the voice of his confessor, and having given utterance to his suspicion, Mary vanished. Soon after she again appeared to upbraid him with his incredulity. "This time it is the prior!" cried Jetzer, throwing himself forward with a knife in his hand. The saint hurled a pawter plate at the head of the brother, and again disappeared.

In consternation at the discovery which Jetzer had made, the Dominicans sought to rid themselves of him by poison. He detected the artifice, and fleeing from the convent, divulged their imposture. They put a good face upon the matter, and despatched deputies to Rome. The Pope commissioned his legate in Switzerland, together with the Bishops of Lausanne and Sion, to investigate the affair. The four Dominicans were convicted, and condemned to be burnt alive, and on the 1st of May, 1509, they perished in the flames, in presence of more than 30,000 spectators. This event made a great noise throughout Europe, and by revealing one great plague of the Church, was instrumental in preparing the way of the Reformation.—D'Aubigny's History of the Reformation.

MISSIONARY SUCCESS.

When I heard the close of the Report I asked myself, Is this the Church of England which for two hundred years made no Missionary effort; this Church, so eminent for its prelates, its martyrs, and its confessors, so richly endowed, and which yet for two hundred years forgot the command of its Master to go to all nations and preach the Gospel to every creature? Is this the Society of which I read a few days since, that forty years ago it commenced with a number of persons under twenty, in an obscure part of this great town, unknown, without any resources but in its energies, in its hopes and in God; without any weapons but prayer and faith? What would the Cecils, the Newtons, the Venns, the Wilberforces have felt if they had contemplated this edifice rising from that small foundation, and instead of struggling on in an almost hopeless state, that the time should come when we number in our ranks, not individuals, but nations, and count our converts not only by thousands but almost by tens of thousands? What would they have said of this Society, whose ramifications have spread so wide that the most instructive grammar of geography for the rising generation would be the Report of this Society? (Cheers.) We have heard to-day of the promulgation of the Bible simultaneously with the preaching of missionaries. About the same time as the foundation of this Society, arose a kindred Association,—the British and Foreign Bible Society; and by this singular coincidence were the parts of the machinery supplied by which the world was to be evangelized. One supplied the combatants, the other the weapons. One prepared the way of the Lord, and the other spread that word which shall not return void. And thus have they performed their respective but associated duties. These Societies sprung into life amidst warfare, amidst the shock of nations, when every thing bore a menacing aspect, and at the commencement of a century destined to develop all the powers and energies of man, and, at the same time, to rouse his pride and self-complacency; in the midst of all that was calculated to nourish human pride; in the midst of sorrow and disaster unexampled in history; in this crisis, while the world was advancing in genius, and yet conscious of misery which it could not escape; in the midst of all this these two Societies sprung up to rouse man from inferior objects to higher hopes, and show him that there existed a power commensurate with all that unsanctified power could produce. I rejoice in this Society as a member of the Church of England, and because it is allowed to us to exhibit so great a spectacle of spiritual effort, not, however, from any sectarian feeling, which is inconsistent with the principles we profess to circulate, but because, as has been said, I believe there are no channels for such communications better than our own Church, and we cannot but rejoice that we are the possessors of such distinguished honour. We know that there are, amidst the various denominations of Christians in this country, kindred efforts made, and we rejoice to perceive it; and by those too with whom we are proud to be associated in such a cause, and the satisfaction thus afforded us is not confined to our Church. Let it then be but a generous rivalry. The field is wide enough, the channels of life are sufficient, so long as they are not alloyed by human passion (cheers,) to supply life to all the earth. We rejoice to think that in that vast army for missionary service, vast, not as compared with the field, but as compared with the numbers forty years ago, that though various in their accoutrements, though their banners be different, and the devices on their shields varying from each other, yet that all are absorbed in submission to the immortal standard which was once reared on Calvary, and is still present to the eye of faith. Wherever we see them, if they hold the same Gospel, if they hold the same faith which was once delivered to the saints, we hail them as kindred brothers in arms, and cordially combine with them for this great purpose; and if, when this great army is arrayed as of old, one with a sword should appear, and be asked, "Art thou for us or for the adversary?" all, though under different banners, should fall down and worship that one great Leader, we will hail them as brethren in arms, with one object, one God and Father over all. These earthly distinctions shall vanish with the earth; sects and denominations, when they have served their purposes, shall be folded up like a vesture, and be absorbed in the universal

Church of Christ, and when the Great Captain shall have put all under subjection, only then shall we know the happiness of those who have contributed to this cause, and they who have aided to turn many to righteousness shall shine as stars in the firmament, for ever and ever.—The Light Hon. Lord Glenelg, at the Anniversary of the Church Missionary Society, 6th of May last.

IMPRESSIVE OCCURRENCE.—During a very dark night, a young midshipman fell overboard from the ship I commanded. It was calm, and the ship was going slowly, but the boy could not swim; and the men who went in a boat to search for him could not see him when they were touched by the hand of God to the spot where he was struggling for life, for in a few minutes they found and saved him. The next day we returned thanks publicly to Almighty God for this boy's deliverance. This had so powerful an effect on the crew that they purchased the whole stock of fifty copies of the Scriptures which I had on board.—Captain Gambier, R. N., at the Anniversary of the Naval and Mil. Bible Society.

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