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The Breeze.

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

No. 8.]

QUEBEC, THURSDAY, MAY 23, 1844.

[Vol. I.]

Poetry.

HYMNS TO ISRAEL'S GOD,

Sung by the Hebrew Children at the Anniversary of the Society for promoting Christianity amongst the Jews, in London, on the 3d of this month.

All hail! mysterious King!
Hail, David's ancient root!
Thou righteous Branch which thence did spring,
To give the nations fruit.

At length let Israel rest,
Beneath thy grateful shade;
Their thirsty lips salvation taste;
Their fainting hearts be glad.

Fair Morning Star, arise,
With living glories bright;
And pour on their awaking eyes,
A flood of sacred light.

Let every shade subside,
Before thy powerful ray;
Shine, and their wand'ring footsteps guide,
To everlasting day.

The God of Abraham praise,
Who reigns enthron'd above,
Ancient of everlasting days,
And God of love;
Jehovah, great I AM,
By earth and heav'n confessed,
I bow and bless the sacred name,
For ever bless'd.

The God of Abraham praise,
At whose supreme command,
From earth I rise, and seek the joys
At His right hand:
I all on earth forsake,
Its wisdom, fame, and power;
And Him my portion make,
My shield and tower.

The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my happy days
In all His ways:
He calls a worm His friend,
He calls Himself my God:
And He shall save me to the end
Through Jesus' blood.

BACCALAUREATE DISCOURSE, ADDRESSED TO THE GRADUATING CLASS OF KENYON COLLEGE,

BY THE
RIGHT REV. CHARLES P. McILVAINE, D. D.
Bishop of the Protestant Episcopal Church
in the Diocese of Ohio, and President
of the College.

(Concluded.)

1 CORINTHIANS, VII. 29.

"This I say, Brethren, the time is short."

But there is another way of getting a just impression of the shortness of our time on earth. In common life, we form our practical estimate of the length of any particular time, by what we have to accomplish therein. Is it a work of little difficulty, little risk, little responsibility, and trifling consequences? then the time for it may be long. Increase its importance; the risk of its failure; the evils of its being found undone, when the time is out; immediately do you diminish the time and increase its value. Now, apply this obvious truth to the explanation of the common impressions of men, as to the measure of their days. You see them diligent, earnest, engrossed, in their several earthly vocations; the youth in his education; the tradesman in his business; all thoroughly taken up with work for which they are saving and improving time to the uttermost. Why this constant effort? "Because of the importance of what is to be done," they answer. It must not be risked. The time is short for such an object. For toys, it would be very long and tedious; but for this, which is so momentous, it is too brief!

And yet this momentous object,—these great things they have to do, are, to the eye that has been expanding with the view of the whole endless life of man, but little, insignificant things, confined to man's stay on earth—to this moment's walk upon the shore of the ocean. We have just been there, surveying the majestic out-lay of that boundless prospect, and estimating somewhat, the intrinsic value of the shells and pebbles at its brink; and we are compelled by the impression, to enquire of these men of anxious, earnest business, these misers of time for things of an hour, what they are doing for eternity; how it is, that the life to come, the salvation of their immortal souls, has no place of deep interest in their expenditure of time. Their practical answer is, "there is no need of haste; there is time enough." Ah! how is this? Time is short, when they have a mere thing of earth and of the body to gain, a dying thing that cannot profit but for the day. Yes, then time must be saved to the uttermost. But you need not heed its flight—enough will remain without your care, when your work is only for eternity—only to escape the endless wrath of God, and secure a saving interest in the redemption that is in Christ Jesus! Such is the wisdom of unconverted men—the wisdom of this world! So does it estimate the worth of the soul. To be saved through Christ forever, is a little and easy matter, in the practical conceptions of the many; and therefore the time for it, seems abundant and to spare. You, so much time do they seem to have for it, that as for their obligation to glorify God; to return the redeeming love of Christ; to die unto sin and live unto righteousness and become sanctified and meet for heaven, and overcome all the enemies and escape all the dangers in the way of their salvation, they can easily turn such matters out of their thoughts, and have no care about them, and bid them wait the convenience of all other and opposite concerns, and take their chance of

making their way through that crowd of jealous rivals to the audience chamber of the mind, and bid them be well pleased if they succeed at last, in getting a few days, upon a death bed, devoted to them, or a little while of worn out age, when the days have come, in which the old man says, "I have no pleasure in them." Ah! yes, ye wise men, and prudent,—all of life, and vigour, and diligence, for the things of this world—they are so momentous and the time is so short; but delay, sloth, indifference, and helpless infirmities, and a fevered brain, and a frozen heart, and a dying hour, for such matters as repentance, faith and holiness; the favour of God, and securing of heaven; they are so unimportant and there is so much time. Such is the scheme on which you practically number your days. Such is the blindness of mind; the perversion of judgement; amazing infatuation under which you are daily making your calling and election hopeless. Come let us reason together about all this.

"This I say, the time is short." And I say so, in view of what we have to do. How our time between this and the grave looks, when we set it in comparison with the life beyond, we have seen. But look at it, in view of all that is expected of us, on the part of God, and all that depends upon it, in the concerns of the soul. Short as it is, it is all we have in which to work out our salvation. You may squander, or improve it; but when its few sands are run, there remaineth no more opportunity to save your souls. Call it a span as the Scriptures do, but it is our all, for salvation. Eternity depends on it. It will make our bed in hell, or secure for us through Christ an endless home in heaven. Short indeed it is, but every moment tells. It has not an instant, without its work, its record, its account. If we take no note of many, there is nevertheless not one that is not noted, in the book of judgement, ready for the testimony of the last day. No! ye who have a ready mind to live as if this world were all there were to live for; you cannot help, do as you may, you cannot help living always for eternity; for its woes, if not for its bliss. A continued progress, in preparation for, and in the securing of the one, or the other, you can no more avoid, than you can escape the eye of God, and exclude yourselves from the jurisdiction of His law.

Oh! it is when I feel myself walking along this narrow, crumbling ledge of life, that overhangs so fearfully the bottomless abyss—stepping cautiously lest I lose my footing and perish; when I think of all that depends on my present doings; what I must strive for; what will be gained if I make my election sure; what lost if I fail; the peace of God at stake; my soul, my soul deciding its eternal doom; innumerable obstacles to be surmounted; mighty enemies to be subdued; temptations on every hand to make me delay, and err, and perish; so much of my short time already gone to waste; so much danger of coming short; so many, every day reaching their end with their work undone.—Oh! then I realize indeed that our time is little enough; that the day is far spent; and then one feels as if he wanted to go round among men and say, "Men and brethren, immortal beings, ye that ought to be working out your salvation with fear and trembling, the day of the Lord is at hand, the time is short, behold He cometh, He cometh to judge the earth."

Oh! the madness of mankind! How can they forget these things; living in this world to-day, in endless woe to-morrow, except they repent! One would suppose that their every thought would be swallowed up and lost in the idea of that near and unprepared-for Eternity; that they would more easily forget to take bread than to take thought for such a morrow. Can he who is to be tried for his life to-morrow, forget it? Can he who is condemned to die to-morrow, forget it? "And yet, poor sinners that are continually uncertain to live an hour, and certain speedily to see the majesty of the Lord, to their inconceivable joy or sorrow—can forget these things for which they have their memory, and which one would think should drown the matters of this world, as the report of a cannon doth a whisper. Oh! wonderful folly of the ungodly! That ever men can forget; I say again, that they can forget eternal joy, eternal woe, and the place of their unchangeable abode; when they stand even at its door and are passing in, and there is but the thin veil of flesh between them and that amazing sight, that eternal gulph!"

And now, dear young men, let me address myself especially to you. The subject just exhibited, was suggested by your present position in life. Time and Eternity rise up to my view, and take their stand beside you, whenever I think of this most interesting period in your existence. You have long been with us. You have secured and fastened upon yourselves the affectionate attachment of all your teachers. Those attachments, early merited and gained, have been continually strengthening, as in the progress of your course of education, your minds have been developed, your principles confirmed, your influence increased, and your whole promise of excellence and usefulness brightened. None have ever stood before us in the position you now occupy, who were regarded with a deeper, more affectionate, approving regard. We behold you now at a new era in your lives. A distinct and most important division of your time is just being terminated—another, of equal importance, beginning. You soon leave us and one another, to scatter far and wide, to different regions and various callings. You are going upon a voyage full of the wrecks of those who having embarked as you are about to do, made shipwreck of a good conscience, and all that is dear to an immortal soul. The thought comes—How shall we meet you again? When at the sound of the trumpet, we all stand

*Baxter on Repentance.

up in the great congregation of the risen dead, how shall we meet? Will you all be found in Christ? Will you all receive the sentence, "Well done, good and faithful servant?" To persuade you to make sure of a result so blessed, we have solemnly, frequently, affectionately entreated, instructed, exhorted and warned you. One more opportunity of doing so, and but a brief one, now remains. We try to improve it, remembering it is the last time.

Dear young men, I beseech you, carry with you, every where, the remembrance that you are not your own—You have been purchased by the precious blood of Christ, and the Lord has given you your work for life. How long has been meted out to each for that work, only the Master knoweth. You will soon meet again, where your day is to be accounted for, your work inspected, your wages paid. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

You are as the fig tree planted in the vineyard. You know its history. Remember you have been "planted," not grown up by chance. In other words, the Lord has a distinct and important end for you to answer. You have been planted in the vineyard; not as a tree upon the unfenced and sterile way-side; but amidst the richness of God's mercies and surrounded by His special care. God is the Master of the vineyard. Having nurtured you with His choicest blessings, He cometh to you seeking fruit, meet for such privileges. And so will He come to you in all your future course, seeking fruit, on His favored trees. At the last day, He will come for the last time, expecting the fruit. Remember; to bring forth fruit to the glory of God is the whole business for which your existence was given to you. Will you adopt it heartily? Will you live for it? Behold, how infinite interests stand here to-day, waiting your decision. I see your danger. Two worlds contend for you.

Two empires claim you. At your right hand, stands the god of all darkness and delusion—the father of lies, arraying all his magic to make you see things as they are not, and choose things which you ought not. I see the enchantment—how it rises. What smiling scenery, what splendid pageantry comes up! The pomp and vanities of the world, how they fill the stage! The vain show in which the mimics walk, how near the similitude of truth! I pronounce the word Eternity! and instantly the illusion vanishes; the whole company of the players in their vain mockery hasten off the stage. Eternity brings reality. No enchantment can keep up its pageant in that presence. One thing only stands, when it appears—the infinite worth of the soul. Oh! behold it, measure it, ponder upon it! Then set out in life. Carry with you the constant thought, the inward reflection, that your life is without end; that what you are to be hereafter, forever, depends on what you are now to be, during the short time you have to live in this world; then will you feel what you are; what you ought to do; whether every moment bears you. Then, will all things in this world assume their real bearings, and confess their true insignificance. Then will the great commanding object of life, stand out alone, and every thing else take position by its connexion, nearer or more remote, with that. Then will the service of God, the following of Christ, preparation for the judgement, appear as if the universe contained nothing else deserving a thought in comparison. Then will the temptations of wealth, honour, pleasure, whatever else the men who neglect God, depend on, appear all an insolent impertinence. Time will seem short indeed, because it ends in eternity; short indeed, because it is your all in which to make ready for eternity.

Yes! dear young men, the time is short. You leave us now. We follow you with love and prayers; a few days come and go—your life here vanishes as a vapour—It has fled—and behold Eternity! and we are all gathered together—the world burnt up—the dead arisen—the judgement set—I see you before the throne; the book is opened, which is the book of life, and He who judgeth the quick and dead readeth the names written therein, and confesseth them before the father, as His people, His redeemed. I listen to hear your names.—God grant that in that day you may all be found in the book of life—none cast out for neglect of the great salvation.

"I commend you to God, and the word of His grace," and, "may the God of peace, that brought again from the dead, our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ our Lord, to whom be glory for ever and ever. Amen!"

ANECDOTES

OF THE LATE REV. CHARLES SIMEON,
FELLOW OF KING'S COLLEGE, AND VICAR
OF TRINITY CHURCH, CAMBRIDGE.

In the earlier part of his ministry, little more than a year after his ordination, he exchanged pastoral duty with Mr. Abdy, then Curate, and afterwards Rector, of St. John's, Horsleydown—partly in order that he might be able to attend some family festivities under the roof of a relative. Mr. Abdy went to Cambridge, and Mr. Simeon occupied his friend's house in Horsleydown for a short time. Having undertaken the parochial duty, he was called one afternoon to officiate at a funeral; and finding himself in the churchyard before the procession arrived, he looked at the tombstones, hoping to meet with some text or sentiment that might furnish him with a subject of meditation. For some time he found nothing but the common-place eulogies of "sincere friend," "kind father," "good husband," and so forth. At length he cast

his eye on a stone on which was engraved the following inscription:

"When from the dust of death I rise,
To claim my mansion in the skies,
E'en then shall this be all my plea:
"Jesus hath lived and died for me!"

At once his soul kindled; and, animated with the words, he looked round to see if there was any one near to whom he could impart his feelings. He saw at some distance a poor woman, who seemed to be employed as he had been. He beckoned her to him, and said, "you seem to be reading the inscriptions on the tombstones; pray read this: "Can you say so? If you can, you are a happy woman." "Sir," said she, "I am not happy, but very unhappy," and indicated, by her appearance and her somewhat wild manner, that she was suffering from great anguish of mind. Mr. Simeon was beginning to inquire into her case, when he perceived the funeral entering the churchyard; he therefore hastily took her address, and giving her a little present relief, promised to call on her. On the following day he called, and found the poor woman in circumstances which excited his deepest sympathy. The room was almost without furniture. An aged woman, her mother, lay upon a wretched bed; she herself was seated upon a box; and two squallid children, were endeavouring to warm themselves over a few embers in the grate. The sight was almost more than he could bear; for he was then young as a visitor at the abodes of wretchedness.—Speaking of this visit, he said: "We fell upon our knees, and in a moment were bathed in tears. I could scarce utter my words through heaviness of heart and much weeping. To almost every petition they said "Amen, Amen! God grant it! Amen!" I was too much affected to be able to converse with them, I therefore referred them to two or three passages of Scripture, and left them. He went again the next day, and a similar scene occurred. He found afterwards, on entering into conversation with the mother, that she was an intelligent Christian, labouring under heavy affliction. The daughter, too, appeared to receive his instructions with interest and thankfulness. One day, on rising from their knees, this poor woman, whose heart was now enlarged and her mouth opened to confess, looked at him earnestly, and said: "And now, Sir, I will tell you: you know not what God has done for me, through you: you have saved both my soul and my body. When you called to me in the churchyard, I was on my way to the river, to drown myself." She then told him, that since the death of her husband she had been labouring in vain to support her aged mother and two children; but that her sufferings had been such, that she could bear them no longer. On the day of his meeting her, she had been to crave assistance from a sister who lived in that neighbourhood, and who, though well able to help her, had dismissed her with reproaches. Forlorn and desperate, she had resolved never to return to see her mother and children die; and wandered into the churchyard, only to pass the time till the dusk of the evening should enable her to effect her purpose without being seen.

Mr. Simeon continued to be the friend of this poor family till the aged mother joined the company of the redeemed in heaven. The woman herself, who became a consistent Christian, was enabled to maintain herself and her children; the children were educated, and Mr. Simeon put them under the care of some pious friends in the neighbourhood, who supplied their wants and directed their course. On one of the occasions of visiting this poor family, Mr. Simeon, having been detained longer than usual by the deep interest which he felt in their state, joined the party assembled at his relative's house so late, that his friends began to be jocular with him as to the cause of his absence. "Ah!" said he, in narrating this, and with the usual fervid moulding of his face "I had meat to eat which they knew not of." He used to speak of the invitation which he had received at this period—more than fifty years ago—to join in the festivities of his friends, as a plot kindly, but ignorantly, laid for diverting him from the over-intense pursuit of the objects which then lay nearest to his heart. The deep interest which he felt in ministering to the spiritual necessities of this poor widow, was regarded by him as graciously appointed to counteract the deadening influence of scenes and associations which he felt constrained to attend, but in which he had ceased to find pleasure.

Another instance of the zeal with which he laboured for the salvation of a single soul will not, we think, be deemed unworthy of mention. The name of Kenig is familiar to not a few of Mr. Simeon's friends who resided at Cambridge during the years 1808 and 1809. That young man, the only son of a rich merchant at Amsterdam, came over to England in the summer of 1807. He was received by Mr. Edward Simeon, his father's correspondent, and sent to his house in the Isle of Wight, partly for the sake of studying the English language of which he then knew but little. The Revd. C. Simeon was then at St. John's, his brother's house in the island, having been ordered by his physicians to abstain altogether for some weeks from the exercise of his ministry,—the first time such restraint had been deemed necessary for him. It soon appeared that young Kenig was destitute of true religion, and ignorant of its principles; but his appearance and manners were such as to invite kindly feeling and attention. Mr. Simeon's benevolent heart was drawn towards him, and he earnestly desired to win this soul for Christ. One day he was riding a few yards in advance of a party of which Kenig was one. Kenig, seeing Mr. Simeon alone, rode up to join him; and perceiving that his lips were in motion, though he was not en-

gaged in conversation, inquired with his usual simplicity "what he was saying?" Mr. Simeon replied "I was praying for my young friend." These words made a deep impression upon the interesting youth, and caused him to regard Mr. Simeon as one who was deeply concerned for his welfare. His mind had, in part, been prepared by the providence of God for this impression, which might otherwise have been transient: for just then he had been called to think on the subject of prayer by the following circumstance. The party who were making the tour of the island, arrived at an inn, where Kenig and another gentleman were necessitated to occupy a double-bedded room. That gentleman, before retiring to rest, knelt down to prayer by his bed-side. This, it afterwards appeared, was a new sight to the young Hollander; but it went to his heart. He had been long unhappy, from feeling the unsatisfactoriness of the things which are ordinarily accounted capable of conferring happiness; but knew not the better way. Immediately, however, as he afterwards declared, he said to himself, "How happy is that man! What would I give, to feel myself in the hands of an Almighty Guide and Protector, as he surely does!" Under this conviction he fell upon his knees, which he had not before done in private for years; and the very next morning he unbosomed himself to his companion. He was thus prepared for the reply of Mr. Simeon to his inquiry, and was not repelled, but encouraged, by it. That watchful shepherd, perceiving that the Spirit of God had marked this stranger for Himself, resolved to do all in his power to train him for happiness and usefulness. After a sojourn of some weeks in the island, he invited him to take up his residence at Cambridge, and then, for months, did he spend no small portion of the day in cultivating the mind of this young foreigner, and storing it with divine and human knowledge. The improvement of the scholar in all useful knowledge, but especially in spiritual discernment and devout feeling, was such as amply to repay his generous teacher. Indeed, his progress in the divine life was rapid, and soon put to shame some who had contributed to the happy result. In a tour through England and Scotland, which he subsequently made, Mr. Kenig, not content with seeing and reporting upon the ordinary objects of interest to a traveller—of which however he was a diligent observer—explored, as he went, the abodes of misery—the infirmaries, and the cottages of lonely poverty, ministering to the sufferers instruction and consolation, as well as pecuniary relief.

The remembrance of that youth, graceful in person and beaming with benignity, is even now redolent with every thing lovely and of good report. He was, in fact, ripening for early removal to a higher sphere. He returned to Holland, where he died of consumption, but not till he had been permitted and enabled to witness for his Saviour a good confession in his native city. The report of his behaviour during his death-illness excited considerable interest and surprise in Amsterdam, where his family was well known. Many, it has been stated, seemed to say: "What new thing is this?"

Such blessings from above seemed to precede and follow this good man, even when he was sent, as it were, into the desert. Surely his "steps were ordered by the Lord, who delighted in his way." How aptly might be applied to him the sentiments of Bishop Horne, speaking of the conversion of the Ethiopian Eunuch: "He who sent Philip to a desert place, did not send him there for nought, but raised a fair and fragrant flower, which, having bloomed for its appointed time on earth in the beauty of holiness, now displays its colours and diffuses its odours in the paradise of God;—who, whenever he pleases to bless the labours of his servants, can cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose."

Another of the many interesting traits of Mr. Simeon's character, was the delight with which he observed the spiritual progress and growing usefulness of other ministers, even when there might seem to be a temptation to the feeling of jealousy, as if another were rising to supersede him. This truly Christian feeling was manifested in a striking manner on his return to Cambridge from the Isle of Wight. During his residence there, and for some time before, his friend and curate Mr. Thomason, who had previously performed only a subordinate part in the ministrations at Trinity Church, had been called out to the vigorous exercise of all his powers in the work of the ministry. Through the grace of God he had been enabled to rise to the occasion. No one, who remembers his sermons at Cambridge during that year when Mr. Simeon was for the most part disabled from duty, will be backward to acknowledge that his improvement in the course of a few months was extraordinary. There was at that time a richness and fulness in Mr. T.'s discourses, such as was not always found in Mr. Simeon's. This devoted servant of Christ, who loved his Lord with all his heart, and was thankful for His sake, either "to be abased or to abound," was much struck and delighted, on his return, with what he saw and heard from his beloved colleague. After hearing him preach, he turned to a friend and said, "Now I see why I have been laid aside: I bless God for it."—Preston's Memorabilia of the Revd. Chas. Simeon.

THE ANGLICAN TOWARDS NON-EPISCOPALIANS.

It does not form any part of the design of this volume to discuss the abstract question, "What constitutes the Church?" although the subject may be incidentally adverted to. The very best answer that we have ever seen to that question, is contained in the nine-

teenth of the thirty-nine Articles of the Anglican Church:—"The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

I am aware that a diversity of opinion prevails even among men of profound learning and devoted piety, in relation to what may with truth be denominated the Church.

It is the opinion of a portion of the Christian world, that all the various religious sects, who hold the great essentials of Christianity, though as associated bodies, they exist, under different and distinct organizations—and though they have connected with them more or less of error, and of human invention, are nevertheless essentially parts of the visible Church of Christ.

There are others who think, that most obviously but one of these variant and conflicting organizations can be right, and that it would be sin and sacrilege in them, to give the slightest countenance to an ecclesiastical organization, that had not its origin in divine appointment. There can be no doubt but that men of real piety, and of most conscientious principles will be found, holding each of these theories.

It does not appear to the writer, however, at all necessary to agitate this question. The church with which he has the happiness of being connected, has shown most commendable moderation, in saying nothing decisive upon this point. Having determined in her view, what is conformable to primitive and apostolic order, she simply requires of those who minister at her altar, that they shall submit to that order.

The writer, in his Christian intercourse with others, has found it adequate to all needful purposes, to take precisely the same ground.

When the question has been asked, "Do you advocate the idea, that your church alone is right, and that all other Christian bodies, who do not possess the essential elements of your ecclesiastical constitution, are guilty of innovation and schism?"—he has uniformly replied—"I have ample and satisfactory evidence that this church, of which I am a member, is constituted according to primitive order. In reference to the proposed question, my answer is, I have nothing to do with others. I wish all to act conscientiously. I dare not, I do not desire, to judge those who differ from us. For the Apostle has said—'Who art thou that judgest another man's servant? To his own master he standeth or falleth.' My business is to take care that I do not embrace error and that I connect myself with a body of Christians, who are a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

It forms no inconsiderable part of the design of the present volume, to show that such a body of Christians is found in the Episcopal Church.—*Clark's Walk about Zion.*

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF CALCUTTA.

(D. WILSON, D. D.)

It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should really have the fundamental position of the whole system of Popery virtually reasserted in the bosom of that very church which was reformed so determinately three centuries since from this self-same evil, by the doctrine and labours and martyrdom of Cranmer and his noble fellow-sufferers.

What! are we to have all the fond tenets which formerly sprung from the traditions of men re-introduced, in however modified a form, among us? Are we to have a refined transubstantiation—the sacraments, and not faith, the chief means of salvation—a confused and uncertain mixture of the merits of Christ, and inherent grace in the matter of justification—remission of sins, and the new creation of Christ Jesus, confined or almost confined to baptism—perpetual doubt of pardon to the penitent after that sacrament—the duty and advantage of self-imposed austerities—the innocency of prayers for the dead, and similar tenets and usages which generate "a spirit of bondage," again asserted among us? And is the paramount authority of the inspired Scriptures, and the doctrine of the grace of God in our justification by the alone merits of Jesus Christ, which reposes on that authority, to be again weakened and obscured by such human superadditions; and a new edifice of "will worship," and "voluntary humility," and the "rudiments of the world," as the apostle speaks, to be erected once more in the place of the simple Gospel of a crucified Saviour?

My language is strong, my reverend brethren, but I think you will agree with me that it is not too strong for the occasion. You shall judge for yourselves. I select as a specimen of the whole system and what forms its basis, so far as I can understand it from the various publications which have reached me, the following passage from the able, learned, and accomplished author of the Sermon on Tradition; for it is not necessary to disparage in the slightest degree, the high endowments of the leaders in this new way.

"With relation to the supreme authority of inspired Scripture," says the Professor of Poetry, "it stands thus—Catholic tradition teaches revealed truth, Scripture proves it; Scripture is the document of faith, tradition the witness of it; the true creed is the Catholic interpretation of Scripture, or scripturally-proved tradition; Scripture by itself teaches mediately, and proves decisively; Scripture and tradition taken together are the joint rule of faith."

So, then, tradition is the primary, and holy Scripture the secondary teacher of Divine truth; so then, we are to search the inspired Word of God, not as the one authoritative, adequate rule of faith, but as the document of what this tradition teaches; we are to study the Scriptures, not in order to ascertain simply God's revealed will, but to prove tradition by scriptural evidence; and the standard of revelation is no longer the Bible alone—that is, the inspired Word of the Eternal God in its obvious meaning, but "Scripture and tradition taken together are the joint rule of faith."

All this is surely sufficiently alarming; but it becomes incomparably more so, when we

* In the University of Oxford.

learn with what latitude the word tradition is understood. It includes, as we gather from the other repeated statements of the learned author, "unwritten as well as written" traditions, certain remains or fragments of the treasure of apostolical doctrines and church rules; in other words, an oral law, "independent of, and distinct from the truths which are directly scriptural," which traditions are to be received "apart from all scripture evidence, as traditional or common laws ecclesiastical." So that it appears that Scripture, and unwritten as well as written tradition, are, taken together, the joint rule of faith.

I appeal to you, reverend brethren, whether we have not here a totally false principle asserted as to the rule of faith. I appeal to you, whether the very reading of this statement is not enough to condemn it. I appeal to you whether the blessed and all-perfect Book of God is not thus depressed into a kind of attendant and expositor of tradition. I appeal to you, whether this is not to magnify the comments of men above the inspired words of the Holy Ghost. I appeal to you, whether this is not to make tradition an integral part of the canon of faith, and so to undermine the whole fabric of the Reformation, or rather of "the glorious Gospel of the blessed God," which that Reformation vindicated and affirmed.—(*Charge to the Clergy of the Diocese of Calcutta, 1838.*)

The Berean.

QUEBEC, THURSDAY, MAY 23, 1844.

Our Correspondent who writes for himself and other "Members of the Church of England" opens a very interesting subject of investigation. The inconvenience which is caused to our Mother Church by the want of legislative action, has become very evident of late, and has led many to think of measures for restoring to her that liberty which can only have been suspended from temporary causes, and which she requires at the present time above others, the number of her avowed adversaries being greatly increased, and the Imperial Parliament, which for a long period has assumed the sole power of legislating for the Church, having had an infusion of members who take little pains to conceal the appetite they have for diverting the property, and circumscribing the usefulness of the Protestant Church Establishment.

That it would be a great error to suppose that the possession of legislative power in the body of the Church is at variance with the genius of Episcopacy, and that nothing but an Executive Government is required for the completeness of her system, is evident from the history of the English Church till no very remote period. Even at this time, her legislative organ is recognised, in name and form at all events. It constitutes itself from time to time, but is not allowed to proceed to action. Whenever a new Parliament is assembled, the two houses of Convocation repair to St. Paul's Cathedral, where divine service is performed: then they walk in procession to the Chapter-House; and when a Latin speech has been delivered by the Prolocutor of the Lower House, they vote an address to the Sovereign, and adjourn *sine die*. It is true that the constitution of this Ecclesiastical Parliament is rather undefined, at least the privileges of the Lower House which is designed to represent the second order of the Clergy; and it is true that the Laity has no representation in it at all, so that, unless the Lower House could be made to admit representatives from that body, there would remain to the Imperial Parliament a plausible ground for co-ordinate power, and thus the grievance of Non-Episcopalians or of Papists legislating for the Church of England would be perpetuated, even if the Convocation, as at present constituted, were allowed to exercise its functions.

The Convocation of the English Church seems to have its origin in the thirteenth century: it passed through the Reformation, together with other ecclesiastical institutions, in the sixteenth; but its power to make itself heard was suspended about 130 years ago when, meeting under the strong excitement which arose out of the conflict between rival political parties "the Convocation gaped, but could not speak," as it has been expressed. Principles distasteful to the men in power were likely to prevail, when a prorogation by royal authority stopped its proceedings, and it has never since been permitted to sit for the transaction of business.

In modern times, the question of reviving the action of Convocation has not been without its supporters; but upon the whole there seems to be a backwardness to urge it, except under the modifications, which a greatly altered state of things would render quite needful. We proceed no further on this occasion than to show how unfounded would be an assumption that the Episcopal church-polity does not admit of legislative action. Surely the fifteenth chapter of the Acts is conclusive on that subject. It is not the system, but the human, fallible administration of the Church that has to account for her present fettered condition; and there are various symptoms which lead us to entertain a hope that she will not be long

without asserting her rights, and obtaining them, as we are persuaded she will, if only she be united in herself, and manifest a determination of purpose.

We will endeavour to recur to this question in a future number. In the mean time, we will hope that a kind friend in the United States, to whom we applied to that effect some time ago, will soon favour us with his statement of the constitution of the Episcopal Church in the neighbouring republic: a statement which must necessarily exhibit her in the fullest exercise of elective, deliberative and legislative, as well as her executive functions.

ECCLESIASTICAL INTELLIGENCE.

EMBARKATION OF THE LORD BISHOP OF MONTREAL.

We stated, in our last, that His Lordship left this city in the *Queen*, Steamer, on Monday the 13th instant; he arrived at Montreal, (having stopped one day at an intervening port,) on Wednesday morning the 15th; and in the afternoon of the same day received a deputation of the Clergy, eleven in number, who presented to His Lordship the address inserted in our last publication. The Rev. Mark Willoughby having read the address, His Lordship, in a most feeling and impressive manner, replied, expressing his "regret that the very great press of business consequent upon his hurried departure had rendered it impossible for him to prepare a more formal reply; but assuring the Clergy that he received their address with the most sincere and heartfelt pleasure. He said that an imperative sense of duty alone had led him to undertake such a journey, and that he rejoiced to find the object so well understood, and the motive for the enterprise so warmly appreciated. As a text of Scripture had been introduced into the address, he would respond in the words of another, affectionately to stir up their pure minds by way of remembrance, reminding them that no man called to a warfare 'entangled himself with the affairs of this life.' He thanked them for the kind feeling that they had manifested towards himself personally, and commending them to God and to the word of His grace, he bade them farewell."

The letter from which we collect these particulars, proceeds:—"His Lordship left at 5 o'clock for Lachine, accompanied by six Clergymen. On arriving at the Hudson's Bay Company's House, he found the Canoe which was to convey him on his long and arduous journey, lying in readiness, manned by fifteen stout voyageurs, and furnished by the polite attention of Mr. Macenzie, the Company's Agent, with every comfort and convenience which the limited space would allow. It was with deep interest that we gazed upon the frail bark which, under the hand of Providence, was to convey for the first time a Protestant Bishop to the wild regions of the North West. The Bishop accepted the hospitable invitation of Lt. Colonel Wilgress of Lachine to spend the night at his house, while the Canoe proceeded to an island two or three miles further on, where His Lordship embarked on Thursday morning the 16th. Doubtless many a fervent prayer will ascend to the great Head of the Church, that the presence and blessing of the Holy Spirit may accompany the steps, and give effect to the ministrations of His faithful and devoted servant."

CHURCH MISSIONARY SOCIETY.—The Annual Sermon for this Society was preached by the Lord Bishop of London at St. Bride's Church, Fleet Street, on Monday evening the 29th of last month. On the following morning a large number of the Society's Clerical friends breakfasted together at Exeter Hall—an opportunity of friendly welcome to each other, and of fervent devotion succeeding it, which year after year has proved peculiarly gratifying and profitable to the Clergy who at this period meet together in London from all parts of the United Kingdom.

At ten o'clock of the same day (30th April) the Anniversary Meeting of the Society was held in Exeter Hall, the Earl of Chichester, President, in the Chair. The Bishops of Chester, Ripon, and Cashel, with a large number of Clergy and Laity—not to forget among them many gallant officers of Her Majesty's Army and Navy—were present: the Bishops of Chester and Ripon addressed the meeting after the noble Chairman's introductory remarks and the reading of the report, and were succeeded by several other speakers, extracts from whose addresses we hope to lay before our readers in future numbers of the *Berean*. A second meeting, exceedingly well attended, was held in the same Hall on the evening of the same day at six o'clock, for the convenience of those who could not gain admittance at the morning meeting.

The Society's income during the last year amounted to £101,323 15 10; and leaves, after payment of expenditure, a balance of £4,318 15—at the Society's disposal. It will be with painful interest that our readers learn the death of Mr. Thompson, whose journal of his mission to Teembo we have just laid before them. He sunk under the combined effects of the climate and the troubles he encountered, and was released on the 26th of November. He was remarkably ready in languages, and his removal is a great loss to the West-African mission with reference to those labours which are to be carried on through the medium of the native dialects.

Jews' Society.—The Anniversary of the London Society for the Conversion of the Jews was held on Friday the 3rd of this month. Sir T. Baring in the Chair. Our very attentive Correspondent has enabled us to present to our readers three of the Hymns sung on the occasion by the Hebrew children under education in the Society's school (see the first and fourth pages of this number) who were addressed by the venerable Dr. Marsh of Leamington, perhaps better known as Mr. Marsh of Colchester. The Bishops of Winchester and Ripon, besides several others, Clergy and Laity, addressed the meeting, which was unusually thronged. It was stated that on last Christmas-day thirty-three converted Jews partook of the Lord's Supper at Jerusalem, and six were baptized on the same day.

Speaking of Bishop Alexander's exceedingly wise and successful course in establishing the Protestant Episcopate at Jerusalem, the Rev. H. Stowell said:—"That he been as a proud oak planted on Mount Zion, the storms which went over the mission, would probably have torn him to pieces; but bending to the winds as a reed, in tenderness and humility, he endured the tempest and stands erect." The Society has opened six new stations during the year, and is now employing seventy-five missionaries.

CHAPELAINS IN CONGRESS, AND IN THE AMERICAN ARMY AND NAVY.—A member of the House of Representatives, Mr. Pettit, from Indiana, lately distinguished himself by moving that no more of the public money should be devoted to the payment of salaries to Clergymen in the above capacities. The motion, however, was very decidedly rejected.

DIOCESAN OF MISSOURI.—Preliminary steps have been taken towards electing the Rev. C. S. Hawks, Rector of Christ Church, St. Louis, to the Episcopate of the Diocese, which has hitherto been under the supervision of the Missionary Bishop, Dr. Kemper.

FAULT-FINDING.

It is quite melancholy to observe how severely some men will think and how copiously they will write, and with a zeal, too, that some times kindles into anger, upon some such questions as the constitution, or even the name of this Society; whilst they seem almost to forget the great work itself, the importance of which alone can justify such a controversy, or at least their own zeal in maintaining it. We may safely grant them, that this Society has, and always will have its imperfections and defects. But it was wisely said by a great and good man, that "there are well-disposed persons who much need to be admonished how dangerous a thing it is to discontentance what is good because it is not better, and to hinder what they approve by raising prejudices against some under part of it." It seems to me that this advice is very applicable to some of ourselves. Considering, however, the incessant strifes and divisions which we see around us, there is, I think, great cause for thankfulness in that comparative immunity from such controversies which, through the good providence of our God, has been hitherto the lot of this Society. May he thus continue to bless and preserve it, as a faithful witness to his truth.—*The Earl of Chichester, at the Church Missionary Society's Anniversary.*

TO CORRESPONDENTS.

In the hurry of our publication last week, we omitted our notices to Correspondents. It was our intention to ask our friend "A Trinitarian" whether he would allow us so much to modify his communication as to give it the virtue of "the drop of honey" instead of those belonging to the "bottle of vinegar" which, as the proverb has it, is not likely to catch many flies. The last clause of his letter could hardly be admitted, for it would point out almost personally a few individuals who would not approve of the prominence given them. As we have allowed a week to slip away, we must lose no further time, but taking up the subject upon which "A Trinitarian" very properly entertains strong feelings, we will say that, on a glance over this populous parish, it appears not creditable to our Communion that the Thursday evening service at Trinity Chapel has not been better attended; yet we are not at liberty to apply the censure to individuals except—as we might find occasion to do—in private. The service is not of equal force with the Lord's-day devotions; it must therefore remain very much with individuals to judge what their duty is in this particular. Of this, however, we are quite sure, that out of so large a community of members of the Church of England, a very full attendance might be reasonably expected at the only evening service which our Church has established within the walls; and this expectation has year after year been woefully disappointed, to the great discouragement of the officiating Clergymen. And we should not be surprised, moreover, if lamentations were to be heard, (coming from those who did not use to attend) as soon as the service shall be suspended, because there will be no service then for them to be absent from.

Received F. M. G.—envelope not marked—many thanks. We are obliged to the sender of two Pamphlets from Hartford, Con. They will probably furnish some useful extracts for our readers.

We adverted, two weeks ago, to a publication which a friend sent us, and which we shortly called the *Harbinger*; we were not aware, then, that a periodical of that name is published in this Province, upon which of course we did not remark, but upon the *Millennial Harbinger*, published in Virginia.

To the Editor of the Berean.

Sir,—Having recently had occasion to comment somewhat freely on the subject of Sabbath-profanation in connection with the Post-Office, I feel that it is due to the managers of that Department to notice a great improvement in the arrangement which was made last Sunday week. The *Uncorn* was to start on Monday morning; and on former occasions of her intended departure on that day, the period for receiving letters at the Post-Office was, if I mistake not, limited to 9 o'clock on *Sunday Evening*. The effect of this on Sabbath occupations has been too manifest. But in this last instance of her departure, the period was very properly extended to *Monday morning* at 10 o'clock; and even though this becoming alteration should have caused a slight detention of the Boat, public feeling was respected, and the Divine law was honoured. Besides all this, experience has often shewn that voyages never speed the worse for being commenced under the approval of Him who holds the winds in the hollow of His hand. My thanks can be but a small recompense to the Post-Office Authorities; but it is nevertheless gratifying as well as just to express them; and the favor of permission to do so through your columns will again oblige.

Your obt. servt.

Monday, 20th May. S.

To the Editor of the Berean.

Sir,—In a recent number of your excellent paper, you favoured your readers with an incidental reference to our sister Episcopal Church

in the United States, which made me desirous of further information as to the nature of her Constitution and Government. It has often occurred to me, when taking a comparative view of the chief religious denominations which exist in this country, that all of them possess within themselves some system of Legislative authority adapted to their respective principles, except the Church of England and that of Rome, wherein the Government appears to be exclusively Executive. And even though it should have been an ignorant inference, it was not a very unnatural one to draw from this, that the former description of authority was at variance with the genius of Episcopacy. That this, however, is not the case, at least as far as Protestant Episcopacy is concerned, appears from your brief allusion to the Episcopal Church in the adjoining Republic. But as I may not be the only one of the readers of the *Berean* who is ignorant of the Constitution of Episcopal Churches, it is possible that your kind notice of the subject, at your convenience, may prove interesting and instructive to more than

ONE MEMBER OF THE CHURCH OF ENGLAND.

MISSION TO TEEMBO IN AFRICA.

(Continued.)

Debila Kamboth, king of Tallah, would gladly receive Teachers, and, I am certain, would avail himself of their services. He is a most amiable man, and of great natural ability. He may be said to thirst after knowledge, and highly values the little which I have been enabled to communicate to him. He is, besides, a man of most extensive influence in all the neighbouring countries, and the personal friend of the Imam of Foutah Jallo. I cannot, however, hold out any hope of aid beyond the erection of houses for the Teachers, and School-houses. The maintenance of the children might perhaps be no great difficulty; although the great objection—that they are put to school in working hours—would hold good here, as in the Timarance Country; but the clothing of the children, and the supplying them with books, will, I fear, have to be left, as in Port Lokkoh, to the benevolence of the friends of the Society. Books might be easily procured; as, if I mistake not, the Society has still on hand a considerable number that belonged to the late Susoo Mission; and the Susoo Language is that of the large district occupied by the Soofima, Tambakah, Tamiso, and Tallah petty States beyond Collantine, and of the Benna, Morriyah, Soombooyah, Kanneyah, Kansaug, and Yangfoo Kingdoms or Principalities, lying between the sea on the west, and Foutah and the Collantine on the east. Here an immense field of labour may be said to be already prepared for the entry of Labourers. The narrowest part of this large area is as wide as the district between Sierra Leone and Foutah, by way of Port Lokkoh, and its length is said to be fifteen day's journey. This would make the superficial extent about ten or twelve times that of the Timarance Country. With regard to sending their children to Sierra Leone to be educated, many of the Chiefs would most gladly do so; as this is quite in accordance with their custom of sending their children to even dark countries to be raised, as they term it. On asking Debila Kamboth, king of Tallah, whether the Kings and great Chiefs would approve of the plan of sending their own children to the Colony; he at once replied, and with eagerness, "They would; as there the children would see English fashion, white here they can only learn book." The two plans would therefore work best combined, as the Colony-bred boys and girls would improve their country-people who had been educated at home more than can now be easily estimated. They would be models for the West. As to Foutah, I cannot as yet speak with any confidence. The Imam—who frequently visits me when I am confined to the house, and has uniformly shown me the frank and affectionate attention of an old and intimate friend—has expressed to me the satisfaction which he himself would feel, were English Schools established in the country, especially in Teembo; and as the Governor requests, every protection would be afforded. But this is a matter of too much importance for him alone to decide: it must come before the great Conference of Chiefs, which he has summoned. He is favourable, also, to the sending of children to the Colony for education; but this also must come before the Conference. I have much pleasure in saying that he seemed truly gratified with your present of the Arabic Bible. He read the inscription which I had written on one of the blank leaves—as to write it, as some do, on one of the half-printed pages, defaces the book—and expressed himself much pleased with it; promising to give the Sacred Book an attentive perusal, as he had already read parts of it. I remarked that more was necessary: he must give it a prayerful and humble and reverential perusal, supplicating the blessed illumination of the Holy Spirit on its pages. He said, "True: Gabriel is the spirit of God, and gave Mahomet the Koran." I said that Gabriel was a high messenger of God to man, and delivered to men the communications of the Divine will. I added, that by giving it the perusal he had promised, the volume itself would inform him as to the dignity and office of the Holy Spirit, who is the Comforter and Divine Instructor promised by the Son of God to His disciples, when He was about to leave the world. I am happy to say, that, on two subsequent occasions, I found opportunity to explain at great length the grand doctrines of the Gospel; and had we been supplied with light, I should have pointed out to him, for subsequent perusal, the passages which I quoted from memory; but he is scarcely ever disengaged, except in the evenings, and then for only a short time. On Lord's Day I am disposed to devote a considerable portion of the day to him; and, please God, shall begin on Lord's Day next.

Of the freedom of the Foulahs from gross bigotry I can speak with confidence. Whatever may be their private opinion, they always behave with the greatest decorum when they happen to come upon us at Prayers, or when engaged in our Lord's-Day Services; and have never yet betrayed the least hostility or want of candour toward me in any religious discussions which we have had, though I have on all occasions endeavoured to place in the clearest light the Gospel method of Salvation through our Lord Jesus Christ. What I regret is, a vain desire on their part to identify the Christian Religion with their

own. While I am here, I mean, through God's assistance, to employ a part of every day, especially the Lord's Day, in endeavouring to open their eyes to the vain confidence which they repose in the intercession of Mahomet, and to lead them, if possible, to the Great Mediator Himself. I shall carefully avoid all rudeness, or want of respect for their feelings; which are too often shocked by the bigoted and blundering assaults of perhaps well meaning, but certainly very ignorant and ill-qualified adversaries, who think to correct them by merely abusing and railing at Mahomet. This conduct exasperates them, and makes them despise the person guilty of it, but never, in any instance, convinces them. They often complain of this ill-advised and absurd mode of dealing with them—not reasoning with them, but railing at them and their unbelief. Not that the offence of the Cross has ceased, or ever will cease; but there is no cause for making it, by a blind zeal, greater than it really is. While therefore, on the one hand, I carefully avoid every thing that may needlessly hurt their feelings or shock their prejudices, I study, under continual dependence on the divine aid of the Holy Spirit, to state clearly and affectionately, but fearlessly, to Prince and people, the Truth as it is in Jesus, without daring to sacrifice to a false charity one iota of Evangelical Truth. In conclusion, I would earnestly request the sympathy and prayers of my Brethren under the manifold trials and temptations with which I have to contend.

Tezco, with which it is hoped facilities for a permanent intercourse are secured, is about 400 miles north-east from Sierra Leone; and appears, from the Maps, to be situated near the sources of one of the branches of the Niger.—From the Church Missionary Record.

Political and Local Intelligence.

RELIGIOUS TOLERATION IN TURKEY.

In a late number, it was mentioned among other European news, that the Ambassadors of France and England were endeavouring to prevent religious persecution in Turkey. To explain the cause and kind of persecution, a short statement is offered of the origin of the dispute. A short time since, a young Armenian was induced to renounce Christianity and to embrace the Mohammedan faith. But after a brief trial of his new religion, the conviction of his error was so strong as to induce him to resume his Christian profession. In consequence of this apostasy, as it was called, he was decapitated by order of the Turkish Government. This cruel act naturally excited the indignation of the Ambassadors of Christian powers, and drew from them strong remonstrances against the continuance of such barbarity. The Ambassadors of Great Britain and France acted a prominent part in these proceedings, and their efforts have been so far successful that the Turkish Government has engaged to pursue a different course for the future. The following is a translation of the diplomatic note received by the English Ambassador upon the occasion:

"March, 21.—His Highness, the Sultan, has irrevocably resolved to maintain amicable relations, and to contract the bonds of perfect sympathy which unite him to the great Powers.

"The Sublime Porte engages to prevent by effectual measures any Christian abjuring Islamism in future from suffering death."

The wording, or perhaps the translation of this diplomatic note is so wretched, that it conveys but dim light upon the amount of toleration really ensured by it. It appears, however, from comments made upon it by the press, and especially from the manifestations of wrath among the Turkish Ulama (Priests) who consider their religious establishment to be shaken to its foundation by this measure of toleration, that the engagement is understood to protect the *nees* at least of Musulmans who may be persuaded to embrace the Christian religion. It remains to be seen, whether the promise conveyed by the diplomatic note will be allowed to take effect in practice.

The steamship *Unicorn* arrived on Monday afternoon, bringing the English Mail of the 4th instant. The news on the whole is unimportant.

Her Majesty the Queen Dowager, we regret to perceive, has been suffering of late from indisposition, the consequence of an injury to the wrist joint. The latest bulletin announces an improvement in the symptoms.

The Duchess of Gloucester had met with an accident by which injury was done to her arm.

The Duchess of Kent was on a visit at the Court of Louis Philippe. The example of our gracious Queen in visiting the continent last summer seems to be followed by other sovereigns, as it is reported that the King of the French and the Emperor of Russia intend to visit England during the season.

IRISH STATE TRIALS.—No decision has yet been made as to the question of granting a new trial to the Traversers. One encouraging symptom of a change for the better is the falling off of the repeal rent which for the last week, it is said, did not exceed £200.

REVENUE.—The statement is most satisfactory, showing an excess of income over expenditure of £4,165,000, which after paying off former deficiencies is to be applied to the reduction of taxes, &c.

INDIA.—Advices from the East represent every thing as quiet. Scinde is finally annexed to the British possessions. Much speculation has been caused in England by the recall of Lord Ellenborough from his station of Governor General of India. It was the act of the Directors of the East India Company, and was pronounced by the Duke of Wellington, in the House of Lords, "the most indiscreet act of power that had ever fallen under his observation, during the course of a long public life."

CHINA.—Accounts from Hong Kong represent the island as now quite healthy, and hopes were entertained that this summer would not prove as fatal as the former one.

FRANCE.—The minister of war has published regulations for preventing duels in the army. In cases of non-compliance with the order, the parties are to be brought before a court martial. Matters seem in an unsettled state in this country; rumours of military conspiracies are abroad and numerous arrests have been made of persons suspected. A correspondent of the *London Times*, writing from Paris, mentions that "the precautions for the preservation of the King were never more numerous nor more severely enforced."

The Glasgow Courier mentions that on the 30th April the atmosphere was so rarified that Calais could be seen from Deal with the naked eye: vessel could be seen leaving the harbour of the former port, without the aid of a glass.

THE ARMY.—The following changes take place in regiments which have lately been or are serving in Canada.

Royal Regiment of Artillery, Captain and Brevet Major G. Durnford to be Lieut. Col. vice Macbean, retd. on full pay. 1st Lieut. C. J. Wright to be 2nd Captain vice St. John, promoted.

23rd. Asst. Surgeon W. Watt, from the Staff to be Asst. Surgeon vice Loinsworth resigned.

24th Foot. Gent. Cadet the Hon. R. Handcock, from the Royal Military College, to be ensign, by pur. vice Woodgate, retired.

43rd. R. Agar, gent. to be Asst. Surgeon vice Thompson resigned.

71st. Brevet Major W. Guard, from half pay, Sub Inspector of Militia in the Ionian Islands to be Captain vice H. E. Austen exchanged; Lieut. J. H. Colvill to be Captain by pur. vice Guard retired; Ensign W. Hutchinson to be Lieut. by pur. vice Colvill; J. J. MacDonnell, gent. to be ensign by pur. vice Hutchinson.

74th. Sergeant Major F. Dunbar to be quartermaster vice D. McCurdy, retired on half pay.

Royal Canadian Rifles. G. Stewart gent. to be ensign without purchase, vice Dewar, appointed to the 87th.

FIRES.—On Friday last the building known as the Mount Carmel house owned by Government and occupied by Lieut. Burnaby, R. E. and Dr. Young, Ordnance Med. Dep. as quarters, was destroyed by fire with the outhouses adjoining. By the exertions of the fire companies with the military and other friends, the different premises in the neighbourhood, which were several times in danger from the flakes of fire, were preserved. The furniture of the dwelling was saved. The fire is supposed to have originated through the carelessness of a servant.

During the succeeding night, two wooden houses were consumed in St. Vallier street, St. Roch's, owned by Mr. Henry Walton. The fire broke out in the stable. The premises were insured for £250 at the Montreal Office. Part of the house was occupied by Messrs. John McCarty and Hugh O'Neill, painters.

To-morrow, in celebration of Her Majesty's birthday, the troops in garrison will line the ramparts bordering the esplanade, and the usual salute and *feu de joie* will be fired at noon precisely.

CASUALTY.—A man named Mitchell, blacksmith on board of the Steamship *Unicorn*, in returning to the vessel late on Tuesday night, fell into the water and was unfortunately drowned.

A Fire Engine invented and made by Mr. L. Lemoine of Quebec for the Corporation, was tried in the yard of the City Hall last evening. From that situation a strong stream of water was thrown over the roof of the City Hall. Being afterwards tried in the street the distance reached by the water was measured and found to be 118 feet.

ENGLISH MAIL.—The next mail for England, to leave Halifax on the 3rd June is to be closed at the Quebec Post office on Tuesday next. Paid letters will be received until 7 o'clock P. M. and unpaid may be put into the box as late as 9 o'clock P. M. The *Unicorn* is to leave on the following morning, as soon as may be after the arrival of the Western mail.

An Address to Congregations of the Church of England, on the devotional use of the Church Service.

Extracted from the *Church of England Magazine*, and may be had on application to the Clerk of Trinity Church, Montreal.

It appears to be a fault in the character of the religion of our day, that too exclusive importance is attached to preaching, to the neglect of the other part of the Divine Service. Yet, needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ," by the Holy Spirit in prayer and in the holy eucharist. The congregational use of our highly-prized Liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church Service when it is merely read over by the minister and the clerk in the hearing of the congregation, and when it is used in behalf of and with the congregation,—all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the service of our Church would no longer be regarded as cold and formal, and the best answer would be furnished to those who may bring this accusation against it. It is therefore earnestly to be desired

that each worshipper would charge it upon himself, or herself, as an imperative duty, to promote as far as possible the devotional character of our service;

First, by taking care to be in church before the service begins.

Secondly, by diligently attending to the directions of the Rubric, kneeling or standing, &c., as there ordered.

Thirdly, by repeating ALL THE RESPONSES, not omitting the "AMEN" at the end of each prayer, in an audible voice.

Fourthly, by joining in the SINGING, with the best endeavour to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with one heart and with one mouth glorify God our heavenly Father through Jesus Christ our Lord. Amen.

We cannot unfold the sacred volume, but every page is fitted to remind us how much we are indebted to the Jews. The holy men of old, who wrote as they were moved by the Holy Ghost, were Jews. It is next to certain that not one inspired penman sprang from any other race. Realize this as often as you dwell upon the records of eternity, and it cannot fail to enlarge your hearts towards the desolate posterity of patriarchs, prophets, and apostles. Whenever, therefore, the simple but most sublime Mosiac records fill you with adoring awe, invigorate your faith in the Paternal Providence, and enhance your reverence of the glorious majesty of God, remember—Moses was a Jew. Whenever the sweet Psalmist of Israel awakes the deepest echoes of your souls; whenever he enables you to pour forth the fulness of your hearts, whether in the bitterness of sorrow, the impotency of a prayer, or the ecstasy of praise, forget not—David was a Jew. Whenever the son of Amoz, in his chariot of fire, waits your spirit to the skies, or bears you with eagle flight along the glowing path of prophecy—now kindling you into awful rapture, and now melting you into hallowed sadness, bear in mind—Isaiah was a Jew. As often as the four Evangelists lead you to trace the footsteps of our blessed Master, hang on the gracious accents of His lips, or watch His miracles of mercy; as often as they conduct you to Gethsemane and Calvary, to weep over His agony and bloody sweat, His cross and passion, or guide you to the garden, bidding you, "behold the place where the Lord lay" and triumph in His glorious resurrection and ascension, be it recollected—the Evangelists were Jews. As often as the fervid Paul overpowers your understandings with divine demonstration, rivets the anchor of your hope within the veil, or fans your glowing gratitude to Him that washed you in His blood, be-think you—the great apostle of the Gentiles was a Jew. As often as the tender John breathes through your souls the influence of a Saviour's love, and yields you the fruition of that more than earthly luxury—the luxury of loving others as yourselves, or as often as he transports you to the loftiest pinnacle of prophecy, and thence discloses to your view in mystic vision, all the future history of the Church, her conflicts, and her conquests, till the glorious consummation when time shall be no longer, remember—the beloved disciple was a Jew. What shall we more say?—every statute that guides us, every admonition that guards us, every consolation that cheers us, every hope that animates us, every promise that rejoices, every assurance that sustains us, all we enjoy in this life, and all we anticipate in the next, stands associated with the house of Israel.—Sermon by the Rev. Hugh Stowell.

We beg to acknowledge the following subscriptions, received on account of the *Berean*, since our last publication:—

Revids. M. Willoughby, double; J. Haslegrave, 12 months; D. B. Parthorpe, 12 months; W. B. Bond, 12 months; Messrs. Lea, 12 months; Spong, 6 months; G. W. Johnson, 6 months; Hummel, 12 months; Joseph Jones, 12 months; A. Simpson, 12 months; Captain Maitland, 12 months; Dr. Holmes, 12 months; Mr. T. Trigg, 6 months.

Number of pieces of timber despatched from the Ottawa River from the 5th to the 15th May.

Table with 4 columns: White Pine, Red Pine, Oak, Deals. Values: 7,391, 136, 36, 3,120

Port of Quebec.

ARRIVED. May 16th.

Bark Souther Johnny, Little, 25th March Liverpool, Gillespie & Co. general cargo, 7 cabin and 3 steerage passengers.

Bark Bee, Mitchell, 30th March, Bristol, A Gil-mour & Co. ballast.

Bark John Bell, Black, 7th April, New Ross, Pemberton, ballast, 1 cabin and 162 steerage passengers.

Bark Pusey Hall, Ware, 3rd April, London, T. Froste & Co. ballast.

Bark Sir John Falstaff, Rowell, 23rd March, Portsmouth, J. Tibbits, ballast.

Brig Wm. & Joseph, Crisp, 12th April, Lisbon, Atkinson, Usborne & Co. salt.

Brig Vesper, Nattars, 30th March, Marseilles, W. Price & Co. general cargo.

H. M. Troop-ship Apollo, from Jamaica, via Halifax, with the 60th Regt (Royal Rifles) and detachments for other Regiments.

18th. Bark Quebec, Livingston, 23rd March, London, A Gil-mour & Co. ballast.

19th. Bark Suir, Eynon, 7th March, Llanelli, Pemberton, coals, 11 passengers.

20th. Bark Jane Brown, Wallace, 4th April, Glasgow, J. A. Burns & Co. general cargo, 5 cabin and 9 steerage passengers.

Bark Briton, Lightfoot, 30th March, Gloucester, C. E. Levey & Co. ballast.

Brig Choice, Crum, 5th April, Characte, LeMesuric & Co. ballast.

Bark Favorite, Greenhorn, 4th April Greenock, G. B. Symes, general cargo.

Bark Prompt, Morton, 30th March, Liverpool, W. Price & Co. general cargo.

Ship Sarah, Barclay, 30th March, London, A. Shaw, general cargo, Montreal.

Brig Lily, Taggart, 29th March Limerick, G. B. Symes, ballast.

Bark Fingalton, Craig, 28th March, London, A. Gil-mour & Co. ballast.

Brig Reward, Henderson, Painbrunf, 1st April, Atkinson, Usborne & Co. ballast.

Brig Adolphus, Seaman, 27th March, order, do.

CLEAR'D.

May 16th. Ship Jane, Masson, Belfast, G. H. Parke & Co.

Brig Anity, Harrison, Glasgow, M. J. Wilson. Schr. Laura Denis, Knurston, Liverpool, W. Price & Co.

Ship Haunibal, Irving, Liverpool, G. B. Symes.

Schr. Marie Dolphine, Richard, Charlottetown P. E. Island, W. I. Newton.

ENTERED FOR LOADING.

May 16th. Ralph Wylan, 276, Newcastle, Atkinson, Usborne & Co. Cape Cove.

Elizabeth & Catherine, 237, Sunderland, G. B. Symes, Spencer Cove.

Marie Dolphine, 59, Miramichi, Noad & Co. Budden's Wharf.

Whitwell Grange, 231 Gloucester, Atkinson, Usborne & Co. Cape Cove.

Rolla, 309, Sunderland, Deau, Rodger & Co. Noad's Wharf.

20th. Pusey Hall, 331, London, W. Henry, St. Charles River.

Aurelian, 661, Portsmouth, LeMesuric & Co.

Choice, 319, do. do. Silly Cove. John Bell, 51, New Ross, Pemberton, do.

Bee, 577, Liverpool, C. E. Levey & Co. Wolfe's do.

City of Rochester, 413, London, T. Froste, & Co. Tibbits, do.

Briton, 302, Wicklow, C. E. Levey, & Co. Sheppard's, do.

PASSENGERS.

In the ship *Rochester*, from Liverpool, Messrs. J. B. Meldon, of Scotland, Jas. Dougall, Theo. Lyman, H. D. Harrison, and Philip Holland, of Montreal; John Smith, Wm. McCram, and John R. Hall, of England.

In the ship *Jane*, for Belfast—Rev. Mr. Leon Gingras, Rev. Mr. Belanger, Mr. & Mrs. Begg, and two children, of Quebec; Mr. Urquhart, of Upper Canada; and Miss Sloan, of Montreal.

In the *Jane Brown*, from Glasgow—Messrs. D. McBrayne, J. Stevenson, J. Sprout, J. Beathie, and A. Burns.

In the steamship *Unicorn* from Halifax, Mr. Ashers, lady and 3 children, Mr. Charman, Miss Charman, Mr. O'Hara and Mr. Murison.

SHIPPING INTELLIGENCE.

The steam ship *Unicorn* which arrived on Monday afternoon reports having passed 10 vessels below Bic, the *Adolph* of Sunderland and the *Revard* below the traverse; the ship *Sarah* from Liverpool and the *Bark Favorite* from Glasgow off Crane Island; these four have since arrived.

Capt. Eynon, of the bark *Suir*, reports having on board eleven men and a boy, taken off the wreck of the Schooner *Squirrel*, of St. John Newfld. Put seven men and the master of the above Schooner on board the bark *Columbia* bound to St. John, N. B. Saw a great quantity of ice. A subscription list has been left in the Exchange, to relieve the immediate wants of these unfortunate men, and to procure them a passage to Newfoundland.

Capt. Crisp, of the brig *William & Joseph*, reports the brig *Brown*, Capt. Jones, at Lisbon on the 12th April last, and was to sail in about three days for Quebec.

The wreck of the bark *Mersey*, Hamilton, master, stranded last fall at Portneuf on the north shore, was sold on Saturday for the benefit of the underwriters. The hull and a part of her cargo, which remained in her, and consisting of 251 bbls. of Ashes, near 5000 pieces of Staves and a small lot of Boards, were sold for £630. The materials, consisting of Rigging, Sails, Anchors, &c. &c., which had been brought up and exposed on the wharf, brought £133 4s 6d. The bulk of her cargo consisting of Flour, was brought to Quebec last month and since sold.

The brig *Vesper*, from Marseilles, proceeded for Montreal on Friday evening in tow of the steamer *Pointe Levy*.

The bark *Aurelian* is receiving repairs. The *Ceylon* for Quebec, put back to Belfast Lough, 20th April, with pumps choked. Stromness, 22nd April.—Arrived, the *Sarah*, Richardson, from Stockton for Quebec, with loss of mainmast and other damage, having encountered a heavy gale when about 300 miles to the westward.

The troop ship *Resistance* with the right wing of the second Battalion 1st Royals on board, sailed hence for Halifax, yesterday, with a fair wind. We believe that the 68th Regiment of Light Infantry are to embark this day on board the *Apollo*, troopship, and will probably sail to-morrow for England. The Steamer *Pocahontas* which returned from Grosse Isle about 10 o'clock last evening, reports having seen no vessels coming up. The Troop Ship *Resistance* was about a mile ahead of her upon her arrival at Grosse Isle.

VESSLS SAILED FROM EUROPE FOR QUEBEC UP TO 3d INST.

Bourdeaux, 13th April—Isabella. 18th—Herrings, Perseverance, Aurora, Maria, Portia. 19th—British Queen, Hero, Admiral. 20th—Tasso, Beaver, Eliza Kirkbride, Dalton, Cornua, Curlew. 23rd—Eliza. 25th—Ringdove. Maryport, 11th—Hannah. 12th—Tawceit. 16th—Grace. 20th—Shaw, Dykes.

Lisbon, 12th—Wm. Joseph. 16th—Brown. Limerick, 17th—Governor, Ninian. 22nd—Energy, Thotis. 30th—Bryan Abbs. The Clyde, 17th—Mary Allan. Dublin, 17th—Mersey. 2nd—Bridget. 29th—Industry. Aberdeen, 17th—Brilliant, Sir W. Wallace, Queen Victoria. 20th—St. Lawrence. Shields, 17th—Weatherley. 18th—Stamfordham. 20th—X. Y. Z. 22nd—Welling-ton. 26th—Urania. 27th—England, Walker. Waterford, 18th—Eliza, Cornwallis, Dis-patch, Don, Thistle. 22nd—Georgiana. 24th—Lawrence, Barrelli. 26th—Elin. Liverpool, 18th—John. 19th—Victory. 23d Zephyr. 25th—Chieftain. 26th—Pekin. 28th—Highland Mary. May, 1st—Catherine, Lord Wellington. 2nd—Sherbrooke. Deal, 18th—Collingwood. 19th—Wilton Castle. —23rd—St. Patrick. 29th—Sisters. May, 2nd—Margaret. 3rd—Lady Gordon. Bristol 17th—Collina. 19th—Lockwoods. Various ports. 12th—Onyx. 13th—Brit-ish Princess. 16th—Springfield, Ann Moore. 17th—Governor, Dun Donald, Trusty, Eleutheria. 18th—Britain, Famerlane, Triton. 19th—Conqueror. 20th—Wilkinson. 23rd—Concordia. 35th—Amazon, Derwent. 25th Lord Ramsay. 26th—St. Anns. 28th—Pacif-icc. 29th—Elizabeth. 40th—Agnes and Ann.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 21st May, 1844.

Table with 4 columns: s, d, s, d. Items include Beef, Mutton, Ditto, Lamb, Veal, Pork, Bacon, Fowls, Ducks, Turkeys, Geese, Fish, Butter, Ditto, Eggs, Lard, Potatoes, Turnips, Maple Sugar, Peas, Flour, Oats, Hay, Straw, Fire-wood.

WHOLESALE AND RETAIL

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WHEREIN all the chief arguments of the advocates of that system are distinctly stated and refuted, and the truth of the leading doctrines of the Christian faith, viz.—The Fall of Man, Origin of Sin, Immortality of the Soul, Divinity of Christ, The Trinity, The existence of a Devil—a Hell—and a future Judgment, vindicated: whereby any person of ordinary understanding may be able to defend the orthodox faith against the insidious arguments and calumnies of its *Universalist* and *Socinian* adversaries. With copious indexes to the controverted passages.

By HENRY EVANS, Esq., KINGSEY, C. E.

The author having discovered the profits of the above Work,—the compilation of which has occupied much of his time for the past three years,—to aid the completion of a Church now erecting in his neighbourhood, trusts that any lengthened appeal to his brethren of the orthodox faith, in enabling him, by subscription to the above, or by donations to the nearly exhausted building fund, to carry a much required object into effect—will be unnecessary. The work will contain nearly 400 pages, Bro., and will be sold to Subscribers at 6s. 3d. per copy.

Reference to the Rev. A. N. Bethune, Cobourg; the Rev. John Butler, Kingsey, C. E.; the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdale, Danville; the Rev. Mr. King, Robinson, C. E. The Post-master of Kingsey, Secretary to the Kingsey Building Committee, will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him.

Editors of Religious Publications are requested to notice the above.

November, 1843.

TO LET,

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YOUTH'S CORNER.

CARE OF BOOKS.

Matilda Raimond was a good little girl: she loved her school and her books.

While Matilda was in the garden, Sarah Kelly came to her.

"Well, Miss Tilly, what are you doing here so early in the morning?"

"I am gathering a nosegay, Sarah, for my teacher."

"A nosegay! what do you mean by that? I guess you have been at Miss Kitchen's school, you say such fine words."

Matilda smiled, and said, "I mean a bunch of flowers."

"You must think Miss Kitchen somebody great, or you would not take so much pains with your nosegay, as you call it."

"Oh, no! but she is so good, and patient, and teaches so many things that will make us wise and happy," answered Matilda.

"Well, Tilly, never mind the nosegay: are you going to school to-day?"

"Yes, indeed I am, Sarah; I would not stay home for any thing: I love my school. You will wait till I get my books?"

"Yes, but don't be an hour about it."

"Oh! I won't be a minute, for I know just where they are. I always keep them in one place."

"O dear Tilly, I am not so careful as all that: sometimes I throw mine in mamma's basket, sometimes into the cupboard, or anywhere, just as it happens."

"O, Sarah! I would not put my books in the cupboard for a dollar," said Matilda.

"Why not, Matilda?"

"Because, I should be afraid they would get all over grease."

"Well, then, put them in your mamma's work basket?"

"I would not do that; I must not put them in among the needles and thread and scissors. That is no place."

"Do tell me, then, Matilda, where you keep them?"

"Why, I have a calico bag, and when I have learned my lessons, I put my books into that, and then I hang the bag on a nail."

"Well, I think that is a very nice way, Matilda."

"Indeed it is; the dust and grease cannot reach them there, Sarah."

"What made you think of putting them in a bag?" asked Sarah.

"I used to be always losing my books, and was careless, just as you say you are; and I went to school two or three times without knowing my lessons, and I was ashamed and felt so unhappy that I wished never to lose my books again."

"Did you ever lose them again?"

"Oh no; for I made the bag as I have told you, and now I can find them in the dark, if I wish to."

"Now I think, you must tell me, Matilda, how it is you get your lessons so well: you always know them better than any of the girls in school."

"I do not know about that, but I'll tell you how I get my lessons. When I come home in the evening from school, I read them all over four or five times; then I rise in the morning when the birds begin to sing, and study until breakfast time.—Then mamma hears me, and if I do not know my lessons well, I sit down and study till I do know them. There, that's the way, Sarah."

"So she put her arms round Sarah's neck and kissed her, and said, 'Will you learn your lessons better, and make a nice bag to keep your books in, my dear Sarah?'"

"Dear little girls, will you not love your books, and take good care of them, like little Matilda Raimond? And rise early in the morning too, like her, to study your lesson?—From the Girls' School Book."

JULIA BRACE,

A DEAF, DUMB, AND BLIND GIRL.

On days when the clothes from the weekly wash are ironed, she goes early to the ironing room, puts her flat-irons to the fire unless it has been done by another, selects her own clothes from the mass, belonging perhaps to one hundred and thirty or forty persons, and never fails to get every article. Her manner is to examine each article by feeling, but to decide upon it, by the sense of smell; and in regard to her own things she never errs. As it respects those of others, her power of discrimination is very remarkable: for instance, she will, if desired, select and separate the stockings of the boys from those of the girls: she will get every article belonging to a particular individual: and it is the matron's opinion that she could in this way distinguish the respective articles of every female pupil of the institution. It should be recollected that these articles are clean from the wash and yet, such is the acuteness of her smell, that she can discriminate with almost unerring accuracy. She irons slowly, but very well; and sometimes for the family as well as for herself. At one time she chose to wash the smaller articles of her apparel, such as capes, handkerchiefs, and white stockings, and never failed to get them clean, changing the water often, and using soap in abun-

dance; at present she allows this to be done for her.

Her attention was called to a great variety of artificial objects and she was told that Miss C. made this, Mr. S. that, a man one, a woman another and so on. The idea of making is familiar, for she makes some things herself. Then, a number of natural objects were presented her, such as minerals, fruits, flowers, plants, vegetables; and she was told that neither this friend nor that acquaintance made any of them: that neither men nor women made them. The hope was entertained that her curiosity would be excited and that a way might be discovered to convey to her mind the great idea of the Almighty Creator. The attempt was not successful; and though several times repeated, has not as yet resulted in exciting her mind, fixing her attention or giving us any encouraging indications.—Report of the Deaf and Dumb Asylum, Hartford, Con.

[The Report from which this extract is taken, is several years old; we should be very glad, if we were informed, for the information of our readers, whether the unfortunate girl has become accessible to religious communication.—EDITOR.]

EXAGGERATION,

OR, TOO MUCH FAINT IN THE BRUSH.

Uncle took me to see a painter's studio, and as we came away, I observed to him, that the figures were all of them too red in their faces, the sky too blue, and the trees too green. Yes, said Uncle, he seems to take rather too much paint in the brush.

When we came home, I told my sisters, the painter was clever, but much too showy; his skies as blue as my coat, his faces as red as turkeys, his corn-fields as yellow as sovereigns,—and so I was going on, when Uncle stopped me by saying: But now it is you that is taking too much paint in the brush, nephew.

I have many a time caught myself and others in the same falling. The night is as dark as pitch, and the mud in the road is up to one's knees, the man must be as strong as a horse, and the woman says she was frightened to death; Sally's bonnet is horrible to look at, and you have made an immense number of visits this morning.

Now this is an irregularity which urgently requires to be checked. It interferes with a calm, dispassionate view of things, and can be supposed to be harmless in our intercourse with others, only upon the humiliating supposition that they never really believe the strong language that we use, but have got into a habit, by experience, of abating a great amount from the true meaning of what we assert.

But then we may come across some stranger, once in a while, who does not know that it is our habit to take too much paint in the brush; and he may be greatly misled, by taking our words according to their strict meaning. We may, as in the case of the painter before mentioned, do that which in its effects amounts to "bearing false witness against our neighbours," when we would shudder at the thought of such iniquity. That man might have lost his livelihood, if my words had been understood strictly, and if my judgement had been depended upon.

The wise man says: "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble;" and the Psalmist pronounces his determination: "I will take heed to my ways, that I sin not with my tongue." Let us take the advice of the one, and form the like resolve with the other, looking to Him whose power and grace alone can enable us both to think and do of His good pleasure.—Freely modified, from the Gambier Observer.

A CHILD IN SOUTH AFRICA DRIVING A LION TO FLIGHT.

A man, of the nation called Bushmen, one night awoke from sleep by hearing his little child, just four years old, prattling; the child was sitting by the low fire in the middle of the hut and was throwing handfuls of ashes towards the door, saying all the while: "Go, big fellow; go, big fellow!" On looking at the door, the father saw with great terror a large lion opening his mouth, and ready to spring at his little girl. But at the very moment, the child took up one of the pieces of wood, burnt at one end, and threw it right into the lion's mouth; at which the savage beast started back, and made his escape as fast as ever he could, the child laughing heartily at having driven the "big fellow" away.

DUELLING.—THE FOOL ANSWERED ACCORDING TO HIS FOLLY.—An officer who had not behaved with great bravery at the battle of Preston Pans, heard with indignation, that a certain farmer had made some satirical verses upon him; he considered that his honour required him to send a challenge. His friend called upon the farmer and delivered his message, that he was to meet the offended hero at a certain place with pistols. The farmer replied: "Sir, I have no time nor mind to go and meet your friend as he appoints; but I will give him better satisfaction: let him come with his pistols; and as soon as he finds me, I will do as he did at Preston Pans: I will run away."

EVENING PRAYER ON THE HIGH ALPS.—The herdsmen on these mountains have at certain seasons of the year to seek pasture for their cattle at such distances from one another, that very little personal intercourse can take place among them. Each has his solitary hut by the side of his mountain-peak, and seldom meets with his companions, until the season brings them nearer to the low-lands again. We are told of a custom, however, by which some of them unite, after their manner, in social worship and neighbourly intercourse. About the setting of the sun, these men, each with his horn in his hand, stand at the doors of their huts, and wait for the signal which the one on

the greatest height is expected to give. As soon as the sun disappears from his view, he calls downwards through his horn, using it as a speaking-trumpet: "Praise ye the Lord!" The words are immediately taken up by the man nearest to him, and then by the nearest to him again, and so on, till it reaches the end of the line; there may be places where for a quarter of an hour the same beautiful call is repeated from height to height and from rock to rock, till the sound becomes inaudible to the man who commenced. When all is still, every one takes off his hat, falls upon his knees, and spends some time in prayer. When darkness has spread over the mountains, the man on the highest peak again calls out: "Good night to you!" which is carried downwards, like the former call, to the end of the line. And now they retire to their resting-places, with quiet sociability and devotion.

EDUCATION.

From an address by Bishop McIlvaine.

It was generally thought to be an easy matter to bring up children in "the nurture and admonition of the Lord." But this erroneous notion would be corrected if we considered the influences which parents felt in themselves unfriendly to the cultivation of religion, and the many influences to which children are exposed from within and from without. The speaker's impression was that the proper Christian instruction and training of children, is an exceedingly difficult thing. Parents themselves must have the right spirit. They must themselves be used to sit at the feet of Jesus and then they must bring their offspring to him. None can do their duty in training their children for the Lord, who are not themselves spiritually minded.

Suppose the case of a mother, desirous to save the souls of her children. It must be considered what the soul is. It is a star shot forth from the great fountain of being. It may be a wandering star moving farther and farther from its proper centre, or else a body of light circulating for ever in an orbit of glory. The mother must first obey the Lord's command, "suffer little children to come unto me." She must bring the child in prayer. She must begin and follow on her course of training by prayer. The encouragement is, that children at the earliest age may receive the blessings of the Holy Ghost. The great principle is ever to be kept in view, and followed up, that the kingdom of God and his righteousness are to be sought first for the child, first in time and first in importance.

The child is to be brought to the Lord in baptism. Does the Christian parent regard baptism as a mere ceremony? The mother reasons, it is the sacrament by which, according to the Lord's appointment, my child is to be brought to him and put in his arms, and in which his blessing is to be sought. She considers that the very same preparation of heart is needed for the proper reception of this sacrament, as that of the Lord's Supper. Because the object of baptism is so little understood or regarded, because it is received so much in the way of a mere ceremony, the blessing in after life fails. The mother must seek the kingdom of God for her child now; she must look not merely for seriousness, but be content with outward baptism, but seek a change of heart, the baptism of the Holy Ghost for her child. The baptized child is to be surrounded as by a wall of separation. The Christian mother is supposed to say, my child is now in covenant with God, as truly as I am by partaking of the Lord's Supper. The child is to be trained up as having professedly crossed the line of division between Christ and the world, as being now committed and bound under seal to be the Lord's. He is not then to be left to his choice, and take his chance for character and course of life with the world around him. The baptized child is to be kept apart from the world. It is as inconsistent for him to go to the theatre and like places of vain gratification as for a communicant to do so. The parent must not allow him to go. It is true, it may be said, that such severe restraint may only sharpen the appetite for those forbidden things, and the child may afterwards break through more eagerly than if he had more liberty. The answer is, parents must do their duty and leave the event with the Lord. The pomps and vanities of the world, because of their being respectable and fashionable, are on that account the more dangerous, and the more to be avoided by every one who has regard to the welfare of the soul.

When his salvation bringing, To Zion Jesus came, The children all stood singing Hosanna to his Name; Nor did their zeal offend him, But as he rode along, He bade them still attend him, And snail'd to hear their song: Hosanna! to Jesus our King!

And since the Lord retaineth His love for children still, Though now as Lord he reigneth On Zion's heavenly hill, We'll flock around his banner, Who sits upon the throne, And cry aloud, Hosanna! To David's royal Son: Hosanna! to Jesus our King.

For should we fail proclaiming Our great Redeemer's praise, The stones our silence shaming, Would their Hosannas raise, But shall we only render 'The tribute of our words? No! while our hearts are tender, They too shall be the Lord's: Hosanna! to Jesus we'll sing.

NEW GOODS, PER "GREAT BRITAIN."

GLOVER & FRY

Will show this day, the 9th instant,

THEIR SPRING STOCK OF

STRAW BONNETS, RIBBONS, SILKS, &c.

OF THE LATEST LONDON AND PARISIAN FASHIONS,

PERSONALLY SELECTED BY MR. FRY,

To which they respectfully invite the attention of the Public.

THE remainder of their SPRING IMPORTATIONS, consisting of a large and complete Stock of FANCY and STAPLE GOODS of all descriptions will be received by the "ZEALOUS," from London; the "ALEXANDRA WISS," from Liverpool, and other vessels, on the arrival of which, their Store will be closed for 5 or 6 days, and further notice given. May 8, 1844.

ARRIVAL OF

RICH FANCY GOODS,

Per Ships Great Britain, Pearl, Zealous, & Lady Scaton,

SELECTED IN LONDON, PARIS, MANCHESTER, AND GLASGOW MARKETS

THE Subscribers beg respectfully to announce, that in the course of a few days, they will submit for inspection in their NEW STORES, facing John Street and foot of Fabrique Street, A VERY ELEGANT AND FASHIONABLE ASSORTMENT OF NEW GOODS, Recently selected by one of their firm, which consist in part of,

Queen's Paisley and Satin Shawls and Scarfs in every style; Watered Satin Mantillas, Cardinal Capes, &c. &c.; Rich Watered Silks for Dresses, in every shade and colour.

Striped and Worsted Figured Balzarine's Muslins and Swiss Muslins, Rich French Satins, for Dresses, French Boots and Shoes, Gloves, &c. Lunetta, Cashmere, Parannaeta Lyons Cloths and Lustres for Dresses, Black Bugle Berthas, Collars, Girdles, &c. &c. Rich Striped Silk Tabanets and Damasks, for curtains, chair and sofa coverings, The newest style of Fashionable Bonnets and Ribbons, Brussels, Imperial and Kidderminster Carpetings, Floor Oil Cloths, &c. Superfine Cloths, Fancy and Plain Kerseymeres, Tweeds, Drills, &c. &c. French Worked Rich Embroidered Muslin, Collars, Capes, Canzoes, Mantillas, Caps, &c. Plain and Figured French Cambric and India Grass Cloth Handkerchiefs, Children's Dresses, Pelisses, Cloaks, Mantles, Satin Bonnets, Hoods, Caps, &c. A large assortment of Fringes, Trimmings, French Flowers, Thread Laces, &c. &c. Fine Linen Sheetings, Lawns, Hosiery, The newest Style French Parasols, Rich Gilt and Silver Painted and Flowered Table Coverings.

The above assortment will be found, on inspection, to be the most superior qualities, and of the latest fashions, the greater part having been purchased in London and Paris last month.

BENJAMIN & BROTHERS.

Quebec, 8th May, 1844.

IT is proposed to publish so soon as a sufficient number of Subscribers can be obtained:—

The Touchstone of Truth; VERITY BY SCRIPTURE IS CONFIRMED, AND ERROR CONFUTED; So that one of any capacity may, by the Help of this Book, be able to argue with a Romish Priest, and to refute him by the Word of God. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—ISAIAH viii. 20

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—JOHN i. 30.

LOXNOS:—Printed by Augustine Matthews, for Thomas Jones, at his Shop in the Strand. 1634. DUBLIN:—Reprinted for Wm. Curry, Junr. & Co. &c. &c. &c.

Price.—To Subscribers, 9d., in stiff covers, 10d.

ADVERTISEMENTS.—The Publisher of the following collection of Scripture References, offers it to the Public as reprinted from a very old and scarce Tract, which has proved extremely useful to himself and his friends in enabling them to search the Sacred Scriptures, in conformity to the solemn injunction of our Divine Master. The utility of such a work will be experienced, not only by the controversialist who in this evil day, is called upon, like our venerated forefathers, manfully to oppose the opponents of the Word of God, but by the pious Christian who, with this help, may be directed with facility to particular passages, and thus speedily become conversant with that precious treasure which is able to make man wise unto salvation, abounding as it does with whatever is profitable for doctrine, for reproof, for correction, for instruction in righteousness. This edition has been carefully revised and corrected, and some additions made to it, which it is expected, will prove useful. Every page contains a class of references to some particular doctrine or point of controversy. Kingston, 1st May, 1844. Subscribers' names will be received at the publisher's of the BEREAN.

FOR SALE BY THE SUBSCRIBERS, ENGLISH BAR IRON assorted, "Acraman's" Best Iron, Hoop and Sheet Iron, Boiler Plates, Angle Iron, Blister, Gorman, Spring and Cast Steel, "Cookley's" Tin Plates, Bar Tin, Canada Plates, Cut Nails, Canada Rose Nails, and Deck Spikes, Patent Shot, Sheet and Bar Lead, Paints and Red Lead, Black Lead, Wotten Stone, Starch, Button and Pig Blue, Shoe Thread, Tobacco Pipes, Spades, Shovels, Frying Pans, Plough Moulds and Sock Plates, Wire, Anvils, Vices, Smith's Bellows, "Hedge and Bonner's" C. S. Axes, Grindstones, Bolt, Sheathing, and Brazier's Copper, Canada Stoves, and Ship's Cambouses, Sugar Kettles, and Cookers.—A AND

"Acraman's" Patent Proved Chain Cables and Anchors, for Vessels from 20 to 500 Tons. Top Sail Sheets, Tie, and Crane Chains. C. & W. WURTELE, St. Paul's Street. Quebec, 4th April, 1844.

PROSPECTUS OF THE CANADIAN JURIST. IT is proposed to publish, as soon as a sufficient number of subscribers shall be obtained, a Monthly Periodical to be called "THE CANADIAN JURIST" Edited by JOHN HILLIARD CAMERON, Esquire, Barrister at Law and Reporter to the Court of Queen's Bench.—The work will be strictly confined to legal subjects, and will contain original and selected articles on important points in Pleading, &c. &c.; Remarks on Provincial Statutes relating to amendments or alterations in existing Laws, or introducing new Laws; the Reports of Cases adjudged in the Court of Queen's Bench in Upper Canada with a Quarterly Digest thereof; Notes and Reports of leading Cases decided in the English Common Law Courts, and Notes of Cases in Chancery in this Province, with a quarterly Digest of the Cases reported in the English Jurist. The first number to be delivered in April next, Price, Five Shillings a number, payable half-yearly in advance—the subscription for the first half-year payable on the delivery of the first number. Subscriptions will be received at the Offices of the following Gentlemen:—

Messrs. Strachan & Cameron, ... Toronto. Cartwright & Geddes, ... Kingston. John Wilson, Esquire, ... London. Charles Baby, Esquire, ... Sandwich. R. O. Duggan, Esquire, ... Hamilton. G. L. Hall, Esquire, ... Niagara. D'Arcy Bulton, Esquire, ... Cobourg. Geo. Sherwood, Esquire, ... Brockville. W. W. Fitzgibbon, Esquire, ... Belleville. J. G. Armour, Esquire, ... Peterboro'. C. T. Burris, Esquire, ... Bytown. R. Cline, Esquire, ... Cornwall. G. O. Stuart, Esquire, ... Montreal. Toronto, Decr. 28, 1843.

The Editors of papers in Toronto, Kingston, Montreal, and Quebec, inserting, to receive a copy of the work for one year. April 4, 1844.

W. HOSSACK, JUNR. BGS leave to inform his friends and the public in general, that he has opened an Establishment for the sale of Groceries, Wines, Liquors &c. in the premises, corner of St. Ann and Garden Streets, Upper Town MARKET PLACE, where he will have always on hand a choice assortment of goods in the line, and respectfully solicits a share of public Patronage. Quebec, 8th May, 1844.

INSTRUCTION IN THE FRENCH LANGUAGE, BY M. MOREL, OF GENEVA. Cards of Terms at the Publisher's. Reference to the Rev. C. L. F. HAENSEL, 15, Stanislaus Street; JEFFERY LALE, Esq. Carrières Street, and J. TRAMPELSEUR, Esq., 8, Angelo Street. Quebec, 4th April, 1844.

JUST PUBLISHED by W. NEILSON, and FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, Buade St. price 9d. "The Sovereign authority of the Holy Scriptures, in answer to the publication of the Rev. P. M. M. inserted in the Canadian and the Journal de Québec, from the 25th June to 1st July, 1843, against the Law of God as the Christian's rule of Faith and Practice.—By H. M. Ps. cxix. 37.—Thou art my portion, O Lord! I have said that I would keep thy word. 1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth. Quebec, 4th April, 1844.

MRS. PARNELL, STRAW AND TUSCAN BONNET-MAKER. 27, St. PAUL'S STREET. From 1st MAY, No. 1, St. JOACHIM STREET Upper Town, near Hope Gate. Quebec, April 4, 1844.

THE BEREAN Is published every THURSDAY Morning, BY G. STANLEY, Printer, Bookseller and Stationer, 15, BUADE-STREET. Terms:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. Subscribers' Names are received at—Montreal by Mr. C. BRYSON, Bookseller. St. John's "BUNN, BURLAND. Mr. SAMUEL MUCKLESSON, Kingston, is so kind as to act for the BEREAN in Canada West. Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.

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