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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. 19.]

QUEBEC, THURSDAY, AUGUST 8, 1844.

[Vol. I.]

## Doctr.

### REST IN JESUS.

"When round me a wild, desert land I survey,  
Where enemies threaten my desolate way,  
Oh, where can I look for sweet comfort and rest,  
What hope can enliven my sorrowing breast?  
When storms of temptation and conflict arise,  
And fast flowing tears shroud with dimness my eyes,  
Oh, where a safe refuge and strength can I gain?  
Where seek for a mild healing balm for my pain?"

Oh why, my sad soul, dost thou comfortless roam,  
When Jesus has offered a refuge and home?  
To Him let me flee, in His mercy confide,  
His name be my trust who on Calvary died:  
With Him while I walk through this valley of  
tears.

His peace be my comfort, all hush'd be my fears;  
And soon, when my spirit shall wing its swift  
flight,  
From this dreary land to the regions of light,  
His presence shall be my ineffable joy,  
And songs of His praises my endless employ."  
SIR G. G.

### CHRIST, THE GOOD PHYSICIAN.

#### A SERMON

BY THE REV. JOHN HAMBLETON, A. M.  
MINISTER OF THE CHAPEL OF EASE,  
JLINGTON.

"Himself took our infirmities, and bare our  
sicknesses." MATTH. VIII. 17.

These words, my brethren, suggest topics of consideration which instantly come home to every man's bosom. Infirmities and sicknesses are things with which we all have had concern. We see them bowing down the weak and tender infant as well as the decrepit old man. Is middle life more privileged? How many delicate and feeble constitutions, how many pallid and sickly countenances, do we observe among the middle-aged! Yea, and how many, who for years together appeared robust and vigorous, are suddenly, in the very midst of life, struck by the hand of sickness, fixed helpless on their beds, and reduced to the feebleness of infancy. Sometimes the very air we breathe wafts sickness; the food, which should nourish health, foment disease; the exercise, which should minister strength, inflames the blood, irritates the nerves, and precipitates the incipient malady. None, brethren, are exempt in this warfare. The rich and the learned are as subject to sickness as the poor and the ignorant. Neither can the traveller escape its reach, nor the physician render himself invulnerable. The minister of Christ, one day in his study, or visiting the bed of sickness, in order to communicate comfort, or publicly preaching the gospel to others, is on the next, yea, or on the very same day, himself sent to inhabit the sick chamber, himself in need, to be ministered unto, himself preached unto, by affliction, and rendered, for weeks or months together, a silent preacher to all with whom he is connected.

And when, brethren, from bodily infirmities and sicknesses, to which we are all so subject, we turn our thoughts to the spiritual sicknesses, the moral disorders and infirmities of our nature, how affecting is the view, how humiliating the consideration! What is bodily sickness but an unsound habit of body, the want of a due correspondence and agreement between the various functions of the human frame? So is sin an unsound habit of the soul—the state wherein the affections, the judgment, and all the powers of the inner man are disordered; when the eyes of the soul are closed against the light of truth, the ear is deaf to the voice of God, the feet turn out of the straight way, the pulse beats not in love to God, while it beats high in the pursuit of vanity, and in love to unworthy and sinful objects. And the heart, meanwhile—here is the most alarming symptom—the very heart is diseased, the very springs of life are poisoned, the fountain-head is polluted. Oh, brethren, there is no exaggeration in the prophet's description of the moral state of a sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters. Listen to his affecting statement: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

Are there here any who think that now I am giving a strained interpretation to the text, in making it refer to the diseases of the soul? Let us read the text again, with its introductory clause: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Now turn we to the prophet: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities." Observe, what the evangelist quotes in reference to bodily infirmities and sicknesses, the original words, and the whole tenour of the context in the prophet, apply to inward, spiritual griefs and sorrows, and connect with our transgressions and iniquities. Does, then, the evangelist misquote the prophet? Far from it; if Christ bore the greater burden, that of his people's sins, wrapped up in and attached to that burden was the less burden of our bodily infirmities. Does he sympathize with the nobler part; and has he no pity for the weaker part of man? Does he save the soul from hell? then may our flesh also rest in hope. But of this hereafter. Are there here any who deny, disbelieve, or doubt that man's moral condition is naturally so unsound, so

sickly, so disordered, as we represent? Let them examine themselves while I briefly point to what man would be, yea, to what man was, when spiritually sound and healthy. He would love God supremely; he would see an excellence, a beauty, a glory, in the holy character of God, which would ravish his affections and delight his soul. He would hate sin as a moral deformity, a blot in the creation, an act of foul ingratitude and base treason against the King of heaven. Then toward his fellow-man his words, thoughts, actions, would be full of kindness, gentleness, and love. While moving on earth, he would have his conversation in heaven; he would act as a spiritual being, not subject to fleshly lusts, not tyrannized over by the body. His daily walk would be with God; his intercourse with men would be the communion of saints, the sweet intercourse of piety, friendship, and brotherly affection. His soul would be alive to God, alive to eternity, alive to spiritual things, and dead indeed unto sin, dead to the world, dead to the flesh with its corrupt affections. Is it thus with men by nature? Has it been thus with you and me? If it has not, but if a willful ignorance of God, a perverse opposition to his will, a hatred of spiritual religion, a corrupt serving of the flesh, an inordinate and insatiable selfishness, a love of this present world, and a disregard of the next—if these things have too often and too much marked our spirit, then it is no over-statement, it is the plain and naked truth, to represent man by nature and by practice as full of moral disease and internal corruption.

But, brethren, the worst of man's sad state is not yet told. Sickness is connected with death; the infirmity of the body is the warning, the prelude, the preparative for the dissolution or severing of the soul from the body. Had no sentence of death been passed upon us, no sickness would ever have enfeebled our frames. But now, "death hath passed upon all men, for that all have sinned." The little infant is sickly, being born in sin, the inheritor of a sinful nature, having the seeds of all corruption within, which, soon, show themselves in frowardness and perverseness. The youth, the man, the aged person, are subject to sickness; for all are sinners, transgressors of the holy law, under a sentence of death. Yea, believers in Christ are as subject as others to sickness, for they also are sinners; their bodies have too long been the instruments of unrighteousness; their flesh needs to be mortified; they too must die; their house of clay, once infected with the leprosy of sin, must be pulled down; they must drop in the grave the sin-stained garments of mortality, and put on their robes made white in the blood of the Lamb.

But if bodily sickness, in its origin and issue, is connected with bodily death, moral sickness is connected with moral death; the sickness of the soul through sin leads to the death of the soul—if we may speak of the death of that which can never die—the death of the soul, which is the second death. And is it not death to a soul to be eternally banished from God and his delightful presence, to be a companion of devils, to be tormented by fallen spirits, to be for ever and ever a prey to remorse, and anguish, and self-reproach? Oh, brethren, pause here in spirit, and consider to what a point we are now come. Did you anticipate this when you heard the text—that the ailments, infirmities, and sicknesses of your bodies are so connected in their origin with sin, in their end with death; that the sins in which you have so freely and so thoughtlessly indulged, are connected, closely and by God himself connected, with all that is fearful, all that is painful, all that is miserable throughout eternity? Am I, think you, over-stating the matter now? Is this, think you, a gloomy picture which a morbid fancy has been sketching in the chamber of sickness? Is it, think you, the day-dream of fancy, or the spectre raised by superstition?—What says the word of His, who is subject to no morbid fancy, to no wild delirium, to no idle superstition? "The soul that sinneth, it shall die." "The wages of sin is death." Brethren, I am unwilling to leave this portion of our subject, painful and humiliating as it is, without bringing you, under the Holy Spirit's teaching, to feel concern for the moral sicknesses of our nature. He who best knew man, said, "They that are whole need not a physician, but they that are sick." And we find it so to this day. They who disbelieve the doctrine of the fall, who make light of sin, who feel not the burden of a polluted nature, these, in this frame of mind, never come to Christ as the good Physician. Oh, brethren, if you sympathize (I know you can and do sympathize) with a fellow-creature suffering under bodily disease, and brought even to death's door; if each symptom in his case is watched, heard of, and reported with the deepest anxiety, allow your ministers to feel deeply and strongly for the moral sicknesses of those among you, who know not, or knowing heed not, that death, all that is meant by that solemn word death, eternal death, is near—who can say how near—to every sinner.

On this present occasion, brethren, I feel that it would be a false humility to forbear all allusion to my own case, familiar, as I cannot but know that it is, to all your minds, and exciting, as I know it has done, your anxious and affectionate sympathy. I have, indeed, been sick, nigh unto death. In mercy God has heard the prayers offered for my recovery, and permits me to resume my ministerial duties. But when I shall indeed rest from my labours; when my voice shall indeed be no more heard among you; and this feeble frame shall indeed moulder into dust, shall my spirit, returning unto God who gave it, have

to complain of you, "Who hath believed our report?" Will my late sickness, and recovery almost beyond hope, add no new weight to my entreaties this day? Shall it be for nothing, or without effect, that I re-appear among you as a herald sent back when my commission seemed closed; sent back for a few brief moments longer, to invite again, more earnestly than ever, my fellow-sinners to be reconciled to God? Shall it be said of any of you, "Neither will they be persuaded, though one rose from the dead?"

But if you do, indeed, feel your spiritual infirmities, and are bowed down in heart with a sense of your moral sicknesses, then have I a more pleasing message, yea, glad tidings of great joy to communicate. You have it in our text: "Himself," Jesus himself, the Son of God become incarnate, "himself took our infirmities, and bare our sicknesses." Look at the literal fulfilment of this gracious truth. When Jesus was on earth, with what affectionate sympathy did he view, and with what promptness of love did he heal, the bodily infirmities and sicknesses of men. In the verse preceding our text we hear, "When the even was come, (the evening, brethren, of a day in which he had performed other works of mercy,) they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick." So in an earlier chapter, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." He healed, remember, sick, whom no physician had been able to heal. No disorder baffled his skill; he gave up no case as incurable. Leprosy, dropsy, fever, blindness, deafness, dumbness, palsy, demoniacal possessions—was any thing too hard for the Lord? Did he not with equal ease raise to life the ruler's daughter, who was recently dead; the widow's son at Nain, when being carried to his grave; and Lazarus, when he had been dead four days? Observe here his omnipotence. Man's skill can do much; but it has limits which it cannot pass. It is the language of Omnipotence, or of Deity incarnate, to say to the leper, "I will; be thou clean;" to say to the dead, "Lazarus, come forth;" to rebuke a great fever, and be instantly obeyed. The leper was cleansed; he that was dead came forth: the fever left Simon's wife's mother. But observe, also, his tender sympathy. He sent none away unpitied and unrelieved: he exercised compassion as well toward blind Bartimeus, sitting by the way-side begging, as to the nobleman's son at Capernaum; he sighed over him that was deaf; he went to the grave of Lazarus. "Surely," they who were the subjects or the witnesses of his benevolent healings must have departed saying, "Surely, he himself took our infirmities and bare our sicknesses."

But you may say, brethren: In all this we have no interest. Jesus is not now personally present to whom we may carry our sick friends. What is it to us that he, eighteen hundred years ago, healed all that were sick? It is much to you, in many ways. Is it nothing to you that scarcely a disease can visit your bodies, which may not sensibly call to mind the divine power and sympathy of Jesus once exercised on a similar poor sufferer? Is it nothing to you, in an age of much scepticism, to know that here, in the miraculous healings of Jesus, you have one proof out of many, that your religion is from God? Who but God incarnate could perform such miracles as Jesus did in his own name, and by a mere word, a look, a touch? Were ever any miracles so varied, so open to common observation, so much matter of fact, so benevolent in their character, so exactly in agreement with prophecy, as those of Jesus? Thus in your own bodily infirmities, at the season when faith is sometimes languid, and the enemy of souls is busy in suggesting doubts—Is religion a delusion; and Christianity a fable? and if not, am I sure that I have not mistaken the character of its founder? Is he infinite in compassion also? Is he God, able to save to the uttermost; and man, able to be touched with the feeling of our infirmities? At that very season, in your own bodily infirmities, you may have sensible and affecting mementos of a great and noble proof of the truth of your religion, and also of the omnipotence and fullness of sympathy which characterize the all-sufficient Saviour.

Nor is this all the comfort which we in our bodily sicknesses may gather from the subject before us. They come upon us at his bidding or permission. If not a sparrow falls to the ground without our heavenly Father, much less can sickness bow down to the earth any of Christ's people without his permission. Surely this thought may work submission and resignation. Men may labour to account for our sicknesses in this way or in that; but let us look through the means, above the means and occasions employed: there we see a Divine hand ordering and arranging the instruments; there we hear a Divine voice, My servant needs an affliction. Go, mortal sickness; go, burning fever; go, lingering consumption, and lay him low; withdraw him from the world; be my instrument to bring him nearer to me, crying, Abba, Father; to unite him more closely to the Saviour; to make him more earnest in seeking the purifying grace of the Holy Spirit. He speaks, and it is done.

To be continued.

### UPON CERTAIN AMUSEMENTS.

The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented. And the bishops cannot refrain from expressing their deep regret at the information, that in some of our large cities, so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals.—From the Journal of the Convention of the Protestant Episcopal Church in the United States, 1817.

Both to the clergy and to the laity we desire to say, but most pointedly to the former, that the Christian profession exacts a greater abstraction from the world than that which consists in the abstaining from acknowledged sin. There are practices so nearly allied, and so easily abused to it, that we conceive of a professor of religion in duty bound either not to countenance in the least degree; or, as is allowable in regard to some of the matters contemplated, to avoid the so employing of time, and the so lavishing of affection, as puts into a state of sin, although not necessarily belonging to the subject. We would be far from an endeavour after an abridgment of Christian liberty. But we cannot forget, that in a list of the classes of evil livers, there is introduced the description of persons who are "lovers of pleasure more than lovers of God;" nor, in respect to the female professors of religion in particular, the admonition, that "she who liveth in pleasure is dead while she liveth." We are aware of the difficulty of drawing the line between the use of the world and the abuse of it: that being conceived of by different persons equally pious and virtuous, according to the diversity of natural temperament, and of the states of society in which they have been placed by education or by habit: but we know, that where the conscience can reconcile itself to the drawing as near to the territory of sin, as it can persuade itself to be consistent with the still standing on secure ground, deadness to spiritual good at the best, but more commonly subjection to its opposite is the result.

In speaking of subjects of the above description, we would not be understood to class among them any practice which is either immoral in itself, or so customarily accompanied by immorality, that the one is necessarily countenanced with the other. Of the former description, is gaming in all the variety of its exercise: and the like may be said of whatever involves cruelty to the lower animals of the creation. If the same cannot be affirmed of works of fiction, and of putting speeches into the mouths of feigned characters, for the purpose of instruction or of entertainment; yet, as the question is applicable to the exhibitions of the theatre, such as they have been in every age, and are at present; we do not hesitate to declare, unanimously, our opinion, that it is a foul source of very extensive corruption. We lay little stress on the plea, that it is a matter practicable in social institutions, to purge the subject from the abuses which have been attached to it. When this shall have been accomplished, it will be time to take another ground. But, in truth, we are not persuaded of the possibility of the thing, when we consider that the prominent and most numerous patrons of the stage are always likely to be the least disposed to the seriousness which should enter into whatever is designed to discriminate between innocence and guilt. While the opinions and the passions of such persons shall continue to serve the purpose of a looking-glass, by which the exhibited characters are to be adjusted to the taste of so great a proportion of the public, we despair of seeing the stage rescued from the disgusting effusions of profaneness and obscenity; and much less of that mean of corruption, more insinuating than any other—the exhibiting of what is radically base, in alliance with properties captivating to the imagination.

While we address this alike to the clergy and to the laity, we consider it as especially hostile to the usefulness of the

former. And even in regard to some matters confessed to be innocent in themselves, their innocency may depend much on many circumstances, and professional character among others. The ear of a clergyman should always be open to a call to the most serious duties of his station. Whatever may render it difficult to his own mind to recur to those duties with the solemnity which they require, or may induce an opinion in others, that such a recurrence must be unwelcome to him from some enjoyment not congenial with holy exercise, ought to be declined by him. If it be a sacrifice, the making of it is exacted by what ought to be his ruling wish, the serving of God, and the being useful to his fellow men, in the discharge of the duties of the ministry.—Pastoral letter from the House of Bishops to the Protestant Episcopal Church in the United States.

### QUALIFICATIONS FOR CONFIRMATION.

On this important point I solicit the most careful attention and self-examination of the reader.

On the subject of qualifications for Confirmation, there are among us two erroneous tendencies, both productive of infinite mischief. Not unlikely the reader may be under the influence of one or the other of these tendencies.

One tendency is, to regard Confirmation simply as an outward form or custom of the church, to be received at a certain age, as a matter of course, without regard either to qualifications or privileges.

The other tendency is, and at the present day it appears to be becoming a prevailing tendency, to put off religion and Confirmation until the candidate has first passed through a period of intense excitement, and undergone a certain stated process of despair, agony, and then rapture, and until it has been clearly revealed to him, by the Holy Ghost, that his name is actually written in the book of life.

Now if, as is sometimes said, there was in years gone by, a tendency too much to overlook the inward qualifications for Confirmation; so, on the other hand, the danger seems to be, of committing two errors instead of one, and of giving up now, also, the external forms of religion altogether. Nay, there is every reason to fear that many parents, under the influence of this impression, are unconsciously but really yielding themselves up to this dangerous, soul-destroying tendency of the age, and forgetting those solemn vows which they have taken, in behalf of their children.

What then, let the reader now ask, are suitable qualifications for Confirmation?

These qualifications are three in number, and by these three qualifications will the reader carefully and prayerfully try himself.

First, are you willing, and are you resolved, to give up all your past sins, to renounce all your past transgressions?

This is the first qualification. That you are a sinner, you cannot doubt: a sinner by nature, and a sinner by practice. There are sins of omission, and sins of commission; sins of thought, sins of deed; sins against God's law, and sins against God's grace. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us."

Let the reader now test himself by this qualification. Is he willing, is he so far convinced of the folly, the guilt, and the danger of his sins, that he is thoroughly resolved to "renounce them all, and will endeavour hereafter not to follow nor be led by them?"

This question is a simple one; it is based upon the present, honest, deep convictions of your own heart and conscience. The question is simply this, "Do you, as far as in you lies, renounce heartily all your past sins?"

Second. The second qualification by which the reader may try himself is this: Do you heartily believe and embrace the great plan of salvation in the gospel, as that plan is summarily contained in the "Apostles' Creed?"

Do you cordially choose God the Father, to be your Father? and Jesus Christ, God's incarnate Son, who was crucified, dead and buried, who rose from the dead, who ascended up and now sitteth at the right hand of the Father, and who will come again to be your final Judge;—do you choose that incarnate, suffering, glorified Son of God to be your only Saviour? And do you look for forgiveness of sins only through his merits and satisfaction? and do you heartily believe in the Holy Ghost as your Sanctifier?

This is the second qualification. Renouncing all dependence for pardon upon your own merits, can you adopt the language of our church as your own, and say, "Have mercy upon me, have mercy upon me, most merciful Father, for thy Son, our Lord Jesus Christ's sake, forgive me all that is past?" or, that closing petition of our Litany which breathes forth the language of every truly contrite heart, "Oh Lamb of God, that takest away the sins of the world, have mercy upon me?" Ponder well these petitions, and see if you can heartily adopt them as your own.

Third. The other, and third qualification by which the reader is to try himself, is this: Is it contained in the language of the catechism: "Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

This test is that of obedience, and may be termed evangelical obedience, as including the requirements of the gospel, as well as the

\* Isaiah i. 5, 6.

† Isaiah liii. 4, 5.

\* Rom. v. 12.

† Ezek. xviii. 4, 20.

‡ Matt. ix. 12.

\* Isa. liii. 1.

† Luke xvi. 31.

‡ Matt. iv. 23, 24.

§ John xi. 43.

\* Luke xvi. 31.

† Matt. viii. 3.



commandments of the law. With the humble spirit of a little child, then, can you say with St. Paul, "Lord, what wilt thou have me to do?" And then, unmoved by the fear of man, or by the temptations of Satan, or by the love of the world in any of its glittering forms, are you resolved, as far as in you lies, to go right forward to the performance of every duty which is incumbent on every faithful Christian?

To specify a few of those duties: Are you resolved to persevere and to "continue Christ's faithful soldier and servant unto your life's end?" Will you live a life of prayer? Will you frequently and regularly study the sacred oracles of God, and make them "the man of your counsel?" Will you cherish that communion and fellowship of saints which is only begun below, and is to be perfected on high? Will you attend regularly upon the public ministrations of the sanctuary, and the ordinances of our most holy religion? Will you cultivate the inward graces of the Christian, —humility, meekness, self-denial, temperance, truth, justice, forgiveness of injuries, love and charity? Will you endeavour that these, and all other fruits of the Spirit, shall be and abound in you?

Three tests have now been proposed to the consideration of the reader, as qualifications for Confirmation. The first, as you will perceive, is repentance; the second is faith, or a cordial reception of the gospel; and the third is evangelical obedience.

Let the reader, in examining himself, and in preparing himself for Confirmation, ask, not what have been his preconceived notions as to either of these three particulars, but what stand as an immortal, rational, and accountable being, will he now take with respect to them? And may God grant his grace, that he be not the victim of self-deception.—From the Pastor's Appeal.

## The Berean.

QUEBEC, THURSDAY, AUG. 8, 1844.

We have selected, for communication to our readers in this number, a passage from a writer of our sister-church in the United States, upon the interesting subject of Confirmation. The pamphlet from which we extract was recently sent to us, without any intimation as to the author's name. We have availed ourselves of it, not as if it expressed, above others on the same subject, the views which we would wish to inculcate, but because the writer is evidently one who cannot be charged with a disposition to encourage any thing of that kind which is sometimes quickly rejected as enthusiastic, fanatic, or puritanical in pastoral inquiries respecting qualifications for Confirmation. He guards his readers against seeking for "intense excitement," or making sure of a "process of despair, agony, and then rapture" as if they belonged to the preliminaries for a public declaration of their faith and duty in that solemnity. But he does demand decided renunciation of sin, intelligent and cordial faith, and evangelical obedience. And as he guards against what he conceives to be excesses on one side, so he explicitly condemns the tendency on the other, to regard Confirmation simply as "an outward form" and to apply for it "at a certain age as a matter of course, without regard either to qualifications or privileges."

It appears to the author, that in the United States the former tendency is becoming the prevailing tendency. We do not think that the same can be said of our branch of the Church. Too generally, we fear, Confirmation is looked for among us very much as a matter of course, to which youth become entitled at a certain age, upon an examination, at most, into the intellectual acquirements enabling them to give an account of what the Church-member ought to believe and to strive after. We must confess, therefore, that if we agree with the author in considering it an error "to put off religion and Confirmation" until something has been passed through which can be called "a certain stated process," we could not be satisfied without pointing out, in words of truth and soberness, that the candidate for Confirmation is in that solemnity declared to have become partaker of manifold gifts of divine grace, and of the forgiveness of all his sins, and to that declaration he, by seeking to be confirmed, as a Church-member arrived at years of discretion, becomes a party: it is, therefore, to be expected, that he should have passed through the bitterness of repentance, and out of it have entered into the sweet experience of the divine love towards him. The candidate is supposed to have become conscious of dealings between God and his soul, which enable him, acting for himself and not through sponsors, to come forward as a member of Christ, a child of God, and an inheritor of the kingdom of heaven, and thus claim admission to the full privileges of the Church which his Redeemer has established upon earth. And without this, neither does he really "give up all his past sins" nor does he "heartily embrace the great plan of salvation" and "cultivate the inward graces of the Christian," which bring him to yield evangelical obedience.

In our number of June the 20th, we inserted two cases of candidates for Confirmation, sim-

ply and strikingly stated in a publication for juvenile reading, but which we felt persuaded (as we think of most of the matter on our fourth pages,) would be profitable reading for most of the old even as for youth, and for clerical readers, as pastors of the young, even as for the laity who have to deal with the same. One of these cases ends in the candidate's withdrawing for the time, his pastor's instructions having convinced him that his decision was not for Christ at the cost of denying himself and taking up the cross. His pastor "loved him," but did not call him back to make an idle profession with his lips, to which his heart was not prepared to make a suitable response, nor his life likely to testify adherence. It would have been the more pleasing office to admit him to the privilege which was open; but the Pastor wisely judged it the safer course for the Candidate himself, to stand back for that time, even as his Master saw the rich young man go away sorrowful, rather than lower his standard of qualifications for discipleship. It would be quite contrary to the author's meaning, we feel sure, to conclude from one of his expressions, that to put off Confirmation is "to put off religion." Certainly he cannot mean that when a Pastor, or a parent or other experienced friend advises the candidate to defer his public profession, he therefore advises him to "put off religion." Nor do we think that such deferring is likely, in the event, to have the effect of religion being put off. The effect would probably be, that candidates for Confirmation would generally present themselves at an age somewhat riper than what we often find it to be now; and thus the years which are understood to be considered by our Bishops as those of discretion, would be looked upon, as we believe is intended, as the minimum below which it is not desirable that youth should be presented, and not as the age when it is expected that they should come forward, whether inwardly qualified or not.

In closing, we recall attention to our Editorial of June 27th, in which we treat of baptismal privileges, and advert to those who entertain the unscriptural view of benefits conferred upon the child at baptism we will propose to try the soundness of their opinion by the amount of conformity to the baptismal vow which they require of youth as the qualification for Confirmation. St. John declares (1. 5, 4) that "whosoever is born again overcometh the world." We leave it to those who have the opportunity of observation, to find out what amount of victory over the world is generally found to be the qualification with which those present themselves for Confirmation whose education has most proceeded upon the supposition, that spiritual renewing has taken place at baptism; and they may form their conclusion upon the value of that doctrine, if the rule applies here, "by their fruits ye shall know them."

### ECCLESIASTICAL.

DIOCESSES OF ST. ASAPH AND BANGOR.—The Earl of Powis has withdrawn the bill for the repeal of the former Act which sanctioned the union of these two Dioceses, on the ground that it was understood to be a question of royal prerogative, and that the sanction of the crown to that repeal would not be given; a hope was at the same time expressed, that the government would re-consider, next session, the course they had adopted on this subject.

### RULES FOR THE REGULATION OF RURIDECANAL CHAPTERS IN THE DIOCESE OF LONDON.

1. The Rural Dean, with consent of the Archdeacon, and under the authority of the Bishop, shall call a Meeting of the Incumbents within his deanery once in every quarter.
2. The Archdeacon shall preside at such Meetings, if present; otherwise the Rural Dean; or, in his absence, some Incumbent in the deanery, appointed by him.
3. At every Quarterly Meeting the Rural Dean shall request information from the clergy as to the method in which the various offices of the Church are performed; the state of their several parishes, with respect to their churches, Church-services, and schools; the means employed in their parishes to promote the interests of the Church Societies, diocesan or national; and the funds collected for local or general purposes of charity: and shall confer with them upon such other points as he may be instructed, or shall think fit to submit to them.
4. A register shall be kept by every Rural Dean, in which shall be recorded the proceedings of every Meeting; and a brief Report thereof shall be made to the Bishop by the Archdeacon.
5. One of the Incumbents in the deanery shall be appointed by the Rural Dean to act as Secretary, if necessary.
6. Every Meeting of the Rural Chapters shall be preceded by attendance at morning prayer in the parish church.

Extract from a letter from the Lord Bishop of London to the Rural Deans of the Diocese.

It must be evident that, whether good shall or shall not result from these ruridecanal chapters, will depend upon their being conducted with discretion, and under fixed regulations. These limitations I consider to be of the first importance. The subjects of conference at such Meetings should be strictly of a practical kind; in no case touching upon theological controversy; but relating to the management of parishes; the methods of performing

the ministrations of the clergy in public and in private; the advancement of local, diocesan, and general charities connected with the Church; the various modes of bettering the condition of the poor; the formation and conduct of schools; and such occasional questions affecting the Church's interests or usefulness as may be submitted by authority to their consideration. Here is ample matter for friendly and profitable conference, without the introduction of those doctrinal questions, the discussion of which would be apt to give to such Meetings a polemic instead of a pacific character, and to make them, before long, centres of mutual repulsion rather than of attraction. I would, therefore, urge upon you, with much earnestness, the necessity of watching very carefully the appearance of any tendency to discussions of that nature, and of repressing it in the first instance.

### DEATH

#### OF A VETERAN MISSIONARY.

"Mr. Kohlhoff had attained the age of eighty-one years, ten months, and four days, and was in the fifty-eighth year of his ministry. I need not mention any particulars, as the deceased was well known from the days of the Rev. Christian Frederick Schwartz, whose pupil he was since his eighth year, and afterwards he became his assistant as catechist for some years, and later his fellow-labourer, after having received Lutheran ordination at Tranquebar fifty-eight years ago. This venerable man, who has been spared for us so unusually long a period (for a European in India) well deserved the appellation of the Octogenarian patriarch of India, as our esteemed Diocesan was pleased to call him. Our excellent Metropolitan called him one of the pillars of the Indian Church; his fame was indeed throughout all the Churches. For some years he was the only missionary clergyman in the south of India, and the care of all the Churches came upon him daily. All the present Mission stations, including Tinnevely, were at one time committed to his charge. He has preached Christ crucified as well in the Lord's vineyard as also in the desert. Thousands who never heard the name of Christ were, through his instrumentality, brought out of darkness into his marvellous light. God has indeed wonderfully protected him for the benefit of his Church; for at one time, when Trichinopoly was to be besieged by Tippoo Sultan, he happened to be living in the fort of Trichinopoly. He was always travelling about from village to village, excepting the latter few years, and his name among the poor villagers is held in great veneration. The latter twenty years, his labours were confined to Tanjore and its neighbourhood, and although he was rather weak sometimes, particularly during the hot season, still continued to do his Master's work.

"In December last it pleased God to take unto himself his beloved wife, which he bore with a true Christian resignation, but still must have felt severely in his advanced age. About a month after, he was attacked by a nervous fever, from which he recovered some time after, and on Ash-Wednesday he expressed a wish to preach once more to the natives. In his then weak state I was afraid he would not be equal to the task, and I wanted to persuade him to postpone it for the time, but he was so anxious to preach, and he said that the Lord would give him strength to go through it. He preached from the words, 'come unto me all ye that travail and are heavy laden,' &c., principally extempore. On his return from Church, he came to my house, but did not stay long, as he complained that he felt very much fatigued. He went home, retired into his room, and almost from that day he did not come out again. He grew daily weaker and weaker, lost all appetite, and his complaint terminated in dropsy. We had all hopes of his recovery; but about a week previous to his demise, his illness took such a decided turn for the worse, that his medical attendant gave up all hopes of his recovery. He submitted to all his sufferings with the greatest patience, spoke constantly of the glory of a future world, 'the Christian's only home,' expressed his joy at seeing Mr. Schwartz and other fellow-labourers again, and his mind was constantly directed to him whose he was, and whom he served. On the afternoon of the 27th he was very ill indeed, and his son and myself put him on his cot. In the evening about seven o'clock, he began to pray most fervently, but in short sentences, as, Lord receive me, Lord relieve me, lift me up, I am ready, receive me into thy kingdom. About an hour after, he repeated nearly the whole of the Lord's Prayer, and at nine o'clock expired. He retained his memory until the very last, for any question which was asked he answered most distinctly.

"Such is a brief account of this venerable missionary."—Record.

THE LORD BISHOP OF MONTREAL.—We understand that Sir George Simpson, the Governor of the Hudson's Bay Company's Territory, who arrived at Lachine last week, met with His Lordship about the time which was mentioned in the last account given of the progress made, and speaks in the most satisfactory manner of the good health and spirits in which he found the whole party.

### THE DISPERSION OF THE JEWS.

Go where you will, and in every nation under heaven, in the east and in the west, in the north and in the south, in the snowy mountain and in the sandy desert, in every city and almost in every village, you will

behold the face of some exiled Israelite, fulfilling, in his destiny, the prophecy of the Lord. There is something peculiarly remarkable and apparently providential in this universal dispersion of the people of God. They are to be found in all nations, and in all nations they are found despised and rejected of men, without a home and without a country; without the rights or the protection of other citizens. Still there are some places in which they are less hated and oppressed than in others; and under the mild and paternal government of our native land they have nothing to fear and less to suffer than in any other country in the world. Why then do they not gradually quit those lands of their oppressors to seek for safety in this rock of comparative refuge and peace? It is the common dictate of human nature to flee from distress and seek comfort and security wherever they may be found, no matter in what country or in what clime. Why then does not the Jew avoid the fury of a German populace, the barbarity of the chieftains of Africa, and the grinding exactions of Turkish avarice, by raising the tabernacle of his rest under the influence of the freedom and protection of Britain's laws? Or why, if in all countries he is condemned to suffer—why does he not turn his steps towards the land of his fathers after which he sighs, and endeavour to console his sorrows by living and dying in that Judea, and beside that Jordan, which he loves? Such would be the natural conduct of common men. But the Jew acts not thus. Oppressed and persecuted, he still continues to live where he has lived, and grows and multiplies in adversity without the thought of change. Neither tribulation, nor anguish, nor hatred, nor distress, nor even the fear of death itself can drive him away from the soil in which chance has planted the habitation of his misery.—Now it is for this singularity in his conduct that we have to account. That the Jew alone should remain uninfluenced by those motives which operate upon the mass of mankind; that the Jew alone should act contrary to our general experience of the rest of the world, to what can we ascribe it, but to the providential dispensation of God? why is it, but that he is immovably fixed and rooted, as it were, by the never-failing word of prophecy, to the soil on which he dwells? Why is it that he flees not back to the land of his fathers, but because Jesus hath said, that he shall be led captive into "all nations?" And why does he not strive for the possession of Jerusalem again, but because the same Jesus hath said, that "Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled?" Yea, and for the same reason it is, that he that did once strive to restore it to these children of vengeance, did strive in vain.—Benson's Hulsean Lectures.

"Those who watch the present condition of the Jews, think they observe that "the thought of a change" begins to become alive in them—that an anxiety to "turn his steps towards the land of his fathers" and to have "possession of Jerusalem again" arises in the Jew now with a force which did not formerly manifest itself. And that also falls in with God's "never-failing word of prophecy."—EDITOR.]

### PROVIDENTIAL ESCAPE.

His favourite haunt at this time was a retired meadow, which bordered on the Avon. A steep bank shaded by some fine trees, one of which by its projection formed a promontory in a deep part of the stream, was his common seat. On the 25th of October, he says, "Walked with pencil and book, and wrote. A charming day. I was sitting by the river-side, with my back to the water, on a portable seat, when suddenly it struck me that it was not quite safe. Writing, I might be absent, and suddenly slip off, &c. I moved therefore a few yards, and placed my stool on the grass, when in four or five minutes it suddenly broke, and I fell flat on my back, as if shot. Had it happened five minutes sooner, as I cannot swim, I must, a thousand to one, have been drowned; for I sat so that I must have fallen backwards into the river. I had not the smallest fear or idea of the seat's breaking with me; and it is very remarkable, that I had rather moved about while by the river, which would have been more likely to break it; whereas I sat quite still when on the grass. A most providential escape. Let me praise God for it."—Life of W. Wilberforce.

### ON TRADITION.

(Concluded.)

It may not be amiss to remark that the Fathers are not quoted because Protestants suppose their testimony indispensable; but as the Romanists make such use of them, and the testimony is according to their own admission, essential to their antiquity and immutability, we would shew that on the fathers—no more than on the apostles—can that apostate church rest as a foundation.—

IONATIUS, celebrated father of the second century: it is said of him that "He exhorted them to hold firmly by the tradition of the apostles, which he testified had been already committed to writing, and declared that was necessary for its preservation."

IULIUS, a Greek father, who died in the third century; writing against the Gnostics—who, it will be seen by his remarks, occupied a very similar position with the papists—says "For when they (the heretics) argue from Scripture, they have recourse to the accusation of Scripture itself, as though it were not entirely correct, nor of authority, because it furnishes different modes of expression, and because truth cannot be obtained from it by those who are ignorant of tradition. But when we again recall those who are averse to tradition, to that tradition which is from the apostles, and which is preserved in the churches, they will say that they are not only wiser than the presbyters, but also than the apostles, and have found out the unadulterated truth."—Again, says Irenæus—"Read more diligently that Gospel which is given us by the apostles; and read more diligently the prophets; and you will find the whole doctrine of our Lord preached in them."

CLEMENS OF ALEXANDRIA, or, as he is sometimes called, Clement, known as a father in the Romanist's Calendar, and by them frequently quoted, says:—"He hath lost the being a man of God, and faithful to the Lord, who hath kicked against ecclesiastical tradition, and hath turned to the opinion of human

heresies;" and what this ecclesiastical tradition is, he explains in what follows:—"But he who, returning out of error, obeys the Scriptures, and hath entrusted his life to truth, he is of a man, in a manner, made a god. For the Lord is the principle of our doctrine, who by the prophets and the gospel and the blessed apostles, at sundry times, and in divers manners, leads us from the beginning to the end. He that is faithful of himself, is worthy of faith in the voice and scripture of the Lord which is usually exercised through the Lord to the benefit of men, for this Scripture we use for the finding out of things: this we use as the rule of judging."—Surely this is Protestantism.

QUIREN says "we know Jesus Christ is God, and we seek to expound the words which are spoken according to the dignity of the person. Wherefore it is necessary for us to call the Scriptures into testimony; for our meanings and narrations, without these witnesses, have no belief."—Again: "No man ought for the confirmation of doctrines, to use books which are not canonized Scriptures."

CYRIL, who, be it remembered by the abettors of the Papal supremacy, wrote against Stephen, Bishop of Rome, who wished to carry a purpose of his own—by arguments drawn from custom and human tradition—says "We ought to recur to the fountain, i. e. to apostolical tradition—and thence derive the channel of our own times."—And again: "Whence comes this tradition?" referring to one used by Stephen, his opponent—a rather unfavourable difference of opinion for the maintenance of infallibility and supremacy—"Doth it descend from the Lord's authority, or from the commands and epistles of the apostles? For those things are to be done which are there written," &c. "If it be commanded in the gospel or the epistles and acts of the apostles, then let this holy tradition be observed."

Just such an argument as a Protestant would now use—so that to every impartial person it must appear, that the testimony of the Fathers and of the Sacred Writers shows the principles of the Protestants to be somewhat older than the Reformation.

The quotations may be multiplied: as, for instance, from Hippolytus, Athanasius, St. Ambrose, Hilary, Gregory Nyssen, Cyril, Chrysostom, &c. &c. But doubtless those given will suffice to show, as proposed, the sense in which the word tradition was frequently used by the ancients—and as well the truly Protestant—and therefore Anti-Papistical principle strenuously insisted upon, viz.—reference to the Scriptures for the settlement of all doctrines or articles of faith.

With your permission I may again send for insertion in the Berean, some other extracts on kindred subjects, together with a brief occasional remark.

Yours, truly,  
PROTESTANT.

### MARTYRS IN MADAGASCAR.

The friends of missions are aware that persecution against the converts to Christianity has, for nine years past, raged in Madagascar. The following is an extract from a letter from one of the London Missionary Society's missionaries in the Mauritius, the station nearest to Madagascar.

"Again, the blood of martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had long time taken shelter in a neighbouring province. Having been seized and subjected to torture, but in vain, for the purpose of compelling them to impeach others, they were condemned to death, and ordered to be executed in their own country—one upon the Sunday, and the other on the Monday, in the market-place. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the Christians, who took them food during the interval, they, on one occasion, whispered an affectionate farewell to all the Christians, saying, 'Let them not fear that we shall disclose their names; we shall do them no harm, but say farewell! If we do not meet again here on earth, we shall meet in the future life.' With unflinching fortitude, they kept this noble promise to the last, and seem to have been even cheerful in death. Obadiah, one of the christian brethren, speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as an intended warning to the people, but serving as an additional evidence of the unmitigated barbarity of the Queen."

One of the native Christians from Tananarivo (in Madagascar) writes as follows:

"This is what we have to tell you with regard to our state at the present time. Some persons unknown to us having written a paper, [containing, it would appear, some reflection upon the Government], and having fixed it on the walls of a house, the Queen, when informed of the circumstance, was very angry, and published a proclamation, ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the Queen declared she would have him cut into pieces the size of musket-balls. 'And I will not,' she said, 'let him escape, for I and God are upon one side.' The four days expired, and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head-teachers) was, with several others, accused and compelled to drink the tangena ordeal. Raharo died from the tangena, and Ratsimilay (another Christian), being detected in attempting to save him from it, was ordered by the Queen to be put to death. He and Raharo were cut into small pieces, and afterwards burnt; and Imanonjy was also associated with them."

So far as is known, seventeen native Christians have been called upon to lay down their lives for the sake of the Lord Jesus, having been sustained under accumulated sufferings, and preserved faithful unto death.

### RELIGIOUS LABOURS AMONG CAB-DRIVERS.

—One man of this class is said to have engaged in an effort to benefit his brethren in London by administering to their spiritual necessities, visiting their stands, conversing with them, supplying them with Scriptures and Tracts, and as far as he could, relieving them in distress from sickness. The number of individuals connected with the conveyance of



passengers in and about the metropolis as drivers of cabs, hackney-coaches and omnibuses, as watermen and conductors, is calculated to be 8318.

BIBLE SOCIETY.—We are requested to direct the attention of our readers to the advertisement respecting the meeting of the Bible Society to be held on Tuesday next [Monday being an evening of much business on account of the English Mail.]

We beg leave to acknowledge the following subscriptions to the Beraan since our last publication:—

- From Messrs. Jas. Downes, first, 12 months; James Downes, second, 12 months; L. Macpherson, 6 months; Drum, 12 months; Brownley, 6 months; A. MacMaugh, 12 months; W. Kemble, 12 months; W. D. Dupont, 12 months; Jer. Leaycraft, 12 months; J. W. Leaycraft, 12 months; F. W. Simon, 6 months; T. McCaw, 12 months; J. J. Sims, 12 months; H. Black, 12 months; H. F. Cairns, 12 months; Wright, 6 months; R. Chambers, 12 months; Joseph MacMaugh, 6 months; A. Young, 12 months; Dr. Fisher, 12 months; Mrs. Newby, 12 months; Messrs. Howard, 12 months; D. Wilkie, 6 months; John Pierce, 12 months; W. K. Baird, 12 months; W. Simpson, 6 months; John Jones, 12 months; G. S. Pierce, 6 months; Thos. Cowan, 12 months.

To CORRESPONDENTS.—Received parcel from New York—letters from Hexham—Charlotte Town—Lachine—Isle of Wight: no Vacation Extra this year, but send the Beraan instead, and will write.

ENGLISH MAIL.—To be closed on Monday next in the evening; paid letters till 7, p. m., unpaid till 9, p. m.

Political and Local Intelligence.

The Steamship Unicorn arrived on Sunday morning, bringing English dates to the 19th ult. We give the principal items of the news selected from Willmer & Smith's and other English papers.

The WEATHER had been most favourable for the growing crops, which were in excellent condition.

In commercial matters the prospect seems good.—Money was abundant, the rate of interest consequently low, and the securities advancing in price.

The COTTON market was in a drooping state, owing to the immense supply on hand, exceeding one million of bales.

REVENUE OF GREAT BRITAIN.—Upon the quarter ending 5th July last, there is a decrease of £176,299 compared with the corresponding quarter of last year; but upon the whole year ending that day, an increase of £2,410,336.

The Conservatives had triumphed over the opposition party at BIRMINGHAM where they had elected Mr. Spooner, their candidate, by a large majority. He was opposed by Mr. Scholefield, and Mr. J. Sturge the chartist advocate; and as the votes polled by the Conservative candidate are said to exceed those of both the others together, this victory in a city once the stronghold of radicalism, seems to argue no diminution of esteem towards the Peel ministry. The state of the poll was as follows:—Spooner 2,095; Scholefield 1,735; Sturge 316. Spooner's majority over both—14; do. over Scholefield—360.

Nothing of importance has taken place in Parliament.

POST OFFICE ESPIONAGE.—The Secret Committee was engaged in its labours. The House of Lords had appointed a committee on the same question, on which occasion the Earl of Aberdeen took the opportunity to declare solemnly, that "not a syllable of any correspondence opened under the authority of the Secretary of State had been shown to any foreign power whatever." This declaration was received with every demonstration of satisfaction.

DISSIDENTS' CHAPELS BILL.—The number of petitions against this bill, up to the latest dates was 2164, with 316,275 signatures; for it 621 petitions, 138,816 names. It was understood that the Bishop of London would move that the amendments made to it, in the House of Commons, be considered that day three months, which would amount to a rejection of the measure.

LATER ACCOUNTS.—The Bishop's motion to the above effect was rejected by a majority of 161, and the amendments of the Commons were agreed to.

ROMAN CATHOLIC CHARITABLE BEQUESTS' BILL.—On the 8th of last month, Lord Wharcliffe giving notice for the second reading of this Bill, the Bishop of Exeter stated the following objection:—By the 11th clause, power was given to trustees to hold property for Roman Catholic, ministers duly appointed according to the law and constitution of the Roman Catholic Church. This must necessarily give the Pope authority to decide whether or not these trustees were legally appointed. This would recognise the jurisdiction of the Pope within this realm, and would not only be contrary to the oath of supremacy, but would be a violation of our constitution. If nothing more was wanted than to give a power to Roman Catholic priests to hold charitable bequests, he should be most willing to accede, for he should rejoice to see such a power given them, if it could be given with safety to the Constitution.

Lord Wharcliffe said, that he could not doubt that the statement of the Right Rev. Prelate with reference to the Pope was true. He would consider the subject, and fix the second reading for Tuesday, the 16th.

The R. C. Archbishop of Tuam has published a letter to Sir Robert Peel, in which he states his objections to the Bill. It appears that the bequests to be protected by it, must have been made at least three months before the testator's death; this cuts off some chances which it is painful to lose. The R. C. priesthood are designated in the preamble "Roman Catholic ministers in Ireland." This is treated in the following style: "Roman Catholic ministers in Ireland! What a sapient, and decorous, and respectful, designation of a body of men, the rightful and hereditary owners of Christ's imperishable priesthood,

having the uncontested impress of its sacred character in the continuous and unbroken succession of their order; and standing forth in Ireland at the present moment as the most astonishing moral miracle the world ever witnessed, and proclaiming the impotency of penal laws and brute enactments to strip them of the inheritance of that priesthood which in vain has been attempted to be usurped by others. Roman Catholic ministers!! Pray appropriate that designation to the officers of the Kirk or the parsons of the Establishment, the one being the elected ministers of the State, the other of their congregations; but do not call the Catholic bishops or priests of Ireland by a name, under which their faithful flocks could never know them, being imported with that alien Establishment, with which they have been taught to associate the worst evils of Ireland!"

THE SLAVE TRADE.—In the House of Commons on the 16th ult., Lord Palmerston, in moving for some returns connected with this horrid traffic, spoke strongly upon the subject, and contended that the measures which he, when Foreign Secretary, had concerted for the more effectual suppression of the Slave trade, and which at the period of the dissolution of the Whig cabinet were nearly perfected, had not been carried out by the Conservative cabinet. He entered into many details, showing that an arrangement for this purpose had been agreed upon between Austria, Russia, Prussia, and France, and that it was supposed that the Government of the United States would not withhold its co-operation for so good an end.

Sir R. Peel replied at considerable length, laying the whole blame of the continuance of the Slave trade on Spain and the Brazils. France, Portugal, Denmark (the first country to abandon the trade) Norway, Sweden, England, the U. States, Austria, Prussia, Russia, were all ready to co-operate; but so long as those two powers opposed, he feared but little could be effectually done. He closed with this emphatic declaration: "I, however, here declare it to be my opinion, that a heavy load of public guilt rests on the heads of those nations who derive a profit from this horrible traffic; and I, moreover, assert, it can be clearly and indisputably shown, that Spain and the Brazils are the only two Christian countries the Government or people of which derive any profit from the trade in human beings."

CANADA COMPANY.—Half-yearly Court of Proprietors held in London lately: Sales from January 1, to May 25, 1841: 8152 acres; Leases, same period, 27901 acres; Receipts £15,062, which is more than double the amount received during the corresponding period last year. Dividend for the half-year, at the rate of 6 per cent. per annum.

Her Majesty the Duchess of Kent arrived at Woolwich from the Continent on the 10th July.

Lord Charles Wellesley, son of the Duke of Wellington, and lately commanding the 15th Regiment in Canada, was married on the 9th ult. in London, to the Hon. Miss Pierpont.

THE SUSSEX PEACEMAN.—The House of Lords have decided against the claims of Sir Augustus d'Este to the Sussex peerage—grounding their opinion on the construction of the Royal Marriage Act. The feeling of the peers, including the law lords, was, that the act inflicted great cruelty and injustice on the claimant, but the law existed, and there was no remedy.

CAMPBELL the poet, whose decease at Boulogne was lately announced, was buried in Westminster Abbey on the 3d ult. He was placed nearly in the centre of the Poets' corner. There was a large attendance of Peers, Members of Parliament, and eminent literary and scientific men.

IRELAND.—The appeal of the Travellers to the House of Lords was still undecided, although even the prisoners considered the matter as hopeless. At the last meeting of the Repeal Association the rent was announced to exceed £1,700, including a good many sums from different parts of America. The military force in Ireland amounts to 26,000 men, independent of pensioners and armed police. The country generally was quiet.

Baron Lefroy opened the commission at Roscommon on the 6th instant, and congratulated the grand jury on the peaceable state of the country.—As the circuits proceed, further gratifying evidence is afforded of the extremely tranquil state of the country.

FRANCE.—The troubles between this country and the Emperor of Morocco, it is hoped, will be arranged by negotiation. An article from the Journal des Debats, attributed to M. Guizot, gives the following statement of the origin of the dispute. "A Jew who acted as Spanish consul, shot a man in a quarrel, for which he was executed. Spain and France remonstrated, and rumours were circulated that these powers were going to invade Morocco, and an attempt was made to induce the Emperor to declare a 'holy war.' An army of observation was assembled by him on his frontiers; the commander of which, without any orders from the Emperor, but urged on by the solicitations of Abd-el-Kader, (the Arab chief who has caused so much trouble to the French invaders of his country) attacked the French." The Emperor now seems desirous of peace with his formidable enemy, and it is to be hoped that such may be the result; for a war between France and Morocco would be likely to induce a rupture between the former country and Great Britain. The power of France makes it probable that the operations of her army and navy against Morocco would be successful, and lead to the occupation of that country. Now this could not be allowed by England. Friendly political relations and commercial intercourse have long existed between the two countries; but in addition, the empire of Morocco extending along the south west shores of the Mediterranean, embraces the territory immediately opposite the stronghold of Gibraltar, from whence that fortress derives its principal supplies; upon these accounts such an event could not be tamely submitted to by England in justice to herself or with safety to her possessions. A few interesting remarks upon this subject as connected with the gradual decay of the Mohammedan power, taken from the London "Record" follow:

"At the same time all such matters point to the continual wasting away of the Mohammedan power. This present year, it appears, has been long regarded with apprehension in Morocco as full of danger to the religion of the Prophet, and amidst the general appearance of deadly collapse in Mohammedan powers, that that Government should be exposed to obvious danger is only in harmony with the present tide of human affairs, under the ever wakeful and overruling providence of the Most High.

"And when we mark the confusion among ourselves—the darkness of error now again overshadowing the Church—disunion so extensively prevailing—and Rome anew stretching out its destructive influence with fresh vigour and success,—how can we fail earnestly to long for a fuller manifestation of Messiah's kingdom, and hail with pleasing anticipation such events as, according to the prophetic Scriptures, appear harmonizing with the approach of his glorious reign. Among these is the general absorption of the Mohammedan power, and this event accordingly must be regarded with solemn pleasure. While a reference, were it to nothing else than the second chapter of Daniel, seems to settle the point that it is in the days of the subsisting kingdoms of Europe that 'the God of heaven shall set up a kingdom which shall never be destroyed' . . . which 'shall break in pieces and consume all these kingdoms, and it shall stand for ever.' May the Lord hasten it in his time, whatever be its glorious nature and properties, and by whatever instrumentality he may see fit to introduce it!"

SPAIN still continues to excite the sympathy of the Christian and lover of peace, on account of the distractions which agitate this unhappy country. The Madrid Gazette of the 1st July, mentions the execution of numbers of individuals in a district of Catalonia, who had been shot by order of the general there, after being made prisoners. The differences between Morocco and this country still remain unsettled.

ITALIAN POLITICS, JUNE 17.—News reached Trieste yesterday from Corfu, and were immediately forwarded by express to Vienna, that the Italian refugees assembled for some time past at Corfu, numbering about forty persons, among whom were the escaped Austrian Marine officers, D. Moro and the brothers Bandiera, embarked on the night of the 12th to the 13th on board of a hired vessel for the purpose of effecting a landing at some point of Italy, and, as far as the course which the vessel took could be observed, its destination seemed to be the coast of Calabria.—Silesian Gazette.

IN MEMORY OF SOUTHBY.—A monument is to be erected in Crosswhait Church, Keswick, England, in memory of the poet Laureate, by the admirers of his genius. It is to be after the fashion of a shrine with a recumbent figure of the deceased poet upon it.—English Paper.

MILITARY ROAD.—It is reported from Fredericton, that Sir James Alexander and the surveying party have returned to that city, after exploring those 81 miles of the military road between the Provinces of Canada and Nova Scotia which lie from the Bend of Petticoard to Boise Town. The other exploring party have not yet been heard from.

The R. C. Bishop of Nancy, whose visit to this Province, some years ago, will be in the recollection of most of our readers, died at Marseilles on the 12th of last month.

NOVA SCOTIA LEGISLATURE.—The Halifax papers of the 31st ult. inform us that the extra session had closed. The Legislature left the Province to be represented by the Crown Officers in England, in the pending case relating to the legality of the annexation of Cape Breton to Nova Scotia.

THE ARMY.

Changes in Regiments now or lately serving in Canada.

Royal Regiment of Artillery.—First Lieut. P. R. Coombs, to be Second Captain, vice Caddy, retd. on h. p.; Second Lieut. W. F. Luck, to be First Lieut. vice Coombs.

23d Foot.—Sergt. Major C. Grant, Gren. Gds. to be Quarter Master, vice G. Moore, retd. on h. p. 43d do.—Captain R. N. Phillips, from 53d Foot, to be Captain, vice Havelock, who exchanges.

60th.—G. Warburton, gent. to be Second Lieut. by pur. vice Roche, who retires; Lieut. J. F. Jones, to be Adjutant, vice Mitchell, who resigns the Adjutancy only.

To be Assistant Surgeons: Asst. Surgeon W. J. Macfarlane, from 3d Foot; Asst. Surgeon F. J. Payne, from 2nd Foot.

Royal Canadian Rifles.—Ens. J. N. Holmes, to be Lieut. by pur. vice Mortimer, who retires; S. Peel, gent. to be Ens. by pur. vice Holmes.

WELLAND CANAL.—We have ascertained that the tolls collected at Port Colborne, from the 1st to the 22nd of the last month, amount to £2055 4s., while the receipts for the entire month of July, 1842, were but £1987 9s. 2d., being an excess already of £67 14s. 10d. The amount of wheat entered this season, at that port, up to the 22nd instant, was 865,081 bushels; of which 657,429 bushels were for the American ports of Oswego and Ogdensburgh.

QUEBEC STEAMER.—A new Steamer, to bear the name of our city, is to be built upon shares—stock rapidly taking up—contracted for by Mr. George Black; Mr. Capes, who built the Montreal, to superintend her construction. To be 17 feet longer than the Montreal, and 1 1/2 foot broader in the beam. Depth of hold the same.

POST-OFFICE.—Part of Freemasons' Hall has been leased for five years to the above department.

QUEBEC GAOL CALENDAR FOR 1ST AUGUST, 1841.

Table with 3 columns: Name, Sentence, and Amount. Includes: Prisoners under sentence by the Court, 24; Do. do. Police Ordinance, 71; Do. Convicted Seamen, 9; Do. Untried, 15; Do. Debtors, 11; Total 130.

(46 of the above are females.)

SALADIN'S CREW.—The four miserable men, Hazleton, Johnston, Anderson and Jones, were executed at Halifax on the 30th ult. in conformity with their sentence.

Port of Quebec.

ARRIVED.

- Aug. 1st. Bark Victory, Morrison, Londonderry, T. Froste & Co. ballast. Ship Victoria, McMahon, Liverpool, Pirrie & Co. salt. Brig Melrose, Moon, London, Levey & Co. bal. Schr. Levey, Michon, Arichat, R. Peniston, herrings. Dark Arcthusa, Lister, London, Symes, gen. car. 2nd. Ship Yorkshire, Dache, Liverpool, S. Macaulay, ballast. Bark Albion, Ewington, Newfld, Chapman & Co. ballast. Brig William, Charlton, Bordeaux, Levey & Co. ballast. Schr. Caroline, Denis, St. George's Bay, Noad & Co. fish, oil, &c. — Intended, Nant. Arichat, D. Fraser, gen. car. Bark Lady Fitzherbert, Coaker, Pembroke, Curry & Co. ballast. Ship Canada, McArthur, Glasgow, Symes, gen. car. 3rd. Ship Ocean Queen, Melbride, Liverpool, J. Munn, ballast. Bark British King, Bonnyman, Liverpool, S. R. Graves, ballast. Bark Recovery, Conway, Dublin, Curry & Co. bal. — Bona Dea, Brown, Liverpool, Tibbits & Co. ballast. — Liverpool, Swinford, N. York, order, ballast. — Kangaroo, Prosser, Cork, LeMesurier & Co. ballast. Brig Rambler, Petty, Algiers, order, ballast. Schr. Victoria, Bernier, Halifax, general cargo, for Montreal. Ship Chapman, Christie, Plymouth, Chapman & Co. ballast. Bark Irvine, Madgwick, N. York, Gilmour & Co. general cargo. — Luvark, Firth, Liverpool, Burstalls, ballast. Brig Silksworth, Meldrum, Marseilles, Chapman & Co. ballast. — S. Abbott, Garde, N. York, Pemberton, ballast. Bark Dixon, Crockett, Liverpool, A. McGill, (Montreal) general cargo. 4th. Brig Robert & Isabella, Cowell, Sligo, Levey & Co. coals. Bark Covenanter, Patterson, Liverpool, J. Munn, ballast. Schr. True Friend, Godier, Gut of Canso, D. Fraser, general cargo. 5th. Schr. Marie Priscilla, Allard, Halifax, Symes, sugar. — Charlotte, Poirier, Miramichi, Neoad & Co. fish. 7th. Bark Lord Sardin, Welsh, Liverpool Gilmour & Co. ballast. — Mearns, Houston, Port Glasgow, do. do. Ship Lampart, Armstrong, Liverpool, T. Froste, & Co. salt.

CLEARED.

- Aug. 1st. Bark Ocean Queen, Wilson; Bark Blessing, Morrison. 2nd. Ship Edinburgh, Lawson; Brig Victoria, Walton; Brig Percy, Scott; Bark Prince Regent, Chambers; Ship Constitution, Neil; Ship England, Thompson. 3rd. Ship James Moran, Morrison; Brig Harmony, Carroll; Brig Elizabeth, Brown; Ship Henrietta Mary, Brown; Brig Velocity, McGrath; Bark Reliance, Wilson. 5th. Bark Berwick Castle, Forster; Brig Lancer, Parken; Bark Resource, Buchanan; Bark Victory, Hill; Brig Victoria, Traverthen; Bark John Esdale, Mathewson; Brig St. Nicholas, Morgan; Brig Tom, Coulthard; Schr. Dolphine, Bernard. 6th. Schr. Queen Victoria, Babin; Brig Thompson, Burton; Brig Falcon, Donaldson; Brig Grenville, Young; Bark H. Woolley, Clap; Schr. St. Anne, Hoffman. 7th. Brig Robinsons, Wilburn; Bark Richibucto, Ganson; Bark Bytown, Pye; Brig Isabella, Robson; Brig Mazeppe, Tear; Schr. Surprise, Martin.

PASSENGERS.

In the ship Fairfield, at New York from Liverpool—Mr. James Wainsey, Mr. James Cunningham and Miss Cunningham, of Toronto.

In the packet ship Roscius, sailed from New York for Liverpool—Capt. C. Bentley, of the British Army.

In the steamship Unicorn, from Picton—Mr. and Miss Hale, Mr. Barker, Mr. Carter, Mr. Budden, Mr. Smith and son, Master Rodgers, and about 50 in the steerage.

SHIPPING INTELLIGENCE.

Capt. Ewington, of the bark Albion, arrived here on Friday, spoke on the 31st ult., off Apple Island, the ship Canada, from Glasgow, with a great number of passengers.

Philadelphia, July 27th—Cleared—Ship Mary Barbara, Marmad, for Quebec.

The Robert & Isabella, Cowell, brought up six men from Anticosti, part of the crew of the brig Sir Wm. Wallace, Anderson, wrecked on the Labrador coast. She was loaded by J. A. Pirrie & Co., and cleared at this port on the 3rd ult.

The Schr. Poirier, Tramblay, arrived here direct from Whitehall, through the Chambly Canal, with 500 barrels of flour, to F. J. Parant.

The bark Countess of Durham, Stowe, hence at Bermuda on the 16th July.

Rye, July 14.—The Singapore, Simpson, from Quebec with deals, came on shore about three miles to the eastward of the harbour.

The crew were taken out by a fishing smack and carried to Dover; the vessel will become a wreck; part of the cargo washing along shore; she will be dry at low water.

COVE OF CORK, July 13.—The Try Again, Hancock, of Cork, from Quebec, fell in with the barque Glenner, of London, from Quebec June the 28, lat. 45 30 N., long. 48 30 W., which vessel was stove and dismantled in the ice June 26; took the crew (14 in number) off the wreck; took two boats and some sails and rope on board belonging to the Glenner. (The Glenner, Delavell, was cleared at Rimouski on the 15th June, and loaded at Trois Pistoles.)

Chatham, July 17.—The Apollo troop ship, Commander Wm. Maclean, sailed from this port yesterday afternoon, with two companies

and a detachment of the Royal Artillery for foreign service.—Captain D. J. Dacre's company, of the 5th battalion, and a detachment for service in Canada; and a company of the 7th battalion for service at the Island of Newfoundland.

Halifax, July 27—Cleared—Schr Montreal Packet, for Montreal. 21—Brig Bravo, Brown, for Quebec, glass.

The Niagara, from Cleveland to Oswego, which entered the canal on the 22nd, had a parcel of new wheat aboard.—Gazette.

The Packet Ship Columbus of New York from Liverpool was surrounded by ice on the 5th July, in lat. 47. 30, long. 46; and had a thick fog for twelve days.

The Captain of a Schooner which arrived at New Orleans on the 21th ultimo, from Metamoras, states that on the 11th a proclamation was made at the latter port, declaring the truce between Mexico and Texas at an end.

New York, July 31st—Cleared—Bark Neptune, Reichenburg, for Quebec. Boston, July 31st—Cleared—Bark Royal Adelaide, Leny, for Quebec.

Vessels sailed from Europe for Canada up to the 18th ultimo.

- Liverpool.—2d, Lanark. 4th, Robert Watt, Siren. 5th, Agenorina, Jane & Barbara. 6th, Emma. 7th, Glenview, Helen, Wm. Pirrie, W. G. Anderson. 9th, Chiefain. 10th, Ariel, Marchioness of Abercorn. 11th, Countess of London. 13th, Robert Bruce, Amoy. 15th, China. 16th, Agnes Gilmour, Caledonia, Cumberland, Java, Leander, Young Queen. 17th, Jno. Jardine, Argentina, Primrose. 18th, Mahaica, R. A. Parke, Affghan.

Hull.—6th, Aldebaran, Guadiana. 10th, Andromache. 12th, Ann Hall. 13th, Evening Star. Deal.—2nd, Herbert, 5th, Laurel. 15th, Comandel. 16th, Pleiades.

Shields.—2nd, Adeline. 3d, Rowena. 11th, Urania.

Sunderland.—9th, Dorothy. 10th, Imogeno. Southampton.—6th, China. 8th, Pilot. Gloucester.—8th, Till. 16th, Rifleman, Symmetry.

Various Ports.—June 24th, Martha. 30th, Caroline. July 2nd, Mary. 3d, Jessie Amelia. 4th, Betsy, Jane, Dykes, Mountaineer. 5th, Independent. 6th, Lavinia. 7th, Mary. 9th, Welcome. 11th, Elizabeth. 13th, Old Rapt. Waterbury. 15th, Cairo, Laurel.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 6th Aug., 1841.

Table with 4 columns: Item, s., d., s., d. Includes: Beef, per lb. 0 3/4 a 0 1/2; Mutton, per lb. 0 4 a 0 4 1/2; Ditto, per quarter. 2 6 a 3 0; Lamb, per quarter. 2 0 a 3 6; Veal, per lb. 0 4 a 0 5; Do., per quarter. 2 6 a 4 6; Pork, per lb. 0 3 1/2 a 0 4; Hams, per lb. 0 5 a 0 6; Bacon, per lb. 0 4 a 0 4 1/2; Butter, fresh, per lb. 0 8 a 0 8 1/2; Ditto, salt, in tins, per lb. 0 5 a 0 6; Lard, per lb. 0 6 a 0 6 1/2; Potatoes, per bushel. 0 10 a 1 0; Turnips, per bushel. none; Maple Sugar, per lb. 0 4 1/2 a 0 4 3/4; Peas per bushel. 2 0 a 2 6; Ducks, per couple. 2 0 a 2 6; Eggs, per dozen. 0 5 a 0 6; Fowls, per couple. 2 0 a 2 6; Flour, per quintal. 12 0 a 12 6; Oats per bushel. 1 3 a 1 4; Hay per hundred bundles. 20 0 a 30 0; Straw ditto. 12 6 a 15 0; Fire-wood, per cord. 7 6 a 10 0.

QUEBEC BIBLE SOCIETY.

A GENERAL MEETING of the Quebec Auxiliary Bible Society will be held in St. Andrew's Church, on TUESDAY EVENING NEXT, the 13th instant, when the Report of the Committee will be presented, appropriate Addresses delivered, and the usual business of an Anniversary Meeting discharged.

The Chair to be taken at SEVEN o'clock, p.m. All persons friendly to the circulation of the Scriptures are invited to attend.

N. B.—A collection will be made in aid of the general operations of the Society.

By order of the Committee, JEFFERY HALE, Secretary.

Quebec, 8th August, 1841.

MADRAS Boarding and Day-school.

MRS. BRADSHAW informs her friends that her School will re-open on MONDAY, 5th AUGUST.

6, D'Anteuil Street, Esplanade, 22d July, 1841.

BRIGHT SUGARS.

NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "Karu," from Cienfuegos.

- 154 Hogsheads, Very superior Muscovado 38 Barrels, Sugar. 2 Boxes White clayed Sugar, 19 Tins Arrowroot. J. W. LEAYCRAFT, Quebec, 12th July, 1841.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c.

FOR Sale by the Subscriber, Duty paid, or in Bond for exportation:—

- 235 Hhds. very bright Porto Rico Sugar, 100 Bags first quality do. Coffee, 90 Hhds. Superior Cuba Sugar, 150 Puncheons, Cuba Molasses 27 Tierces 80 Puns. Porto Rico Molasses, 5 Puns. Jamaica Lime Juice, 30 Tins do. Arrowroot, 10 Tons do. Logwood. J. W. LEAYCRAFT, Quebec, 1st July, 1841.

RECEIVED ex Rory O'More, Brilliant, Mary and Nestor.

TIN PLATES, CANADA SCYTHES and Sicksles.

Sheet Lead, Patent Shot, Common and Pest White Lead in tins,

Blister and Spring Steel, Pig Iron and Castings,

"Smith's" Bellows, Anvils and Vices, Iron Wire, Spades and Shovels,

Logging and Trace Chains. —AND— Register Grates.

C. & W. WURTELE, St. Paul Street.

Quebec 27th June, 1841.



YOUTH'S CORNER.

VACATION-JOURNEY

IN SWITZERLAND.

Continued.

At Brieg, the party left their jolting vehicle, and commenced their march on foot. They had before them that stupendous work of human art and power, the great road over Mount Simplon, which was cut during the reign of the French Emperor Napoleon, and finished in 1806. The chain of mountains, stretching along to a great extent on both sides, forbids access from Switzerland to Italy; but by almost inconceivable labour and skill a road has been cut extending to thirty-six miles in length, which, with a change of horses, can be travelled in eleven hours, or in fifteen hours, taking the same horses all the way. Its breadth is no less than twenty-five feet in any part, and a parapet protects the travellers on the side of the precipice all the way. In six different places, the road is cut through the rock, so as to make tunnels; and the highest point of it is six thousand feet above the level of the sea, so that the top of Simplon is five thousand feet above the highest elevation of the road. During the spring, travelling over this road becomes dangerous by the avalanches which now and then descend from the heights above. These are masses of snow which are detached by their own weight and the action of the sun, and come down with impetuous fury, carrying along with them what they find in their way, or else burying it in sudden destruction.

But Mr. Kapff and his company had no intention to pursue that road; they just looked at the commencement of it with wonder, and then went on their way to the village of Lax, which they reached in four hours' time. They were sufficiently tired to be glad of making this their halting-place, especially since they met with a very intelligent man as the master of an inn; he was a physician, and had pursued his studies at Vienna. There seemed to be a difficulty, indeed, in the want of beds for so large a party; but that was overcome, for no sooner had it been mentioned, than a number of the boys offered to sleep on hay or straw; and indeed they became rather ambitious of having that distinction. Accordingly, eight of them were detached to the hay-loft for the night, where they thought themselves exceedingly well off; and, having the fatigue of bodily exercise for their bed-maker, they were soon as soundly asleep as if they had been lying on feathers.

Now this shows how easily men might make themselves contented with temporal provision very inferior to what is generally thought needful. The boys strongly felt that they were strangers and pilgrims on their vacation-journey, and so they cheerfully put up with the simplest kind of provision, and made themselves happy and contented. If we always bore with us a lively sense of our being strangers and pilgrims during our stay on earth, and if we made sure of travelling towards a home full of rest and comfort, how willingly might we bear the little trials and privations which now so often discompose us!

After a night's rest, they all collected together again for morning devotion; and after breakfast, they set out, accompanied by their attentive landlord, whose conversation added interest to the romantic scenery through which they were travelling. The Rhone, here quite a boisterous mountain-stream, pursued its course over numberless fragments of rock, and from the heights on both sides rapid brooks and rivulets rolled their waters into it, adding to its roar and dashing. Our travellers had before them the mighty ascent of Grimsel which they intended to scale. The boys had now become so far acquainted with mountaineering as to be quite careful how they jumped and skipped in the prospect of such climbing as they had in view. Mr. Kapff's own inclination fell in with theirs, that they would make but a short march this day, and so they halted at Munster, at the foot of the mountain—and there we must take our leave of them. The Vacation for the young readers of the *Berean* will probably be at an end before another number is published, and so we must leave our Hofwyl friends at the foot of the Grimsel—may we find them there next year. We, in the mean time, will be at our work, thankful for the season of leisure and recreation which we have had, and endeavouring to make the most of the precious gifts of time, and abilities, and opportunities for the improvement of our minds; so that if we be favoured with a holy-day season next year, we may use it more diligently in drawing useful instruction from passing incidents and surrounding objects.

The Translator must say a few words to set himself right, once for all, with the readers of the *Berean*. He has on more than one occasion taken in hand a publication in some foreign language, and commenced translating with an intention of following strictly the original: to that intention he has scrupulously adhered, when he has translated documents or given his author. But on other occasions, he has felt as he went on, that he could not be content to walk like a cart-horse between two shafts and chained to the train of a horse before him; he wants the liberty of the naturalist who chooses

a path, certainly, but will make a halt, or step aside, as occasion may require, to call a flower here and one there, pick up a remarkable stone, watch the movements of living creatures around him, and listen to the hum and the chirp and the song which make the air resound. So with regard to the Vacation-Journey now suspended. The ground work is in a German publication, and is written in the first person, by the Tutor who headed the party; the Translator has used the third person, and has thrown in reflections, and shortened and enlarged so that he cannot now give it as a translation, though he does not, on the other hand, claim it as his own. It is, therefore, only given as: "*Founded on a Journal in German.*"

**A TRUE FRIEND'S PART.**—In the city of Philadelphia there resided two friends, endeared to each other by every tie, save one. Both were very young, very beautiful, but one only was encircled by the golden chain which draws the soul back to God. The other was suddenly taken ill, and in a few hours lay at death's door. Her friend hastened to her side. She saw that she was going to leave her. "O," thought she, "her soul! her soul! I have never yet spoken to her of her soul!" She bent over her and wept, but could not articulate a word; and, after ineffectual efforts, hurried from the dying to her home; but pain and remorse chased sleep from her eyes. That beloved, long neglected friend she must meet again at the final bar, only to meet her reproachful glance and see her led away to the world of despair! She could endure it no longer, but arose and in the midnight hour found again the dwelling of her dying friend. "I have come back," she faltered, "to speak to you of the Saviour." "O, Eliza," interrupted the dying girl, "I always supposed you were a Christian; but when I saw you come to me to-night knowing that I was going directly into eternity, and yet not a word did you say of my poor, lost soul, I could not believe you had one spark of religion. O tell me what will become of me." I need not add, that she did not again turn her back upon her suffering companion, but was as a ministering angel to her during the remaining hours. But that bitter lesson was never forgotten. Her forgiving Saviour made it a salutary warning the remainder of her life. The last imploring looks of the dying girl taught most emphatically, that

"Life is the hour which God has given." "O, my young friends, if 'your life is hid with Christ in God,' your morning and your evening walks, your shady retirements will be witnesses of your faithful efforts for Christ."

A young lady of my acquaintance, of uncommon diffidence, but possessing piety, was visiting a friend in one of our cities. Toward evening, another young lady entered for a similar purpose, from a distant town. The two young strangers happened to occupy the same sleeping apartment. The Christian female, whose ago could not exceed seventeen, felt that the circumstance and occasion demanded a duty, from which her delicacy shrunk; but love to her Redeemer was the stronger principle. Here was a daughter of pleasure and fashion, brought, in the providence of God, to her, and probably for some special purpose. She was not long in deciding upon duty. She took her small Bible and read a few verses, extinguished her light, and then sought the aid which she needed. She gently entered upon her great purpose of finding a place in that young heart to throw the seed of truth. The ear of her companion was opened. She wept as she heard in melting tones, of judgment, of death and of eternity. The morning came. They parted, but with tears. After many years had rolled on, the once thoughtless girl met her faithful friend at her own home. She rushed to her arms and burst into a flood of tears, as she exclaimed, "You led me to Jesus! O, that night can never be forgotten!"

If you, my dear young friend, have formed the unalterable purpose of seeking opportunities continually to do something for the souls of others, such scenes of unutterable happiness are familiar to you. How many can say to you, "You led me to Jesus?" Say, do you in the presence of the gay and worldly, venture to remember Him, who commissions angels to guard you by day, and watch your pillow at night?—*Southern Watchman.*

UPON AFFLICTION.

"What shall I say? Topics of consolation are at hand in abundance; they are familiar to your mind; and were I to fill the sheet with them, I could suggest nothing but what you already know. Then are they consolatory indeed, when the Lord himself is pleased to apply them to the heart. This he has promised, and therefore, we are encouraged to expect it. This is my prayer for you, I sincerely sympathize with you; I cannot comfort you; but he can; and I trust, he will. How impertinent would it be to advise you to forget or suspend the feelings which such a stroke must excite! Who can help feeling! His sensibility is itself sinful. Christian resignation is very different from that stoical stubbornness, which is most easily practised by those unamiable characters whose regards centre wholly in self: nor could we in a proper manner exercise submission to the will of God under our trials, if we did not feel them. He who knows our frame is pleased to allow, that afflictions for the present are not joyous, but grievous. But to them that fear him, he is near at hand, to support their spirits, to mod-

erate their grief, and in the issue to sanctify it; so that they shall come out of the furnace refined, more humble, and more spiritual. There is, however, a part assigned us; and we are to pray for help in need; and we are not willfully to give way to the impressions of overwhelming sorrow. We are to endeavour to turn our thoughts to such considerations as are suited to alleviate it; our deserts as sinners, the many mercies we are still indulged with, the still greater afflictions which many of our fellow-creatures endure, and, above all, the sufferings of Jesus, that man of sorrows, who made himself intimately acquainted with grief for our sakes.

When the will of the Lord is manifested to us by the event, we are to look to him for grace and strength, and to be still and know that he is God, that he has a right to dispose of us and ours as he pleases, and that in the exercise of this right he is most certainly good and wise. We often complain of losses; but the expression is rather improper. Strictly speaking, we can lose nothing, because we have no real property in any thing. Our earthly comforts are lent us, and when recalled, we ought to return and resign them with thankfulness to him who has let them remain so long in our hands. But, as I said above, I do not mean to enlarge in this strain; I hope the Lord, the only Comforter, will bring such thoughts with warmth and efficacy upon our mind. Your wound, while fresh, is painful; but faith, prayer, and time, will, I trust, gradually render it tolerable. There is something fascinating in grief: painful as it is, we are prone to indulge it, and to brood over the thoughts and circumstances which are suited (like fuel to fire) to heighten and prolong it. When the Lord afflicts, it is his design that we should grieve; but in this, as in all other things, there is a certain moderation which becomes a Christian, and which only grace can teach; and grace teaches us, not by books or by hearsay, but by experimental lessons; all beyond this should be avoided and guarded against as sinful and hurtful. Grief, when indulged and excessive, preys upon the spirits, injures health, indisposes us for duty, and causes us to shed tears which deserve more tears. This is a weeping world. Sin has filled it with thorns and briars, with crosses and calamities. It is a great hospital, resounding with groans in every quarter. It is as a field of battle, where many are falling around us continually; and it is more wonderful that we escape so well, than that we are sometimes wounded. We must have some share; it is the unavoidable lot of our nature and state. It is likewise needful in point of discipline: the Lord will certainly chasten those whom he loves, though others may seem to pass for a time with impunity. That is a sweet, instructive, and important passage, Heb. xii. 5, 11. It is so plain, that it needs no comment; so full, that a comment would but weaken it. May the Lord inscribe it upon your heart, my dear Madam, and upon mine.

I am, &c.

(Letter from the Rev. John Newton.)

JEWISH PARABLE,

in illustration of Psalm 55, 22.

"Cast thy burden upon the Lord, and he shall sustain thee."—A poor man was travelling on a hot day, carrying a heavy load upon his back. A rich man passing in his chariot took pity upon him, and invited him to take a seat in his chariot behind himself. Shortly after, on turning round, the rich man saw the pilgrim still oppressed with the load upon his back, and asked him why he did not lay it on the chariot. The poor man said that it was enough that he had consented to carry himself in his chariot, and he could not presume to ask more. "O foolish man!" was the reply, "if I am willing and able to carry you, am I not able also to carry your burden?" Thus it is with God, when he receives a poor sinner: if he accepts his person, he will carry his burden of cares too.

**A JEW TAUGHT TO RESPECT CHRISTIANS.**  
More than thirty years ago, a Jew named Moritz came to London, and on Saturday, instead of going to the synagogue, spent his time in going through the city, gazing at every novelty. On Sunday morning, he was astonished at the quietness of the town, and still more when he saw the shops all shut. Inquiring what it meant, he was told by his Jewish landlady, "The people of England are a God-fearing people; and if we had kept our Sabbath as they keep theirs, Messiah would have come long ago." This word from the lips of a Jewess was the first arrow of conviction that pierced his heart, for he had always thought that Christians were idolaters. The arrow remained, and never left him, till he was brought to the feet of Jesus. He is now a Missionary of the London Society for the Conversion of the Jews.

**PARABLE FOR THE JEWS, BY MR. MORITZ.**  
"A poor Jew wanted very much to be rich; he therefore put a bandage on his eyes, that he might pray to Mazal (or Fortune) and went every where through the streets, looking up to heaven, and crying, 'O Mazal, Mazal, make me rich.' At length, Mazal threw down a great bag full of precious treasure, which fell right before him. The poor man did not take off the bandage, but ran on, and stumbled over the treasure. Neither did he turn back to see what it was, but went on, still crying, 'O Mazal, Mazal, make me rich.' Mazal seeing her gift neglected, took it up again into heaven, and the Jew remained a beggar as before."

The Jews present requested an explanation of the parable, which he gave them, by referring to Isaiah ix. 6, and the 2d Psalm. A deep silence followed. At last some young men asked,—"And will the bandage always be on our eyes? He told them to pray that the Spirit of God might take it away. Five of these young men seemed to receive saving impressions that evening.—Gleaned from *"Mission of Inquiry to the Jews from the Church of Scotland in 1839."*

**PUBLIC WORSHIP IN LONDON.**  
During a late visit to Europe, I passed five Sabbaths in the English metropolis, and attended public worship at different places, and with several denominations. Some things in their services I did not greatly admire; with others I was favourably impressed, and would respectfully mention them for the consideration of your readers.

1. When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians knelt for the purpose; dissenters bowed their heads against the front of the pew. This gave to the whole scene an air of solemnity befitting the day and the place.

2. They have their pews as well supplied with Bibles as with Hymn-books; and when the Scriptures were read from the pulpit, each hearer took a Bible and followed the reader. And when the text was named, or, in the course of the sermon, a passage of Scripture was cited, all would turn directly to the place and observe, not only the passage, but the connection.

3. I saw many persons, mostly young, taking notes of the discourses, and, therefore, giving a fixed attention, as if unwilling to lose a single thought.

4. The congregations were remarkably quiet and attentive; preaching of moderate worth was listened to without any indications of restlessness or contempt.

5. When the benediction was concluded, the minister and the people remained for half a minute in silence. Not a pew-door was opened, not a hat or glove taken, not a foot moved.

6. They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

7. Gentlemen retired from the House of God as from the house of a friend—they did not put on their hats until they reached the door.

8. After retiring from the sanctuary, gentlemen as well as ladies went home. The Post-Office was closed, and no letters or papers were delivered on the Sabbath.

[This is cut from an American periodical. If the writer speaks, of the practices he commends, in terms as if they were more generally observed than may seem warranted by fact, his remarks may show what the practice ought to be.—Editor.]

THE SERIOUS MAN.

When Sir Francis Walsingham, a Secretary of State in the reign of Queen Elizabeth, arrived at old age, he retired to the country to close his days in retirement. Some of his former gay companions came one day to pay him a visit, and rallied him on being melancholy; his answer deserves serious consideration: "No, I am not melancholy, but I am serious; and it is very proper that we should be so. Ah! my friends, while we laugh, every thing is serious about us. God is serious, who exercises patience towards us. Christ is serious, who shed his atoning blood for us. The Holy Ghost is serious in striving against the obstinacy of our hearts. The Holy Scriptures are serious books; they present to our thoughts the most serious concerns in all the world. The holy sacraments represent very serious and awful matters. The whole creation is serious. All in heaven are serious. All who are in hell are trifling. How, then, can we be gay and serious? On another occasion, when writing to his friend, Lord Burleigh, he remarked, "We have lived long enough to our country, to our fortunes, and to our sovereignty; it is high time that we begin to live to ourselves and to God."

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Ps. cxxx. 57.—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."  
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