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# The Berean.

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

VOLUME II.—No. 13.]

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## THE PILGRIMS.

Oh let us march, with cheerful song!  
Our toilsome journey will not be long;  
We must not linger, for the light  
Will soon be dimmed by the shades of night.  
Our home and our rest is far above,  
And we long to reach that sweet land of love.

Earth shall not bid our footsteps stay;  
Its brightest pleasures will soon decay;  
The fairest flower that decks the glade,  
With the first dark storm will droop and fade.  
Transient is life's most cherished bliss;—  
Oh! we find no rest in a world like this.

Oh let us march! we will not fear,  
Though foes and dangers are always near;  
Our faithful chart is by our side,  
And Jesus has promised to be our guide;  
His tender care will never cease—  
Oh! his ways are pleasant, his paths are peace.

Think, when we gain our home in heaven,  
How sweet the repose that will be given!  
Tears shall be wiped from the trembling eye,  
And hushed for ever the softest sigh!  
No sin shall there our peace destroy,  
Nor sorrow entwine round our deathless joy.  
Concluded on the fourth page.

## THE MERCIFUL.

Who then are the merciful? This perhaps, appears at first the most intelligible of all the Beatitudes which we have yet considered. Every man probably knows what mercy means, and what men are merciful men. The praise of mercy has been sung by poets, eulogized by orators, and lisp'd even by children. Are we then come to a Beatitude, which is no such very peculiar characteristic of a truly Christian man? I grant you that mercy is known and seen among others; I grant that instances of mercy may be gathered out of heathen history; I grant that a feeling of mercy may be felt in hearts which were never warmed with the mercies of God in Christ Jesus; but then, having made this concession, I assert, that the world's merciful man, and Jesus Christ's merciful man, are two different men. This you will soon see; first, in the nature of mercy. The mercy of a truly Christian man is a tender sympathy of heart with the bodily and spiritual woes of others. Its seat is the heart—its habitation is in the affections. The apostle bids us, "Put on bowels of mercies;" an expression which the merciful can feel and understand; implying a yearning of heart over misery and woe—when the sight, the thought, the hearing of the sufferings of another thrill the very heart with anguish. I am not sure, whether the mercy of the world has its seat quite so deep; but whether it has, or has not, I am in no wise disposed to argue, having a more pleasant duty, even to exhibit and recommend this amiable, gentle thing, named mercy. It has its seat in the heart; not merely in the head; in knowledge or intelligence; not merely in the hand; there may be gifts in the hand, with but little mercy in the heart. But true mercy is a tender sympathy of heart. It is sympathy; a fellow-feeling with the sufferer. Mercy makes another's woes her own, takes part of his burden, feels and assuages his sorrows, relieves his wants, if it be possible, and if not possible, condoles, alleviates, sustains, and comforts. Mercy is also tender, full of kind consideration, delicate in offering relief, entering into the sufferer's case with the affectionate interest of a parent, or a brother.

This her tender sympathy is with the bodily and spiritual woes of others. Here the world's mercy will not deny inferiority. The world can show mercy to the bodily woes, but not to the spiritual woes of others. It is very remarkable, if a friend or relative be ill in body, many, of merely worldly principles, can show much kindness and sympathy. In this we commend them. Even in this they shall have their reward. I cannot indeed promise them eternal life, simply for this their mercy; eternal life comes to us through Jesus Christ, whom they, whose case I have in view, know not; yet shall they have their reward. They shall meet with some gratitude. Others shall show to them similar kindness in their own sickness. But if that friend or relative be not ill in body, but, what is worse, going on in sin, hastening to hell, destroying his own soul, do the world show any thing like the same concern for that soul in its fearful, awful, dangerous state? Now why not be as merciful here as in the other case? Again, if the poor were in deep distress, and I could prove for them a true case, I should fear a repulse from very few who have it in their power to give, were I to solicit aid in their behalf. But if I were to set out to plead for the souls of the poor heathen, the Mahometans or the Jews, and though I could prove too true a case of ignorance, depravity, and moral misery, which nothing but the knowledge of the Gospel can remove, I very much fear I should meet with many a rebuff in asking people to aid in sending them spiritual relief. This shows me, that the world's mercy and Christian mercy are different things. The world's mercy cannot see beyond home, and the bodies and outward circumstances of men; the Christian's mercy, while it sees, and pities, and relieves all that the other does, sees also and feels for moral, mental, spiritual woes and sufferings, wherever found, at home or abroad. Many a man will subscribe to an hospital, who would refuse with scorn to contribute to a society for sending the Bible, or the Christian Missionary, to those who are perishing for lack of knowledge. Again, I repeat, in order that I may not misunderstand me, that the true Christian's mercy has regard to bodily and temporal wants and woes. It were mere

affection of spiritual-mindedness, to pretend to have no room in the heart for feeling for temporal woes. So did not Christ; and so do not the merciful. They feel, they labour, they use active exertions, to relieve temporal sufferings, but these engross not all their pity; they feel for souls, they weep over the ungodly, they can enter into the spiritual sorrows of an afflicted fellow-Christian.

Then the motive and source of this merciful disposition are, I suspect, much higher than those of the mercy of the worldly. Whence these obtain theirs, they perhaps know best. Ostentation and vain-glory sometimes have a share in their motives to mercy. At the best, their motive is often little more than a natural softness of disposition, whereby tears flow more readily, and the feelings are sooner excited in some than in others. But leaving the world to settle their own motives; the true Christian if asked, why do you desire to love mercy? would reply—but I would hope you know his answer; Christians, ask yourselves, Why do you desire to love mercy? Consider whether I describe your character, while I remind you why true Christians are merciful. They would disclaim, from the inmost soul, every feeling of ostentation and vain glory. They would aim, as far as possible, that their left hand know not what their right hand doeth—a text that, which the world do not understand. They would have no trumpet sounded before them when they do an alms. Neither would they lay claim to a superior softness of natural disposition. They were once unmerciful, even as others, strangers to tender sympathy of heart for the bodily and spiritual woes of men, hateful and hating one another, lovers of their own selves, all seeking their own. And what changed them? Mercy—God who is rich in mercy, the Father of mercies, and the God of all comfort. They have been taught of Him, that "the Lord is very pitiful, and of tender mercy." It is He who has made them, as the apostle beautifully speaks, "vessels of mercy;" even vessels to be filled with mercy as full as Christ commanded to fill the water-pots, even up to the brim—yea, fuller still. David, himself a vessel of mercy, cried, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." I was once, they would say, unmerciful to others, and no wonder, for I was unmerciful to myself, unmerciful and cruel to my own soul, yea, and body too; while pretending to gratify the body with its fleshly appetites and corrupt propensities, I was loading it with disease, wearing it with vanity, and hastening its destruction; and then the soul was treated as a slave with worse than Egyptian bondage, made to serve divers lusts, laden with thick clay, with no rest, no relaxation, no peace, no consolation, no hope. But mercy came, and with her came light, grace, rest, peace, joy, and comfort. Mercy came, and the hard heart was softened, the rock was smitten, the streams gushed forth. Mercy descended as a copious rain, and, lo! the lovely fruits of gentleness, tenderness, and sympathy, began to appear. Hence they can understand the Saviour when he says, "Be ye therefore merciful, as your Father also is merciful." God's mercies to them are a motive and a pattern for their mercies to others. If you see a man implacable, unmerciful, harsh, rigorous, unforgiving, and unkind, pity him, he is a stranger to the mercies of God. Though you should suffer by his unmerciful conduct, still pity him and pray for him, and let him know by your own spirit and words, that there is such a thing as forgiving mercy, which returns good for evil, and that you have learned it of God who showeth mercy to the guilty and to the undeserving. The true source, then, of the Christian's mercy to others is God's mercy to himself by Jesus Christ, who taught mercy not only on the Mount of Beatitudes, but also in the garden of Gethsemane, and on the Mount of Calvary, and though in heaven, is still a teacher of mercy: he is "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." He pleads for the undeserving; he sends down his Holy Spirit to make known the Father's mercy, and sinners, however hard-hearted once, can now understand and feel and obey the apostle's exhortation, already partially referred to, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness."—You see here what I have termed the connection of the Beatitudes: we have met with meekness before; you recognize an acquaintance, you are not surprised to find meekness and mercy, two sister-graces, in company; the wonder would be to find them apart—the apostle exhorts us then to "meekness, long-suffering, forbearing one another, and forgiving one another if any man have a quarrel against any: even as Christ forgave you, so also do ye."

You perceive then the true motive to mercifulness. I must not, I cannot be thought uncharitable by those who know the world, if I repeat my conviction, that what is called mercy by the children of this world, has no such high, heavenly, and divine original. You have heard its nature, and its motive; consider further the extent and course of its operations. Though its seat is in the heart, it does not remain there dormant, stationary, inactive. It issues in the lips, and they drop tenderness; it has an outlet by the eyes, and they distil tears of sympathy and condolence; it employs the feet, and, lo! they run to and fro to do good; they enter the house of mourning, the chamber of sickness, the cot-

tage of the poor, the cell of the prisoner. Mercy commands the hands, and behold the fingers drop with the myrrh of liberality; Dorcas makes garments for the poor; the Samaritan binds up the bleeding wounds of the traveller; the pen of the writer is ready to write the affectionate epistle which may cheer and console, or the book which may instruct many, when the hand which wrote it is mouldered into dust.

Mercy's course is on the whole constant, uniform, and consistent. Some almost imagine that mercy is the sole prerogative of kings,—it is indeed part of their prerogative, and is the fairest jewel that sparkles in their crown, but Christian mercy may be exercised by the humblest and poorest of mankind. In loving mercy all may cultivate a royal spirit. Christ "hath made us kings and priests unto God." And some seem to think that mercy is to be reserved for great occasions, such as occur some once, or twice, or thrice only in life, whereas it is a constant principle, of use and service every day. It finds work at home in a man's family; it requires greater principle to carry out mercy into the daily temper and all the detail of life, than to perform once or twice some splendid deeds of mercy. Mercy may be shown to relatives, to children, to servants, who, though they seldom in this land meet with injustice, yet often meet but little mercy. Mercy would surely allow to servants, and workmen, and tradesmen, what the God of mercy designed for them, a Sabbath, one day in seven, so far as absolutely needful services permit, and mercy would discover that these are much fewer than luxury and pleasure would describe. Mercy would encourage, instead of forbidding, domestics to go up once at least on the Sabbath to the house of mercy, the house of God. Mercy would endeavour to instruct or to obtain instruction for any about us who may be ignorant; and, I must add, that I do think mercy would often call all the family around her, and kneel down, and ask the God of mercy to bless the whole household. And mercy would retire also, and pray in secret for a brother, a sister, a father, a mother, a child, a wife, a husband. Oh what a blessing is mercy when she enters a family! she dispels strife, malice, enmity, and hatred, and she brings with her a lovely train of gentle sympathies and heavenly graces. And then she goes abroad—the merciful man in business—I need not describe him, you know him, though you may not often meet with him. He is not rapacious of gain, he is not harsh to a debtor, he is not pained at another's prosperity. The merciful man, retired from business, finds a new and better business—and what is it? Mercy—he has more leisure to do good—now he has time—what may a merciful man in business sighs for, time, I will not say for his soul and for religion—every man has time for that—but he has time and leisure to lay himself out to do good and to show mercy, to reconcile enemies, to alleviate distress; to console the mourner, to visit the widow and fatherless in their affliction. It is a shame for any to say they have nothing to do, when there is so much needful and delightful work to be done in the way of mercy. Yes, if you inquire for mercy when she is gone abroad, look for her, not only in courts and palaces, but also in cottages and prisons. You have heard of Howard, the Christian philanthropist. That man was merciful, and he was so from Christian principle. He crossed and re-crossed seas, and mountains, and rivers. He exposed himself to disease, and danger, and death, in a thousand forms. He penetrated the darkest of dungeons, to visit the most miserable of men. And his only object was mercy. If ever mercy had a martyr, he was one; and if ever mercy retires to weep (as she well may) over woes unwept, unpitied, and unrelieved by merciful men, it is at the tomb of Howard the philanthropist, amid the wilds of Russia. And not there alone. I could tell you, if time permitted, of many a grave over which mercy might well shed a tear of affectionate remembrance. I could tell you of Christian Missionaries, whose memory ought to be dear to the church of God, men of devoted piety and faith, who, touched with a sense of God's mercies in Christ Jesus toward themselves, felt mercy and pity for the souls of the poor heathen, and they went forth, literally forsaking home, kindred, country, the society of civilized, and, what was dearer to them, of Christian men, and they went among the rude, ignorant, and barbarous savages of the earth. There they had to contend not only with all that we have, in preaching to an ungodly world, but also with the grossest ignorance, the deepest depravity, the foulest superstitions, the most licentious, horrid, and revolting practices. They were as lambs in the midst of wolves. They had to learn the very language they had to use, a language often unfixed by any literature. They had sometimes to make the very grammar of the tongue in which they had to preach. And with these, and many other difficulties, there have been found men to struggle and contend. And there they have died upon their field of battle, and have blessed God in their dying hour, for allowing them the high honour of making known his mercy in Christ in that strange land. Christians, honour their memory, and follow them as they followed Christ! Surely the figure may be allowed, when I say, that mercy can often pass by the graves of conquerors and heroes, to go and water with her tears the meek and lowly flower, which blooms upon the grave of the Christian Missionary. But I need not figure. The converted heathens,—for, God be praised! there are living trophies of his mercy in heathen lands,—being themselves made partakers of God's redeeming mercy, honour the memory and respect the names of the men who came with the message of

mercy to their shores. While teaching their children Christianity, they teach them to list the names of those servants of Christ, who came each with his life in his hand, to testify the Gospel of the grace of God, and who sealed their testimony with a life of piety and labour, and with a faithful death. But I enlarge not on this: some may think it altogether a digression: but I could not forbear, in explaining the extent and course of the operations of mercy in a practical form, to say thus much in regard to what is one of its highest, purest, noblest exercises, namely, when seen in the devotedness of a true Missionary. Let none say, What have we to do with mercy in this form? The same spirit of mercy would make you a Missionary spirit in your families, in your neighbourhood, and in your sphere of duty and of influence. It would very much enlarge that sphere. It would excite in you an interest in the progress of the Gospel at home and abroad. You would help us more by your fervent prayers: you would help the Missionary more by your prayers, and by liberal contributions to those Societies of Christians which send him forth.

Mercy, then, in its extent and operations takes a wide range. It comes from heaven: it is an emanation from God, it descends through the grace of his Spirit, and the doctrine of his Son, into the heart of man. There, like the prophet's salt cast into the waters, it sweetens the native bitterness of the fallen heart, it softens, melts, and subdues him, who was once harsh, obdurate, and unforgiving. Then mercy is seen in the man's relation to his family, next in his business, then in his neighbourhood; and, by degrees, in many an effort and desire to do good to the souls and bodies of men throughout the world. Mercy in the heart is in effect like the throwing of a stone into a pool. First, one, and that a small and near circle, is formed; then, a second and larger; and then a third, a larger still; and thus on, till the extreme circle reaches the very margin of the pool.—From Sermon by the Rev. John Hambleton, M. A., Minister of the Chapel of Ease, Islington.

## THE PECULIARITY TO BE AIMED AT.

I could enlarge upon this topic, and there are others which I could wish to notice, particularly the encouragement and the direction of Sunday-Schools, were it not time that, (if I may borrow the allusion,) I should draw in my sails and make for the shore. I will only say, then, in conclusion, that if, as I have intimated in the course of these observations, we stand as a distinct and peculiar body, in virtue of being a branch of the Episcopal Church, this is not the highest or the most important peculiarity by which we should be marked. Our distinction as Episcopalians will very little avail us, unless we take heed that we are not behind others in the genuine characteristics of the people of God; a peculiar people, in the language of one Apostle, zealous of good works—a chosen generation; according to the description of another, a royal priesthood, an holy nation, a peculiar people, who shew forth the praises of Him who hath called us out of darkness into his marvellous light. This is the mark which we should set before our followers, and to the attainment of which we should seek to lead them on. We should keep clear and conspicuously bright the lamp of Holy Truth, which, as the Priests of the Temple, we are appointed to watch; holding forth constantly to view, (for this is the life and light of the Church, and in exact proportion as it is obscured, our Ministry fails of its purpose,) the salvation of sinners through the free Grace of God in Christ Jesus. We should magnify the love which was displayed in the rescue of a guilty race, and in the gift of the Spirit of Holiness: we should press these things home to the bosoms of our hearers, and teach men to make them their own: we should labour night and day to awaken those who are plunged in the sleep of sin, and to dissipate the dreams of those who smooth over the Doctrines of the Cross, and are satisfied in conscience, because they satisfy the nominally Christian world: we should regard it as the business of our lives to be instrumental in turning men from darkness to light, and from the power of Satan unto God. And even if it were to please God that we could turn but one, shall we not think the labour of our lives to have been better spent than in the pursuit, however successful, of any worldly object, when we remember, for our encouragement, the value of one immortal soul, as set forth in the declaration of Him who paid its ransom—that there is joy in the presence of the angels of God over one sinner that repenteth.—From Charge to the Clergy of the Diocese of Quebec, by the Right Rev. G. J. Mountain, D. D., Lord Bishop of Montreal, 1838.

## PRAYER FOR THE DEAD.

Letter from the Rev. Dr. Wainwright to the Editor of the New York Churchman.

Dear Mr. Editor,—In your notice of my "Order of Family Prayer" in the last Churchman, you quote with high approbation one of the Prayers, and anticipate for me on account of its publication "the thanks of all true Churchmen for my fearless testimony to the ancient custom of praying for the dead," and you commend me for my "manliness evinced in this boldly setting forth the true doctrine of the Church, and reducing theory to practice." Now this praise, sincerely expressed without doubt, gave me much pain and, emanating from such high authority, I felt that I could not safely or conscientiously rest under what I anticipated would be the effect of it, even for a single day. I availed

myself, therefore, under the necessity of the case, of the friendly aid of a secular journal, to repel without delay a charge which I believed to be totally unfounded, and which if credited would seriously impair my ministerial usefulness, and compromise my character as a consistent member of the Protestant Episcopal Church. As my communication to this journal may not meet the eyes of many of your readers, I now ask of you this opportunity most distinctly, to assert my disbelief of there being any scriptural warrant for Prayers for the dead, or of this being a true "doctrine of the Church" and therefore my conviction that the revival of this practice would be not merely inexpedient but dangerous.

Did any expression in the Prayer above alluded to, in my estimation authorize the inference that has been drawn from it by you, I should deeply regret its introduction, and should take immediate measures to have it expunged from my book. The language of the Prayer I contend has been misrepresented, not intentionally, but being read by one approving, and possibly adopting, the practice in question, he has interpreted it in the light of his own thoughts and convictions, which I imagine must be very different in this respect from those of the great body of the devotional writers of the Church since the Reformation. The prayer as I have supposed was put into its present shape with the express design of precluding its being used as a prayer for the dead. It was copied by me exactly from the Liturgia Domestica of Arthur H. Dyke Acland, a work dedicated by permission to the present Bishop of Exeter, who could not for a moment be supposed to countenance this practice, when the Church of England has most clearly in her revision of the Liturgy refused to sanction it. By Mr. Acland the prayer was copied with some omissions from the Devotions of Bishop Cosin. By him it appears to have been taken with very considerable alterations and omissions from the Prayer for the whole state of Christ's Church as found in the first Liturgy of Edward the VI. Now place the following extracts from the Prayer in King Edward's Liturgy, and the Prayer which I have adopted side by side, and see if the inference may not be fairly drawn that the latter was remodelled with the express design of discountenancing the practice in question.

King Edward's Liturgy.—*Holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace; and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand and hear his most joyful voice: Come unto me, etc.*

Bp. Cosin.—*Holy Patriarchs, Prophets, Apostles, and Martyrs, whom we remember with honor and commemorate with joy, and for whom, as also for all other thy happy servants our fathers and brethren, who have departed this life with the seal of faith, and do now sleep in the rest of peace, we praise and magnify thy glorious Name; most humbly desiring that we may still continue in their holy communion, and enjoy the comforts thereof while we are on earth, following with a glad will and mind their holy examples of godly living and steadfastness in thy faith; and that at the last day, we with them, and they with us, may attain to the resurrection of the just, and have our perfect consummation of bliss, both in body and soul, in thine eternal kingdom.*

The first is obviously prayer for the dead, a commendation of them to God's mercy. The latter is as obviously a commemoration of the faithful dead, and the prayer is that we may follow their holy examples, and that at the last day we being with them, and they with us, that is, we, being united to their company, may attain to the resurrection of the just. We supplicate no mercy for them. And as to praying that they may attain to the resurrection of the just, I can see neither object nor propriety in such a petition. The matter of it is in no possible sense a contingency. The resurrection of the just is the fulfilment of a covenant. God has promised this infinite mercy through Christ to man on certain conditions. Now when these conditions have been fully and finally and without any possibility of abrogating them, complied with, are we to venture to beseech God not to violate his pledge? The very least that can be said of prayer for the dead, in connexion with the true doctrine of the resurrection, as it seems to me, is that it is totally unmeaning. But prayers that we may become partakers with them, and of course they partakers with us in a promise of which their participation is certain, while ours is yet contingent, is needful to the very last moment of our lives, lest by any means "we fail of the grace of God."

The prayer I have inserted in my book, in my view of it, means no more than the Church means when in the Prayer for the whole state of Christ's Church Militant she puts into the mouth of her children this language—"And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly Kingdom." And again in the first Collect of the Order for the Burial of the Dead: "We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee that we with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss both in body and soul in thy eternal and everlasting kingdom."

James v. 11.      † Rom. ix. 23.  
† Ps. cxviii. 5, 6.      † Luke xi. 36.  
‡ Heb. ii. 17.      † Col. iii. 12.

extremo in jam sub fine laborum  
Vela traham, et terris festinam advertere proram.

In reply it may be said that this very language has been interpreted by some great and venerable names as authorizing prayer for the dead. But I believe no one doubts but that the revisers of the English Liturgy, and after them the revisers of our Liturgy, deliberately proposed to abolish this practice. While neither the Church of England nor our own Church have formally condemned prayers for the dead, they have with good reason refused to give their approbation to the use of them by their children. The practice was relinquished, says Palmer, (Antiquities of the English Ritual,) "and the happy consequence was, that all the people gradually became free from the error of purgatory. Thenceforward the catholic doctrine prevailed in England, that the righteous after death are immediately translated to a region of peace, refreshment and joy; while the wicked are consigned to a place of torment from whence there is no escape. And when the doctrine of purgatory had been extirpated, the English Church restored the commemoration of saints departed, in the Liturgy, which had been omitted for many years from the same caution and pious regard to the souls of her children." Not only the doctrine of purgatory, but also masses for the dead, and various other grievous corruptions were associated in the minds of the people with prayers for the dead.

I rejoice then that the Church in its wisdom has abolished the practice. I wish not to see it revived, and I regret that any publication of mine, with or without cause, has called forth a single approbation of it, or a single wish for its restoration.

I stand, and by God's grace mean to stand, strictly within the pale of the Protestant Episcopal Church in these United States, as a dutiful though unworthy son; and as she refuses to authorize prayer for the dead, I should esteem it no evidence of "manliness" but of temerity, no title to the "thanks" but to the severe rebuke of "all true Churchmen" were I to allow my name, unimportant as it is, to be appealed to in its defence.

Your friend and brother,  
JOHN M. WAINWRIGHT.

[One of the quotations in the above letter is from the Burial Service of the Protestant Episcopal Church in the United States, modified from that of the Church of England, as we pointed out in our number of the 3d of October last.—EDITOR.]

**The Berean.**

QUEBEC, THURSDAY, JUNE 26, 1845.

It has been exceedingly gratifying to us, to receive on the day after our last publication a cordial greeting from some brethren at such a distance from us that they had not, when their scribe was commissioned, seen our number of the 12th instant, in which we anticipated the object of their solicitude. The aberrations of an Editor who professes to be *par excellence* a CHURCHMAN, but who can see the true doctrine of the Church in the theory of praying for the dead, and *manliness* in reducing that theory to practice, has caused those friends to express their anxiety that we should not fail to take notice of this departure from the faith, and to point out the danger to the Church from her members' reading or in any way countenancing such a paper. Our own mind was exercised by the same train of thought almost contemporaneously with the days on which our friends took counsel together, and in the course of our editorial labours we have not received a more animating communication than that which has apprized us of this harmony with them in sentiments, and this communion in the guidance of the same Spirit that knit together the hearts of the Bereans of old, while searching the Scriptures whether the things proposed to them as saving truth were so.

We have not had self-denial enough to inflict upon ourselves the perusal of the letter from *Catholicus* to the New York CHURCHMAN: at the suggestion of our friends we shall do so at the earliest moment when we stand in need of special submission to suffering; and if we should find it to afford matter for profitable remark, we shall use it for that purpose. But at present we think that the two letters from Dr. Wainwright, one of them inserted in our number of the 12th, and the other in the present, save us most of the labour called for by this most recent exhibition of THE CHURCHMAN'S estrangement from the doctrines of the Reformation. We must, however, declare our dissent from the Reverend Doctor's opinion that neither the Church of England nor his own Church has "formally condemned" prayers for the dead; for we think the 19th Homily which, so far as it contains "explication of Christian doctrine" is of authority in our sister Church in the United States, contains that which, to a really dutiful son of the Church, will amount to condemnation enough to forbid his either adopting or in any way encouraging the practice: to such a Churchman it is sufficient that it is there said: "Let us not, therefore, dream either of purgatory or of prayers for the souls of them that be dead"—and it would require an urgent and painful necessity from most certain warrants of Scripture in favour of a practice, before he could adopt or approve of it contrary to such an earnest dissuasive as that. Our remaining space in this number being limited, we must defer till our next a fuller extract on prayers for the dead, from the Homily now quoted; for the present we confine ourselves to an appeal to any man's heart who knows what filial sentiments are: what would he think of a son who, after his aged parent's gentle expostulation, "Let us not do so"—were to

give it out as *manliness* to adopt and to commend that very practice? Possibly it might have been better, if the parent had used stronger language, but perhaps it was a confiding trust in his offspring's dutiful spirit that held him back; he thought a "let us not do so" after remonstrance and appeal to reason would be amply sufficient—not would any true-hearted son think it manly to slight it.

To the grief of our heart we found, even so late as the last Convention but one in the Diocese of New York, Dr. Onderdonk recommending the CHURCHMAN newspaper as a periodical worthy of the confidence of the Church. That ecclesiastical ruler has since been consigned to a situation which will prevent his doing officially more of that romanizing work which so far his high station and authority had enabled him to countenance: haughtiness has been succeeded by a fall. May God grant that the afflicted Diocese of New York be soon presided over by a ruler that shall guide its affairs in enlightened adherence to the authoritative teaching of the Church of which he is to be a member by solemn profession. We have no wish that he should be any other than one of those whom the partiality of men for party-names would designate as "High Church." We should hail the election, as soon as liberty for it shall be obtained, of a divine of the Hobart school, though our own views would much more nearly coincide with those generally designated by the venerable name of Bishop White. But let him be one that will frown upon the perversity of misguided men who catch at every thing that may turn the mind from the cultivation of personal religion,—men who will ever magnify the form and outward order over the spirit and inward life;—and who will as quickly again trample upon outward order when personal partialities require it, and will pervert authorized forms, that alienation from reformed religious bodies may be confirmed, and approach to a corrupt Church be gained thereby.

The men of the New York CHURCHMAN school, and others who aid and abet them in their course, are the enemies of the Church. Never did dissenter, however virulent in his assaults, do her such harm as they have done and will be doing as long as the Church tolerates them. What answer should we give to a non-episcopalian who has arrived at a conviction of the scriptural character of episcopacy—and there are numbers of such—and is ready to unite himself with a Church constituted according to that primitive platform of government together with primitive purity of doctrine and integrity of administration: could it be demanded of him as a duty that he should join the Church in New York, while the CHURCHMAN newspaper there enjoys the character of the Bishop's organ? We frankly say that, how much soever we might use persuasion to make him overlook the delinquencies in the administration, we should not cast the stone upon him for hesitating. We should be compelled to respect his scruples, and if condemnation had to be pronounced for that honest inquirer's indecision, it would, from a righteous tribunal, be levelled against those who put the stumbling-block in his way. And so would the sound-hearted Clergy of New York be compelled to respect the scruples of the Archbishop of Dublin, if they were to find that their letters of orders are not counted sufficient by His Grace to ensure to them that hospitable admission to the performance of clerical functions in his Diocese which, until occurrences of the last two years, was readily conceded. It would be a serious question with every Pastor, whether he may invite to officiate for him at the Lord's table, a Clergyman who, when he offers the prayer for the Church Militant, as prescribed by the Church, can mentally apply the words so as to mean prayer for the dead. It is most gratifying, therefore, we repeat, to find how a Clergyman of Dr. Wainwright's standing comes forward and treats Dr. Seabury's commendations as a "charge" which he finds it necessary, for the sake of his consistency and his ministerial usefulness, to repel without the least delay; and it is our earnest prayer that the New York CHURCHMAN may speedily have so narrow a sphere of influence assigned to it by the members of the Church as shall make its praises as little alarming to the sound divine as for a long time its censures have been.

We beg leave to direct once more the attention of our Town-Readers to the notice of Divine Service to be held at the Cathedral next Wednesday morning at Ten o'clock, introductory both to the Episcopal Visitation and the Anniversary of the Incorporated Church Society of this Diocese. With this we connect a renewal of our suggestion that families who may find it convenient to extend hospitality to any of the Clergy expected in town on the occasion, would please to signify their intention.

**ANNIVERSARIES OF EDUCATIONAL SOCIETIES.**

INCORPORATED NATIONAL SCHOOL SOCIETY, on Wednesday the 28th May last, his Grace the Archbishop of Canterbury in the Chair. An examination of about 60 children, conducted by the Lord Bishop of Lichfield, engaged the attention of the numerous assembly for about two hours; it comprised Scriptural and English History, the doctrines of the Church of

The Editor of the Churchman.

England, Grammar, Geography, and Arithmetic, and proved extremely satisfactory. At the close of the examination, the children sang several tunes and anthems under the direction of Mr. Hullah, who is engaged to give instruction in vocal music in all the training institutions of the Society. The 34th report of the Society was then read, which dwelt upon the want constantly felt of skilful teachers, especially for the large schools which were springing up in all quarters of the manufacturing and mining districts, and announced further measures taken by the Committee for obtaining a more numerous body of well qualified mistresses, in addition to the male teachers required for the country. A letter from the Rev. Dr. Scoresby was read, which contained striking and encouraging facts relative to the educational means provided by the Society and himself as Vicar of the large manufacturing parish of Bradford in Yorkshire: 5875 children had entered at the schools there in about 3 1/2 years, 1300 of them remaining under instruction at the date of the report.—The Society's income for general purposes during the year was £33,383, and the entire amount of the special fund opened for the supply of the populous manufacturing and mining districts £151,985, of which £75,400 had been expended and voted by the Committee. It was shown that new school accommodation has been obtained, since January of last year, for 93,295 in schools connected with the Society, and that during the same period no less a sum than £261,691 from different sources have been appropriated to the building and enlarging of national schools and teachers' houses throughout England and Wales.

HOME AND COLONIAL INFANT AND JUVENILE SCHOOL SOCIETY, on Monday the 4th of May last, the Earl of Chichester in the Chair. The Society, which formerly limited its efforts to Infant School education, has extended its sphere of labour so as to train teachers qualified to instruct youth to the ages of ten or twelve years, wherefore the Society's name also has been made to express this enlargement of its operations. In the Training Department, there have been during the year 196 persons, besides 14 who were rejected or withdrew of their own accord; 133 had gone forth to take charge of schools containing between ten and twelve thousand children; 63 remained in the institution for further training. The Church Education Society at Manchester had voted £10 10s. to this Society in return for the advantages received from it by the recommendation of teachers; the Corporation of London had granted £100, and upon the whole the income had enabled the Committee to pay for the additional building required by the enlargement of operations, and to commence another year with a balance of £8 in hand. The noble Chairman spoke his own experience in stating, with reference to the change which had taken place in the Society's name, that it was most desirable that Teachers should begin by making themselves masters of the Infant School system, as an important step towards efficiency in teaching juvenile schools. He himself had obtained many truly valuable teachers from the Society, but so it happened that not one of them was now employed in teaching infants; they had to do with older scholars, and in the estimation of competent judges were excellent teachers. The institution which sent forth annually a body of well qualified instructors to the young could not but be one of the most important in this country.

BRITISH AND FOREIGN SCHOOL SOCIETY, on Saturday 3d May last, Lord John Russell in the Chair. Income £16,393 7s. 2d. Expenditure £16,140 16s. 11d. The Normal School had sent forth 264 persons during the year to take charge of schools. The Society had received a grant of £750 from Government towards the support of Normal Schools, unfettered by any condition, so that the freedom of the institution was not in any wise infringed upon. The question whether it was right to have accepted this grant, caused some incidental remarks by a speaker; and when the subject was adverted to by another speaker, the Chairman interfered, and the harmony of the meeting was thus somewhat broken in upon, the Chairman at the close stating that, whatever diversity of opinion might exist on the question of accepting Government aid, on this principle they were all agreed, that the Society's independence should not be allowed to be in any manner violated. The paramount necessity of instruction in the Holy Scriptures as the basis of education was dwelt upon by several of the speakers. The noble Chairman himself expressed himself to this effect: "Though you may wish to have schools, in the words of my late lamented friend William Allen, 'for all,' you can have no solid foundation for those schools except instruction in the word of God—the Holy Scriptures." (It may be asked, with reference to this admission from Lord John Russell, whether he has by this time found that the Government plan of Education for Ireland is destitute of a "solid foundation"?)

**THE GERMAN CATHOLIC CHURCH.**

The religious movement and separation from the Roman Catholic Church which is taking place in Germany, daily acquires greater importance. That the character of this wide-spread excitement is entirely pure in its origin, arising simply from conscientious and spiritual motives, we should wish to be able to state positively. It probably partakes of a mixed character, and without disparagement to the moral integrity of Ronge, its first promoter, we believe his latter associate Czarski, to be a man of greater spirituality of views, and more enlightened in the doctrines of the Gospel.

Throughout the whole of Germany, from the gulf of Dantzic to the frontiers of France, Churches have been formed at different places with astonishing rapidity, and already exceed the number of forty.

A great Council has lately been held at Leipsic for the arrangement and consolidation of this extensive reparation from the Romish Church, at which deputations from many of the principal places of Germany attended: amongst others, from Breslau, Berlin, Dresden, Magdeburg, Elberfeld, Worms, Wiesbaden, &c. Professor Wigau,

of Magdeburg, was elected President of the Council, at which the constitution, ceremonies, liturgy, &c., of the new Church were discussed and regulated.

The Municipal Council of Berlin, after several deliberations as to what ought to be done with regard to the new Church, decided to grant a place for its public worship, and a salary for its minister. Ronge and Czarski, who had repaired thither after the Council, preached to a large congregation, and had afterwards a special audience with M. Eichhorn, the Minister of Public Worship. A public banquet was prepared for them, and some days afterwards Czarski proceeded to a baptism, at which the Prince Royal of Prussia was present. These circumstances indicate the favourable disposition of the Government towards the new Church.

Before returning to Breslau, Ronge went to Gorlitz, on the frontiers of Saxony, and preached to an audience of four thousand people, thus sowing the seeds of the Reformation on his route. Adhesions from amongst the Romish clergy continue to multiply; and at Trèves, the scene of the pilgrimage to the pretended robe of Jesus Christ, and the first cause of the secession of Ronge, the Curé Licht, one of the most respectable and distinguished amongst them, lately wrote to his Archbishop to announce his abandonment of the Church of Rome. He is now become priest of the German Church at Umma, in Westphalia.

At Breslau, the new communion already numbers six thousand adherents, and amongst them the Curé Theiner, Professor in the University, who is represented as having a very extensive influence amongst the clergy of the country.

At Fribourg, M. Schreiber, an ecclesiastic and Professor in the University, has publicly notified his adhesion to the new Church by the following remarkable letter addressed to his Archbishop:—"I have the honour to make known to you my resolution to belong to the German Catholic Church. You know that my object has ever been as a man, as a Christian, as a Professor, the pursuit of truth; you will, therefore, regard this step as a proof of my religious conviction." Since this public declaration, sixty families of Fribourg, and four hundred of Mannheim have joined the new Church; and many of the clergy of Baden who have been pupils of M. Schreiber, have received the declaration of the Professor with marked favour.

At various places in Silesia, Uma, Stettin, Francfort sur l'Oder, Stuttgart, &c. Churches have been formed. That of Dantzic already includes two hundred families. Most of the communes between Elberfeld and Cologne, have separated themselves from the Roman communion, and a Church has also been formed in the latter city. Some indications of a similar movement are also manifesting themselves in Switzerland, and it is said that in two cantons preparations are making for the formation of a Catholic Helvetic Church on the model of that of Breslau.

These changes have not been effected without producing some ebullitions of popular opposition at various places, especially at Hildburghausen, Dantzic, and Worms. The Austrian Government has also manifested its uneasiness at the extent of the movement.—*London Record.*

RELIGIOUS ESTABLISHMENTS, AND THE FREE CHURCH OF SCOTLAND.—The Rev. Dr. Chalmers has lately signified his resolution to retire from the public business of the Free Church—not from any decay of affection for its cause, as he expresses himself, but from physical necessity. "I have neither the vigour nor the alertness of former days, and the strength no longer remains with me, either for the debates of the Assembly, or for the details of Committees and their correspondence." This aged servant of God is well known to have always entertained views decidedly favourable to religious Establishments, and it will probably be a relief to him to have sought retirement, before the Free Church publicly assumes a position adverse to the maintenance of them. It is proposed for discussion in the Free Church General Assembly that "the Establishment principle can never be consistently worked out by the statesmen of this world." It must be admitted that the recent proceedings of statesmen give a great deal of weight to the following remarks from Dr. Candlish, addressed to the Edinburgh Synod:

"If the Establishment principle was to be worked out by the statesmen of this world, and to be worked out in such a way as to make it favourable for error as well as truth, they ought to request them—they ought to ask them as a favour,—rather than do this, and thus bring the Establishment principle into disrepute, that they would have the kindness to leave it alone altogether. They came to this decision, not because they relinquished the principle of National Establishments, but because they placed such a high and sacred value on the principle, that they would rather contemplate the abandoning of all the existing Establishments by the State, than that the endowment of Popery should take place."

The secession of the Free Church from the Scotch Kirk, it will be recollected, was entirely unconnected with any objection to the principle of Establishments: it was however to be foreseen that the seceding body would ere long be led to adopt the voluntary principle, and it would seem that Dr. Candlish thought, "the proposed endowment of Maynooth College afforded a favourable opportunity for the Assembly giving some decided deliverance as to the position which the Church now occupied in reference to the general question of Establishment."

THEATRICALS.—The declining fortunes of the drama are sufficiently shown by the statement in a London paper, that at the present

moment there is not one theatre open in the counties of Essex, Suffolk, Norfolk, Hertford, Bedford, Cambridge, Northampton, Warwick, Kent, Gloucester, Hereford, Wiltshire, Dorset, Salop, or Sussex.

**ECCLESIASTICAL.**

**DIOCESE OF QUEBEC.**

BISHOP'S COLLEGE.—We are authorized to state that the Bishop of Montreal has nominated the Rev. J. Nicolls, M. A. and fellow of Queen's College, Oxford, as principal of the College now erecting at Lennoxville; and that that gentleman will leave England in the course of this season to take the oversight and charge of the Institution.

We are pleased also to learn that His Lordship has devoted the whole of the munificent donation lately made by a Clergyman in England for the good of the Church in this Diocese, to the augmentation of the endowment Fund of the College.

The buildings are, at present, in full course of erection, and the exterior is to be completed during the present summer: we presume the call for instalments on the shares, in our advertising columns, is made to meet the contracts thus entered into by the Committee.—*Sherbrooke Gazette.*

**INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF TORONTO.**

Further gleanings from the Report. The issues from the Society's Depository during the year have been to the value of £891 17s. 2d. and in number 26026 publications, including 639 Bibles, 877 Testaments and 1971 Prayer Books. A translation of the Tract "The Faith and Duty of a Christian" into the Chippewa language, by the Rev. F. A. O'Meara, has been published by the Society.

The sum of £488 16s. 3d. has been invested on account of the Widows' and Orphans' Fund, and £37 10s. on account of the Missionary Fund.

The sum of £100 sterling, which had been placed at the disposal of the Lord Bishop of the Diocese, as a permanent annual grant to be appropriated in such manner as to His Lordship might seem judicious, has been devoted to assistance to those District Branches which made themselves responsible for three-fourths of the salaries of Missionaries travelling in their respective Districts, the last fourth being supplied out of the above sum. The encouragement thus held out led first of all to the appointment of the Rev. J. Mockridge as Travelling Missionary in the Gore and Wellington District, and since then the Rev. H. Stone-man in the Niagara, the Rev. Robert Harding in the Newcastle and Colborne, and the Rev. F. Tremayne in the Eastern Districts.

Two new Branches having been formed during the year, the whole number now in connection with the parent Society is nine, as follows:

1. Newcastle and Colborne,
2. Midland and Victoria,
3. Prince Edward,
4. Eastern, Johnstown, Bathurst and Dalhousie,
5. Niagara,
6. Gore and Wellington,
7. London, Western, and Huron,
8. Brock,
9. Talbot.

The report points out, as facts which call for serious congratulation, "the steady increase of the funds, the addition of three missionaries, the determination to provide, through the medium of missionary sermons, for the immediate support of one or two additional missionaries in each District, the active measures which have been taken in Toronto for concentrating the business of the Society, whether as regards money or lands, the increased efficiency of the District Branches, which are now beginning in some measure to cover the face of the Diocese;" and after adverting to the spirit of inquiry which is beginning to fill the length and breadth of the land, and which, if working in a meek and humble manner, must promote the spread of the truth, it opens the cheering prospect that "When men begin to realize their privileges as members of Christ's body corporate, then religion comes home with a real force, and men prove their faith by a life of obedience, earnestly exerting themselves in the cause of their Great Master, and endeavouring, by every possible means to become, under the divine grace, the humble instruments of extending this saving knowledge to all around them."

The decease of the Rev. George Mortimer and of one of the Society's Vice Presidents, J. S. Cartwright Esq. is affectionately referred to, the generous assistance which the two venerable Societies at home still continue to extend to the Colonial branches of the Church, gratefully acknowledged, and the sister Societies of Nova Scotia and Quebec are honourably mentioned.

STONE ALTARS.—The Ven. Archdeacon Timbrell, at his visitation at Tewkesbury on Friday, 30th May, gave his injunction to the churchwardens of Christchurch, Cheltenham, to remove the stone altar from their church; stating that he should expect a certificate from the minister of that church that it was removed within one month.

PARISH OF WARE.—The Rev. J. W. Blakesley, M. A., Fellow and Tutor of Trinity College, Cambridge, has been presented by that College to the living of Ware. He is understood to be opposed to the innovating spirit which kept this parish in a fetment during two years.

TO CORRESPONDENTS.—E's communication is received; the papers have been sent, and the remittance pays for No. 43 to 104.—The Editor hopes to work himself out of all arrears in correspondence during the course of next month.

The Treasurer of the QUEBEC CHARITABLE FIRE WOOD SOCIETY begs to acknowledge the sum of Two Pounds Ten Shillings from an Anonymous Donor, received through the hands of the Editor of the BEREAN. June 25, 1845.

The President of the GOSPEL AID SOCIETY desires to acknowledge with sincere thanks a Donation from an unknown Benefactor, of Two pounds ten shillings, in aid of the funds

of that Society, by the hands of the Editor of the BEREAN.

PAYMENTS, received on account of the BEREAN, since last publication:—Bugle Major Smith, from No. 53 to 104; Mr. Wm. Booth, No. 1 to 104.

The Mail for England will be closed at the Quebec Post-Office this afternoon:—Paid Letters received to 3 o'clock; Unpaid to 4 o'clock.

Political and Local Intelligence.

EUROPEAN NEWS.—The English Mail of the 11th inst. arrived on Monday morning from Montreal. The news is not of much importance, tho' generally satisfactory. The arrival of the steamship Hibernia at Liverpool from Boston, had been looked for with interest on account of the Oregon question; the funds rose one per cent. upon the receipt of the peaceful intelligence which she brought. Money was plentiful and good paper readily discounted at 2 1/2 a 2 1/2 per cent. In consequence of cold and unfavourable weather, the prospects of the growing crop are said to have been darkened, and an advance of from 2s. a 3s. per quarter in corn had taken place in some districts. But it is hoped that the result of the harvest may not yet prove so bad as present appearances threaten. In Ashes there is nothing to report. Trade in the manufacturing districts was favourable. The sales of Canada Timber were trifling. There had as yet been no arrivals from Quebec.

In the Political world the Maynooth bill still occupied much attention. In spite of the strong opposition shown to it by the nation (of which the petitions presented against it, said to be 8,713 with 1,103,516 signatures are sufficient evidence) the bill passed its third reading in the House of Commons on the 21st ult. by a vote of 319 to 186, after a debate which lasted three nights. The bill was introduced in the House of Lords by the Duke of Wellington on Monday the 2nd inst. who moved its second reading. An amendment, for a committee of inquiry into the character of the education given at Maynooth, was moved by Lord Roden, who, together with the Bishop of London, strenuously opposed the grant; and the debate, after being prolonged to one o'clock, was then adjourned.

HER MAJESTY'S VISIT TO IRELAND.—An address from the Lord Mayor and the Corporation of Dublin, soliciting Her Majesty to visit Ireland, was presented to the Queen on the 21st of May. Her Majesty returned the following gracious answer:

"I receive with cordial satisfaction this loyal address from the Corporation of Dublin. I have ever been most anxious to consult the feelings and to promote the happiness of my Irish subjects. The wish, which you express in gratifying terms, that I should visit Ireland, is an acceptable proof of the warm attachment of the citizens of Dublin to my person and Government. Whenever I may be enabled to receive in Ireland the promised welcome, I shall rely with confidence on the loyalty and affection of my faithful subjects."

Particulars of an interview which the Lord Mayor and Deputation had with Sir James Graham, some days previous, throw further light upon the expressive indecisiveness of this reply. The Secretary of State frankly told the gentlemen that Her Majesty could hardly be expected to visit Ireland, when a determination had been openly avowed to frighten the horses at her carriage with cries for Repeal—besides other unfavourable symptoms. It must be recollected that at a meeting of the Dublin Corporation on the 29th of April, a discussion on this subject was introduced, when Mr. O'Connell said, "that the speeches of Peel and Graham in Parliament, when they adverted to the question of Repeal, were so full of insolent defiance, that he found it impolitic to meet Her Majesty in that spirit with which he would have met her, had no such speeches been made. For this reason he would not concur in the proposition to invite Her Majesty to visit this country."

HER MAJESTY'S BIRTH-DAY.—The 26th anniversary of this auspicious event was celebrated by a drawing-room at St. James's Palace, which was very numerously attended. The Archbishop of Canterbury presented a congratulatory address to the Queen upon the happy occasion.

The Great Britain steamer was to leave Liverpool for New York towards the end of July.

FRANCE.—The treaty which was negotiated with Morocco has been repudiated in consequence of some disagreement as to one of the clauses, and negotiations are on foot for settling another.

SPAIN.—Don Carlos, the Pretender to the Throne of Spain, has formally abdicated his claims in favour of his son, styled Prince of the Asturias. This Prince has announced to the Spanish nation by a manifesto, that he disclaims all intention of casting amongst his country "a brand of discord." Some time since, it was mentioned that a matrimonial alliance was projected between the Queen of Spain and this Prince. The present move seems to favour such a plan, and if consummated, by uniting the two opposing parties might do much towards a restoration of peace and tranquillity to this distracted country.

In SWITZERLAND, order seems to have been restored. Dr. Steiger, one of the leaders in the late movement, with his family, is to be exiled for life, and will, it is stated, go to the United States.

THE EAST.—Intelligence from Bombay to the 5th, Calcutta to the 7th, and Madras to the 14th of April, had reached England. The only thing of moment was the success of Sir C. Napier's expedition against the Pindarces. The Punjab was still unsettled. Cholera was prevalent in Calcutta. The following paragraph from Sir C. Napier's General Order of March 11th, gives a graphic description at once of the severity of the warfare in which the force under his command is engaged, and of the bravery and conduct displayed by them:—

"Twenty-five brave robbers on foot, well armed with swords, shields, and matchlocks, met twenty of the Scinde horse patrolling the desert. The parties closed for battle. The robbers gave a volley and charged. The Scinde horse met

them, and a combat with sabres ensued. The Scinde horse had one man killed and two wounded, four horses killed and two wounded. Of the enemy every man fell sword in hand. "Quarter was repeatedly offered to these stern gladiators, but they refused, and every robber bit the dust. Honour to their courage. More honour to their conquerors. Another laurel leaf has been added to the rich wreath of Jacob's Horse. The conduct of the Jenadar Galloway Mahomet and his companions demands the Governor's highest approbation, and he will report their gallantry to the Governor-General of India and to the Commander-in-Chief of the Bombay Army as soon as Captain Jacob sends in the names of those brave men."

A gentle reproof to juvenility displayed by some of the officers under the old General's command, mixed up with a handsome compliment to real worth and expression of confidence in the returning good sense of the erring, deserves notice:—

"I have heard it said, that some of the officers of the 2d European Regiment took umbrage with me, without clearly knowing why. I smiled at the pointing of younger soldiers with an old one. This generally happens in the beginning of a campaign, after which a good fight, like a good storm, clears the atmosphere of the bilious vapours; as there is no fight, a little reflection must do the work, and I tell these gentlemen, that as my great admiration of their excellent and beautiful regiment is well known, so must I, and so do I, greatly appreciate the corps of officers—no good regiment ever had bad officers. The two things are incompatible; of no body of officers have I a higher opinion than of those belonging to the 2d Europeans."

Private letters received by the last mail, convey the melancholy intelligence of the death, at the age of 19, and after only a few days illness, of Mr. Charles John Ogden, eldest Son of the Honble. C. R. Ogden, formerly Attorney General of Lower Canada, and now Attorney General of the Isle of Man.

UNITED STATES.—The American papers mention the death of General Andrew Jackson, aged 78 years, which occurred at his residence, the Hermitage, in Tennessee on the 8th inst. The deceased distinguished himself in the military service of his country upon several occasions, and was afterwards elected President of the United States, which honourable office he held during eight years. His administration of the government was prompt, perhaps arbitrary, and his public measures which were often of a very decided character, while eulogized by his political friends, were as severely criticized by his opponents. He however retained a degree of popularity to the last.

FIRE.—On Saturday evening about 10 o'clock, fire was discovered in the premises occupied by Messrs. P. Langlois and Son, in the lower town, opposite the Branch of the Bank of Montreal. Being fortunately discovered before it had made much progress, it was soon extinguished without material damage having been done. It is supposed to have been a case of spontaneous combustion from some saw-dust which was saturated with linseed oil. Had it occurred at a late hour of the night, it is probable that great destruction of property would have been the consequence, among the warehouses in the immediate neighbourhood stored with valuable goods. It is to be hoped that the severe losses which Quebec has sustained by fire may induce more caution on the part of householders, tenants and others. We are glad to see that the Corporation are adopting stringent measures for preventing future losses by fire. An abstract of the new by-law for that purpose will be seen below, and if the precautions there recommended are strictly enforced, more security may be anticipated than before.

Contributions for the relief of the sufferers by the great fire at St. Roch's, are still coming in from all quarters. A meeting was lately held in New York, and a committee appointed of some of the most respectable citizens, to solicit subscriptions for the Quebec sufferers. £50 have been received from the Hon. W. H. Draper, Atty. Gen. West. A further remittance of £23,000 has been received from Montreal, being the third of that amount. The total sum received by the Treasurer, up to the 26th inst. inclusive, is £20,073 10s. 9d.

ABSTRACT OF BY-LAW FOR PREVENTING FIRES.

No. 1. From and after the passing of this by-law, no wooden house or building for any purpose shall be constructed within the limits of St. Lewis, Palace and St. Peter's Wards, and in that part of Champlain Ward extending from St. Peter's Ward to the Mariners' Chapel, except Out-houses which may be hereafter built on the wharves which are or may hereafter be constructed in that part of Champlain Ward lying on the South and South West of the house of the widow of Robert Martin, being No. 293 of said street; Penalty for transgressing, Five pounds Cy. for each offence and Five pounds each day as long as the building remains contrary to law.

No. 2. No person to use any wooden beam, lintel, post or supporter to sustain any brick or stone wall or part of a wall of any building within the said limits, nor to mix externally in the construction of the face or gable-end wall, any wooden jamb (jambe étrière) frame in use here and employed externally as well as internally to form the lintels, jambs and basement (appui) of the windows and doors, under a similar penalty.

No. 3. No roof, clapping or water spout, of any building within the said limits, to be made hereafter of wood or other combustible matter, or if already made not to be received; after the expiration of ten years, all roofs, clapping and spouts of wood to be replaced by others of incombustible materials; same penalty for transgressing.

No. 4. All buildings containing Steam engines to be built of stone or brick and covered with incombustible matter: boilers and furnaces of steam engines in manufactories, breweries, tanneries, foundries, distilleries and shops of all kinds to be placed in separate rooms with walls of stone or brick; no wood to be used in the construction of such rooms except for the doors and windows and for the ceiling; but the ceiling to be covered with metal or lathed and plastered an inch thick. Nothing but coals to be hereafter burnt within the said limits. The same penalty against persons transgressing.

CASUALTIES.—On Saturday evening, we regret to state, an accident of a very dangerous nature occurred. Mrs. A. Paterson, accompanied by Mrs. W. B. Lindsay and her son, who was driving, was going in a carriage towards Sillery Cove, when the horse took fright and ran full speed down the steep hill leading from the Carouge road. At the foot of the hill the carriage was upset and all the party thrown out violently. Mrs. Lindsay and Mr. Paterson escaped with some severe bruises, but Mrs. Paterson broke her collar bone and suffered a fracture of her skull, besides being otherwise much injured. Since her removal to town on Sunday evening, Mrs. Paterson has been doing as well as could be expected, but she still remains in a precarious state.

A pilot-boat, on Tuesday, came in contact with the new steamer R. Hill, when the latter was returning from her trial trip, and was upset, by which occurrence the owner of the boat, H. Boucher, a pilot, was unfortunately drowned. An apprentice who was with him at the time was saved.

THE ARMY.—Corps of Ryl. Engineers—Capt. and Bvt.-Mjr. H. J. Savage to be Lt. Col., v. Kelsall, ret on h.c. pay; 2nd Capt. B. S. Stehelin to be Capt. v. Savage; 1st Lt. W. G. Hamley to be 2nd Capt., v. Stehelin; 2nd Lt. H. W. Montague to be 1st Lt., v. Hamley.

23rd Foot.—2nd Lt. C. E. Hopton to be 1st Lt. by pur. v. Ellis ret; A. F. Lord Greenock to be 2nd Lt. by pur. v. Hopton.

46th.—Asst. Surg. W. L. Langley, M. D. from 74th Ft. to be Asst. Surg. v. McBean, prom. in 73rd Foot.

60th.—Lt. H. F. Williams from 87th Ft. to be Lt. v. Bailie, ex. 71st.—Lt. W. Hope to be Capt. by pur. v. Speer ret; Ens. G. C. Halkett to be Lt. by pur. v. Hopton; 1st Lt. gent. to be Ens. by pur. v. Halkett. 81st.—Asst. Surg. Taylor from 93rd Ft. to be Surg. v. Dealey, ret. on h. p. 33rd.—Asst. Staff Surg. W. G. Swan, M. D. to be Asst. Surg. v. Taylor, prom.

The remaining division and Head-quarters of the 14th regiment, arrived from Montreal on Saturday, to replace the 43d.

PASSENGERS. By the Steam-ship Cambria from Boston to Liverpool; Sir C. Chichester, lady, 2 children and servants, Mr. R. Kennedy, 8th Regt. Capt. Skipwith and Capt. Gen. 43rd, do. Major Campbell, 7th Hussars, Messrs. Yule and Galt of Canada, W. Molson, Esq. and lady, Mr. Rhodes of Montreal, Mr. Young of Quebec.

BIRTH. At Springfield, near Quebec, on the 20th inst., the lady of the Hon. Mr. Justice Gardner, of a daughter.

MARRIED. At Niagara, on the 18th inst. by the Rev. R. McGill, the Hon. Jas. Smith, Atty. Gen. Canada East, to Elizabeth Fisher, eldest daughter of James Lockhart, Esq. of Niagara.

PORT OF QUEBEC.

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

June 19th. Bark Glenlyon, Embleton, Sunderland, Levey & Co. coals.

20th. Brig South Durlam, Franks, Middlesboro', G. B. Symes, coals.

—Hoher, Rae, Liverpool, Cunningham & Way, general.

—Ellison, Morrison, Newcastle, Levey & Co. general.

—Pallas, Pemfold, do. do. coals.

—Mary Rendell, Halifax Pemberton's, gen.

21st. Brig D. B., Boudrot, Marseilles, Cuvillier & Sons, wine, fruits, &c.

22nd. Bark Gov. Halkett, Hilman, Liverpool, G. B. Symes, general.

Brigt. Dewdrop, Wakeham, Figuera, W. Hunt & Co. wine, salt, &c.

Bark Duke of York, Scott, Liverpool, order, gen.

Brig Agent, Wilson, Halifax, A. Gilmour & Co. coals.

25th. Bark Enxine, McMillan, Port Glasgow, Gilmour Co. coals.

—Ann Rankin, McArthur, do. do. general.

—Q. E. D. Gallely, Newcastle, order, coals.

Brigt Southampton, Hooper, St. Johns Netld. do. fish, &c.

Ship Lady Sale, Anderson, Liverpool, Tibbits & Co. salt.

—Joseph, Leitch, Belfast, Parke & Co. do. Schr. Actress, McDonald, Halifax, order, rum.

—H. Paré, Painchaud, Mason Islands, fish, oil.

MARITIME EXTRACTS. H. M. Troop-ship Apollo, sailed on Sunday morning about 8 o'clock, for Halifax, with a fine westerly breeze. The new Steamer Rowland Hill, came into port on Monday evening. She left for Montreal yesterday afternoon.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

THE ANNUAL GENERAL MEETING of the SOCIETY will take place (God willing) in the NATIONAL SCHOOL HOUSE, at Quebec, on WEDNESDAY, the 2d JULY next. The Chair to be taken at TWO o'clock, P. M. Divine Service will be previously held at the Cathedral Church at TEN, A. M. —ALSO— The next stated Meeting of the CENTRAL BOARD of the Church Society will be held (D. V.) in the NATIONAL SCHOOL HOUSE in MONTREAL, on FRIDAY, the 4th JULY, at TWO o'clock, P. M. WM. DAWES, Secy. Ch. Sy. St. Johns, 13th June, 1845.

BRITISH AND CANADIAN SCHOOL. WANTED—Either in St. Paul Street, or St. Roch, St. John, or St. Louis Suburbs—a suitable BUILDING for the temporary use of the British and Canadian School. JEFFERY HALE, President. Quebec, 26th June, 1845.

TO SUFFERERS BY THE LATE FIRE.

ALL persons expecting Relief in consequence of their Losses will be required to appear before the Sub-Committee appointed to obtain statistical information.

PROPRIETORS OF FIXED PROPERTY ONLY are to appear at the HOUSE OF ASSEMBLY, between 9, A. M., and 5, P. M., from MONDAY, 23rd JUNE, to WEDNESDAY, 2nd JULY; and the Sub-Committee will begin with NON-PROPRIETORS, on THURSDAY, 3d JULY, at 9, A. M.

The Sub-Committee, moreover, wishing to ascertain the Extent and all Particulars relative to the Property Destroyed, request all persons NOT desiring relief, to favour them with their attendance also, in order to afford the information which is required.

By Order, JEFFERY HALE, Secretary. Quebec, 23rd June, 1845.

WANTED.

TWO intelligent Lads as APPRENTICES to the Printing business. Application to be made at the Office of this paper, No. 4, Anne Street. Quebec, 26th June, 1845.

RECEIVING per 'Vesper,' 'Douglas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c. Shoe Thread and Seine Twines.

—ALSO— Double Boiled and Raw Linseed Oil in Pipes, Hhds. Qr. Casks & Octaves, Gunpowder, Blasting F. FF, FFF, &c. C. & W. WURTELE, St. Paul's Street. Quebec, June 26, 1845.

NOTICE.

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

CHRISTIAN WURTELE, St. Paul's Street. Quebec, 26th June, 1845.

THE LATE FIRE.

NOTICE is hereby given to those whose BIBLES have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circumstances may require.

Application to be made at the Depository in Ann Street (Mr. Haddan's late store,) where attendance will be given by Members of the Committee between 7 and 8 o'clock every Evening. By order, JEFFERY HALE, Sec. Quebec, 18th June, 1845.

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

HENRY WESTON, } Chapel Wardens. WILLIAM BROWN, } Quebec, June 3, 1845.

BUTTER. SUPERIOR Upper Canada BUTTER for Sale by J. W. LEAYCRAFT. Quebec, 13th June, 1845.

CHINA, EARTHENWARE, GLASSWARE, &c.

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

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

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

RECEIVING AND FOR SALE. BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. —ALSO— Best Refined Borax. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

FOR SALE. BRIGHT Porto Rico and Cuba Muscovado Sugar, Jamaica Limejuice, Prime Mess and Prime Beef, new, Upper Canada Butter in Kegs, Half-barrels Labrador Salmon, —ALSO— An assortment of well made New York BLOCKS, and a Ship's Long Boat, 19 feet long, copper-fastened. J. W. LEAYCRAFT. Quebec, 13th June, 1845.

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

THE LATE FIRE.

CLOTHING.—The Clergy will attend at the House of Assembly on MONDAY and TUESDAY NEXT from 1 to 4, P. M., for the issue of Tickets to persons who have not yet applied. And the issue of Tickets will then cease.

Due notice will be given of the re-opening of the Clothing Depot, and all outstanding Tickets must then be presented by THE PARTIES THEMSELVES, or some member of their families.

By Order, JEFFERY HALE, Secy. Comm. I. & D. Quebec, 25th June, 1845.

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

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

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

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

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

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

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, B. A. & D. D.

CLASSICS, MATHEMATICS } REVD. E. J. SENKLER AND NATURAL PHILOSOPHY } REVD. S. SMITH. ENGLISH.....LEWIS SLEEKER. ARITHMETIC.....DANIEL WILKIE. FRENCH AND DRAWING.....H. D. THELCKE. PREPARATORY DEPARTMENT.....REVEREND J. MCMORINE.

DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLOGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £16; above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3.

PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

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

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

## Youth's Corner.

## THE INFANT PILGRIMS.

Thousands of happy children now  
Around the bright throne of glory bow;  
From north and south, from east and west,  
They came to that beautiful land of rest.  
Oh let us march, with cheerful song,  
Till we join the seraphic infant throng!  
Brighton. MYRA.

This piece of Poetry, consisting of five verses, is taken from the Children's Missionary Magazine, and is headed as above; but as the first four verses contain nothing exclusively applicable to children, the Unknown has ordered them into the first page. He thinks them very pretty.

## READING THE BIBLE.

"Mamma, why do you read the Bible so often?" said little Mary to her mother:—"Hav'n't you read it all through?"

"Yes, a great many times, my dear."

"Well, then you must know all that is in it by this time, but yet you read it every day."

"Do you remember last summer, Mary, when you were away at Miss Brooke's school, you told me that when you got a letter from home, you used to read it over and over again, until it was almost worn out?"

"And so I did, Mamma."

"Well, what made you read the letter so often? you knew all that was in it?"

"Why, because it seemed a pleasure, and made me think about home, and you, and dear Papa."

"Well, my dear, I read over some parts of the Bible that I have many times read before, for the same reason that made you like to read your letters. It reminds me of my home in heaven, of my heavenly Father, and my dear Saviour; and therefore I love to read it."

"Is heaven my home, too, Mamma?" said little Mary, "and will you take me with you when you go there?"

"I cannot tell you, my dear; I cannot give you leave to go to heaven, but I know who can."

"You mean Jesus Christ, Mamma?"

"Yes, my love, you must ask Him, and you must read and learn to understand this book, which is like a letter from Him to us, to tell us about himself and about heaven. When you do, I pray God you may love the Bible as much as I do."

## POLYCARP, THE MARTYR.

I am now to give you some account of the character and death of the holy bishop Polycarp, the friend of that Ignatius, of whose martyrdom you read in the November number of last year's volume of this Magazine. Like Ignatius, this Polycarp, who lived to be a very old man, had been acquainted with several of our Lord's apostles. He had been ordained to his bishopric of Smyrna by the apostle St. John, the same apostle who wrote the book of the Revelation; and he is believed to be the very bishop, or "angel of the church of Smyrna," to whom our Lord directed the message which you may read in Rev. ii. 8-10. Be this, however, as it may, his character answered to the character there described: in the midst of tribulation and poverty, he was "rich;" and being, as you shall hear, "faithful unto death," he doubtless received from the Saviour, for whose sake he willingly suffered martyrdom, the promised "crown of life."

This good bishop, Polycarp, was put to death by order of the Roman emperor, Marcus Antoninus, or, as he is sometimes called, Aurelius; a man who was very fond of learning and philosophy, but who was a cruel persecutor of all who believed in Jesus. I have told you in my account of Ignatius, that there were, in those days, Christians who were even too desirous of the honour of martyrdom; and perhaps, Ignatius himself was one of these. In this respect Polycarp acted exactly as became a disciple of Christ. Although quite as courageous and faithful as any other martyr who ever died in defence of "the truth as it is in Jesus," he did not needlessly run into danger; on the contrary, he waited, as our Lord himself did, till he was apprehended; continuing, in the mean time, to make open profession of his faith, and to teach and preach Christ "with all boldness." At length, about the year of our Lord 166, it pleased God, that the faithful bishop Polycarp, at the great age of eighty-six years, should receive the crown of martyrdom; and accordingly, being at Rome upon some business connected with his bishopric, he was taken prisoner upon the charge of being a Christian, and cheerfully surrendered himself to the officers who were sent by the emperor to apprehend him; calmly saying, "The will of the Lord be done." His great age and reverend appearance excited the pity even of these Roman officers of justice—"Surely," said they, "it was not worth while to take pains to seize so aged a person?"—and their pity for him was increased by his resigned and gentle demeanour. He immediately ordered food to be placed before them; and only begged to be allowed one hour in which he might pray without hindrance. This favour they granted; and as he prayed partly aloud, and entreated that God, for Christ's sake, would bless the whole Christian church; and all his (Polycarp's) own friends and enemies, the rude soldiers were so much astonished, and affected by what they heard, that they expressed their hearty sorrow that they should have been employed to apprehend so excellent a man. His prayer being ended, and the appointed time having arrived, Po-

lycarp was taken to the place in which he was to suffer death. During his brief passage thither, certain persons in authority, struck by the prayer which they had heard, and anxious to save his life, vehemently urged him to obey the emperor's commands, by consenting to sacrifice to the heathen gods. Polycarp for a while was silent; but the same counsel being more urgently repeated, he at length quietly replied, "I will not follow your advice." Upon this, his guards were offended, and they treated him thenceforward with great cruelty. Polycarp, however, went cheerfully forward, and soon reached the tribunal of the magistrate by whom he was to be examined. There he was again entreated to have pity upon his own life; for the magistrate, or, as he was called, the proconsul, seemed, at first, really unwilling to condemn so old and venerable a man to a cruel death. "Do but reproach Christ," said he, "and I will release thee." "Eighty and six years," answered the faithful bishop, "have I served Him, and He hath never wronged me; how then can I blaspheme my Redeemer who hath saved me!" The proconsul, being provoked by his composure and serenity, then threatened to expose him to the fury of some wild beasts; and finding this threat of no avail, determined, as he said, to "tame" the old man's "spirit by fire." Polycarp, in reply, spoke to the heathen proconsul of that "fire which never shall be quenched," and of the eternal punishments reserved for the wicked. Then the people present exclaimed, as with one voice, that he should be burnt alive; and the fuel being quickly prepared, and the aged bishop having put off some of his upper garments, they were about to fasten him to the stake. He, however, desired to be left at liberty; saying, that He who supported him in the prospect of such a dreadful death, would enable him to remain unmoved in the midst of the fire. Then, his hands being bound behind him, he uttered aloud a most beautiful and touching prayer; commending his soul with full assurance of hope into the hands of his Redeemer. Just as he pronounced the word Amen, a lighted torch was applied to the pile, and a great flame burst forth, and formed, as it were, (as those declare who were witnesses of the scene,) a wail of fire around the body of the martyr. At length, when it was perceived that the body was not consumed, an officer was ordered to approach, and to plunge his sword into the faithful sufferer's side. Thus died the Martyr Polycarp. "The birthday of his martyrdom" was, for some years, annually celebrated "with gladness and joy," by his surviving friends; some of whom were, in due time, called to endure similar sufferings. And well might they call it his birthday; for it was, doubtless, the day of his admission into the glorious company of those spirits of just men made perfect, of whom it is declared, that "they overcame by the blood of the Lamb."

May we be "followers of those who through faith and patience inherit the promises?"—Mrs. Alder, author of the life of Deau Milner.—Children's Miss. Mag.

## BIOGRAPHY OF MARTIN BOOS,

## A CHRISTIAN CATHOLIC PRIEST IN GERMANY.

Martin Boos was born on the 25th of December 1762, at the village of Hutterried on the borders of Bavaria and Wirtemberg. His father was a considerable farmer, for he kept twenty cows and four horses. His mother bore sixteen children, of whom he was the thirteenth. When he was about four years old, a bad disease prevailed throughout the country, of which both his parents died, within a fortnight of each other.

Twelve of his children were alive then, and they became orphans. The oldest daughter was eighteen years of age. It was determined that the children should be divided amongst the nearest relatives. Little Martin was to be given up to his uncle, Priest Koegel, who held the office of Ecclesiastical Councillor at Augsburg. His oldest sister took him upon her back, to carry him to that city. It was a long way, the Monday after Whitsunday, in very warm weather. The poor girl became so fatigued that she found it impossible to carry her little brother all the way. When she had nearly reached Augsburg, she laid him down in a corn-field, and walked the remainder of her way to the city. Perhaps she thought, her uncle would be sure to send for his little nephew directly and have him brought to his house; but the old gentleman does not seem to have been very affectionate, for the girl had to walk back, after resting herself, and she found her brother fast asleep on his bed of corn, though he had cried bitterly when she first left him there alone.

When the poor boy was told that he must stay with his uncle, he protested against it as well as he could, and insisted upon returning with his sister to the country. She concluded upon leaving Augsburg without his knowing of it. Early in the morning, therefore, while little Martin was yet asleep, she set out on her return, and the boy had to resign himself to the necessity of staying where he was.

These early incidents in his life were something like indications of the hard usage he would have to bear from men as he grew up. Perhaps they served as a preparation to him also for the patience and submission he afterwards practised, when those to

whom he might have looked for protection, forsook and disowned him; and when his name was cast out as evil. His uncle, for many years, seems to have done little more for him than what he could not help doing. He sent him to school at eight years of age, that he might learn to read and write; but he troubled his head no farther about his studies, until he seemed old enough to learn some trade. He then told him it was time for him to leave school, and what business would he like to learn? To his astonishment, the boy said he would like to be a Priest. "A Priest, indeed? why you have neither money nor head enough to get the learning which is required for that," was his first answer. But when he saw the boy's disappointment, he began to think there might be more in him than he gave him credit for, and that it would be for his own credit, if his nephew rose in life; he therefore changed his tone and said he would inquire of his Master at the school, to know what progress he had made.

Upon a note which the old gentleman wrote in consequence, there came an answer in which Martin's Schoolmaster spoke of the boy in the highest terms. "He was the best and the most diligent among three hundred scholars, stood at the head of them all in Latin, and it would be a sin and a shame not to let him continue his studies." Martin's uncle was surprised beyond measure, for he had never so much as suspected that his nephew was learning Latin at all; he was pleased, too; and now he told the boy: "Well, as your Master gives so good an account of you, I will give you a trial, and you shall continue at your studies, provided you get on as well as you have so far done; if you do not, you must become a shoemaker."

Martin now became more diligent than ever, and his uncle never had reason to find fault with him on that score. He passed from the lower school into the higher one, called the Gymnasium of St. Salvator, which was kept by Jesuits—though the order of the Jesuits had been suppressed at that time. His Masters there were men of great learning and great cunning too; he was under their care for five years, and then returned during vacation to his uncle who received him as if he had forgotten all about him: "Where have you been all this time?" the old gentleman said; and then, as if he just refreshed his memory again, he added: "you must go to Dillingen and study at the University there; make haste and fetch your testimonials from the Jesuits, that you may set out to-morrow."

The lad went with great joy to get testimonials from his Masters, but they wholly refused to let him have them, when they heard that he was to go to Dillingen; several good and enlightened men like Sailer, Zimmer, and Weber were engaged there as Professors, who were adversaries to the Jesuits and sought to reform the Church by the spread of sound learning and godliness. "Dillingen is a dangerous place for young people to go to," they said; "you will lose your religion there. Better stay with us; it does not signify if your uncle should give you no further support; you shall be a private Tutor, which will be provision for you at once, and your studies you may prosecute free of expense." When Martin came back with this answer, his uncle, who was no friend to the Jesuits, became very angry, and said: "Go back and tell them they must give you your testimonials; and if they refuse, I know how to make them." At this, the Jesuits gave him testimonials, most highly to his credit. The very next morning, Martin set out for Dillingen, not without many fears and even weeping; for he believed that the wily Jesuits had told him, and it grieved him to think that his teachers and companions at the University would aim at seducing him from those good principles which he had received, and of which he was not a little proud.

On his arrival at Dillingen, however, he found that at all events he had excellent opportunities before him for the improvement of his mind; and accordingly he threw himself with great zeal into the study of natural philosophy as well as metaphysics, and after some years took his degree of Master of Arts with great honour as a scholar, besides acquiring a high character for blamelessness of life. He was appointed to the office of *Ammunus Pontificus* or Priest's Assistant, which entitled him to have his tuition in Divinity gratuitously. His uncle began to be highly pleased with him and to look with desire for the time when his nephew should be advanced to the priesthood. Martin took the four minor Orders, according to the fashion of the Church of Rome, in the first year of his theological course. Early in the second, he was made Sub-Deacon; but just then he fell into a serious illness, which prevented him from studying, at the time when he required it most, in preparation for his examination for the higher Orders. From Easter to Whitsuntide, he was not allowed to have to do with books, and not even to repeat the customary prayers. He was ordained Deacon, however, in due course, and in the autumn following he was admitted to the priesthood.

When Martin, for the first time, officiated at the celebration of the mass, his uncle made a great time of it, after his fashion. He was a man of some consequence, and chose to honour himself, by making much of his nephew. The director of the Theological Seminary was had to preach; the uncle himself, though seventy years old, assisted the young Priest at the altar—and

the finish of it was a grand shooting-match which lasted three days. This was the old Priest's doing, and Martin could not help it; but it was very far from what he would have thought of on such an occasion, for he practised the severest self-denial, and was of a very serious turn of mind. While yet under the care of the Jesuits at Augsburg, he gave himself, as he expresses it, an immense deal of trouble to lead a truly pious life: he slept on the hard and cold ground, though his bed stood near him; he scourged himself to blood, and mortified his body with a shirt of hair; he suffered hunger, in order to give his bread to the poor; every leisure-time he spent in the church or burying-ground; he confessed and communicated almost every week. For all this he was greatly regarded by his Masters, but in himself he was not happy. He sought safety by his own good works, and did not find it. People looked upon him almost as a saint, while in himself there was self-seeking and despondency. He was anxiously inquiring within him: "O wretched man that I am! who shall deliver me?" And there was no one to answer: "The grace of God through Christ." It was not to his liking, therefore, that festivity attended his admission to the priesthood; he would have preferred fasting and prayer; but his uncle would have his own way.

Martin returned to Dillingen after this, to complete his four years' course of study. He was then appointed to the curacy of Unterthuringen, a large market-town in the Bavarian province of Kempten. Upon this charge he entered with zeal, according to the light that he had. Serious impressions also were made by his ministry. But he was now removed to the honourable preferment of a canonry at Grunembach, and God had prepared instruction for him from the lips of a simple-hearted parishioner who was to strike a blow that brought down the proud elevation of his self-righteousness.

## To be continued.

## WOMAN'S POWER.

With habits of domestic usefulness—by gentleness and decision—by order, industry and neatness, a wife may create in her house an atmosphere of peace, to which, amid the toils of business or labour, her husband's heart shall often revert with joy, and hasten, when permitted by duty to enjoy it. For the absence of such qualifications at the domestic hearth, neither beauty, wit, nor talent can compensate. These may be called little matters, but the wife binds her husband's heart by many bonds, not the less strong, because they seem so slender. Who, then, can limit the influence of a wife? In every instance where she strengthens right resolves, or inspires good feelings, or awakens high principles in the heart of her husband, she elevates his character; and making him firm in integrity, conduces to his power for good, and adds to the weight of his example.—How often do her kind persuasions reclaim the wanderer and restore the erring to peace! It is her kindness that alleviates pain and illness—her affection that makes poverty tolerable. The companion of youth, the comforter of riper years, the patient nurse—woman—faithful till death, is often called to sustain her husband in mortal illness—to cheer his last hours—smooth the pillow of death, and receive upon her bosom his last sigh. Are there not high and solemn responsibilities here? Can they be rightly discharged without superior aid?—Can any other than Christian principle sustain the heart, and nerve the moral energies through a course of duties so various—often so trying?

She who neglects or despises the obligations thus involved in the relation of wife, will find such feelings not only productive of misery to her household, but recoiling with tenfold severity upon her own heart. For she who deservedly loses the esteem and affection of her wedded friend, loses all for this life. No appliances that wealth can buy—no blandishments of the gay—not even the kindness of other friends, nor the endearments of children, can supply the place of a husband's confidence. Surely, then, no female heart can examine a woman's duties, a woman's influence, without fervently imploring aid from Him, who was emphatically a woman's Saviour.—*Protestant Churchman.*

## THE SELF-CONVICTED COMMITTEE.

During a visit to a recent Association in Connecticut, the following anecdote was related which is too good to be lost:—In a certain church, there were four brethren, heads of families, who were generally known to neglect family worship. The subject being introduced at a church meeting, it was proposed to appoint a Committee to wait upon two of these brethren, and labour with them on this subject. When the Committee was nominated, who should be named, but the two other brethren who were known by many to be guilty of the same neglect. They tried to shift off the appointment and excuse themselves, without, however, stating the true reason of their reluctance; but it was all in vain, the vote was put, and these two were appointed the Committee. They were now in rather an awkward situation—pretty sort of persons, thought they, to be appointed to labour with others for the neglect of family prayer, when we are

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guilty of the same ourselves. The result, however, was good. The two brethren got together to talk the matter over, and concluded that they could not very well converse with the others till they had reformed themselves. After conversing together, and reflecting alone, they were each convicted of their criminal neglect. They assembled their families, confessed to them their guilt, re-established at once the family altar, and the Lord came down and blessed their souls. They were then ready to go and converse with the other two delinquents; they told them how they had been equally guilty, how they had repented of their sinful neglect, and how the Lord blessed them and their families in erecting afresh the broken down family altar, and entreated them to do the same. The consequence was that family prayer was immediately re-established in these families also, and at the next church meeting, the Committee reported with tears in their eyes, that they had been successful in reclaiming not only their brethren, but also themselves, from the guilt and the inconsistency of those professedly Christian heads of families who call not upon the name of the Lord.—*Chr. Watchman.*

[The above is taken from the columns of "The New York Churchman." If even that paper agrees that the story, so favourable to personal religion and corresponding practice, is too good to be lost, how good must it be!—*Editor.*]

## RECOVERY OF AN RAGER POLITICIAN.

Samuel Bamford, a Lancashire weaver, has published his own memoirs, under the title "Passages in the life of a Radical." He is now upwards of sixty years of age and, having had full time to meditate upon the value of the political principles formerly entertained by him, he gives the following now as his "settled faith":

"That the industrious and poor man best serves his country by doing his duty to his family at home. That he best amends his country by giving it good children; and if he have not any, by setting a good example himself. That he best governs, by obeying the laws, and by ruling in love and mercy his own little kingdom at home. That his best reform is that which corrects irregularities on his own heart. That his best meetings are those with his own family, at his own fireside. That his best resolutions are those which he carries into effect for his own amendment and that of his household. That his best speeches are those which promote peace on earth, and good will towards mankind? That his best petitions are those of a contrite heart addressed to the KING OF HEAVEN, by whom they will not be despised; and those to the governors of the earth, for the peaceable obtainment of amelioration for his brother man; and that his best means for such obtainment, is the cultivation of good feelings in the hearts, and good sense in the heads of those around him. That his best riches, is contentment. That his best love is that which comforts his family. That his best instruction is that which humanizes and emboldens their hearts. And his best religion is that, which leads to do justice, to love mercy, and to walk humbly with his God. Would he triumph? let him learn to endure. Would he be a hero? let him subdue himself. Would he govern? let him first obey."—Vol. i., p. 112.

## EDUCATION.

MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1, Des Grimes Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.

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