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The Bazaar.

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

VOLUME IV.—NO. 47.]

QUEBEC, THURSDAY, FEBRUARY 15, 1849.

[WHOLE NUMBER 255

SUBMISSION.
There is a secret in the ways of God
With his own children, which none others know,
That sweetens all his dews, and if such peace,
While under his afflictive hand, we find,
What will it be to see him as he is?
And, just the reach of all that now disturbs
The tranquil soul's repose, to contemplate,
In retrospect unclouded, all the mews
By which his wisdom has prepared his saints
For the vast weight of glory which remains!
Come then, Alliection, if my Father bids,
And be my mourning friend: A friend that flows
Is better than a smiling enemy.
We welcome clouds which bring the former rain,
Though they the bright prospect blacken round,
And shade the brightness of the opening year,
That, by their store enriched, the earth may
A fruitful summer, and a plentiful crop,
Yield to the sun.

JOHN VI. 51 &c.
From an Essay on our Lord's Discourse at Capernaum, by the Rev. Samuel H. Turner, D. D., Professor of Sacred Learning, &c., to the General Theological Seminary of the Protestant Episcopal Church, New York.
[In the former part of the Essay, the author examines the view given by the Roman Catholic Bishop Wiseman in his Lectures on the Real Presence.]

I come now to that part of our Saviour's discourse which requires the most careful examination. After telling his hearers that the food of which he had been speaking is himself, he proceeds to say, more particularly in the latter part of verse 51, that it is his flesh, which he will give for the life of the world. A declaration seemingly so extraordinary, and to them unintelligible, became the occasion of excitement and dispute; and, attaching no other meaning to his words than a carnal and literal one, such as their gross views of the supply of bodily food which the Messiah was to furnish would naturally suggest, they speak of it contemptuously, and as a palpable impossibility: "How can this man give us his flesh to eat?" verses 51, 52. The master enjoins the necessity of their doing what they regarded as absurd and impracticable, in order to obtain spiritual life; he enjoins it with a strong asseveration, with particularity of expression, employing the words "drink the blood" as well as "eat the flesh of the Son of Man." To those who do so, he promises a joyful resurrection; he speaks of this food and drink as the best and truest; of the one who uses it as intimately united with him, as partaking of life by him as he does by the Father, and concludes by characterizing it as having come down from heaven, and by contrasting its effects in conveying spiritual and everlasting life with those of the manna, on which their deceased ancestors had lived for a time in the desert, verses 53, 58. What means he by this eating his flesh and drinking his blood?

The expression, "And, moreover, the bread which I will give is my flesh, which I will give for the life of the world," cannot be explained merely of Christ's devoting himself, considering his whole earthly life (6 man's welfare). The word *bread* is never used in this sense, neither can it be said, in accordance with it, "the bread which I will give is my flesh, which I will give." This denotes a future act, whereas the consecration referred to had been already made in a god degree, and was still in progress.

Neither is it correct to say, that having spoken in the preceding part of his discourse simply of his doctrine, our Lord now introduces another distinct and additional idea, representing his death as what was to give life unto the world. For what is this sentiment but a part of his doctrine, a very prominent and important part, and implied in what he had already said! Such a distinction and supposed transition are without evidence.

Are we, then, to explain this part of the discourse solely or principally in reference to the eucharist, and to interpret the phrases "eat the flesh and drink the blood" in accordance with the doctrine of transubstantiation; or in reference to the symbols of bread and wine representing the real body and blood of the Redeemer? There are difficulties in this view, some of which cannot be removed, and of which it is necessary to take notice.

It might be said, that the word here used is *flesh*, while *body* is always employed elsewhere, as in the words of the institution as given by the evangelists and St. Paul. If our Lord intended here a particular reference to the eucharistic body or symbol, it would seem reasonable to expect him to have used the same word on both occasions. To this it may be replied, that such arguments are not of much weight, because, as either word is well adapted to express the thought intended, the choice of either may have been rather circumstantial than necessary. This is true; and yet the reader must feel that if the eucharistic food be meant, the sense would have been clearer if the word *body* had been employed as elsewhere.

2. On this theory it is not easy to explain the usual meaning of *eat*, with an accusative, as on account of, with a genitive, by, &c. (See for an instance of each usage, Heb. ii. 10.) Still it is acknowledged by the Grammatists, that in the New Testament *eat* is sometimes, (though very seldom) used with the accusative in the sense of means; cause; object; and means being so intimately allied, See *Winer's Grammar*, iv. 1, p. 324, 329. The above translations therefore sanctioned by occasion, and it is to be preferred, because it conveys a meaning best adapted to the context.

I have employed these words to convey the sense of *eat*.

the language, "I will give," in verse 51. This cannot be interpreted of the eucharist, for Christ's flesh or body was not then given. The words of the institution, "Which is given—which is shed," have, indeed, been alleged to prove that the giving and the shedding, that is, the offering made by Christ when he gave himself to be crucified, and allowed his blood to be poured out as a sacrifice and libation for human guilt, was made at that time and in that very act. But this is plainly at variance with repeated declarations of the Apostles, that the offering of the body of Jesus Christ was made once for all by his death upon the cross. The use of the present *το δίδωμεν*, *το ἐκχυσόμενον*, *το σπένδμεν* (1 Cor., xi. 21.) is easily explained, as the Saviour represents before the eyes of his Apostles a symbol of what was so very soon to take place. Such language is very common. Thus we read, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." Whether this be understood of a literal, or, more correctly, of a moral resurrection, does not affect its application to the case in hand. Of the same kind is our Lord's language, "The hour is come that the Son of Man should be glorified;" *now is the judgment of this world.* The proximity or certainty of what is stated is the ground of the usage. And on the same principle, what is still future is sometimes spoken of as past, as is often the case in prophecy. Thus, also, our Lord, in his last prayer before his passion, speaks as if his whole atoning work on earth were completed, as if he had already died, and was going to his Father. The language is particularly worthy of notice; "I have finished the work which thou gavest me to do; and now I am no more in the world; while I was with them in the world, I kept them." When, therefore, our Lord employs the present in the eucharistic institution, he does so, not because he means to teach us that his sacrifice was then offered, nor that his body was then given, his blood then shed; but because this was so soon to take place, that it is in his mind as if it were present, though, strictly speaking, it was only symbolized by the celebration.

It is certain, then, that the words "I will give," cannot be explained of the eucharist. They must be understood of Christ's voluntary sacrifice on the cross, as the same verb is employed in other places. Thus, for instance, it is said, "The Son of Man came to give his life a ransom for many—who gave himself a ransom for all—who gave himself for our sins—who gave himself for us." Yet even if his assumption were allowed, the cases would not be relevant. I will not urge that the practice of baptizing proselytes to Judaism was then in general use. This might be questioned; although, on the theory which wholly denies its use antecedent to the coming of John, it is difficult to account for the question of the delegation sent to him from Jerusalem: "Why baptizest thou, then, if thou be not the Christ, nor Elias, neither the prophet?" The language seems to imply, that had he avowed himself to be any one of these personages, they would not have been surprised at his baptizing, and consequently implies, also, that they were familiar with the usage as a ceremony of initiation. Waiving all this, however, it is a matter of fact that John, as the precursor of the Messiah, had been publicly baptizing, and that crowds had flocked to him from Judea and Jerusalem. The use of water, then, in admitting to discipleship in the doctrine of the prophetic Elias, must necessarily have been known to Nicodemus, and he could not have failed to apply the well-known fact as explanatory of our Lord's language. But it is not necessary to take this view. It is in the highest degree probable that Christ's baptism was in use before the conversation held with Nicodemus. The first direct mention that is made of our Lord's baptizing is, indeed, in the verse that follows the account of this interview; but the apparently incidental manner in which the practice is introduced makes it extremely probable that he had already instituted, or, which is equivalent, sanctioned the rite: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized."—John, III. 22; compare verse 26; 1v. 1: These places show the practice immediately or shortly after the interview with the Jewish ruler. Before it, Christ had publicly avowed himself to be the Messiah, by clearing his father's house of profanation, by a symbolical prediction of his death and resurrection, by working miracles so remarkable, either in number or kind, or both (ii. 23; iii. 2), as to induce a member of the Sanhedrin to show him the respect of a visit, and to recognize him as a divine teacher. All this implies that he spent some time in the great capital, and must have elicited a considerable degree of public attention. As an effect of his actions and instructions, "many believed on his name," and the probability is in favour of the opinion, that such persons made the same public profession of their faith as those disciples, became his disciples after the interview, in other words, that they received his baptism. When, therefore, Dr. Wiseman asserts that "the discourse in the sixth chapter of St. John stands in

the same relation to the institution of the eucharist as the conference with Nicodemus does to the institution of baptism," he makes a statement which is entirely gratuitous, and without even the shadow of a proof. To be continued.

THE PURSUIT OF EARTHLY GAIN.
There never was, in the history of the world, an age or a country, in which the spirit of trade was more urgent than it is in this land, and in our day. We are the greatest trading, manufacturing, and commercial country, not only that now is, but that ever was. Tyne, Carthage, Phoenicia, and Venice, were mere pedlars compared with Britain. Ours is "the mart of nations;" theemporium of the world. Such a state of things affects us all. Scarcely any stand so remote from the scene of busy activity as not to feel the impulse, and to catch the spirit. All push into the contest for wealth; all hope to gain a prize of greater or less value. Education has raised up many from the lower walks, and wealth has attracted many, down from the higher walks, to the level of the teeming portion of the community; while population, as is natural in such a state of things, has gone on increasing. What is the result?

Just what might have been expected,—a keen and eager competition for business, beyond any former precedent. Every trade, every profession, every branch of manufacture, or of commerce, seems over-stocked, and every department of action over-crowded. See who must follow—time is so occupied that men have scarcely an hour in the week for thoughtfulness, reading the Scriptures, and prayer—the head, the heart, and hands, are so full of secular matters that there is no room for God, Christ, salvation, and eternity—competition is so keen and eager that, to get business, whatsoever things are true, and honest, and lovely, and of good report, are trampled under foot, and conscientiousness is fore-sidel or destroyed. If these efforts are successful, and wealth flows in, and the tradesman rapidly rises in society, then he is perhaps, destroyed by prosperity. In addition to all this, what an inconceivable amount of mischief has been induced by the gambling system of speculation, which, though not set up, has been stimulated by the railway schemes. What multitudes have plunged into the gulph of perdition, which yawns beneath those who have taken up the resolution of the men that will be rich, and who are determined to encounter the many foolish and hurtful lusts which beset their path.

Religion becomes a flat, insipid, and abstract thing amidst all the excitement produced by such pursuits. Even the Sabbath day hardly serves its purpose as a season of respite and repose, given to arrest the eagerness of pursuit after wealth, and to loosen, for a while, the chain that binds man to earth; and is passed with an impatience that says, "When will it be ever, that we may buy and sell and get gain?" Of what use are sermons to those whose minds and hearts are intent upon their speculations or their business? And even the voice of prayer, which calls them into the presence of God, calls them not away from their secularities. Their Father's house is made a house of merchandise, and the Holy of Holies a place of traffic. As soon might you expect a company of gamblers to lay down their cards, and, with the stakes yet undecided before their eyes, listen with attention to a homily or prayer, as some professing Christians, to join with reverence in the devotions of the Sabbath, or to hear with interest the voice of the preacher. The spirit of trade, thus carried on, is flattening the religion that is left, and is preventing more from being produced.—*Rev. J. A. James' Church in Earnest.*

LOVE MELTING THE HARD HEART.
Account of Mrs. Elizabeth Fry's visit to the female prisoners at Glasgow, given by a Lady present.
Mrs. Fry's voice and manners are delightful; and her communication free and unembarrassed. She met several of the Magistrates, by desire and appointment; also this evening a number of ladies met at the Bridewell. She told them with much simplicity, what had been done at Newgate. She entered into pleasant conversation with every one, and all were delighted when she offered to speak a little to the poor women.

But the keeper of the Bridewell said, he feared it was a dangerous experiment; for that they never, but by compulsion, listened to reading, and were generally disposed to turn anything of the kind into ridicule. She said she was not without fears of this happening, but she thought, it would show the ladies what she meant. The women, about a hundred, were then assembled in a large room, and we went in, mistaking and anxious. She took off her little bonnet, and sat down on a low seat facing the women; then looking at them with a kind and penetrating eye, yet an eye that met every eye there, she said, "I had better just tell you what we are come about."

She told them she had to deal with a great number of poor women, sadly wicked, more wicked than any then present; and in what manner they were recovered from evil. Her language was often biblical, always referring to our Saviour's promises, and cheering with holy hope these desolate beings. "Would not you like to turn from that which is wrong? Would not you like for Ladies to visit you, and speak comfort to you?" and "help you to become better?" Surely you would tell them your griefs; they who have done evil have many sorrows." As she read to them the Rules, asking them, if approved,

to hold up their hands if they accorded therewith, at first all hands were upraised; but as soon as she spoke, tears began to flow. One very beautiful girl, near me, had her eyes swimming with tears; and her lips moved, as if following Mrs. Fry. One old woman, who held her Bible, we saw clasping it with emotion as she became more and more impressed. The hands were ready to rise at every pause; and these callous and obdurate offenders were with one consent bowed before her. During this moment she took the Bible, and read aloud the parable of the Lost Sheep, and the Piece of Silver, also the Prodigal Son.

It is impossible for me to express to you the effect of her saintly voice, while speaking such blessed words. She often paused, and looked at the poor women, as she named the, with such sweetness as won their confidence,—applying with beauty and taste all the parts of the story to them, and in a manner I never before heard, and particularly the words, "His father saw him, when he was yet afar off."—A solemn pause succeeded the reading. Then, resting the large Bible on the ground, we saw her on her knees before them. Her prayer was devout and soothing; and her musical voice, in the peculiar sweet tones of the Quakers, seemed like the voice of a mother to her suffering child.

In the Prison of Glasgow we found sixteen women; she had only to read and converse with them; for the proposal of work was greedily received. There were some much more varied emotions than at Bridewell—astonishing repugnance, and, in some instances, obdurate resistance to listen;—in others, anxious desire to accept her aid. How different were the impressions in the varied figures before her. One old woman, with the appearance of a mental servant, and haggard features, said, "No! no use work!" But these rugged lines were at length relaxed; and I saw a tear fall over the brown visage. But it was not the prisoners alone; for there was not a man in the room unmoved. My father was charmed beyond words.—We saw too little of her in private; but all we did see, more and more delighted us. She is now hastening to her eight children; and she has not a thought or time to bestow on anything but PAINFUL DISCIPLINE.

VIA DOLOROSA.—THE ROAD OF MOURNING.
We attended the funeral of an aged citizen on a cold Sunday afternoon, not long since.—His remains were conveyed to Greenwood Cemetery, to await the resurrection in company with thousands of other dead, who already sleep, or who soon will sleep, in that hallowed ground. It is well called "hallowed ground;" for to us no place is more sanctified than that where the links of the broken chain lie, from which the freed soul has gone to rest.

It was a bitter day. The wind from across the water was chilling and cutting, and the close carriage hardly sufficed to protect us from its severity. As we passed through the streets, we noticed that some of the windows and houses which an unpleasant autumn day always causes, and the faces of people in the streets were pinched and gloomy. Men drew their cloaks around them, and hurried along the pavements, only looking up for an instant as the hearse passed, and shuddering yet more coldly at the coldest view which earth affords.

A singular interest is visible in every man's mind, when he sees the procession which follows a fellow-man to burial; and it is by no means wonderful that it should be so. Yet it is remarkable that a birth, which is the commencement of an immortality, should be regarded with less interest than a death, which is but a change in the course of immortality.

The carriages had not left Atlantic Street, in Brooklyn, before we began to meet a novel class of persons. Novel, we mean to say, as a class; for mourners are plenty enough in the world, and we meet the garb of some hourly. But it is not often that one meets with a continual flow of carriages, all of which contain weepers, returning from the graves of friends. The road from Atlantic street to the entrance of Greenwood is emphatically a "via dolorosa." We met first a carriage with closed windows, which went swiftly by our own, but not so swiftly as to prevent our seeing in it a lady with face buried in her hands. She was alone, perhaps a widow returning from a well-beloved grave, or a mother from a child's sleeping-place. Scarcely had her carriage passed, when we met two others, in which appeared to be a whole family, and following these an empty hearse, and another and another after it, and soon, until we had met five hearses, and carriages more than we could count, bearing mourners. Some had returned from the burial that they had been to visit graves; with that beautiful affection which leads us to linger around sacred spots, as if there the souls of the departed also linger, with somewhat of love, mayhap, for the dust which once imprisoned them.

The train in which we were, moved but slowly, for it was of great length, and in it were many on foot, who followed their friends to the gates of the cemetery. Other trains of less length passed us swiftly. Three hearses with accompanying carriages passed as thus. In one we saw the coffin of two children, as the wind lifted up the hearse curtains and swept coldly over them. In a carriage which followed another, we recog-

nized the face of a man who had lost a son the Friday previous, as we knew by the obituary notice in the paper. As we approached the cemetery, we looked back and saw still more of these solemn processions coming across the plain at the head of Gowanus Bay, and as we entered the avenues, we saw here and there, among the leafless trees, groups standing with heads uncovered, around open vaults or uncovered graves. It was like entering a vast temple in which men of all creeds assembled to do homage to the instinctive idea of immortality, (for that idea is at the foundation of our care for the dead,) as we entered the forest arches of the holy ground. "God's acre" there, is rich with treasures for the day of awaking.

As we passed the gateway, the sun, fast setting across the bay, broke from the clouds, and a flood of glorious light bathed the hills and trees and gilded the gleaming monuments; but as we stood at the foot of the grave on a high hill overlooking the cities and the water, the sun went down, and a cold blast swept the dead leaves along into the grave, with the man who had faded like a leaf in autumn, and whose sun, as that sun, had gone down in the evening of a long and tempestuous day.

Any one who will take an afternoon ride to Greenwood, will no longer wonder that a city like this can afford business to stores which sell nothing but mourning.—*New York Journal of Commerce.*

THE GOSPEL IN THE HOLY LAND.
From the Bishop of Jerusalem's annual letter "to all the brethren, who in every place call upon the name of the Lord Jesus Christ in sincerity, and especially to those who mourn over the desolation of Zion, whose heart's desire and daily prayer to God for Israel is, that they may be saved."
Besides the two Bible readers employed by the Jews' Society, who have the charge of the ever more important Bible depot at Jerusalem and Jaffa, I have continued to employ three others; one among the Jews, one among the Christians of Jerusalem, and one among the Arabs of different places. I am expecting a fourth from Beyrout, chiefly to visit the towns of this country. This work has not been without fruits in Jerusalem, in removing prejudices both from the Jews and the Christians. But it is chiefly at Nablous and on the mountains of Samaria that the labours have been blessed. In those parts there is a great movement, hunger and thirst after the word of life from which I cannot but expect happy results. When one of these Scripture readers was at Nablous, about a year ago, a few individuals began to read and to search the Scriptures; and in the spring, last Easter, several of them came to witness our Church services, but they were rather reserved. However, a few weeks later, I received a letter from Nablous, signed by many individuals, who stated that they had resolved to come out of the Greek Church (or, as they said, the Church of the Patriarch), in which, if they remain, they and their children must perish for lack of knowledge, &c., and that they had agreed to constitute themselves into an Evangelical Church, taking the word of God for their guide, and to place themselves under my superintendance. To this I replied, that although I was most willing to help them on as far as practicable in their search after the truth of the Gospel, I could not approve of their leaving their Church at present; that the only advice I could give them was for them to continue reading the word of God with prayer, taking it for the guide of their whole life; and thus to abide in their Church until they be driven out for the Gospel's sake, if it should come to that. After exchanging a few more letters, one of the missionaries went with an intelligent native Christian to investigate the matter; and they found, as was to be expected, that the people had, as yet, but a scanty knowledge of Scriptural truth, of which, however, they seem to be deeply sensible; and that the heads of families, representing about seventy souls of the 100 Greek Christians of the place), had signed a mutual promise to keep together in searching the Scriptures, and especially in endeavouring to have their children educated according to the pure word of God; and that there were others similarly disposed, but who, from motives of prudence, had not yet been requested to sign the paper. A little later they addressed to me a petition, signed by above a dozen heads of families, breathing a modest and altogether Scriptural spirit, in which they intimated that they would remain in connexion with the Greek Church; but praying most earnestly that I would pity their children and provide them with the means of giving them a Scriptural education, the want of which they so deeply felt for themselves. Upon this, considering all the circumstances, I was led to, and did immediately purchase a house sufficiently large for a boys' and girls' school, and a dwelling for the master's family; and I appointed an intelligent, promising young man, originally from Nazareth, but living at Nablous, as schoolmaster, under the superintendance of the two most influential Christians of the place.

On the 5th of September the school was opened, with twenty-one boys. But on the next following Lord's day a most humiliating excommunication was read in the Church, in the name of the Greek Patriarch, against all those who should continue to send their children to what was called the English school, with the threat, that, although they should afterwards repent, they could never be readmitted into the

same relation to the institution of the eucharist as the conference with Nicodemus does to the institution of baptism," he makes a statement which is entirely gratuitous, and without even the shadow of a proof. To be continued.

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Mrs. Fry's voice and manners are delightful; and her communication free and unembarrassed. She met several of the Magistrates, by desire and appointment; also this evening a number of ladies met at the Bridewell. She told them with much simplicity, what had been done at Newgate. She entered into pleasant conversation with every one, and all were delighted when she offered to speak a little to the poor women.

But the keeper of the Bridewell said, he feared it was a dangerous experiment; for that they never, but by compulsion, listened to reading, and were generally disposed to turn anything of the kind into ridicule. She said she was not without fears of this happening, but she thought, it would show the ladies what she meant. The women, about a hundred, were then assembled in a large room, and we went in, mistaking and anxious. She took off her little bonnet, and sat down on a low seat facing the women; then looking at them with a kind and penetrating eye, yet an eye that met every eye there, she said, "I had better just tell you what we are come about."

She told them she had to deal with a great number of poor women, sadly wicked, more wicked than any then present; and in what manner they were recovered from evil. Her language was often biblical, always referring to our Saviour's promises, and cheering with holy hope these desolate beings. "Would not you like to turn from that which is wrong? Would not you like for Ladies to visit you, and speak comfort to you?" and "help you to become better?" Surely you would tell them your griefs; they who have done evil have many sorrows." As she read to them the Rules, asking them, if approved,

to hold up their hands if they accorded therewith, at first all hands were upraised; but as soon as she spoke, tears began to flow. One very beautiful girl, near me, had her eyes swimming with tears; and her lips moved, as if following Mrs. Fry. One old woman, who held her Bible, we saw clasping it with emotion as she became more and more impressed. The hands were ready to rise at every pause; and these callous and obdurate offenders were with one consent bowed before her. During this moment she took the Bible, and read aloud the parable of the Lost Sheep, and the Piece of Silver, also the Prodigal Son.

It is impossible for me to express to you the effect of her saintly voice, while speaking such blessed words. She often paused, and looked at the poor women, as she named the, with such sweetness as won their confidence,—applying with beauty and taste all the parts of the story to them, and in a manner I never before heard, and particularly the words, "His father saw him, when he was yet afar off."—A solemn pause succeeded the reading. Then, resting the large Bible on the ground, we saw her on her knees before them. Her prayer was devout and soothing; and her musical voice, in the peculiar sweet tones of the Quakers, seemed like the voice of a mother to her suffering child.

so called orthodox Church. (I have some reason to suppose that the latter was not aware of all the better contents of the excommunication, since he understands but little Arabic, but why does he not learn the language of his flock?) The effect of the excommunication, which in fact was against the Sultan, was different from what had been expected; for the next day several persons joined our friends, and asked leave to send their children to the school. At the time the cholera appeared at Nabous, and all correspondence has been all but interrupted. I learn, however, that the school has continued uninterrupted, although the father of the schoolmaster has died, with two other friends; I hear also that several isolated Christian inhabitants of the mountains of Samaria are about to remove to Nabous, in order to have their children educated in our school, which now numbers twenty-five boys.

I have thus dilated on this subject, not only because incorrect reports may be spread and reach England, but chiefly in order to commend these poor people, of whom I will affirm nothing, except that they are earnestly seeking God and His truth, to the intercession of God's believing people. I must also, on this occasion, state my conviction that, whatever theoretical differences there may be between the Greeks and the Papists, practically the former have quite as many errors as the latter, and much less of Gospel truth. However, it is not chiefly with errors properly so called, that we have to struggle among the Christians of this country; but it is with the grossest ignorance, in which priests and laymen are allowed to live and die.

The Beretan.

QUEBEC, THURSDAY, FEB. 15, 1849.

Upon the question of the appropriation of proceeds from the Clergy Reserves, which came before our readers by means of certain correspondence and public proceedings had in Upper Canada, a few weeks ago (See BEREAN, Dec. 14 & 21.) some light will, we trust, be thrown during the present session of the Provincial Parliament, through the publication of returns which, it must be taken for granted, the Government is enabled to furnish, showing what the Reserves have hitherto yielded, and how the amount has been appropriated by the Trustees for the Church of England portion of it; that is, the Society for the Propagation of the Gospel.

It must reasonably be supposed, that the Trustees, as at long periodically rendered account of its stewardship to the Government at home, and that the documents have been transmitted to the Governor General, and are simply filed along with other records, no demand having been made for their publication. Public attention having, however, been drawn to the subject, it is to be expected that ample information will ere long be before the members of the Church who are the proprietors of the estate, so that they may be able, of their own knowledge and judgment, to bestow that approbation upon what has been done, which we will now assume, they will find has been deserved.

It is not the less desirable, for the high character borne by the Trustee, that its proceedings should be open and known; and that the venerable Society should have the satisfaction of being assured that it is spending our money in accordance with the proprietor's wishes. It would not, however, be very strange, if a difference of opinion were to disclose itself, and the managers of the Society in England were to find that they have all along conceived a mode of appropriation to be most conducive to the promotion of the interests of the Church in Canada, which strikes the members of the Church as founded upon partial and exaggerated views of the importance of particular purposes. The Society has no means of ascertaining the mind of Church-members at large on the subjects which concern us. Of course, the managers receive most valuable communications from their official correspondents, the Bishops presiding over the Colonial Dioceses; but when the vast extent of territory comprised by the Dioceses is taken into consideration, and the little intercourse with country-parishioners which a Bishop's visiting them just about once in every three years, can enjoy, some doubt may be permitted whether the Society is in possession of all the information needed to enable it to discharge its trust, with reference to the proceeds of Clergy Reserves, to the best advantage.

It has been rather common, in acknowledging the services rendered by the Society for the Propagation of the Gospel to the Colonies, to speak of Churchmen in these parts as a great body of paupers, who have all along been partakers of the Society's bounty for the supply of religious services to them. Applying to a comparatively recent period, there is more truth in that than the like is quite desirable for the character of Orthodox Churchmen; but will be referred to in the latter part of the Society's report for the Colonies, that body acted, let it be remembered, chiefly as the distributor of a large Government grant, and perhaps not a little of its funds were derived from the contributions of the Colonies themselves. It is not, therefore, a liberal supply for the Colonies, but a liberal supply for the Colonies, and a liberal supply for the Colonies.

Church, and the Society for the Propagation of the Gospel distributed it. Of bounty there was very little in the matter. The House of Commons at last discontinued the grant; the Society instantly reduced the stipends of its Missionaries; and they only (some fifteen years ago) adopted those measures for drawing forth a flow of voluntary liberality among the members of the Church at home, which were pointed out by the successful operations of such stirring bodies as the Church Missionary Society, and which did at last produce an increase of revenue sufficient to enable the venerable Society to exercise "bounty" towards the Church in the Colonies in good earnest. Nothing that we have said need detract from the sense of obligation which Colonial Churchmen may be supposed to entertain towards the Society for the Propagation of the Gospel. Only let the nature of the obligation be correctly understood.

In acting as Trustees for the proceeds of the Clergy Reserves, again, the Society exercises no "bounty." It has willingly undertaken the trust, and receives, or it may be, disburse money which is ours. It has gone some way in disbursing, and in appropriating for particular purposes; and it certainly is an open question, whether it has done so to the entire satisfaction of the great body of Churchmen in the Colonies. The recent public proceedings in the western part of the Province throw at least a doubt upon it. We subjoin the account of another meeting on the subject, from the Toronto Church, dated some weeks ago:

At a meeting held in Trinity Church, Barrie, on Tuesday, the 19th December, convened by notice given on the preceding Sabbath, and published in the Magnet newspaper, the Rev. S. B. Ardagh in the Chair, and Mr. W. J. Bonnell having been requested to act as Secretary, it was

Moved by Mr. Sully, seconded by Mr. McVitty, That we, members of the Church of England, residing in the District of Simcoe, (a District comprising twenty-three Townships) are deeply sensible of our spiritual destitution, there being only four Clergymen in this section of the Province, to minister to the wants of 6,000 souls.

That we deprecate the appropriation of the Clergy Reserve Fund to any other purpose than that originally intended by the Imperial Parliament, viz., the endowment of Rectories, and as a provision for the Clergy.

Moved by Mr. W. J. Bonnell, seconded by Mr. A. Burnett, That till the spiritual wants of the members of the Church of England, throughout the Province, shall be provided for, by the appointment of an adequate number of Clergymen, it would be highly unjust to the laity, that any portion of the Clergy Reserve Fund should be applied to the endowment or support of Collegiate Institutions, or to the erection of additional Bishoprics and Archdioceses.

Moved by Mr. Davies, seconded by Mr. Lally, That the foregoing resolutions be transmitted to His Lordship the Bishop of the Diocese, with a request that he would be pleased to forward them to the Society for the Propagation of the Gospel in Foreign Parts.

It seems very evident, that a leaning towards taking care of the Church by taking care of the Bishops prevails in the counsels of the Society at home, which is not participated in by the members of the Church in the Colonies. It is not thought quite equitable, that congregations should remain paupers, dependent upon the Society's "bounty," while the funds held by the Society in trust for the benefit of the congregations pay salaries at the rate of £1,500 a year to Bishops. A Correspondent of ours (LAWMAN, in our number for December 14,) very naturally asks:

"Instead of the Propagation Society paying the Missionaries out of its funds, and endowing Bishoprics out of the Clergy reserve proceeds, why should not the Missions be endowed out of the latter, and the Bishops receive their salaries from the Society?"

It is a reasonable question, why should they not? And the answer which suggests itself to the Colonial Churchman is likely to differ from that elicited by the correspondence which the Society is carrying on with its confidential agents. We are likely to wish that the appropriation of the Clergy Reserve Fund should be directed towards missionary and parochial service, and thus our dependence upon the Society for aid be gradually relieved, and the missionaries assume the position of a parochial Clergy, instead of being the Society's stipendiaries. In another quarter, it may be thought that the interests of the Church will be promoted by leaving the Clergy in that state of dependence, while the proceeds of Clergy Reserves are devoted to the maintenance of Bishops and Theological Seminaries. And it seems but fair, that the voice of the Colonial Church should be heard in the matter.

The arrival of the English mail, with intelligence for which we must find room in these columns, following in the wake of the winter, further to delay. We propose resuming it at a future period.

It is recommended to the attention of our readers, especially those in country parishes, that they should be prepared to direct his attention to the same subject, situated as most parishes are, in this portion of the

Province, in the midst of a population hostile to the use of the unadorned Word of God in school-instruction or elsewhere, the most protection which they have for the enjoyment of their rights in that matter will, in many cases, be the establishment of dissenting schools; and in adopting that course, they ought to be fairly dealt by, on the part of the makers and the administrators of the Law. The law-makers profess a desire to do so; they are all liberality in intention: now it is but fair to give them all the information necessary to enable them to frame the law so as to give effect to the right intention avowed by them. The petition inserted in these columns will be sent in by two bodies of Dissenters, one of whose number has favoured us by its transmission; if similar ones were sent in from other parts of the Province, the probability of an effect upon the Legislature—who have amendments to the School-Act now before them—would of course be much strengthened; and prompt measures ought to be taken to send petitions in for immediate presentation.

The JOURNAL OF EDUCATION, published by the Chief Superintendent of Schools for Upper Canada, at Toronto, has entered upon its second year of publication in quarto form, and contains, besides other very interesting matter, several plans of School Houses which will be new and instructive to many in this Province, though they are familiar to us from their publication in Emerson and Potter's book, some years ago. The interior arrangement, in the cut, is such as to make an aisle run along between every two scholars' desks; we are really sorry to find the Editor suggesting that, for the sake of economy, three scholars might be placed at one desk, which would, in our opinion, effectually spoil the arrangement. Whoever has himself kept school, knows that real economy—that is, the turning of the master's and scholars' time to the utmost advantage, is not promoted by a plan which, by the occasional getting in, and out of the scholar seated between the two others, causes interruption to one or other, or else gives occasion to ill temper. The master should be able to get to each of his scholars without interfering with any other, and vice versa. That is the plan provided for by the passages, and the advantage is amply worth the cost.

MIDNIGHT MASS AT THE MARINE HOSPITAL, QUEBEC.—"Summ coque trionus" is our motto, and we must be grateful to Dr. Lemieux, the House Surgeon of the Marine Hospital. Circumstances make the man; and so will it be with him. We doubted his possession of the requisite practical experience for the post with which it has pleased the Executive to honour him; we cannot doubt his religious inclination, or his zeal in this respect. It is a pity, however, it is not mixed with some discretion. The ward of an hospital is, in our estimation, the worst possible locality for the celebration of Midnight Mass on Christmas eve, with the opening of the gates at that unseasonable hour, *contra regulas*, for the admission of strangers. In our simplicity we thought that perfect quiet should reign there, that sleep might not be interrupted; provided, however, that sleep, being sleep, was an object of importance to sick patients. Dr. Lemieux thinks otherwise; and the Hon. member for Montmorency thinks otherwise; and, doubtless, the Executive thinks otherwise; it is, therefore, a matter of no consequence what other people think; but we would advise Dr. Lemieux of an impression which this fact of a midnight mass makes upon our mind: that he only half knows his duties, who would tolerate, or permit for one moment, during the night, in a place where there are sick patients, anything, no matter what it is, which would tend, even in the minutest degree, to disturb their rest or slumber. We wonder what our Parisian contemporaries will say to this—they take a lesson out of Dr. Lemieux's new treatment of diseases, and recommend its adoption in their own far-famed institutions? —Br. Am. Journal Med. & Ph. Science.

CHURCH MISSIONARY SOCIETY.—Benefaction to the Jubilee Fund from Her Majesty THE QUEEN and from PRINCE ALBERT.—The committee have the great satisfaction of announcing that the Queen and the Prince Albert have graciously contributed to the Jubilee Fund. A communication having been made to the Prince, by the Rev. Lord Wrottesley Russell, that a sermon was to be preached on Wednesday, the 12th of December, at Windsor Church, on behalf of the Church Missionary Jubilee Fund, Lieutenant-Colonel the Hon. C. B. Phipps was empowered to announce to His Majesty that Her Majesty and His Royal Highness would present a joint donation to the Jubilee Fund of £100; and that, if it should be wished that it should be given through the medium of the collection after the Sermon preached for that purpose in Windsor Church, he was authorized to inform Mr. Gossett the Incumbent of Windsor of the intention of Her Majesty and His Royal Highness.

PROTESTANT BURYING GROUND AT JERUSALEM.—After several years' endeavour to obtain permission from the Turkish Government to have a walled burying-ground we have at last succeeded, chiefly by the exertion of Colonel Ross, the British Consul-General, and Mr. Finn, our Consul here. And in the spring of this year I purchased a spacious field for that purpose, on the southern declivity of Mount Zion, a few paces S. W. of the tomb of David, which is now being enclosed with a solid wall, and when finished it will be a splendid one as well on account of its classical, commanding, and yet retired situation, as also on account of its size and form, so that our house for the dead will, in some measure, correspond to our house for the living, Christ Church.—Bishop Cabot's Annual Letter.

THE GOSPEL IN ITALY.—The following letter, written by Signor Ferretti, formerly rector of a church at Florence, but for some years a zealous Protestant, has just been received:—"The Holy Spirit of God, formerly head of one of the colleges of Rome, has established himself at Ancona, where he is preaching the Gospel with God's blessing in the midst of the people. The Government of Turin has ordered the Holy Spirit to be banished from the public schools and the University, though with the approbation of the Pope's Church. The Canon Maffei is on the point of starting for Florence. He has addressed a letter to his brethren in Ancona, stating why he left the pale of Rome. All the priests of his acquaintance have replied

to him, approving of what he had done, and expressing a hope of one day following his example.—Christian Times.

ARMY CHAPLAINS.—The U. S. Adjutant General has issued regulations for applications by ministers to fill vacated posts in many different places with Chaplains. The chaplains will be required to perform the duties of school-masters, their compensation being fixed at the time of their appointment, but not to exceed forty dollars per month, with quarters, fuel and four rations per day. Applications should not be made to the Secretary of War, but to the commanding officers of the posts at which they are employed. The applicant must be recommended by the highest ecclesiastical authority of his communion. Two of them are to be sent to Oregon; 2 to Texas; 1 to Santa Fe; 2 to California.—Protestant Churchman.

BICKERSTETH'S SCRIPTURE HELD.—The occasion of its publication stated in the Rev. Thos. Timpson's biographical sketch of Joseph John Gurney, Esq.—Norwich Bible Society meetings, from year to year, were seasons of peculiar delight to the master of Earltam Hall; and, as Mr. Gurney resided there, from 1809, when his father died, the hospitable mansion was visited by most of the distinguished advocates of the Society, especially its secretaries, the Rev. J. Hughes, the Rev. J. Owen, Dr. Steinkopf, the Rev. A. Brandram, and Mr. Wilberforce, Sir T. F. Buxton, the Rev. L. Richmond, and the Noels. Mr. Gurney's influence, in connection with this Auxiliary, was variously beneficial; an instance of which is mentioned by the Rev. Mr. Bickersteth. Having resided at Norwich from the year 1812 to 1815, he says, "It was by him that I was first led to be an author. In the beginning of the Bible Association at Norwich, in 1811, several hundred subscribers having paid for their Bibles, the writer was earnestly requested by Mr. Gurney to address them on the right use of their Bible. He did so; and when he had finished his address, and the Bibles were distributed, he said, 'Friend Bickersteth, thou must print what thou hast said, for the benefit of the people.' The writer was led to comply with this request, and published his Scripture Held, that year." Thus the public are indebted to Mr. Bickersteth, chiefly through Mr. Gurney, for some of the best evangelical treatises ever produced by the clergy of the Church of England.

FOR THE BEREAN.

[Continued from last number.]

Without dwelling on the ambiguous term "regenerate," we may say that conversion to God is their great distinguishing mark; and we use the phrase because it is unequivocal in its signification. Regeneration, in a sense now often attached to it, is, in fact, nothing, as it does not secure the hope of salvation; but is, on the contrary, too frequently connected with all kinds of worldliness and sin; but conversion is in itself a state of salvation, and without it—however a man may be called regenerate—he is still an unpardoned sinner before God, and cannot be saved. In the true disciples of Christ that heart change has taken place, which, developing itself in all varieties of ways, influences the whole life and conduct. Though the internal workings of the spirit in the believer's heart cannot be known to the world, nor all his conflicts and strivings to gain the mastery over the carnal nature understood by it; yet the fruits of faith show themselves, with evidence sufficient to prove that he is indeed a Christian; and that no man can truly be so, and at the same time live as others in the world. One of the most conspicuous marks of his character, not only as a regenerate, but as a converted man, will be that heedlessness to the world, and indifference to its numerous follies and vanities, enjoined by the Gospel, and inseparable from all real piety; however studiously the religious worldling may set himself to explain it away. He will not risk his character and credit for the sake of gain or appearance; nor be fond of entering into rash and uncertain speculations, involving those of others, without regard to principle or honour; but he will trust providence to aid his endeavours while he seeks to do right things honestly both in the sight of God and of men. Such an one will rarely, we think, be found in the Backbiting Court. He will labour to adhere most practically to the spirit of the apostolic injunction, "love no man anything but to love one another." If he cannot otherwise avoid the danger, he will live and cause his family to live in such a way as not to incur needless expense for the sake of sustaining appearance. Nor will he be remarkable for an extravagant and luxurious style of life, even should he be affluent, and abound in riches creditably acquired. He will consider it as God's, from whom he received it, and to whom he knows he must render a strict account of it at last. What he has to spare will not be squandered in fashionable routs and entertainments, and in the godless resorts of worldly amusement and pleasure. No; after the pattern of primitive piety, he will rejoice that he is enabled to consider more than others "the poor and needy." Religious societies and institutions will have prof of his attachment to the cause of truth, and of his exertions to spread it more and more; in short, it will be easily seen that, though rich in this world's goods, he esteems the treasures of Christ greater riches still.

And, with regard to the giddy pleasures and attractions of this world, we will not say that he is restrained from frequenting them because he knows it to be wrong, and fears to incur the displeasure of God—this, indeed, is a good motive where there is none stronger or better—but in fact they are altogether contrary to his spirit, taste, and inclination; and he abstains from them, not only because they are forbidden in Scripture, but because he can find no pleasure in them. His soul would be weary to bear them. Others "may feel thus upon ashes" having their "deceived hearts turned aside" from the truth; but he must go for enjoyment to some real substantial good. He has found something infinitely more desirable and precious; and so great is the change which conversion has wrought in his whole character and nature, that these pleasures of the world, were he constrained to partake of them, would be but pains and afflictions; so surely in the truly converted man do "old things pass away, and all things become new;" he acquires new habits, new dispositions, and predilections, and, in a spiritual sense, is no longer the man that he was before. Yet think not, O worldling, that he is in anything a loser by this momentous change in the amount of real pleasure and enjoyment. He can easily afford to surrender all the pleasures of the world, in their most dazzling and attractive forms, for the pure spiritual joys and pleasures which fall to his lot as a genuine disciple of Jesus;—he has his own world, with which the stranger is intermeddled; and even if he is in the Holy Ghost, "all joy and peace in the living." With these, "once gained," no earthly pleasures can be put in competition. No marvel then that he has no longer any inclination for those vanities which charm so much the careless and unthinking multitude.—It is true, indeed, that there will be many who have not, perhaps, advanced so far in their christian course, as thus to give up the world without regret or self-denial. They must, however,

make up their minds to do it at whatever sacrifice; if they would be Christians indeed; nor, while thus endeavouring to walk consistently with their profession, will it be long ere grace enables them to triumph over the temptation. But it is a snare which if given way to or indulged in any degree, however limited, will rapidly acquire strength; and finally, becoming irresistible, completely entangle and lead astray the erring soul. And this has been the fatal course pursued by thousands of backsliders, who, having once professed religion, have nevertheless deserted Christ, and united themselves again with the world. How should all, but especially the young and newly converted follower of Jesus, avoid even the slightest and most distant approach to such a catastrophe. But with the genuine convert this—we had almost said—can never be the case. Conversion has set an impassable barrier between him and the world. He has "come out of the world;" he is, by his attachment to Christ, "separate from it." He is the man who truly lives up to his baptismal engagements—so much spoken of and insisted upon in these days of spiritual laxity—for he has learned to renounce not only "Satan and the lusts of the flesh," but also "the pomps and vanities of this wicked world." This neglected portion of the Church Catechism we would seriously recommend to the attentive consideration of all such as think that they can safely form an alliance between Christ and the world in a thing so high and sacred as "pure religion before God and the Father;" for if we would have part or lot in that, we must be "unspotted from the world."

To the Editor of the Beretan.

Sir, Observing that the seemingly endless business of amending Legislative enactments is again engaging the attention of our Parliament, and that a proposal has been already made to render, amongst others, the Act for the support of Common Schools better adapted to the want and wishes of the Country, I venture to enquire whether the objectionableness of the Law as it now presses upon (so called) Dissenting Schools in country places, is likely to be abated in the intended alterations?

There can be no doubt that when the Legislature recognised the liberty of a minority of the inhabitants of any parish, township, or municipality, conscientiously disapproving of the system of instruction which might be agreeable to the majority, to establish a separate organization for the Education of their own children, they also recognised the principle of a fair and equitable distribution of the means essential to the support of that separate organization. Consistency with themselves in this admitted principle, would moreover compel the conclusion that if liberty were conceded to Dissenters to abstain from a personal co-operation which was contrary to their consciences, not less should they be freed from contributing their funds towards the support of a system from which the Legislature gave them permission to dissent. When conferring this liberty upon the minority it could not have been intended to confer at the same time upon the majority the power of neutralizing it. And yet this is actually the case as the Law now stands. The Dissenting schools and their Trustees ought to be as free regarding all acts requisite for the honest exercise of their rights as Dissenters, as the same parties would be if the whole Municipality were of their way of thinking; otherwise nothing is easier than to frustrate their wishes, in a variety of ways, under the authority of a Law which pretends to gratify them.—The boundaries of School Districts may be drawn so as to cut up the Dissenting population into piecemeal.—The property may be so distributed, or may be so assessed, by an officer elected by the majority, as to make the amount forcibly contributed to the general fund by the minority far to exceed the proportion received back by them for their own schools.—The Building Fund may be, or (as I understand) is, considered as the exclusive perquisite of the majority, whose Commissioners enjoy all the prerogatives of a Corporate body, whilst the corresponding Trustees of the minority do not. But not to enumerate other incongruities in a Law professing to dispense equal privileges, and to respect the rights of conscience, I will content myself, for the present, by expressing a hope that the friends of Education and of justice, at Head-quarters, are on the alert whilst the Act in question is undergoing alteration, and that such points as I have only glanced at, will attract their vigilant attention.

Assessment seems to be the proper basis of pecuniary support; its amount furnishes the fair measure for Parliamentary assistance; and conscience supplies a right rule for the appropriation of both. Why not then let Dissenters assess themselves, receive for themselves the corresponding portion from the public chest, and thus be left free to expend the earnings of their own self-assessment upon their own schools, besides enjoying all other privileges, bestowed upon their neighbours of the majority by an Act which pretends to secure equality and liberty of conscience to all?

C. L.

Moral and Political Intelligence.

The arrival of the English Mail, on Tuesday, brought us extraordinary news from Halifax, gives us extracts from Europe to the 27th ultimo. We have availed ourselves of the columns of the Morning Chronicle, which received Wilmer & Smith's European Times in letter shape, for the purpose of selecting the most interesting articles of intelligence.

CHOLERA.—The progress of the cholera, on account of its alarming appearance in the United States, and the loss of life which has taken place amongst the children who were attacked with the malady at Tooting, near London, is watched with undiminished anxiety. Its ravages have not, however, been more extensive during the last fortnight. The total number of cases reported up to Wednesday last were 8854; whereof 3061 had proved fatal, 2118 had recovered, and 2775 were under treatment, or the result was not stated. Within the entire scope of the limits of the Registrar-General, including Scotland, the now cases which appear daily fluctuate between about 160 and 200, whereof from 10 to 20 may happen about the metropolis, the provinces furnish about the same average, whilst the residue appear to be embraced within the confines of Scotland. The weekly deaths from cholera within the metropolitan district hover about 62. The general health of that district has improved during the last week, the deaths being 103 less than the previous one, but still having an excess of 176 above the weekly average of the last five years. The inquest which was empanelled to inquire into the cause of the deaths of the children, who perished from having contracted the malady at Tooting, has brought in a verdict of manslaughter against the proprietor of the establishment, who "furnished the pauper children of various parishes in London, and he stands committed for trial. From the evidence taken, little doubt can be entertained but that cold, insufficient clothing, want of cleanliness, and a deficient diet, were the predisposing causes to the malady which proved so destructive to the innocent victims who were swept away in a few days. No sooner were the survivors removed and properly clothed and fed than the malady disappeared.

MONETARY.—The Bank of England accounts present the usual features which generally mark the period of the payment of the dividends of the various banks, an increase of circulation with a small decrease of bullion; Money thus becoming more abundant, and the chief bankers refused to take deposits at call at 1 1/2 per cent, and the rate of the best bills was not higher than 4 per cent. We mention here that the Bankers in London of the United States contractors have deposited all the stock of the United States (8 per cent) loan, the last sales being effected at one and two per cent, and the Bank of France has refused to advance any amount of its funds under 500 francs, its published accounts do not, however, furnish any proof of either increase of trade in Paris, or of a fall of prices.

THE PETITION OF THE UNDERSIGNED INHABITANTS OF THE MUNICIPALITY OF IN THE COUNTY OF HUMBLE SHREWH.

That your Petitioners are persons residing in the Municipality of professing a religious faith different from that of the majority of the Inhabitants of the said Municipality, and are desirous of establishing Dissenting Schools, but find the provisions of the law now in force for that purpose, ambiguous in expression and unequal in operation.

That under the existing Law, the Commissioners of Schools have the sole authority to form the School Districts, and to alter the same at their discretion, and that these Divisions are often necessarily unsuitable to the wants of the Municipality.

That your Petitioners apprehend that under the 26th clause of the School Act now in force, the Legislature intended that the Trustees should have full power for the use of the Dissenting Schools, the full amount of the assessment levied on the property of Dissenters, but under the construction given to this said clause, this intention has not been carried out by those administering the local School Fund.

That your Petitioners humbly submit that, though a Minority, should not be placed in a less advantageous position, with respect to the education of their children than the Majority, and that the Trustees after their election and appointment should have, in all respects, except in the making of the Assessment, the same powers and authorities, and be subject equally to the provisions enacted respecting the School Commissioners. Your Petitioners therefore pray that when any Municipality the Regulations and arrangements made by the School Commissioners for the conduct of any School shall not be agreeable to any number whatever of the Inhabitants professing a Religious Faith different from that of the Majority of the Inhabitants of such Municipality, and that the Inhabitants so dissenting shall collectively signify such Dissent in writing to the Chairman of the said Commissioners, and give in the names of three Trustees chosen by them for such purpose, the said Trustees may be a Corporation to and be subject to the same Rules as School Commissioners, but for the management of those Schools, which shall be under their control, and that they shall be entitled to receive from the Superintendent such sum out of the General Fund as shall be proportioned to the number of children of the age prescribed for attending School residing in such Municipality; and also a due proportion of the Building Fund.

And further that after the appointment of such School Trustees it shall be lawful for such Trustees to divide the Municipality into School Districts suitable to the wants of such Dissenters irrespective of the limits of the School Districts formed by the School Commissioners, and shall designate such Districts and register the same in the manner appointed for the School Commissioners; and that it shall be the Duty of the Superintendent to keep a distinct register for such Dissenting Districts.

And further, that the School Trustees shall certify to the Superintendent, the number of Dissenting Children, in order to the appropriation of the General and Building Funds, and the School Commissioners shall furnish a correct list of the School rates assessed upon such Dissenters in such Municipality, between the first day of May and the first day of July, and that the entire amount of the rates derived from the property of such Dissenters, shall be paid on each year by such Dissenters at any time on demand to the School Trustees of the Municipality, to be by them applied to the use of the Schools of such Dissenters, provided that public notice be given at least 30 days before enforcing payment of the same.

And lastly that the School Trustees shall within their jurisdiction have the same powers and be under the same regulations in all respects for the government of such Dissenting Schools, as are enacted respecting the School Commissioners, and that any delinquency of the Commissioners or of the Trustees respectively in rendering Accounts or doing other acts required by law shall not in any manner prejudice the other.

And your Petitioners as in duty bound will ever pray &c.

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And your Petitioners as in duty bound will ever pray &c.

The Agent of the ACHILL HERALD acknowledges, with thanks, the receipt of 7s. 6d. by LADY CALDWELL for the Achill Mission, and 5s. 1d. for the same, from a FRIEND, by the hands of Lady C.; also 5s. for the same, from A FRIEND, by the hands of the Editor of the Beretan.

PAYMENTS RECEIVED.—Messrs J. Bostie, No. 205 to 255; Mr. Kirk, No. 244 to 269; Chas. Wiggs, No. 248 to 273.

TO CORRESPONDENTS.—Received W. C. E.; C. B.; W. W. S.; W. B.—Report from Halifax; S. S.

Moral and Political Intelligence.

The arrival of the English Mail, on Tuesday, brought us extraordinary news from Halifax, gives us extracts from Europe to the 27th ultimo. We have availed ourselves of the columns of the Morning Chronicle, which received Wilmer & Smith's European Times in letter shape, for the purpose of selecting the most interesting articles of intelligence.

CHOLERA.—The progress of the cholera, on account of its alarming appearance in the United States, and the loss of life which has taken place amongst the children who were attacked with the malady at Tooting, near London, is watched with undiminished anxiety. Its ravages have not, however, been more extensive during the last fortnight. The total number of cases reported up to Wednesday last were 8854; whereof 3061 had proved fatal, 2118 had recovered, and 2775 were under treatment, or the result was not stated. Within the entire scope of the limits of the Registrar-General, including Scotland, the now cases which appear daily fluctuate between about 160 and 200, whereof from 10 to 20 may happen about the metropolis, the provinces furnish about the same average, whilst the residue appear to be embraced within the confines of Scotland. The weekly deaths from cholera within the metropolitan district hover about 62. The general health of that district has improved during the last week, the deaths being 103 less than the previous one, but still having an excess of 176 above the weekly average of the last five years. The inquest which was empanelled to inquire into the cause of the deaths of the children, who perished from having contracted the malady at Tooting, has brought in a verdict of manslaughter against the proprietor of the establishment, who "furnished the pauper children of various parishes in London, and he stands committed for trial. From the evidence taken, little doubt can be entertained but that cold, insufficient clothing, want of cleanliness, and a deficient diet, were the predisposing causes to the malady which proved so destructive to the innocent victims who were swept away in a few days. No sooner were the survivors removed and properly clothed and fed than the malady disappeared.

MONETARY.—The Bank of England accounts present the usual features which generally mark the period of the payment of the dividends of the various banks, an increase of circulation with a small decrease of bullion; Money thus becoming more abundant, and the chief bankers refused to take deposits at call at 1 1/2 per cent, and the rate of the best bills was not higher than 4 per cent. We mention here that the Bankers in London of the United States contractors have deposited all the stock of the United States (8 per cent) loan, the last sales being effected at one and two per cent, and the Bank of France has refused to advance any amount of its funds under 500 francs, its published accounts do not, however, furnish any proof of either increase of trade in Paris, or of a fall of prices.

THE PETITION OF THE UNDERSIGNED INHABITANTS OF THE MUNICIPALITY OF IN THE COUNTY OF HUMBLE SHREWH.

That your Petitioners are persons residing in the Municipality of professing a religious faith different from that of the majority of the Inhabitants of the said Municipality, and are desirous of establishing Dissenting Schools, but find the provisions of the law now in force for that purpose, ambiguous in expression and unequal in operation.

That under the existing Law, the Commissioners of Schools have the sole authority to form the School Districts, and to alter the same at their discretion, and that these Divisions are often necessarily unsuitable to the wants of the Municipality.

That your Petitioners apprehend that under the 26th clause of the School Act now in force, the Legislature intended that the Trustees should have full power for the use of the Dissenting Schools, the full amount of the assessment levied on the property of Dissenters, but under the construction given to this said clause, this intention has not been carried out by those administering the local School Fund.

That your Petitioners humbly submit that, though a Minority, should not be placed in a less advantageous position, with respect to the education of their children than the Majority, and that the Trustees after their election and appointment should have, in all respects, except in the making of the Assessment, the same powers and authorities, and be subject equally to the provisions enacted respecting the School Commissioners. Your Petitioners therefore pray that when any Municipality the Regulations and arrangements made by the School Commissioners for the conduct of any School shall not be agreeable to any number whatever of the Inhabitants professing a Religious Faith different from that of the Majority of the Inhabitants of such Municipality, and that the Inhabitants so dissenting shall collectively signify such Dissent in writing to the Chairman of the said Commissioners, and give in the names of three Trustees chosen by them for such purpose, the said Trustees may be a Corporation to and be subject to the same Rules as School Commissioners, but for the management of those Schools, which shall be under their control, and that they shall be entitled to receive from the Superintendent such sum out of the General Fund as shall be proportioned to the number of children of the age prescribed for attending School residing in such Municipality; and also a due proportion of the Building Fund.

And further that after the appointment of such School Trustees it shall be lawful for such Trustees to divide the Municipality into School Districts suitable to the wants of such Dissenters irrespective of the limits of the School Districts formed by the School Commissioners, and shall designate such Districts and register the same in the manner appointed for the School Commissioners; and that it shall be the Duty of the Superintendent to keep a distinct register for such Dissenting Districts.

And further, that the School Trustees shall certify to the Superintendent, the number of Dissenting Children, in order to the appropriation of the General and Building Funds, and the School Commissioners shall furnish a correct list of the School rates assessed upon such Dissenters in such Municipality, between the first day of May and the first day of July, and that the entire amount of the rates derived from the property of such Dissenters, shall be paid on each year by such Dissenters at any time on demand to the School Trustees of the Municipality, to be by them applied to the use of the Schools of such Dissenters, provided that public notice be given at least 30 days before enforcing payment of the same.

And lastly that the School Trustees shall within their jurisdiction have the same powers and be under the same regulations in all respects for the government of such Dissenting Schools, as are enacted respecting the School Commissioners, and that any delinquency of the Commissioners or of the Trustees respectively in rendering Accounts or doing other acts required by law shall not in any manner prejudice the other.

And your Petitioners as in duty bound will ever pray &c.

