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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 xvii. 11.

VOLUME II.—No. 12.]

QUEBEC, THURSDAY, JUNE 19, 1845.

[WHOLE NUMBER 64.]

**THE SOUL, WRETCHED OR BLESSED.**  
Most wretched soul, that, here, 't'hou'st pleasure,  
With all his heaven on earth; and, ne'er distress'd,  
Enjoys those fond delights without all measure,  
And freely living thus, is thus deceas'd!  
Ah, greatest curse, so to be 'over bless'd!  
For where to live is heaven, 'tis hell to die:  
Ah, wretch! that here begins hell's misery!

Most blessed soul, that, lifted up with wings  
Of faith and love, leaves this base habitation,  
And scorning sluggish earth, to heaven upsprings;  
On earth, yet still in heaven by meditation;  
With the soul's eye foreseeing th' heavenly station,  
'Then 'gins his life, when he's of life bereaven,  
'Ah! blessed soul! that here begins his heaven.  
PHINEAS FLETCHER, DIED 1650.

## THEY THAT HUNGER AND THIRST AFTER RIGHTEOUSNESS.

In most of the instructions of our Lord, you will find something which one can readily understand. By means of things easy, familiar, and intelligible, he leads to things more difficult, mysterious, and hidden from common observation. Even the bodily appetites of hunger and thirst, understood by every one in possession of a living body, are here summoned to aid the divine Teacher in explaining the spiritual hunger and thirst of the soul after righteousness and God. In our text, therefore, we all have common ground to start from. We have a point of commencement intelligible to every individual present. You all know what it is to hunger and to thirst. These are the natural appetites, the cravings of the body after suitable food. They are attended with a sense of faintness and desire, which nothing but food can remove. They are an evidence of life—the dead never hunger or thirst. And they are also characteristics of health—it being an alarming symptom when the natural appetite for food fails. Every one infers that there must be disease spreading ravages through the system, when a man turns with disgust from ordinary and wholesome food. Thus the appetites of hunger and thirst, though in their nature painful, yet through their important uses are welcome to all. They stimulate to effort, render food agreeable, keep the world in activity, and make even the slothful work. They are symptoms of health, evidences of life, and proofs of the wisdom and goodness of God in regard to our bodies, so fearfully and wonderfully made.

Thus far you all understand and follow me. But this account of hungering and thirsting would apply as well to that of the beasts which perish, as to our own. Natural hunger and thirst are felt as keenly by the lions roaring after their prey, as by man, the earthly lord of the creation. And if there are men, as I fear there are multitudes, who know no other hunger and thirst than that of the body after perishable food, and who live only to eat and to drink; it is plain that they have sunk themselves to the level of the brute creation. Their reason, their speech, their souls, are all degraded, while occupied exclusively with the food which satisfies the body. For it is very evident, that man was intended to seek and to aspire after something higher, and nobler, and more satisfying. Many are conscious of this, who yet know not what it is to hunger and to thirst after righteousness. There is a thirst after knowledge, which many feel, even an ardent desire and longing after intellectual gratifications: there is a thirst after fame, honour, and distinction: there is a thirst after pleasure, vanity and dissipation; there is a hungering and thirsting after gold, which numbers can understand as soon as mentioned. So that, beside the literal or natural sense of hungering and thirsting, you all, with little or no effort of mind or of memory, can comprehend a figurative or metaphorical sense. It is probably true—Scripture would allow me to say it is certainly true—that every one amongst us has hungered and thirsted after other things beside natural food. Therefore, you must not tell me, presently, when I come to speak of hungering and thirsting after righteousness, that you cannot understand metaphors and figures. I have already shown that you can, and do, understand what it is to hunger and thirst in a metaphorical sense. Even those who now hunger and thirst only as the beasts after natural food, can remember the time when they had desires after something higher: and they who have these desires, and hunger and thirst after fame, or knowledge, or wealth, but not after righteousness, still all look down with pity on him who is the slave of his sensual appetites. You understand, then, the literal, and also the metaphorical sense of hungering and thirsting, though you may not yet know what it is to hunger and thirst after righteousness. This your other and inferior knowledge may, however, with the divine blessing, prepare you for the higher and superior. I summon your natural appetites, your hunger and thirst after meat and drink, I bid you thirst after knowledge, pleasure, wealth, sin, to come and aid in explaining this hard, though simple text, what it is to hunger and thirst after righteousness. Stop, I would say, all ye that hunger, but not after righteousness. Ho, every one that thirsteth, but not after righteousness, "wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Here is better food, even food which never fails, never cloy, never poisons, never disappoints the expectation: and that food is righteousness. Now, what is righteousness? This we must in some measure understand, before we shall hunger and thirst after it. Righteousness, in its scriptural sense, is likeness to God in his holy perfections, conformity to his moral will, the full inclination, determination, and effort

of the whole man to obey God's commandments in all their spiritual and extensive meaning. I know not if you understand this: I wish to make it intelligible to all. The righteous man is he who resembles God in his holy perfections, obeys His commandments fully, loves Him with all his heart, soul, mind, strength, and his neighbour as himself. He is not a Pharisee, who thinks himself righteous while he is far from righteousness. He is not a careless sinner living without God in the world. He is one who loves God perfectly, supremely, and unceasingly, who has never committed a sin against God or man, in word, thought, or deed, who has fulfilled all righteousness, and is without spot or taint of sin. That man is righteous; on him the righteous God can look with full complacency. But where will he find such? "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." And yet men must be righteous before God, or God and they cannot be at peace with each other. God may, for a season, pity and bear with the ungodly, but he cannot delight in any who are not righteous and holy in his sight. Here then is our difficulty and danger. None are righteous, no, not one; yet all, yea, each of us must be righteous, or God cannot, consistently with his divine perfections, delight in us, or admit us to his presence. If you understand that difficulty, you see it is no trilling question, "How should man be just with God?" You are not righteous in yourself, because you have not fulfilled all righteousness, you have left undone those things which you ought to have done, and you have done those things which you ought not to have done. And if, from this time, you never leave undone one thing which you ought to do, nor do one thing which you ought not, that will not make you righteous; it is simply your duty, it makes no satisfaction to the justice of God for even one of all your former deeds of unrighteousness.

There then is God's favour; there is heaven; there is eternal life and glory, with all that can give peace, joy, and satisfaction, to an immortal soul. You ask, for whom is it meant? You are answered, it is for the righteous. You are told, and you feel it to be true, that you are not righteous. You remember the apostle's words, and they fill you with concern: "Know ye not, that the unrighteous shall not inherit the kingdom of God?" Now, what will content and satisfy a soul that feels this state of difficulty—I am not righteous, but very sinful, and yet I must be made righteous, or perish? Nothing will content and satisfy that soul, but that which will content and satisfy God. Other things will content man; other things may give a false and transient peace; but an enlightened soul perceives that nothing but what satisfies God, can give solid satisfaction to the soul of man. And what is that which satisfies God? Righteousness—the very thing his law required; perfect, spotless, sinless righteousness—the very thing demanded of us, but not found in us, and for want of which we lose all legal claim to the favour of God; that very thing, even righteousness, perfect, spotless, sinless righteousness, God offers for our acceptance, to be ours, and for our use, to be our new and evangelical title to his favour. You ask, How? where? in whom? I answer, in the righteousness of his Son Jesus Christ. "This is his name whereby he shall be called, the Lord our Righteousness." Here is that which satisfies and pleases God. Here is the righteousness which he has himself provided, accepted, and approved. On your truly believing in Christ, this righteousness is accounted yours, so far as is needed for your justification, or being treated as righteous. This righteousness Christ wrought out in human nature, so that it is the righteousness of a man, the obedience which man owes to God; yet as He was originally God, one with the Father, and became man only for our sakes, and still continued truly, though mysteriously, One with the Father, therefore, there is divine and infinite worth, merit, sufficiency, and applicability, in this his righteousness. Let me treat you then—nay, one would think you would not need to be intreated—to hunger and to thirst after righteousness, even after a participation in the inestimable benefits offered you in Jesus Christ. The law requires of you perfect righteousness; you may have it in Christ. The law threatens you with death for your transgressions; Christ became obedient to the law, even unto death. "He suffered for sins, the just for the unjust, that he might bring us to God." You see there in Him, whose body was broken and whose blood was shed for sinners, real, solid, satisfying food for the soul. Well might he say, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world." And well also might he say—words which should make the ears of every man to tingle who despises this vital doctrine—"Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." It may, indeed, be very true, that they, who heard our Lord's Sermon on the Mount, might not understand this way of righteousness for their justification before God. The disciples were all slow in learning it. But the Saviour wished, I conceive; thus early to urge them to hunger and to thirst after

righteousness, as a thing essential to their peace and comfort with God; and then, the way of righteousness, the righteousness which is of God by faith, as well as the righteousness of sanctification, would afterwards beautifully open upon their prepared minds. But to us, with the whole plan of salvation fully revealed, to us of the reformed church, in which the great doctrine of justification by faith in the righteousness of Christ is so fundamental a point, it would be almost unpardonable to exclude all mention of the righteousness of Christ from our interpretation of the righteousness, after which it is so blessed to hunger and thirst. But though justification by faith in the righteousness and death of Christ is so vital a doctrine, that I hope ever to preach it as long as I am permitted to preach at all, yet it is not the only grand doctrine of the gospel which it behoves us to preach, and you to understand. The righteousness, which justifies the sinner, is not, I conceive, the only righteousness after which the Saviour here bade us to hunger and thirst; probably it is not that which he chiefly had in mind. There is, as you surely have heard, a righteousness of sanctification, a new and holy nature, imparted by the Holy Spirit, the first beginning and communication of which, the Saviour himself speaks of as a new or spiritual birth, and the continuance and progress of which is sanctification. This righteousness, also, no one who knows the Scriptures can despise. They uniformly describe it as essentially important. "Without holiness no man can see the Lord." "Ye must be born again." "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." "This is the will of God, even your sanctification." Let not the young Christian be confused between the righteousness of justification, and the righteousness of sanctification. Both are necessary to be understood, and more than understood, to be received and possessed. But there are clear distinctions. The righteousness of justification is to be perfect and complete—that of sanctification, though extending to all the faculties of the soul, is, at any given time on this side the grave, imperfect and gradual. The righteousness of justification is to be found in another, even in Christ; that of sanctification is to be found in yourself, produced by the doctrine of Christ, and the grace of His Spirit. The righteousness of justification is to be your title for heaven, while that of sanctification is to be your meekness. I will not burden you with more distinctions. Remember these, and you will not mistake, as some continually do, between justification and sanctification.—*Rev. John Humbleton, M. A., Basington.*

## SUFFICIENCY OF THE SCRIPTURES.

A day or two ago, when thinking of the task I had to perform, I accidentally glanced upon a book, recently published, called *The Churchman's Theological Dictionary*, and my attention was directed to the words "British and Foreign Bible Society." I was much pleased to find a Society to which I had been attached for so many years in such good company, and taking its place alphabetically between the words "Bible" and "Bidding Prayer." The version given of it was in these words—"The British and Foreign Bible Society—an association of persons formed in the year 1804 for the object of printing and circulating the Bible in all languages. As persons of all creeds are admissible, no tests are required." Here, at once, I thought, was food for reflection. Here was an association of persons not met for private purposes, totally free from all party interests, associated together for the purpose of printing and circulating the Bible without note or comment. This book of God has been granted to me, but there are multitudes of my fellow-creatures for whom it is equally needed, but who are not by it equally blessed, and it must be the will of him who has revealed this book, that it should be made known as wide as the bounds of man's habitation are extended; for He has told us in that holy Word that He wills that all men should be saved and come to the knowledge of the truth; and if he wills that they should come to the knowledge of the truth, he must surely will that the truth should come within their knowledge. This Society, therefore, does the will of God in a point of the highest consideration. This Society has now become almost a part, I might say, of the constitution of our country. I can scarcely look into a family of wealth or distinction but we find some or other of its branches engaged in this work; and I believe it to be not only the glory, but the security of our country, that so many persons are found associated in this blessed cause. In all its varied Associations, amounting to 2,991, in some offices, as patrons, presidents or members of committees, it embraces the names of all the most honoured in the land. The book I allude to goes on to say, "It was founded in 1804." If it has been founded so long, the question arises, How has it answered the expectations formed of it? The answer is to be found in the effects of the great circulation of the Bible which you have heard described in the Report, many of them not communicable to the eye or ear, but still some of them capable of being so communicated, manifest and visible to all men. It would be to go over the Report, if I attempted to show you the results I speak of. In 1804, the word of God was accessible to, one-fifth of the great family of mankind through the medium of about forty translations. It is now accessible to three-fifths, through the medium of 160 translations. Judging from the Reports, the demand for the Scriptures forty years ago amounted to \$1,000

copies; now it has reached 900,000; the demand, therefore, has increased eleven-fold, and where there was one person anxious to receive or purchase the Bible, there are now eleven such scattered through the world; therefore the expectations of the Society have not been disappointed, and her labours so widely ramified are seen in their results. I then come to the concluding part of this description, which I think may require some correction, for it is said that, "being open to all sects and denominations, no tests are required." This may be literally true, but, in my opinion, one of the strongest tests that can be given is required of every member of this Society. It is required that he shall be willing to circulate the Bible without note or comment. It is asked of him, Have you so much of confidence in the word of God that you can trust it to all who will receive it, believing that it conveys those truths through the power and Spirit of God which accompanies its faithful reading, which shew the way of salvation? And again, have you so much desire for the salvation of man, that you are willing he shall find that salvation in the Bible within or without that particular branch of a Christian Church to which you individually belong? This test I conceive to be applied to every one who becomes a member of this Society, and I know not that a stronger or more scriptural test could possibly be applied. It certainly will not be supposed that I, to whom there has been appointed, in the providence of God, the important office of ordaining those who shall interpret Scripture and enforce it, should undervalue human teaching. Neither would I speak slightly of creeds or articles. I believe them, in their proper place, to be highly useful, and to have the sanction of antiquity; but, at the same time, I think it very important that there should be a Society which should both maintain the sufficiency and declare the supremacy of the Bible itself. We know well that there are countries in which those who should interpret the Scripture, do in truth pervert them for their own purposes; that those priestly lips which ought to keep knowledge for the benefit of the people, keep it back for their own interests. We know that there are countries where even the creeds and articles, instead of being safe-guards of truth, are the vehicles of error, and, consequently, we are glad to think that this Society should be constantly furnishing proofs of that which it is most strange men should have ever doubted or denied,—but which, nevertheless, in these strange days, has been both disputed or denied,—that the word of God is able to make men wise unto salvation, through faith which is in Christ Jesus.—*The Right Rev. J. B. Sumner, D. D., Lord Bishop of Chester, at the Anniversary of the Bible Society, 7th of May last.*

**THE CHRISTIAN PHYSICIAN.**  
Extracts from the address of the Professor of Medicine, [A. F. Holmes, Esquire, M. D.] in McGill College, Montreal, after the ceremony of conferring the Degree of Doctor of Medicine and Surgery, on the 26th of May last.

The profession you have chosen is one of the most honourable that can be selected, leading not only to competence and respectability as respects self, but to usefulness as regards others. I would fain hope, though many enter the profession for a mere livelihood, that not a few generous youths have hearts warmed by the prospect of doing good, look at the opportunities they may have of alleviating the pains and distresses of their fellow creatures, and, in romantic expectation, almost overlook self-advancement in the prospect of being useful.

If we regard our profession abstractly as a merely scientific pursuit, it has high claims to consideration. What profession gives greater opportunities of studying the wonders of creation? Where shall we find an object more wonderful in structure than the human body? Every part, with the nicest precision, adapted to the operation it has to perform, and not only perfect in itself, but conducing to the perfection of the whole.

Who can be so foolish as to imagine this the work of chance or of the fortuitous concurrence of atoms? Yet it has been said that Anatomists are generally skeptics: accustomed to contemplate the human body in its inert, often disgusting condition, susceptibility is lost and they become unconscious of the bearing of their studies on the proofs of the existence of a great first cause. But depend upon it, whoever is at the same time an Anatomist and a skeptic, his skepticism does not depend on his investigation of the human body. Can any one look on the Eye and doubt its being a work of Design? or if with Bell we investigate the mechanism of the Hand, to what other conclusion can we come than that it is the work of a "Cunning Workman?"

But it has always struck me that the nervous system affords most direct evidence of a great Contriver. This is less obvious to ordinary persons, and hence Paley did well to choose the Eye, and Bell the Hand, to illustrate the existence of contrivance in the human frame divine. But the Anatomist who overlooks the proofs of contrivance, and hence of a Contriver, so visible in the nervous system of the human body, seems to me to lack the power of judgment; and I refer now not to the more obscure and intricate central portions of that system, but to the more simple, the exterior nerves, the conveyers merely of the influences of the parts within. In every part of our body we see numerous cords, distinguished from other matter by their milky whiteness; frequently so small as to require great care to discover them; so tender that the utmost delicacy is required not to destroy

them; and so apparently unimportant that we might feel disposed to pass them by as undeserving of notice. Yet looked into, they are found to exist with unerring regularity in the same numbers, in the same places, and with the same relations, fulfilling, though so small and delicate, the most important functions. Modern Anatomy has thrown great light on the operations of the nervous system, by the discovery of several Ganglions. These little objects which, from their minuteness, escaped the researches of the older Anatomists, (often scarcely larger than large pins' heads) appear to exert the most important influence, by connecting distant portions of the body so as to form one system; and by them sympathies are established, and different organs united in the exercise of one function.

But if Anatomy be highly interesting as a study, we shall find Physiology still more so. Take any function, and you will find it a wonderful exemplification of the existence of contrivance. Examine the Circulation of the blood and see how each part is adapted to aid the general effect—the Muscle to propel—the Arteries and Veins to convey—the Valves to prevent regurgitation—the Capillaries to strain;—or Respiration, and examine the mechanism of the expansion and contraction of the Chest—the passive yielding of the Lungs to the pressure of the atmosphere—the essential duty of the Air admitted, and the change in the blood consequent thereon. But, moreover, these functions are not isolated, but mutually dependent; and not only so, but assisting also in the perfection of others, the whole bound together by an indissoluble tie.

Hence we see, how interesting our profession may be in its merely elementary departments: can it, we may ask, be interesting as a subject of scientific research, when in a state of Disease? Are we to look upon it in this state as a mere matter of trade? or, to take higher ground, can any pleasure be found in investigating Disease, farther than that of alleviating the distress of our fellow-beings? I answer, Yes—the pleasure of relieving anguish and suffering is doubtless great—the pleasure of reaping reputation and profit from our attendance is, it must be confessed, not small; but there is a pleasure independent of both these—a purely scientific pleasure—that of increasing knowledge; and as this is indissolubly connected with the benefit of suffering mortals, it is hallowed by the association.

But if our profession be not only capable of affording the means of livelihood—of competence—but also the gratification of doing good and the enjoyment of scientific discovery, does it bring with it no Responsibilities? no duties which it becomes us to keep constantly before us? It does: and of a varied and important nature. What are these duties?

[Here the Professor spoke of the obligations which the Physician is under in relation to his Patients—then of his duty to himself—then of his duty to his professional Brethren individually and as a distinct portion of the Community—and thus continued.]

There is one thing more in our duty towards our patients to which I feel disposed to call your attention, though it is one which many consider beyond our sphere, but which I am clearly of opinion comes within it as a duty, and that is, whenever we fear the Death of our patient, not to conceal the apprehended result. When we consider the evils that may arise to survivors from the want of the proper settlement of the affairs of the deceased, our duty to them would seem to suggest the propriety of advising them of the dangerous condition of their relative, in time to allow of arrangements being made. It is true that, to communicate the fact to a dying man, is not only unpleasant to the person doing it, but may be injurious to the patient himself—discretion is therefore to be observed in such communications: but as far as worldly arrangements go, our Responsibility goes not beyond the communication of our fears to the friends of the sick. They will judge how far it may be important for their future welfare that their relative should settle his affairs before his departure;—but there is another aspect in which to regard the dying man, and another species of Responsibility which it may be right to contemplate.

In the commencement of these remarks, I alluded to the evidences afforded by the structure and functions of the body, of the existence of a Supreme Being. The existence of a soul within that body cannot be so clearly shewn, but there are none here, I presume, who are inclined to doubt it. Taking for granted, then, that the Soul is, as represented to us by the word of God, an accountable Agent, what is the duty of the Physician in regard to a patient whose soul is hovering between the bounds of Time and a limitless Eternity?

I shall not answer this question, but merely indicate the probability of a Responsibility resting upon a medical man; though he may not be able to appreciate or willing to allow it. The degree of weight that this suggestion will have, must necessarily vary with the degree of importance that is attached to eternal things. The Christian Physician will admit—the Infidel will scoff at it—but it must be borne in mind that it will not serve us at the last, to ask "Was I my brother's keeper?"

I am far, however, from recommending an indiscreet zeal in this matter; but must consider it a duty on a medical man not to suffer a soul to go to its eternal reckoning without discharging his own conscience either by communicating the approach of the king of terrors to the patient himself, or by recommending to the friends that they should do it. In recommending this, I am aware I shall be told of the probability of injury to the patient—and very probably, of injury to ourselves:—the

\* Psa. xiv. 2, 3.      † Job. ix. 2.  
1 Cor. vi. 9.      ‡ Jer. xxiii. 6.  
1 Pet. iii. 18.      § John vi. 51.

¶ John vi. 53.

\* John iii. 3.      † Heb. xii. 14.  
‡ John iii. 7.      § John iii. 5.  
¶ 1 Thess. iv. 3.



former I admit may be sometimes the case, but often I know the fear is unfounded,—with respect to the latter, I know that by our candour we often lose our patient, and therefore there is a great apology for avoiding what may be so unpleasant. To many a patient, the announcement that he is about to die, is only that you can do no more for him: he cannot consent thus to be given up; and therefore catches at the straw which is afforded him by calling in another; and this often, it is to be feared, with a feeling of irritation towards his honest informant, leading him to dispense entirely with his attendance. The possibility or probability of such occurrences must always be kept in mind, and the alternative will be differently viewed by different persons. \* \* \* [And the different modes of viewing it must greatly depend—the Editor would add—upon the estimate which the medical man has formed within, of the value of his patient's soul as compared with the value of an extensive practice to himself:—the answer to the question, what would a Physician be profited if he were to retain ever so many patients, and had to answer for the loss of one soul which, by timely warning, might have been savingly roused from its deadness to spiritual things? We add this remark, in order to give a finish to the valuable extract which, being taken out of the connection it probably had in the delivery, ends somewhat abruptly: expressing our thanks, at the same time, to the friend who has been so attentive as to furnish us with this distinct avowal of a Christian Physician's responsibility in a matter where too generally the practice of medical men is in direct opposition to the anxieties of the Pastor for his parishioner. We think this a truly Berean article.—EDITOR.]

### The Berean.

QUEBEC, THURSDAY, JUNE 19, 1815.

In looking forward to the large assemblage of brethren of the Clergy which may be expected to take place in this city on the occasion of the Episcopal Visitation in the first week of next month, we think it right to refer to a remark offered in one of our numbers last year on the subject of accommodation for the Clergy when official calls require them to visit our city, similar to the approaching one. We have a gratifying recollection of the readiness with which that remark was responded to by friends—among whom one family is not forgotten whose hospitable roof has since been involved in the ruin of the late conflagration—and we beg leave to suggest, that friends disposed to extend hospitality to any of the Clergy who may be drawn to town by the next Visitation, should communicate their intention by a note to the Editor, who would take measures that the information reach the strangers on their arrival.

We take this opportunity of referring to the Advertisement in another column respecting the Annual Meeting of the Incorporated Church Society of this Diocese. It will be found to state that divine service is to be performed at the Cathedral, on Wednesday the 2nd of July—being introductory to the Visitation, as well as the Anniversary of the Society—to commence at TEN o'clock A. M. Advertisements which have appeared in the Quebec papers state the hour half past ten, which has to be rectified.

**LORD'S DAY OBSERVANCE.**—Within the last three weeks I had occasion to send a considerable quantity of luggage by a canal-boat, and the agent informed me, that there was a great change in the character of the boatmen. He said, "We do not fit our boats on the Lord's day." The men are directed to go on until twelve o'clock on Saturday night, when, wherever they may be, they are to stop until Monday morning. Thus they have time to read the Scriptures with which you furnish them.—Major Anderson, R. A. at the Anniversary of the Naval and Military Bible Society.

Just after cutting the above interesting extract from an English paper, we were pained by reading a letter addressed to the Editor of the Montreal Gazette (number of last Saturday) which animadverts upon the profanation of the Lord's day practised on the Lachine Canal. The most startling, even as the most mortifying part of the writer's statement is, that this violation of God's command is an innovation introduced since the Canal has come under the direction of the Board of Works; that no traffic was carried on upon the Canal as long as it was superintended by Commissioners, and that at a period when no barges as yet descended the Lachine Rapids. We trust that either the complaint is founded on an error, or that the evil has been allowed by subordinate officers only, and will be rectified at once on being brought under the notice of the Head of the department.

It is with great satisfaction that we refer to proceedings which have arisen from the advertisement for a Sunday Excursion to the Chaudière Falls, upon which we offered some remarks in our last. The General Committee of Relief, now so actively engaged in this city, have had their attention directed to it by an inquiry from the Rev. Dr. Cook, whether any money from that source had been received—it was replied that no contribution of that kind had been made—and upon Dr. Cook's further expressing his hope that no aid of that character would be accepted, it was stated by the Hon. Mr. Massey that the advertisement had attracted the notice of the Clergy of his Church, and that the single feeling excited by it amongst them was one of indignation and reprobation. We do ourselves the pleasure of hailing the union of sentiment on this occasion manifested between the Clergy of the Church of Rome and those of the various Protestant denominations whose feelings on the subject, we have no doubt, Dr. Cook expressed in the observations which fell from him.

### ANNIVERSARIES OF RELIGIOUS SOCIETIES.

**LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS,** on Friday the 9th of May last, Sir Thomas Baring, Bart., in the Chair. Income £25,711 2s. 8d. besides £851 0s. 8d. on account of a newly opened Temporal Relief Fund. The Society is occupying thirty missionary stations. The Rev. Dr. Marsh of Leamington addressed the Jewish children, 100 in number, who are under the Society's care, receiving Christian instruction and being prepared for usefulness in life according to their capacities. Delay having been experienced in procuring permission for completing the Hebrew church which has been commenced at Jerusalem, a memorial for Government measures to obtain a firm to that effect from the Sovereign of Turkey was signed by the Archbishop of Canterbury and several other Prelates, many of the nobility and Church dignitaries, besides upwards of 1400 parochial Clergy, and nearly 15,000 Laity; Lord Aberdeen gave hope that the Firm from the Porte would ere long be obtained. The Rev. Hugh Stowell, advertising to the measures introduced into Parliament for relieving the Jews in Great Britain of the civil disabilities to which they were subject because they could not take certain prescribed oaths, expressed his regret that any Jews should, for the sake of civil rights in Britain, neglect and forget their home in Palestine. "He wished the Jews would show the spirit of their own Rothschild who, when asked if he would purchase the Holy City, replied, 'No, never; it is ours by inheritance.'" So it was—and God showed that it was intended for the Jews; for they were the people of the wandering foot and restless heart; nor would they ever find rest until they found it in Jesus, our Messiah and theirs, our rest and theirs, neither would they ever find an earthly home until they found it in that land where their forefathers raised their altars, and Abraham, Isaac and Jacob tabernacled."

**CHURCH PASTORAL AID SOCIETY,** on Thursday the 8th of May last, Lord Ashley in the Chair. Income £20,426 12s. 10d. Expenditure £19,163 10s. 5d. The grants in actual operation for pastoral aid were 232 in number: 198 of them for curates, and 34 for lay-assistants; several others were just coming into operation, so that the probable sum required in the coming year for the payment of the grants alone was £19,000, and there were many more places where aid would be gladly received upon the Society's principles and under its regulations, if the funds allowed of its being extended to them. The Rev. E. Tottenham, of Bath, described in the following manner the extensive benefit which had resulted from apparently small aid furnished by the Society: "For some large and destitute parish, perhaps seventeen or eighteen miles in length, as you have heard from the Report to-day, the Committee have voted a certain sum of money—for they never send men—for the support of a minister or lay-assistant, under the supervision of a clergyman. He begins to labour, and men become anxious about their souls, and feel the force of our Lord's interrogation, 'What shall it profit a man if he gain the whole world and lose his own soul? When the living minister of the oracles of God has laboured for a time amongst these men, they then begin to be anxious to have a church for themselves. The proposition is put forward, and zealously seconded; funds are collected; and a grant is given by some institution that may be established for such an object. A church is at length erected; schools follow; an endowment is obtained, and then the grant of the Society ceases. What was the beginning of that regular and permanent settlement of the preaching of the Gospel and the ministrations of the Church in that locality? A grant, perhaps of some forty or fifty pounds, made by the Church Pastoral-Aid Society. Therefore I feel that we can all set our seal to the first part of the Resolution, which calls upon us to rejoice in its success."

Lord Ashley was loudly cheered while he thus set forth the need for the Society's services, and its character: "Our exertions are more than ever needed, because now at last we have enemies within. We are not only threatened from without, but we are disturbed from within. Thank God, this Society has hitherto been free altogether from that taint. And you do stand before the world in the position of being a kind of protesting Society. But then, hold fast to that position, and see that in this species of moral darkness that is now creeping over the Church you may be still preserved as a light shining in a dark place. Hold steadfast to the principles upon which you were founded. Part with no one of your principles, with no one of your operations, be they clerical or be they lay. Bear in mind that sacred text, 'Hold fast that which thou hast; let no man take thy crown.'"

**NAVAL AND MILITARY BIBLE SOCIETY,** on Friday the 2d of May last, the Marquis of Cholmondeley in the Chair. Total income £2552 15s. 9d.; expenditure £2551 17s. 5d. Number of Bibles and Testaments issued during the year, 13141. An auxiliary had been established at Halifax, N. S., through the exertions of the Rev. Dr. Twining, and had already remitted £100, with every prospect of diligently occupying a wide sphere of usefulness. The number of Scriptures issued to the Army was only 172; which is very small compared with former years; for an explanation of it a correspondence between the Society and the principal Chaplain to the Forces was referred to. It appears that it had been proposed to bind up the Book of Common Prayer and the Scotch Version of the Psalms with the Scriptures, but the Committee had declined according to the proposition. Several of the speakers very fully expressed their concurrence with the decision at which the Committee had arrived on this point. "This is not the day," said Major Anderson, "for us to tolerate the binding up of any thing, be it what it may, in the same boards with the word of eternal truth. The time is come when we must bind the Scriptures closer and closer to our hearts. The word of God, and that alone, must be 'a lamp to our feet, and a light to our path;' and however excellent the Book of Common Prayer or other books may be, still they want 'Thus saith the Lord' on their title-page."

Captain Sir Edward Parry, R. N., in speaking to the same purpose, remarked that the measure proposed would in fact have amounted to a complete change in the constitution of the Society which had been adhered to these sixty-five years, and which described its object to be the circulation of the Scriptures "without note or comment." Quoting a passage from the correspondence in which it is asked "What objection can there be to binding these sacred books together?" the gallant Captain stated his objection to the use of the term: without impugning to the Chaplain General any intention of putting human composition upon the same footing as the inspired word of God and making both of equal authority, he expressed his fear that it would assist the adversary of souls in his opposition to every good work, if the Society consented in any wise to put the works of fallible men in competition with the inspired word of God. The Committee were sustained by the unanimous adoption of their report.

**IRISH SOCIETY OF LONDON,** on Friday the 15th of May last, Lord Ashley in the Chair. Income £4862 19s. 9d. Expenditure £4654 18s. 9d. The Society conveys instruction through the medium of the Irish language, and has established 674 schools, containing 11,474 scholars, of whom 1310 are adults. Four Bedell Scholarships (called after the venerable Bishop Bedell) have been established in Dublin University, for the purpose of raising up Irish-speaking agents for the work of spreading the knowledge of the Gospel among those who do not understand English. The Society's Scripture-readers had carried the word of God to the remotest glens and mountains; many had, through this agency, been led to renounce the errors of a corrupt system, and had openly embraced the pure faith "once delivered to the saints."

**LONDON HIBERNIAN SOCIETY,** on Monday 5th of May last, the Marquis of Cholmondeley in the Chair. This institution is united with the CHURCH EDUCATION SOCIETY of Ireland, and has undertaken to raise funds in England which during the year have amounted to £3,311 1s. 9d. while the latter Society raised in Ireland £2,259 19s. 7d. and subscriptions to schools have amounted to £3,064 7s. 9d. There are moreover, in Ireland, a number of Diocesan Societies receiving direct contributions and establishing schools under their control, which have received £30,117 13s. 6d. The sum of £9000 has also been contributed towards a permanent endowment for the Society, upon a proposition of the Dean of Leighlin to give £1000, on condition that £8000 more be raised for the same purpose. Scholars in the schools of the Society and Diocesan Associations 101,968, of whom 13,618 were Protestant Dissenters, and 32,834 Roman Catholics. Six competent inspectors have been engaged to visit the schools and report thereon. The Rev. Dennis Browne, Rector of Ennisclorthy, and one of a deputation from Ireland to this Anniversary, explained with great fulness the reasons why it was impossible for the Clergy to avail themselves of the aid which government is willing to extend to such schools as will come under stipulations striking at the root of the principle that the word of God is to be the basis of all instruction. It was said that the government rules might be subscribed to, and yet a good deal of religious instruction given. But the principle would have to be given up, in that case; and against that, the majority of Irish Bishops, 1700 out of the 2000 Irish Clergymen, and the great body of Protestants had declared their determination; they were resolved to stand by their cause, to throw themselves upon the Lord and, under him, on the energies of his people in Ireland and England, and see if they could not stand alone and do his work in Ireland without Parliamentary assistance.

**COLONIAL CHURCH SOCIETY,** on Wednesday the 7th of May, Captain Sir Edward Parry, R. N., presiding. The Society's income during the last eleven months exceeded by £100, that of the twelve months preceding, but was utterly inadequate to the demand which presented itself. Its operations had been very successful in the establishment of schools in Nova Scotia and Prince Edward's Island. It had been instrumental in sending out two Clergymen to the Cape of Good Hope, where the Governor, Sir P. Maitland, had become its Patron, and had obtained £200, a year salary for each of two additional Clergymen; the Senior Chaplain had applied to the Society to nominate to the Government at home an Assistant Chaplain who has since proceeded to the Colony under the sanction of the Bishop of London. A new Church at Cape Town, towards which the Society had been the means of obtaining funds, was to be opened in the present summer. Encouraging accounts had been received from the Clergymen sent out to Western Australia, coupled with information of the activity of the Church of Rome, which has sent a Vicar General, a Priest, and a Lay Assistant. The Society's agent in Malta met eighty persons weekly for religious instruction. At Corfu, sixty communicants had been gathered, and the military chapel was opened for lectures. At different places on the continent of Europe, the Society had been the means of placing Clergymen to attend to the religious wants of the English resident there.

The meeting was addressed by the Chairman, the Rev. Messrs. Verschöyle of Dublin, Yorke of Shensfield, Close of Cheltenham, Baptist Noel, Dr. Holloway, and Gwyther of Madeley, and James J. Cummins, Esquire.

**CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.**—Under this heading, we find a meeting reported as having been held in London on the 9th of last month, John Labourchere, Esquire, in the Chair, and several Clergymen of known character for piety and judgment taking part in the proceedings. Details of the object of operations of this association are not given, but it appears to aim prominently at the elevation of qualifications in Teachers, as the 3rd Resolution adopted by the meeting certifies; it is worded thus: "As the success of Sunday School instruction must, humanly speaking, depend chiefly upon the qualifications of those who are engaged in the office of imparting it, a solemn responsibility rests on every teacher to avail himself (in a prayerful spirit) of all the means by which he may be aided in the discharge of

his duties." The Rev. Hugh Stowell received a vote of thanks for the Sermon preached by him on behalf of the Institute.

**THIS SUNDAY SCHOOL UNION,** on Thursday the 8th of May last, T. Thompson, Esquire, presiding. Amount of Sales £9561 5s. 6d.; receipts on the Benevolent Fund £1140 5s. 2d. payments on the same £1489 6s. 7d. This institution has relinquished the sale of all denominational Catechisms; in looking over the list of speakers, we are led to fear that this attempt at removing all objections has had the effect of alienating friends from it whom it will be sorry to miss among its supporters. The former plan was, without recommending any Catechisms distinctive of particular religious denominations, just to have them on hand and to supply them when called for.

**RELIGIOUS TRACT SOCIETY,** on Friday the 9th of May last, John Gurney Hoare, Esquire, presiding. Total receipts £51,104 14s. 3d. which includes £6,355 4s. 6d. The Society's benevolent income of the year, that is, not arising from sales; the gratuitous issues were of the value of £6,669 7s. 4d. Total of publications issued during the year 15,380,322. The Hon. and Rev. Baptist Noel, advertising to the necessity which circumstances laid upon Christians to arm as controversialists, even as other men, in other days, had to do, spoke as follows: "Those men would have liked calmly to have enjoyed the privileges of Christianity and the precepts and promises of God's word, but they were called forth to fight for the faith once delivered to the saints; and if God calls us to the same task, we will not be found wanting to our duty, and we will cause the country to know what are the doctrines and the practice which we are called to propagate and support. It will be forced on us to make history accuse the Romanists of what France saw and the Netherlands endured; what the Vaudois suffered, and how the Inquisition banished the Gospel from Spain. It will be forced on us to tell of the stake in Smithfield, which we might have wished to leave in oblivion; how the Lollards braved the power of Rome, and the martyrs in the times of Mary met the stake and the rack and the dungeon rather than abandon those very truths which are now scowled on or scorned. If in this day it be our lot to stir up a Protestant flame such as has never burnt on the altar of our land's religion, if it is to be our calling now and in years to come to arouse the growing energy and the numbers of those who oppose those doctrines which they who are in favour of this vote would fain desire to remain in obscurity, let me remind them that they have forced this duty upon us, and the fact of the collision rests not on us."

**BRITISH REFORMATION SOCIETY,** on Tuesday 13th of May last, Captain Vernon Harcourt in the Chair. Income £1504 4s. 1d. Expenditure £1313 18s. 4d. chiefly comprising the printing of the Society's publications, and disbursements consequent on public Meetings at different places with a view to the diffusion of Reformation-principles. The Rev. C. J. Yorke, advertising to St. Paul's words (2 Thess. ii. 3.) that the appearance of our Saviour shall not take place "except there come a falling away first, and that man of sin be revealed," stated that it might be "the design of God that the rise of a great apostasy should be the means which he would employ and overrule to the elucidation of those beauties of truth which otherwise might perhaps escape our careless eyes. It is in this way that God has continually worked. The objections of the sceptic, whether learned or unlearned, in different ages, have continually been overruled by God in such a manner as to call forth from believers in Christ such investigations into those things that were disputed, that they have discovered in them a mine of wealth, of which they were not sensible before; and when we look to the manner in which the spirits of men were agitated at the Reformation, being brought then into close collision with the Church of Rome, we cannot but be sensible how it is that God acts with man, even as man himself acts by the flint, which he strikes with a piece of iron in order to elicit the spark. But in order that we should rest satisfied that God will thus be upon our side to right his own cause, we must prosecute our work in a spirit of love; and it is perfectly possible, through grace, not only to love the men while we hate the principles, but to hate the principles because we love the men."

**PROTESTANT ASSOCIATION,** on Wednesday 14th May last, the Earl of Winchelsea in the Chair. Receipts for the past year £1322, expenditure £914; liabilities to the extent of £400. The Report gave an account of the Society's operations to diffuse and uphold sound Protestant principles among the people, and of the increasing feeling of opposition in the country to the endowment of the Romish Church by the State; in proof of the increase of this feeling it was stated that against the Maynooth Bill there had been presented, up to the 28th of April, to Parliament 7,629 petitions, having 982,863 signatures—also that 1200 delegates, from all parts of the country, had assembled together in London, at the Anti-Maynooth Conference. The noble Chairman, after enumerating the various measures which successive governments had resorted to in a vain hope of satisfying those who make every concession but the ground for larger demands, described the one now under discussion, that is the permanent payment of £30,000 a year out of the Consolidated Fund for the support of the College of Maynooth, as an endowment of the Church of Rome by the State. "Protestantism," His Lordship said, "is the foundation of our constitution, and has given to this country blessings which no other country can boast of. It has given to us an extent of civil and religious liberty unparalleled in the history of the world. It is the foundation of our great moral and religious character, the brightest gem in the character of the nation, and has raised this country to a pre-eminence which no other kingdom has realized, a pre-eminence which must, however, soon fall to the ground if that religion is abandoned. The proposed endowment of Maynooth is, in point of fact, an endowment of that religion which we have declared to be founded on idolatry and superstition. I call on the meeting to take a leaf out of the Prime Minister's book, and register in defence of Protestantism, and to exercise your influence in

your respective counties to insure the return in the next Parliament of a body of men who shall uphold the Protestant constitution at all risks." The meeting was addressed, among other speakers, by the Rev. R. J. McGehee, and the Rev. Dr. O'Sullivan from Ireland, whose speeches were received, as a London paper expresses it, with "a storm of cheering and applause."

### ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Annual Meeting of this Society was held at Toronto on Wednesday the 4th instant. After divine service in the Cathedral Church at 1 o'clock, the business of the Meeting was opened at the Town Hall at 2 past 2 o'clock. Twenty nine Clergymen were present, besides the Lord Bishop of the Diocese, and a considerable attendance of Laity, both Ladies and Gentlemen. After the reading of the Report, resolutions were passed for the printing of the same, expressive of thankfulness to Almighty God for the success which he has been pleased to vouchsafe to the Society during the past year,—rejoicing at the continued prosperity of the sister Societies of Nova Scotia, Quebec, and New-Brunswick,—thanks to the Clergy for having so zealously responded to the call on behalf of the Widows and Orphans' Fund, and of the five destitute Clergy,—appointment of Vice-Presidents, and Officers,—and adoption of the following as Article viii. of the Constitution of the Society:

"That the Standing Committee, shall propose at the General Meeting in July a list of seven members of the Society, to form the Book and Tract Committee for the year ensuing; that at that meeting, any member be at liberty to propose another list of seven members of the Society, instead of that proposed by the Standing Committee, and that the election of the Book and Tract Committee take place in August, at the General Meeting."

Most of the gentlemen who moved and seconded resolutions, accompanied them with appropriate remarks, and the business of the Meeting was continued till after 6 o'clock.

The following is a brief statement of the Society's Income and Expenditure for the past year:—

Balance from last year's acct.	£1013 12 10 1/2
Receipts of Society for year ending June, 1815	2735 3 6 1/2
Which has been laid out thus:—	
Expenditure	1775 0 2 1/2
Invested	526 6 3
Funds in hand	589 19 1 1/2

This statement exhibits the very considerable increase of nearly £950 in the Society's income, (the second year's income having been not quite £1800, while this year it has reached £2735,) and it is gratifying to be able to state, that this increase at the head quarters of the Society, has been so far from diminishing local exertions, that it may rather be hailed as a strong indication of the increased zeal of Churchmen throughout the Diocese, manifested not only in building Churches, but in a more attentive regard to every thing which may conduce to the future well-being of God's visible kingdom.

**LA PRAIRIE.**—A donation of £18, 12s. 4d. from the Officers, non-commissioned Officers, and Privates of the 52nd Regt. Light Infantry, lately stationed at this place, towards a special object in connection with the Church of England there, is thankfully acknowledged in the Montreal papers by the Minister and Wardens of the Church.

**MONTRÉAL. ST. ANNE'S CHAPEL, GRIFFIN TOWNS.**—The Rev. D. Falloon has been obliged to leave his charge for a season on account of ill health, and has taken his passage to England.

**ST. PAUL'S, LONDON.**—It has unexpectedly been discovered that the whole of the architecture of this Cathedral is composed of white marble with beautiful carvings which have for years been covered by a thick coating of black paint. Workmen are busily employed in restoring to view this fine piece of architectural workmanship.

**MR. J. HALE** acknowledges with many thanks a liberal donation of £5, anonymously contributed in aid of the funds of the SUNDAY SCHOOL, under his superintendance, by the hands of the Rev. the Editor of the BEREAN.

The Treasurer of the QUEBEC BIBLE SOCIETY, thankfully acknowledges the receipt of Two Pounds Ten Shillings, towards the funds of that Society, from an ANONYMOUS DONOR, by the hands of the Editor of the BEREAN.

**PAYMENTS** received on account of the BEREAN since last publication:—Messrs. R. Wood, from No. 53 to 104; S. Macaulay, 53 to 104; Mrs. Alex. Gillespie, 53 to 104; Mrs. El. Whiteford, 1 to 78.

**THE EXTINGUISHER ON THE MIND.**—I will tell you the secret reason why so many read the Bible, and say they do not find those doctrines. They say, "We differ from you, and we read the Scriptures as honestly as you do." The difference is, they do not read looking for the Spirit who promises to guide us into all truth. They go to the oracles of God in the force of their own intellect and in the pride of their own understanding, and not as little children sitting at the feet of Jesus and listening to his voice. Dr. Taylor, of Norwich, who had a Socinian tendency, once asked the good old John Newton why he made so much of the doctrine of atonement and justification by faith, stating that he had read the Epistle to the Romans and studied some of the learned MSS. without being able to discover it. "Dr. Taylor," said the simple, good old man, "I was one night in my study late, when I heard a bell ring violently. I thought Mrs. Newton was taken ill, and seizing a candle attempted to light it, thrusting it into the flame of another candle re-peatedly without succeeding. What do you think was the reason? I found out at



last that the extinguisher was on the candle. Well, you had the extinguisher on, when you studied the Epistle to the Romans." So it is that an extinguisher is on the minds of men who go to the study of the Scriptures without the aid of the Spirit of God.—Rev. Hugh Stowell.

Political and Local Intelligence.

DWELLINGS FOR WORK-PEOPLE.—In consequence of the large numbers of workpeople that have been required at Birkenhead, Liverpool, it has been found necessary to provide them dwellings, and for this purpose the Birkenhead Dock Company are now engaged in a practical experiment likely to prove highly interesting to the working classes. The company have decided it better economy to build large houses, rather than cottages, and adopted a plan prepared by Mr. C. E. Lang, of London. The buildings, now in progress, are divided into rows, each resembling what in Scotland is called a "land," a pile four stories high, and comprises several distinct houses, each house having a common staircase communicating with the several "flats" or stories, each flat divided into two separate dwelling places. Each dwelling contains a capacious and well managed "living room," two bedrooms, and a yard. The former is lighted with gas, and the yard is a sort of scullery, comprising the sink, coalhole, dust-hole, &c. The buildings are also accommodated at the top with a cistern containing a preparation for keeping it full, to the extent of 1000 gallons of water, to which a stream can be added at pleasure, carrying away offensive matter to the sewer, into which the shaft runs below. Pipes from each yard are connected with the cistern by which the various dwellings are supplied with water. The accommodation and comfort afforded by such dwellings cannot fail to prove highly beneficial to those for whose use these buildings are intended.

Experiments have been made, at glass-works at Bishopwearmouth, to test the practicability of making pipes of glass for the conveyance of gas, water, &c.; and the experiments have confirmed the statement of the Premier, that pipes stronger than those now made of metal for such purposes can be formed of glass.

ARCTIC EXPEDITION.—The Erebus, Capt. Sir J. Franklin, and the Terror, Capt. Crozier, discovery vessels, left Greenhithe on Wednesday 14th May, accompanied by the Baretto Junior transport-ship, with stores for the use of members of the expedition.

The accounts from SWITZERLAND to the 7th May state; that all the prisoners who are not natives of Lucerne had been released, and the only captives remaining, 584 in number, belonged to the canton. The Government of Berne had sent a delegate to Lucerne; to make a last attempt to induce that canton to abandon its intention to recall the Jesuits. The Bernese Envoy was said to be the bearer of a pressing recommendation to that effect from several influential members of the corps diplomatique.

TURKISH PARLIAMENT.—Among the new phases of political society, one not of the least remarkable has been the calling together of a Parliament of the Turkish empire, at Constantinople, by the Sultan. There are to be representatives from every province, to bring forward their respective wants and grievances; and their object is to ascertain what is best to be done to remove the former and redress the latter.

UNITED STATES.—The Academy of the Fine Arts in Philadelphia was destroyed by fire a few days since. Most of the contents of the building were saved, including a very valuable library, chiefly a present from Napoleon Buonaparte, and many old and rare paintings; but unfortunately some were destroyed and others much injured. The fire is supposed to have been the work of an incendiary.

The relations of the U. States with Mexico continue as unsettled as ever, and there are many rumours of the probability of war being declared by the latter government. A strong American Naval force is at present concentrated in the Gulf of Mexico, probably for the purpose of watching the turn of events. It is said that the Americans are putting in order their fortifications on the Lakes: they have, on the upper Lakes, several war steamers in a state of readiness. These preparations of our neighbours, it is to be hoped, will cause similar prudence on the part of our authorities, and by that means proceed no farther than preparations.

EXPENSE OF RACES.—The Brooklyn Daily Advertiser furnishes the following curious statistics of what it calls "the cost" of the great match, estimating the number on the ground to see it at 50,000.

Table with 2 columns: Item and Amount. Includes expenses for liquor, wages, and damages.

ST. LAWRENCE AND ATLANTIC RAILROAD.—By a report of the proceedings of the Provisional Committee, it appears that measures are in progress for carrying this important

public work into successful operation. See Advertisement in this paper. At a meeting of the Committee held lately at Montreal, resolutions were passed to the following effect: that books of subscription for the stock of the Company be opened at Montreal, Quebec, Sherbrooke and London, (England,) that A. T. Galt, Esq., (agent, B. A. Land Co.) be requested to proceed to London forthwith on the business of the Corporation, for which purpose £500 were placed at his disposal, and his Excellency the Governor General had promised to give Mr. Galt a letter of introduction to the Right Honourable the Colonial Secretary. F. Griffin, Esq., was appointed Counsel to the Company provisionally. The B. A. Land Company, we believe, agreed to take £20,000 in the stock of the Company provided the road passed through their lands. At the American terminus of the line, equal activity prevails and it is to be hoped that no unnecessary delay may deprive the country of the benefits of this improved communication with the sea board.

THE ARMY.—Lieut. Gen. the Earl of Cathcart, Commander of the Forces in B. N. America, arrived on Sunday in the Steam Sloop Vesuvius, and after landing about two o'clock in the afternoon, proceeded to the residence of Major General Sir James Hope. His Lordship reviewed the troops in garrison on Monday morning, and left with Lady Cathcart, family and suite, in the afternoon of the same day for Montreal, in the steamer Canada.

Lieut. Col. Sparks, 93d Highlanders, who was lately announced as being at Madeira in bad health, has returned to Montreal and resumed the command of his regiment. The 43d Light Infantry at present in this garrison, are under orders to embark in the Apollo for Halifax. Capt. Bent's company R. A. arrived in the Apollo, and are stationed at Quebec. Capt. Collington's company R. A. together with drafts for regiments in Canada, which came by the same vessel, proceeded on Saturday to Montreal, en route for their several destinations.

PARLIAMENTARY.—There seems no doubt that the Hon. D. B. Viger, will be elected as member of Parliament for Three Rivers, in place of the late Mr. Grieve. Mr. Burns, of that town will, however, oppose him.

THE FIRE.—A public meeting was held in Toronto on the 10th instant, to express sympathy for the sufferers by the great fire in Quebec. The mayor of the city presided, and W. A. Baldwin, Esq. acted as Secretary. The Mayor laid before the meeting an account of the disaster which had caused so much distress in Quebec, when several Resolutions were passed expressive of their sympathy, &c.

It was also Resolved.—That a memorial be presented to His Excellency Lord Metcalfe praying that a further advance be made from the public funds, and that the members of the city be requested to draw up and forward the same.

About £300 were subscribed at the meeting, to be forwarded to the Committee of Relief, and it was suggested that contributions in money, provisions and clothes should be solicited from the inhabitants generally, to be transmitted to Quebec.

Similar meetings have been held at Bytown, St. John, N. B., Halifax, and several other places; while contributions from the country parishes of Canada are still coming in. Since last week, among other liberal donations, £50. have been received from Berthier and £200. from Three Rivers. The total sum collected at Montreal, up to the 12th instant, amounted to £9,426 11. 11, a most satisfactory and gratifying evidence of the sincere sympathy which the citizens of Montreal have felt for the sufferers here.

The Clothing store for the gratuitous sale of clothing, according to Tickets, was opened on Friday: 1000 persons were supplied on that day—1,200 on Saturday—and again upwards of 1,000 during Monday afternoon.

The distribution for which the preliminary arrangements were made by several zealous Ladies from the different Churches, is now going on, under the indefatigable superintendence of Mr. Symes and Mr. P. Gingras, Jr., with whom the Rev. Mr. Charest is associated, aided by the valuable experience and personal toil of a number of volunteers—young men belonging to dry goods' stores in town, to whose untiring patience and to the kindness of employers also, who spare them for this service, the public is largely indebted for the success of a most embarrassing and fatiguing undertaking.

The total amount received by the Treasurer of the St. Roch's Fire Fund, to the 18th inst., inclusive, is £15,871. 3s. 1d. Among the payments during the past week have been £20 10s. contributed by the Officers of the 89th Regiment; £16 15s. from the Staff and Medical Department of the Army in this garrison, £50 from Captain Boxer, and £5 each from Captain Julian and Lieut. Ross of the Royal Navy.

On Tuesday and Wednesday, 1500 more persons were provided with clothing, but it became necessary then to suspend issues, in order to unpack more cases. Thus upwards of 4000 persons have been supplied, and about 3,500 more are expected to make application.

Resolutions were passed on Tuesday by the General Committee, expressive of the readiness of the Committee, to assist the Corporation in effecting the widening of the streets in St. Roch's, and in promoting the erection of houses built of incumbrable materials. It is understood that the suggestions of the Committee have been favourably received by the Corporation.

CASUALTIES.—On Sunday last a person, apparently a sailor, was found dead on the Plains of Abraham. On Monday a woman, named Jane Boyd, about 22 years of age, was found dead at the same place. She was a woman of immoral character and intemperate habits. Inquests were held on both the above cases.

BIRTHS. On Saturday, the 14th inst., Mrs. John McLeod, of a daughter. At Kirby, Isle of Man, on the 11th of April last, the lady of C. R. Ogden, Esq., Attorney General of that island, (late Attorney General of Lower Canada,) of a son.

DIED. On Wednesday the 11th inst. after a short and painful illness, Victoria, aged 7 years and 9 months; and on Friday the 13th, Charlotte, aged 2 years and 5 months, both daughters of Mr. John Houghton, farmer. On Sunday last, of scarlet fever, Isabella Hamilton, eldest daughter of the Rev. Daniel Wilkie, L.L. D.

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 11th. Brig Amaranth, Dodds, Newcastle, LeMesurier & Co. coals. Ann. Scott, N. York. Penbertons, general. Scher. Johnsons, Butean, Halifax, Noad & Co. do. 12th. Brig Emma, Innes, Leith, for Montreal, general. 13th. Bark Syria, Cox, Liverpool, T. Froste & Co. gen. 14th. H. M. Troop-ship Apollo, from Falmouth, via Halifax, with troops. Brig Neptune, Lambert, Charante, order, brandy. Wellington, Day, Bideford, A. Gilmour & Co. salt. Bark Bank, Duggan, Liverpool, G. B. Symes, general. 15th. H. M. Steam-sloop Vesuvius, Plymouth. Bark Captain, James, Liverpool, for Montreal, general. Brig Jno Callaw, Walters, Oporto do. salt, wine &c. Scher. Industry, Crowell, Halifax, Noad & Co. general. Marie, Marrié, Arichat, R. Peniston, fish. Marie Dolphine, Blais, Miramichi, G. B. Symes, do. 16th. Bark James & Thomas, Forrest, Hull, Burstalls, general. Aurora, Wellinger, Cadiz, Dean & Co. wine, &c. Brig Raven, Lindsay, Aberdeen, Joseph, coals. 17th. Bark Emma, Hartley, Liverpool, Thorne & Howard, general. Brig Maria, Campbell, Liverpool, Ryan Brothers, coals, salt, &c.

MARITIME EXTRACTS. The bark Scaphiro, Hull, which sailed from North Shields, for Quebec, on the 1th April, was totally wrecked in Cape North Bay, on the 19th May—crew and part of materials saved. The brig John & Mary, hence on the 9th ult., for London, was spoken on the 28th, in lat. 45, 19, N. long. 50, 14, W. by the Belmont, M. Williams.

H. M. Troop-ship Apollo came in on Saturday afternoon with drafts for several regiments in Canada. The Apollo will immediately convey the 43d Light Infantry to Halifax, and then return with the 46th regiment and take home some companies of artillery. The embarkation is to take place to-morrow. H. M. Steam-sloop Vesuvius, arrived on Sunday, from Plymouth, having put in at St. Johns, Newfoundland, for coals; she left again on Tuesday night, for the West India station.

The Trinity Yacht Union, Capt. Banker, sailed last week with the usual annual supply of oil, provisions, &c. &c., for the several light-houses and provision posts connected with the navigation of the River St. Lawrence. We understand Capt. Allyn, R. N., and a member of the Trinity Board accompanied Capt. Banker, for the express purpose of inspecting the respective lights and stations. The brig Thomas & Mary, Marlee, of Sunderland for Quebec, was stove in the ice on the 3rd of May, and sunk. The Master and crew were saved but much frost bitten after ten days exposure and hardship.

QUEBEC MARKETS.

Table with 3 columns: Item, Price, and Unit. Lists prices for various goods like Beef, Mutton, Pork, etc.

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 21 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.

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.

ENGLISH MAIL. THE next Mail for England, will be closed at the Montreal Post Office, on FRIDAY, the 27th JUNE. Letters for the above Mail will be received at the Quebec Post Office, till THURSDAY, the 26th PAID Letters to THREE o'clock, and UNPAID to HALF-PAST FOUR, P. M.

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. Haddon'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, GLASS-WARE, &c. RECEIVING per "Aurora," & "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. Trucks, Pine Apple and Fancy Cheese. 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 STATUERY. Quebec, 1st June, 1845.

NOTICE. A GREEBLY to the provisions of an Act passed in the last Session of the Provincial Parliament—intituled "An Act to incorporate the St. Lawrence and Atlantic Railroad Company"—the undersigned, named in the Act for the purpose, have authorized BOOKS OF SUBSCRIPTION to the CAPITAL STOCK of the COMPANY, to be OPENED on the 16th June next, at NOON, at the OFFICE of the RAILROAD COMPANY No. 8, Little St. James Street, MONTREAL, by THOMAS STEERS, Esq. On the 23rd June, at the OFFICE of the BRANCH of the BANK of BRITISH NORTH AMERICA, in QUEBEC, by the Cashier. And on the 23rd June, at the OFFICE of the BRITISH AMERICAN LAND COMPANY, SHERBROOKE, by the Commissioner. GRANT DE LONGUEUIL, PFER McGILL, JOHN FROTHINGHAM, A. T. GALT, THOMAS TAIT, JOHN MOOR, ALEXANDER REA. Montreal, June 12, 1845.

It is requisite that the Papers in Montreal, Quebec, and the Town of Sherbrooke, in the English and French languages, insert the above for one week. GOVERNMENT CONTRACT. SHERIFF'S OFFICE, 9th June, 1845. TENDERS will be received at the above Office, until MONDAY, the TWENTY-THIRD of JUNE instant, at NOON, for the supply of the undermentioned articles for the use of the Gaol, from the 1st July 1845, to the 30th June, 1846: Fire wood, per Cord, French measure, equal parts Maple and Birch, about 300 cords, cut during the winter now last past, and to be delivered and piled in the Gaol Yard as required. Best Brown Bread, one day old, to be delivered in three pound loaves, four days in each week. Potatoes, per Bushel, best quality. Water, per Punccheon: Milk, per Gallon. And the following Groceries, to wit:—Oat Meal, per cwt.; Molasses, per gallon; Best Montreal Tallow Candles and Yellow Soap, per lb.

The undersigned is authorized to state that payment will be made half yearly, in the months of January and July. Security will be required for the due fulfilment of the above contract. W. S. SEWELL, Sheriff.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRUGATED SHEET IRON. 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 Linseed Oil, French Burr Stones, London Bottled Porter, Imported this season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

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

MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1, Des Grisons 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. For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

QUEBEC HIGH SCHOOL. REVD. E. J. SENKLER, A. M. Of the University of Cambridge, Rector. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY. REVD. E. J. SENKLER. CLASSICS.....W. S. SMITH. ENGLISH.....LEWIS SLEEPER. ARITHMETIC.....DANIEL WILKIE. FRENCH AND DRAWING.....H. D. THIELCKE. PREPARATORY DEPARTMENT.....REVEREND J. MCMORNE.

DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERNON, Esq., JAMES DEAN, Esq., JOHN BONNER, Esq., JAS. GIBB, Esq., W. S. SEWELL, Esq., REVD. D. WILKIE, LL. D., JOHN THOMSON, Esq., NOAH FROSTER, Esq., ROBERT SHAW, Esq., R. 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, £1 10s above 10 years of age, £12 10s 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.

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



## Youth's Corner.

## EARLY DEVOTION TO GOD.

Remember now thy Creator in the days of thy youth." Eccl. xii. 1.

Oh! now in the morning of sunshine and gladness,  
This gentle commandment obey.  
Before the dark clouds of affliction and sadness  
Have cast their deep gloom o'er thy way;  
Before the gay hopes of thy spirit are blighted  
By the fast-coming tempest of woe.  
When the joys, which in youth's fairy season de-  
Nor solace, nor peace, can bestow. (lighted,

Oh yield to thy Maker, in sweet consecration,  
The brightest and best of thy days;  
Submit to his guidance with meek adoration,  
And live to his glory and praise:  
And then, when the trials of earth shall oppress  
Thou shalt find thy repose in his love: (thee,  
In the evening of life he will comfort and bless thee,  
And lead thee in safety above!

Brighton. MYRA.  
Sund. Sch. Teachers' Magazine.

## CRUELTY OF THE HEATHEN.

Related by the Rev. Robert Moffat.

I know not whether you are acquainted with the little story of a Missionary having taken the body of a little baby out of the ground, and rescuing it from death. I shall tell you the story. These were the hands that took the baby out of the ground. The baby was buried by its mother. Yes, its cruel mother buried it when it was only a month old, and left it for dead. A person, who was coming from a distance, passed by the spot where this poor baby lay; and as she passed by, she heard something cry, and she came to our house and told us what she had heard, and asked us if we had lost a kitten. I said that I would inquire; but I found that there was no kitten lost. A short time after, another woman came in, and she had heard that a mother had thrown away her baby. "Who knows," said the other woman, "but that is the little baby I heard crying as I came along. When I heard this I said, 'If the baby had been thrown away it would be eaten up;' for little children who wander away from their parents are devoured by savage hyenas; and I have rescued little children with my gun from this awful death. When I heard that a baby had been thrown away, I said to the woman, 'Where did you hear the sound?' She immediately pointed out a bush about half a mile from our house. I started off for the spot, and Mrs. Moffat came running after me, but I ran fastest, and I was soon there, for I always felt anxious about little children. When I got to the place, I looked round, but I could see nothing; and I was just going away, when I happened to set my foot on a part of the ground which was very soft. I thought this was remarkable, and I looked down, but I could see nothing. And would you think that I could imagine that a baby was under the ground? That never entered my head; but when I stopped to examine the spot, I thought I heard something; it was a very little faint sound. But my curiosity was excited, and I pulled away the loose earth, and after getting down about a foot and a half, I came to a large flat stone, which the mother had thrown in to kill her own baby; but as it was somewhat larger than the bottom of the grave where the body lay, the child was unhurt; and when I lifted the stone, there lay the little baby. There were no clothes on its little body; it was alive, and that was all. Well, I took it up and gave it to Mrs. Moffat, who had come up by this time, and she took charge of it, and nursed that baby with a great deal of care and trouble; and that baby is now fourteen years of age, and she can talk and read about many things. She was brought over to England to be instructed, and she is about to return with me to Africa, as an infant-school teacher, to instruct others. We call her Sarah Roby, and she calls us father and mother. The natives call her by a name which signifies 'one pressed under a stone.' Was it not a wonderful Providence by which she was rescued from death and brought under our care? My dear children, when you pray, pray for her, that she may love and fear God, and devote her life to his service and glory.—*Ch. Miss. Magazine.*

## BISHOP SAILER AND THE SNIPES.

The late Roman Catholic Bishop Sailer of Ratisbon being one day with a friend at dinner, discovered snipes on the table; at which he made the remark: "This is now quite a *liturgical* meal for me." He was asked to explain himself, upon which he related the following incident out of his early life. In the year 1761, Andrew Sailer, a pious shoemaker in the village of Aresing, about a day's journey from Munich, set out with his little son Michael, ten years old, to try whether he could make arrangements for the boy's studies, at the capital, with a view to his becoming a priest. The master builder of Aresing was accompanying them; and as they were talking about the boy's prospects of present support and eventual success at Munich, they happened to pass close by a shop where some remarkably fine snipes were suspended by their bills, waiting for customers. "Come, Andrew," said the master builder, "let us buy a pair of these snipes; they shall make your boy's fortune." The shoemaker consented; and the snipes were bought, and on their arrival at the Grammar-school, poor Michael was introduced to a distinguished master of the name of Traunsteiner, with the present of his pair of snipes to bespeak favour. The birds really were much admired, and the boy was most kindly taken by the hand;

perhaps the experienced teacher discerned very quickly Michael's good abilities, and on that account took him the more readily under his wing.

It is a common thing with the German Professors, to encourage poor young students, if they are steady and promising, by employing them about their own persons as *famuli*; the word means *servants*; and according to the disposition or the wants of the Professor himself, his *famulus* has to do every kind of work for him that he may require. A great advantage to the young man is access to his master's library, and the acquaintance with learned pursuits which he acquires. Frequently he has to copy the Professor's manuscripts; and if he makes himself useful to him, he is very likely to be recommended for a bursary, which is a little allowance in money from the University, or for free boarding in the students' hall. Now Mr. Traunsteiner soon found poor Michael a place as *Famulus*; in due time he entered College and commenced studies in Theology; and at the age of nineteen he was received at Landsberg into the order of Jesuits, as a young man that would do credit to that sagacious society by his talents as well as by his exemplary conduct. He was now certainly in great danger of being corrupted by the loose principles and intriguing spirit of his associates and superiors; but God had prepared an escape for the pious student: in the year 1773, when he had been only three years connected with the Jesuits, that dangerous order was abolished in Bavaria, even as it had been expelled from most other countries already. He now proceeded to the University of Ingolstadt, engaged with great diligence in the study of Philosophy and Divinity, and during three years delivered public lectures; he also advanced to the priesthood in the Church of Rome during that time, and on a visit which he paid to his friends at Munich in 1776, he said with much emotion to Mr. Ocker, the Warden of the mint, from whom he had received much kindness in the days of his poverty: "It is to a pair of snipes and you that, under God, I owe all my literary advancement."

In process of time, Michael Sailer became Doctor in Divinity, and taught publicly as Theological Professor in the Universities of Ingolstadt, Dillingen, and Landshut. His endeavours were always for the good of souls rather than for the increase of power and riches to the priests, the monasteries, and the Pope. He published many books of easy and pious reading which the common people could understand, and others particularly suited for students in Divinity. You may easily conceive that he was not exempt from persecution. In 1794 he was suddenly dismissed from his Professorship, and then his means of living were very narrow; but he applied himself to every work of usefulness that invited him: in the year 1800 he had his honourable appointment at Landshut, and at an advanced age he was elevated to the Episcopate. That was done by the King, to whom the appointment of Bishops belongs in Bavaria, and the Pope could not hinder it, because no evil could be proved against the old man.

A very skillful engraver, Beta Meyer, of the order of Benedictines, once cut a pair of snipes for a seal with the inscription: "Under God's direction," on a cornelian stone, and sent it to him as a present with which the Bishop was exceedingly pleased, for he was ever willing to remember the small beginning that his success in life had; and those who knew his snipe-story may well be supposed to have recollected, when they saw his seal, that those birds did not "fall on the ground" nor afterwards into little Michael's hands without his "Father." Matt. x. 29.

## LOYALTY TOWARDS THE SAVIOUR.

A pious woman, wife of a serjeant, whose regiment was quartered in my neighbourhood, was invited to attend the preaching of a Unitarian minister; and, upon her refusal, great solicitation was used. Amongst other arguments, it was said: "Why, no one wants you to be convinced against your will. It is mere prejudice, that would object to hear the fair merits of a case. All that we want of you, is to weigh the proofs which can be adduced from Scripture; and then to determine, on which side the truth lies." To which she replied, in words that burn. "Truth!" she said, "I should hate truth, if it could persuade me that my Saviour was not God. Nay, if that were proved, I should not care whether there was a God at all. My only wish would be that I never was born."

But all this may be pronounced by some, bigoted, wild, and frantic. To me, however, it appears in a far different light. I never met, in spite of all her ardour, a more sober-minded Christian, than the one in question; one who better knew her innate depravity; who more thoroughly renounced her own righteousness as filthy rags; or who trusted, with a more simple faith, to the alone merits of a Saviour. But that Saviour's death, and sufferings, and sorrows had won her heart; and she desired neither life nor heaven, without him.

This is what I would term true loyalty of heart. I do not call it disinterested affection. Strictly speaking, there can be no such thing, in reference to God; for we know that all things work together

for good, to them that love him. Neither do I say, that it can be irrespective of our own salvation; for love like this is salvation. The man who bears this jewel in his breast, is not a mere expectant—he is saved already. This charity never faileth; this love can never die; for it is the seed of immortality, and the dawning of endless day. 'Herein,' says the Apostle, 'is our love made perfect, that we may have boldness in the day of judgment.' He who loves his Saviour for his own sake, will not fear to meet him face to face, upon that tremendous, that glorious day. It is true, that when he sees his blessed Lord and Master, wearing upon that brow which was once pierced with thorns, his many crowns of glory; and bearing in that hand which was once transfixed with nails, the sceptre of universal empire;—all thoughts of selfish interest will be lost, in the shouts and acclamations of saints and angels, to the once despised, but now exalted Saviour. But though he may forget himself, he will not be forgotten by the Judge of quick and dead. His all-seeing eye will search him out, amidst the countless millions which crowd around the bar; and say, in more than words, 'It is I, be not afraid; be not dismayed, for I am thy God. I am the Saviour, whom, though unseen, you loved—whom you thought upon in your bed, and remembered when you were waking. You confessed me, before a generation that disowned me. You were not ashamed of me, nor of my words, amidst a hostile and contemptuous world. And now I fulfil my promise. Now I confess you, before my Father, and the holy angels. Enter thou into the joy of thy Lord.'—*Lectures on Ruth, by Rev. H. Woodward.*

## THE LATE BISHOP BURGESS: ON ABOLITION.

Among his early publications, there is one which ought not to be forgotten, as it places him very high indeed in the ranks of that honoured band of Christian patriots and philanthropists by whose exertions the slave-trade and ultimately slavery were abolished. As long back as the year 1789, Mr. Burgess had the courage to publish a volume, entitled, "Considerations on the abolition of slavery and the slave trade, upon grounds of natural, religious, and political duty." Thus early did this humane and enlightened man chain and brand slavery and the slave-trade together, and demand the extinction of both. The book, we doubt not, was very effective at the time—for it was written with great ability, and with bold, uncompromising animation; but it had been long out of sight for more than thirty years, when at the commencement of the late arduous anti-slavery contest, the writer of the present remarks happened to be making some explorations at the British Museum, and accidentally found a copy of it; and resuscitated it, as an invaluable treasure at that moment, both from the weight of its arguments, and the high character of the writer. We in consequence alluded to it, (March 1823, page 197), in mentioning the presentation to Parliament, of a petition for the abolition of Slavery, by Mr. Wilberforce, when that veteran Christian philanthropist, finding his health unable to bear the fatigue of the contest,—"for a contest," we forebodingly and too truly remarked, "we fear it will be,"—resigned the leadership to Mr. Buxton, who in May following opened the first campaign of that memorable struggle. Next year (Oct. 1824, p. 621-633; we gave the references, in case any of our readers should wish for a fuller account of the bishop's publication,) we drew up an analysis of its arguments, with extracts from its indignant eloquence; and no publication was more serviceable than these passages from Bishop Burgess, in reply to those clergymen and others, who upheld slavery on the ground that it is a Divine institution. When so many of our reverend brethren were galling us from month to month, it was consoling to us to be able to refer to the long expressed and unretreated opinion of this venerable Father in the church, that slavery was not a civil institution to be ameliorated, but a sin, a crime, an atrocity to be extirpated.

## ON TEMPERANCE.

Among the bishop's publications we recollect a little waist-coat-pocket tractate, which he presented to us in 1819, but which not having had much circulation, and his Lordship's name not being on the title-page, is probably known to very few, even of his friends. It was entitled, "An easy way, by one duty, to serve Religion; to double your income, and to prolong life; or devotion, frugality, and health promoted by the observance of Lent; to which are added extracts from the works of the Rev. W. Jones, Lessius, Cornaro, and Cheyne." The object of the tractate was to recommend constant temperance and occasional fasting; and what he urged he practised. He considered the church days of abstinence useful, not only spiritually but physically; his own diet was always extremely simple; he had a distaste for wine, and an abhorrence of ardent spirits; he attributed his comparative health in advanced years to his practice of the rules of strict temperance; and we have heard him reason, though in vain, with an elderly clergyman, now deceased, upon the manifold evils of a custom to which he had addicted himself, of taking, once a day, a small quantity of ardent spirits, largely diluted with water: one of the bishop's arguments, we remember, being,

that as the digestive powers decay in age, they ought to be less taxed; and that an old man should not try to keep up his vigour by stimulants, but by simple nourishing diet, like a child, and avoiding all unnecessary expenditure. The church fasts he observed, not rigidly, but with considerate abstinence; but we remember his once telling us, at nearly nine o'clock on a Sunday evening, after evening service, that he had not dined; for though Sunday is a festival, not a fast, yet he had adopted the practice of taking his chief repast in the evening, to prevent being drowsy at church. We ought, perhaps, to add, lest from his practice, or the title of his little book, it should be thought that his abstinence was in a spirit of formalism or pharisaism, that he one day in Lent requested us to give a leg of mutton for him to some poor old woman, as that would have been his dinner; but he added, in allusion to a theological conversation, "Mind I do not put it in the place of the doctrine of justification by faith." As he was a slavery abolitionist by anticipation, so he was also a temperance advocate.—*Christian Observer; Obituary of the Right Rev. Thomas Burgess, D. D., Lord Bishop of Salisbury.*

## IN VIEW OF DEATH.

On the all-sufficient name of Him who is our peace, who died to make peace, and who ever liveth to make intercession for us; through whom the guilty obtain pardon, the alien is brought nigh, and they that labour and are heavy-laden find rest, did he found his hope of peace. As justified by faith alone, and not for his own works or deservings, did he humbly hope he had peace with God through Jesus Christ our Lord. Oh, how well do I remember some striking words of his on this very subject about three weeks before his death: they were among the last I heard him speak. "I think," said he "on looking back to my past life, I have acted for the most part conscientiously; but how unworthily and how shortly!"—Here tears interrupted his speech. "Oh, what a comfort there is in looking to Christ! I scarcely like," he added, "to use that expression, common as it is, of looking to the cross; it is a figurative term, whereas I want something substantial. I had rather make mention of Him who died, than of the instrument by which he suffered. Can there be a doubt but that he who expressed himself, simply and sincerely, in language such as this, had the root of the matter in him? Must not the Lord have been keeping him in true peace, the peace which passeth understanding, who could thus humbly and entirely cast aside all self-righteousness, all self-dependence, and rest every comfort and every hope on his Saviour, and determine to know nothing but Jesus Christ and him crucified as his foundation?"

During his illness in the last autumn, considering himself on a death-bed, he sent for a friend on whose Christian faithfulness he could rely, and said to him, "I feel that in all probability I shall not long survive this attack; I wish, therefore, to be tried as to the foundation on which I am resting. Will you give me your view of the frame of mind, and the particular objects of faith and dependence, which a person thus situated ought to contemplate and cherish? What should be my views and feelings in the near prospect of an eternal world? When you have given me your sentiments, I will tell you my own." His friend immediately held up the Saviour as the one and all-sufficient refuge, and dwelt on the simple promises made in the Gospel to the penitent and believing, mentioning several passages of Scripture which he thought peculiarly suitable to the occasion. To these views the bishop cordially assented, expressed the strong consolation he had derived from such texts as that in 1 John i. 9.—"If we confess our sins," &c. &c.; and quoted several others, all bearing upon the mercy of God to the penitent believer in Christ Jesus. Surely these were the sentiments of one "clothed with humility," of one who, feeling his own wants and weakness, had received the kingdom of heaven as a little child, and had been made partaker of that grace which God giveth to the humble.—*Archdeacon Leur.*

In 1835 the Bishop sank at the communion table at Warminster in the midst of the office of confirmation. He was then prevented by illness from holding his visitation, and published an address to his clergy, exhorting them to contend earnestly for the faith as handed down by the pure and apostolic church of England. He went from Salisbury to the milder air of Southampton, whither he had repaired more than once before, to recruit his health, and still to be as near as possible to his diocese, to perform all the duties of its superintendence. His bodily strength continued much as usual until two days before his decease, when it became apparent that the hand of death was on him. He was himself fully aware of it, and, in the full assurance of Christian faith, patiently waited for his passage to eternity. He was interred in Salisbury cathedral: the spot, situate in the south aisle of the choir, having been previously indicated by his Lordship.—*Christian Observer.*

## PROVIDENCE OF GOD.

A very near relative of mine, still living, after having held, for some time, a dis-

tinguished military command on a foreign station, was on his voyage home, with his lady and several children, in a troop ship. The weather was fine, and the vessel under easy sail, when two fine boys, his sons, about 6 and 7 years of age, were sent to amuse themselves on deck, under the care of a steady seaman. Amongst other amusements, they prevailed on their attendant to allow them to play with the log-line, by dragging it in the water, and, as they termed it, fishing. This continued to amuse them some time, and the attention of the sailor had probably been called away from his young charges, when suddenly he was aroused by an exclamation from the younger boy, that he had caught a fish! and on seizing the line, which was rapidly slipping through the child's hands, he found that something was indeed hanging to it, which, as he knew it could not be a fish, excited his alarm, and the word was soon heard of "a man overboard!" Not a moment was lost in lowering a boat, and in hastening to the rescue of the "unfortunate" sufferer. But who can express the astonishment of all on board, when the eldest of the two boys was picked up, nearly exhausted, and with the log-line so firmly grasped in his hand, that it was not removed without considerable force! The means of recovery were promptly used, and the child was restored to the arms of his mother, before she was made aware of the serious risk from which he had just been rescued.

It afterwards appeared, from his own account, that he had, unperceived by the seaman, quitted that part of the ship where his younger brother was still amusing himself with the log-line; and that, on looking over the bows of the ship, he had lost his balance, and fallen into the sea. The ship, being under easy sail, passed him; and he could give no further account of his sensations, nor of the means by which he caught hold of the floating cord, which, happily for him, *chanced* still to be the object of his little brother's pastime on deck. It is certain, that in his natural efforts to save his life he would have instinctively grasped at any straw which might happen to be within his reach; and therefore it may be urged, that his seizing the cord ought only to be considered as an instinctive effort, and such as even a drowning dog might almost be supposed capable of exhibiting. But who can fail to perceive, in this instance, the goodness and providence of God? Had the boy *chanced* to fall overboard at any other time; had he *chanced* to fall on the opposite side of the bowsprit; had the sea been stormy, or the ship gliding rapidly through the water; had his brother been, as he was, tired of his play; or had the line, so often out of the water, not *chanced* to be in the water at that exact moment; in short, when his hand was guided to it; had he not grasped it with a convulsive force, much more than is natural: had any one of these links been wanting in the chain, he never would have been missed, until far beyond the reach of human rescue. In the common language of the world, this would be described as a most *fortunate* escape, and by the merest accident; but in this speaking of it, the idea of a providential interference seldom occurs to the mind. It may even be objected by some, that unless some great ulterior object was to be attained, the circumstances were too trifling to be worthy of being deemed providential. It may be demanded, What was the eventual history of the individual? and was he ever called forth into such prominent view as to warrant the supposition of such providential interference in his favour? Events have subsequently shewn, that if the providential character of this event depended on such evidence alone, the idea must at once be abandoned. Both the interesting objects of this narrative were permitted to grow up to manhood, but have now been called into another world, in the very bloom of manly beauty. The circumstances above related were, however, too remarkable ever to be forgotten, either by themselves, or by numbers of others who witnessed them; and it is a sufficient vindication of the Divine intention, in so visible an interposition, that the minds of many might be roused from that indifference into which continued prosperity too often lulls us. It is to be hoped that the warning was not then thrown away; nor will it even now have been in vain, if it excite the attention of any one of your readers to circumstances not less providential which are daily occurring around him.—*Corresp. of Chr. Observer.*

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