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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. 9.]

QUEBEC, THURSDAY, MAY 29, 1845.

[WHOLE NUMBER 61.]

POOR, BUT RICH.

Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be:
Perish every fond ambition,
All I've sought, or hop'd or known;
Yet how rich is my condition,
God and heaven are still my own.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heav'n will bring me sweeter rest.
Oh! 'tis not in grief to larm me,
While thy love is left to me;
Oh! 'twere not in joy to charm me,
Were that joy unmix'd with thee.

Soul, then know the full salvation;
Rise o'er sin, and fear, and care;
Joy, to find in every station
Something still to do, or bear.
Think what spirit dwells within thee,
Think what Father's smiles are thine,
Think that Jesus died to save thee,
Child of heaven, earnest thou repine?

Haste thee on from grace to glory,
Arm'd by faith, and wing'd by prayer,
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight, and prayer to praise!

Author unknown.

NO SACRIFICER, NO ALTAR IN THE REFORMED CHURCH.

§ XXIV. The sacrifices under the law given by Moses, as the apostle to the Hebrews has clearly shown in chapter X., were shadows of good things to come; they were typical of Christ: they looked to him as the substance,—as "the Lamb of God, who truly taketh away the sins of the world"—"who, after he had offered one sacrifice for sin, forever sat down on the right hand of God." By his stripes we are healed: in him we have complete redemption. The Jewish passover was prophetic, directing the eye of faith forward to the death of Jesus Christ, in the fullness of time to be offered *once for all*: and in the Lord's supper we look back to the same all-sufficient sacrifice. It being full and complete, and offered for all, it needs not to be repeated; and no act of man, whether priest or layman, can, by words spoken, or money given, add any thing to its efficacy, or render it more perfect, or more extensive, or more availing. "By one offering, he hath perfected forever them that are sanctified." The pretence of thus repeating his death evidently implies that Christ's sacrifice was not full and complete. It implies that he should offer himself often—that "he must often have suffered." Heb. ix. 25, 26. Protestants choose to rely on the sacrifice which Christ himself made for their sins, rather than on this mercenary traffic of the priests. It seems that, according to their own views, in taking money for masses, they sell Christ to be crucified afresh. The traffic is certainly lucrative in a high degree: what Judas received was as nothing, in comparison. In saying this, I pretend not to judge of their sincerity or their devotion, nor whether or not they are accepted of God. It is worthy, however, of repeated remark, that the most of their doctrines and practices, which, in our view, are departures from the word of God, are wonderfully adapted, certainly, if not designed, to add power to their priests, and wealth to their church. How vast, beyond what human language can express, must be the power which can change a piece of bread into the eternal Son of God, and offer him, at pleasure, an expiatory sacrifice for any man or for all men! And what reasonable man, if he can, indeed, bring himself to believe such doctrine, would not, at his death, gladly leave a part, or, if needed, all, of his estate, to rescue his own soul from future punishment? The Protestant, like the martyr St. Stephen, will, at his dying hour, look unto the "Lord Jesus" rather than to any pope or priest, to "receive" and save his soul. How, indeed, a mass offered for an individual, can be considered as the identical sacrifice which Christ offered for all men, cannot, without light from Rome, be imagined.

§ XXV. The doctrine that the Lord's supper is an Expiatory Sacrifice, making satisfaction for the sins of men,—the same as that which was offered by Christ himself, leads, of course, to another doctrine, equally erroneous,—that the man who administers the sacrament is a priest in the sense in which Christ himself is a Priest. This too, we reject. In our Prayer-Book, and in the offices of our Church, the word *priest* is, indeed, often used, but not in that sense—not as designating one who offers a real sacrifice, making expiation for sin. With us, the word means the same as presbyter or elder; it means a minister of Christ, ordained with power to commemorate the sacrifice of Christ in that sacrament. He pretends not to repeat, but to "show forth, the Lord's death"—to do in remembrance of Christ what he commanded.

The Pagans had priests many, and sacrifices many, and idols and gods unnumbered; but they were all abominations in the sight of the true God, the Lord Jehovah. Under the Mosaic Dispensation, there were, indeed, priests and sacrifices of truly divine appointment; but, as above observed, they were typical; they were prophetic symbols of the one only true Priest and true Sacrifice—of that "Lamb of God, who taketh away the sins of the world." The law, as St. Paul says, "was a schoolmaster to bring us to Christ;" and it is desirable that Christians should profit more than they generally do by its instruction. "It had a shadow of good things to come, but not the very image of the

things." It could "never, with those sacrifices, which they offered year by year, continually, make the comers thereunto perfect. . . . For it is not possible that the blood of bulls and of goats should take away sin." In the holy scriptures, the ministers of Christ are not called priests; but he is himself so called. Aaron was a priest, as Moses was a mediator; both typical of him whom God hath ordained to those high and holy offices. And they who are blest with a true knowledge of him need no other, and acknowledge no other priest or mediator.

§ XXVI. One of the distinguishing peculiarities of the Christian religion is, that it has but one Priest, and needs no other. In religions of man's invention, they have priests taken from among men. The priests appointed according to the law given by Moses, as we have in the last section seen, were types prefiguring the Saviour, and designed, as were the other parts of that law, to prepare mankind, God's chosen people especially, for the advent of the Messiah, and for the gospel dispensation. Man can offer nothing that will take away the sins of others, nor can he redeem his own soul. We have one Priest, who is "the Lord from heaven," the eternal Word and Wisdom of God. "This Word, being made flesh, and dwelling among us, offered himself to expiate our sins. And having made this 'one sacrifice for sin,' perfect and complete, there was no need of its being repeated. He then ascended into heaven, where he now sits at the right hand of God, as our Advocate with the Father, and the only prevailing Mediator between God and man. He is in himself sacrifice, and priest, and altar. And as we need no other propitiatory sacrifice, and no other priest to offer it, so of course we need no other altar, whereto to make atonement for the people. In this, also, we differ from the Romanists, who have what they call altars, at which their priests officiate, and on which they pretend to make an expiatory sacrifice. In the scriptures, the board on which the bread and wine, in administering the Lord's supper, are laid, is not called the altar, but the table: the same is true of our Prayer-Book, properly so called, which ends with the Psalter, as may be seen by "the table of contents;" and also in the offices which follow the Psalter, for ordaining deacons, and priests, and bishops, and for consecrating a church, it is often called a table, but not an altar. In the office of institution recently added to our Book of Common Prayer, the word altar is used, not certainly in the sense in which the Papists use it; nor is it, I trust, from any change in the doctrines of our Church on this very material point, but rather in compliance with what seems to be becoming common language, without any regard to doctrinal propriety. We pretend not to offer on that board any expiatory sacrifice; we offer devoutly "our alms and oblations," and with great solemnity the "gifts and creatures of bread and wine, . . . according to Christ's institution, in remembrance of his death and passion."

And here I have occasion to introduce a question (in my view) of much importance, respecting which I fear that there may be some difference of opinion among the clergy of our Church: it is, whether any doctrine of Christ, or religious propriety, requires that our ministers or people should worship with their faces towards the communion-table, rather than in any other direction, or whether the practice of so worshipping has not arisen from the doctrine of Transubstantiation, and does not countenance that doctrine? The Papists, we know, are consistent, however idolatrous, in doing it: they have constantly before their eyes, and on the table, a cake of bread, which they avowedly worship as their God. But we have no such image or visible Deity on our communion-table; nor can we give any good reason for supposing that God is there present more than in any other part of the church. Christ has, indeed, positively declared that he is in the midst of his people who meet to worship in his name; but I would not infer from that gracious promise, though it is undoubtedly fulfilled, that the minister is bound to pray with his face to the congregation; yet I do say that, if God is particularly present any where, it is among his people, rather than upon the table. In regard to this question, it is fitting that all things be done decently and to edifying. Decency may require that the people should face the minister, when he preaches, and perhaps when they pray, though this last may well be doubted. Both decency and convenience render it fitting that, when the priest officiates in administering the Lord's supper, his face should be towards the table, where his business is, except when he speaks to the people. In administering baptism, when he says, "Sanctify this water to the mystical washing away of sin," it is decent and fitting that he should turn his face toward the water, and even touch it with his fingers.† And so in the

* That is, of the P. E. Church in the United States.—Ed.

† The venerable author here gives us his sense of what is decent and fitting, but about which there is no direction given by the Church, and opinions may differ. We entirely concur with him when he says that the minister should turn his face towards the water at those words; we think it is a very natural, even as it is a common practice in Clergyman to extend their hand towards the water; but we question the fitness, and still more, under present circumstances, the expediency of touching the water with the fingers, inasmuch as that would seem too much like imparting to it a virtue, and giving it a holiness which would make it desirable to preserve the water, and to sprinkle oneself with it:—we know the superstitions which are continually acting in the Church of Rome with "holy water"—let us keep far from that which would favour them.—Edwton.

Lord's supper, when he come to the consecration of the elements, it is convenient and fitting that he should remove from the end of the table where he has performed the foregoing part of the communion-service, and "stand before the table," wit his back to the people, that he may more conveniently "order the bread and wine;" and "with more readiness and decency break the bread before the people, and take to cup in his hands." In all this there is no unfitness, nor any thing like idolatry or superstition.

Some have urged, in justification of their table worship, that the table is in the rubric called "the holy table." Is this a good reason for worshipping towards it? Can the Church, by a word, create an object of worship? It is a holy table in a scriptural sense of the word holy, and so are all other parts of the church; but things sanctified and to be considered as holy, are not, therefore, things to be worshipped. If they were so, the bodies of living Christians would be the most suitable objects of adoration. We are repeatedly told from the highest authority, that their bodies are holy, being the temple of the Holy Ghost dwelling within them. St. Paul says to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? the temple of God is holy, which temple ye are." Here, again, is much better reason (if either of them be any reason) for the minister's worshipping towards the people, than towards the table. Indeed, if in worship we turn towards any thing, because we deem it holy, it must, in the nature of things, be in some degree idolatrous. It implies that the God whom we worship is particularly in that place, and the turning to it for that reason, because of its holiness, is, of course, an act of adoration. The Bible is called holy, and more truly so called than any table. And once we, then, turn toward the Bible when we pray? It has been observed of the Papists that in their churches they appear to be very devout; and has it not also been observed that when they are so, their eyes are steadfastly fixed upon some image or picture? The Pagans are still more devout in the presence of their idols.

The time was when God did visibly manifest his presence in his temple at Jerusalem, and towards that temple were all his people commanded to worship; but now, under the Christian dispensation, "the hour," as Christ told the Samaritan woman, John iv., "is come when we shall neither in that mountain, nor yet at Jerusalem, worship the Father, . . . when the true worshippers shall worship the Father in spirit and in truth." Whether the worship of which in this section I express my disapprobation, is worshipping the true God in spirit and in truth, I leave with the reader to judge. In what is the chief point will, I trust, a vast majority of our Church agree, that we have no sacrifice, priest, or altar, in the sense claimed by the Church of Rome. I would suggest the propriety of adhering, in this and other things, to scriptural language, more than some Christians do. They who prefer calling "the Lord's table" the altar, ought at least to understand what they mean. When our ministers, as some of them do, call upon those who are to be baptized or confirmed, to "come forward to the altar," I would affectionately ask them whether the word *chancel* would not be more suitable?—The late Right Rev. Bishop Griswold, on the Reformation.

MINISTERIAL ZEAL AND MODERATION.

While we are permitted, however, to exult in these thoughts, we must remember, with a heightened sense of responsibility, what we have in charge—THE INTEREST OF CHRIST ON EARTH, to the promotion of which "one thing" we have vowed "as much as in us lies wholly to apply ourselves, laying aside the study of the world and of the flesh." If the times are difficult and there are many adversaries; if at the same time, a great spirit of religion has been awakened in the world and different parties are seen emulous of each other in seeking to advance the Kingdom of God; if the Clergy of the Church of England are posted in a conspicuous station, and are eminently as a city set upon a hill, which cannot be hid;—if our brethren in other quarters, strong in the power of faith, are doing great things in the cause,—striving successfully against the tide of worldly opposition, and surmounting, in some instances, the threatening waves of trouble; if the present conjuncture is highly critical with reference to the ecclesiastical affairs of these Provinces, and consequences of vast importance to future generations in this rising country may depend upon the foundation now laid for the Church,—then, amidst all these incitements to vigilance and zeal, it will be required of us that we be found *with our loins girded and our lights burning, and like unto men that wait for their Lord.* And if the signs of the times appear pregnant with great events, and the astonishing advances of science, more especially in its practical application to the purposes of international communication, seem destined, in the hands of Providence, to open the way for a new and marked era of the Gospel, which, according to the anticipations of many religious persons, may be preceded and introduced by scenes of trial and sore tribulation in the Church,—if we are solemnly called upon, not simply as the soldiers of the Cross, but as the leaders of the battle, *to take unto us the whole armour of God, that we may be able to withstand in the evil day, and having done all to stand.*

Having touched, however, upon the signs of the times, and the prospects of the universal

Church of Christ, I feel it necessary to advert to the extreme diffidence and reverent caution with which we should pronounce upon yet unaccomplished prophecy, and indulge our speculations, too apt to lead to presumptuous error, upon the magnificent future of the Gospel victorious in the world. *It is not for us to know the times or seasons which the Father hath put in his own power.* And hence I take occasion—looking at certain incidental effects which are connected with great efforts in religion, in modern, as they have been in earlier times, to recommend the Christian grace of moderation: a holy moderation and sobriety in all the varied exercise of ministerial duty; in the methods adopted for the propagation of the Truth of God—yes, and in the very preaching of the blessed Doctrines of Grace. If what I recommend seem to be the cowardly accommodation to the world for which the fervent Paul would have *withstood us to the face*, or the lukewarmness of spirit which Christ will indignantly reject, then, my brethren, stop your ears against my words. But in that combination which is charged upon Christian teachers of the qualities of the serpent with those of the dove, great discretion and great gentleness appear to be implied; and it is known to have been a distinguishing characteristic of our own reformers that they shunned some extremes to which others in the heat of the struggle were carried away. The mild and moderate Melancthon, among foreign reformers, was not found to turn his back in the hour of danger. In the religion of the Gospel, as well as in other things which engage the mind of man, there are certain bounds, within or without which, that which is right cannot stand. Although it is most certainly true, that we can never be too religious or too devoted, yet it is equally certain that in the development and the exercise of the religious affections, there is often, through the infirmity of nature, a tendency to religious irregularity and to what may properly be called religious excess. In those points, especially, which create parties and party-names within the bosom of the Church itself, the most vehement and eager spirits on either side will not be found, I believe, to be the nearest to the truth; and the approximation of parties to each other, each losing something of its own and borrowing from its opposite, is, according to my own convictions, the issue for which we should devoutly pray, and for every manifestation of which (and there are not a few) we should render thanks to our God.—From Charge to the Clergy, by the Right Rev. G. J. Mountain, D. D., Lord Bishop of Montreal, 1838.

THE POOR IN SPIRIT.

In St. Luke we read that the Lord said, "Blessed be ye poor, for yours is the kingdom of God." But it is a general rule in the interpretation of Scripture, that when in two parallel passages, one is more full and explicit than the other, the former shall be deemed to give the true meaning of the latter. Accordingly, let none suppose that merely because they are poor, in any sense of the word, therefore they are blessed, and that the Kingdom of God is theirs. Many make themselves poor by extravagance and imprudence; many by negligence and sloth; many by intemperance and profligacy; and many who are very poor, may yet be very far from the Kingdom of God. Christianity is a religion both for rich and poor. It is designed to make the rich poor in spirit, and the poor of this world "rich in faith, and heirs of the kingdom which God hath promised to them that love him." No man will be condemned simply because he was a rich man. No man will be saved simply because he was a poor man. If a man be not in Christ, as Noah was in the ark, neither can riches ransom, nor can poverty rescue him from sure destruction. Although the poor in this world's goods are not those who are exclusively meant by the poor in spirit, yet they may become such, and may help themselves and the rich to understand the character of those who are poor in spirit. Take then the case of a very poor man, merely to illustrate who are the poor in spirit. Suppose that of one born poor, and on whom the heavy hand of poverty presses all through life. There are many such; and to them poverty is no disgrace. Yet they commonly feel its weight. They know in their own feelings and experience what are the common necessities of life. They know by observation what are the common comforts of life. They find themselves often debarred from the latter, and often straitened for want of the former. They strive and toil from day to day, and yet they cannot altogether emerge from poverty. Their spirit, especially if not sustained by religious principle, becomes gradually broken and depressed. And yet theirs is not true poverty of spirit, for this relates to spiritual things. The man who is become truly poor in spirit, feels that he was born poor; even though a prince by birth, yet one of a sinful race, destitute of all merit, and laden with a debt of guilt in the sight of God. And then he is also brought to feel, that in himself he is poor in regard to comfort, even the common consolations essential to peace and happiness. It is a great comfort to be at peace with God; but the man who is becoming poor in spirit is learning that he is a wicked sinner, and that "there is no peace, saith my God, to the wicked." It is a comfort to have health and strength; the man poor in spirit knows that his soul is diseased and feeble. He also

feels indigence in regard to things, which are as the common necessities of life to the soul. He knows what it is to hunger and thirst after righteousness. What the very poor man often experiences, in the literal sense, to want food, to have none at home, and no money, and no credit to procure any, this the man poor in spirit feels and comprehends in a spiritual sense:—to want pardon, righteousness, and spiritual blessings, with no merits to procure any, and no credit, because no ability to repay God. The man who experimentally understands this, has truly begun to be poor in spirit.

Take another case to illustrate poverty of spirit. Behold a man once rich, but by one of those reverses of fortune, so common in this our day, become suddenly very poor. Far be it from me or any one needlessly to wound his feelings; yet no case will better than his illustrate poverty of spirit. Yesterday he thought himself rich: to-day he knows himself poor. He sees himself fallen in the estimation of the world, who in every age love to bow down to the golden image, which the God of this world has set up. He finds that all his former comfort from worldly treasures, worldly honours, worldly friends, is gone, and that he must find other and better comfort, or go comfortless. He also begins now to be straitened for the very necessities of life. And to him, nursed in luxury, and once living in affluence, the privations of poverty come with ten-fold hardship. His case, however, is only our illustration. He may go through all this, and yet not become poor in spirit. Yet he may strikingly illustrate the character of the poor in spirit. For a man who once, with the Laodiceans of old, thought himself spiritually rich, and in need of nothing, may discover that he is spiritually miserable, and poor, and blind, and naked. The man who thought he had righteousness enough and to spare, that he was moral, decent, virtuous, amiable, and therefore sure of heaven, may discover that his premises and his conclusion are alike unsound,—that he has not fulfilled the whole moral law, that he has done many things which he ought not to have done, and left undone many things which he ought to have done,—that his fancied virtues have been alloyed with imperfections, that he has been utterly destitute of the love of God, and a despiser of the merits and righteousness of Christ, that he has been deceiving himself, fancying himself very rich, and, lo! he was all the while very poor. Behold him stripped of his self-righteousness, emptied of pride, abased from self-exaltation, feeling and confessing himself a poor, needy, helpless sinner. He is becoming poor in spirit. St. Paul is an example. Once he thought himself as rich a man as any in all Jerusalem; rich in parentage, a Hebrew of the Hebrews; rich in education, brought up in the school of Gamaliel; rich in good works; "touching the righteousness which is in the law, blameless;" rich in the honour and estimation of the Pharisees, rich in his opening prospects, altogether a rich man. But God's converting grace came, and he became poor in spirit. All was gone,—parentage, education, good works, worldly honours, and opening prospects, he counted all things as dung and as dross; what things were gain to him, those he counted loss for Christ. He became poor in spirit.

I would hope, my dear brethren, that you now understand who are the poor in spirit—not necessarily the poor in this world, but those who once thought themselves rich, but now feel that they are poor, that all their righteousnesses are as filthy rags, that they have no power of themselves to help themselves, nothing to be proud of, nought wherein to glory before God, that they are unprofitable servants, and miserable sinners.

In all this, I speak of the man as he is in himself, and not of what he becomes in and through Christ. His poverty in himself, in fact, constitutes his need of the riches of Christ. The more he knows his own poverty, the more is he prepared to welcome the riches and all-sufficiency of the Saviour. Hence, poverty of spirit is to be a habit, a temper, a progressive state of mind, and to mark the Christian's course and advancement in the spiritual walk. The most advanced Christian is not he who is the most elated, the most confident, the most superior to others in his own esteem; but he who is the most lowly, the most broken in heart, poor in spirit, abasing himself before God, confessing himself the chief of sinners, esteeming others as better than himself.

The world, I am aware, do not, and cannot, approve this very humbling doctrine. Some of us remember the time when to us also it would have appeared to present too humiliating a view of human nature. Yet let not the world confound things that differ. There is a difference between those who are poor in spirit, and those who are poor-spirited. A man may be a miser, and as such a poor-spirited man. He is far enough from being poor in spirit, or a true Christian. The true Christian's soul is large, liberal, and generous, "given to hospitality;" "ready to distribute." A man may commit mean and base actions, betray a friend, divulge a secret, forge, lie, or steal; he may crouch to those high in station, use flattery, intrigue, and artifice; all this is being poor-spirited surely enough, but it is not being poor in spirit. Christianity has as high, yea, far higher notions of honour, integrity, and true nobleness of character, than the world. The Christian, of course I mean the true Christian, may be poor and distressed in worldly circumstances, while he may be and is poor in spirit, feeling himself a sinner, helpless and wretched in himself; and yet he is not poor-spirited; he will resort to no base method of relieving his

—sunt certi derique fines
Quos intui citaque nequi consistere rectum.
† Luke vi. 20. † James ii. 5.
‡ Isaiah vi. 21.

* 1 Cor. iii. 16.
† Ordination of Priests.

* Rev. iii. 17. † Phil. iii. 6.
‡ Rom. xii. 13. § 1 Tim. vi. 18.

temporal wants, neither will he add to his spiritual wretchedness by seeking vain consolations, or by adding sin to sin. The poor-spirited, and the poor in spirit, differ as widely as light and darkness. The poor-spirited man, when in trouble, desponds, flies to false comforts, takes to drinking or gambling to drive away care, and sometimes rushes out of life uncalled, into the presence of God. Surely the soldier is poor-spirited who forsakes his post. This is not the spirit of a soldier of the cross, or of one poor in spirit. The poor-spirited are often exceedingly proud, afraid to have their poverty known, they hide and cloak it as long as possible, they refuse aid, they are offended at being thought poor. And so in religion: men are ashamed to own, even to God, that they are so vile and worthless as they are; they scorn to be saved by grace, to receive eternal life as a gift, to pray for mercy, salvation, grace, with the importunity of a perishing heathen; they are half, or more than half, offended with the minister, who, though from the kindest of motives, is faithful enough not to flatter, but to look them honestly in the face, and say, "You are poor and miserable, helpless and destitute, vile, worthless, and undone sinners. Let not then the world confound together characters so different as those of the poor-spirited and the poor in spirit."—Rev. John Hambleton, *M. A. Islington.*

THE SERVICES OF THE LAITY.

I am conscious also, that I did not press as I ought to have done upon professors, how much it was their duty, as they received the knowledge of the things of God themselves, and had ability, to begin to work together with their minister.

I ought to have told them plainly, and constantly, how little good, in comparison, could be done by one man, as a teacher of the truth; or by his conversation, or visiting the poor, the ignorant, or the afflicted,—that this ought to be regarded, as it was in the churches planted by the apostles, as the common and indispensable duty of every man professing godliness; that they be diligent among their neighbours in those works and labours of love;—that the minister is to be considered as the officer, indeed, who gives the word of command, and takes the lead in all good works; but that all the people of God, like soldiers under him, must fight against the common enemy,—must take pains in diffusing light and knowledge, showing all compassion towards those that are ignorant and out of the way, and endeavouring to bring them to the knowledge of the truth. I should have shown them, that, on many accounts, private Christians are fitted to exhort, and instruct, and reprove those of their own age and condition;—as this is an affecting proof of love for them, is more likely to stir them up to seek for knowledge when they see others besides the preacher are acquainted with Divine things, even men who have no better education than themselves; whereas the greater part excuse their ignorance, supposing the poor, and all who work for their bread, have no time to gain knowledge. The very few who have love and zeal thus to come forth, to help in promoting the salvation of souls, find that God blesses them for their good-will to their fellow-creatures, and with such sacrifices He is well pleased.—Tenn.

If Subscribers, who have not preserved the whole file of the Berean, could part with any of the numbers 8, 30, 31, 33, they could serve us to complete sets, and our Publisher would pay for them, if sent to him.

The Berean.

QUEBEC, THURSDAY, MAY 29, 1845.

In the course of discussions which took place, last year, on the question whether the mode of celebrating the Fête Dieu annually pursued by the Roman Catholics in this city and Montreal is consistent with the regard due to the religious feelings of Protestants, a periodical in the interests of the Church of Rome stated that, if that mode inconvenienced the Protestants, no doubt the Rulers of that Church would alter it. Last year a very respectful representation was transmitted to the ecclesiastical authority of the Roman Church at Montreal, stating how much the Protestant portion of the community was inconvenienced by that celebration. We endeavoured to set forth the same fact, convinced that we were speaking the mind of the greater portion of our Protestant fellow-citizens. Now when we adverted to the approaching festival, in our last number, we really entertained a hope that, in accordance with the expectation held out as above, the inconvenience would be obviated this and succeeding years; and on Sunday we were exceedingly mortified to find that such was not the case. The whole of Fabrique and St. John's Streets (the only part of the town which came under our observation) was gaudily ornamented with trees, flags, and pictures; and at a quarter past ten, just as great numbers of Protestants had to be on their way to their respective places of worship, and when children were dismissed from their Sunday Schools, the usual procession passed through that much frequented thoroughfare, accompanied by a military band of music playing an exhilarating tune. If this celebration is held to be worship to God, we have no right to make the least objection to it as an infringement upon our rights, provided it were confined to the Roman Catholic places of worship; but to have it fill the public streets with its trappings, noise, and distraction on the Lord's day, is what we must designate as violence done to the religious privileges of all that portion of the population who do not recognise in this festival any worship to God,

and to whom it is a serious interference with the quietness and solemnity of the Lord's day which the law of England designs to secure to them wherever the British sceptre bears sway. We will mention one practical grievance resulting from this celebration, to ourselves and some families who accept from us the service of religious instruction to a class of youth on the Lord's day morning. On the next morning of the Fête Dieu procession, if we should live and be engaged in the same service then, we shall think it prudent not to assemble our class together at all, rather than suffer them to run, right from our endeavour to lead them to spiritual worship, into this attractive contradiction to it and violation of the sacredness of the day. We do not think it a reasonable expectation for us to entertain, that children would not loiter in the street, or run to fall in with the sight to be seen and merry music to be heard on such an occasion, and that the excitement produced by it would not act most fatally against the attentiveness and sobriety of thought which Protestant worship requires, and endeavours to foster. We should raise precisely the same objection to religious observances followed by any other body of professed Christians, if they made themselves liable to the same complaint. For nearly twelve months, the community has enjoyed the comfort of Sabbaths uninterrupted by the attractions of military music and parade—attractions to which on other occasions, such as the cheering celebration of Her Majesty's birth-day last Saturday, we are as well disposed to yield as other men—and it is most painful to have that comfort interrupted on the plea of religious privilege, and with the flippancy question, "How does that inconvenience you?"

We therefore renew our protest against the public celebration of the Corpus Christi festival as a grievance and violation of our rights; and we must wish for the time when the voice of the thoughtful and earnest Protestant inhabitants will make itself heard with sufficient influence to assign, to the undisputed rights of their R. Catholic neighbours to worship according to what they conceive to be the truth of God, such bounds as shall place upon a footing of equality with them their Protestant fellow-citizens who have rights as dear to them, and as fully connected with their apprehensions of divine truth.

Our Correspondent Enquirer offers a question which at first sight almost made us fear that, by inserting his communication, we should invite a class of discussions which our readers generally would find neither interesting nor profitable. Suppose the regular descent of the ministry from the Apostles could be demonstrated with a degree of certainty far more satisfactory to the practised ecclesiastical historian than the learned Prelate quoted by Enquirer thinks can be attained, the great bulk of Churchmen, not being skilled in these investigations (as we intimated at the close of our Editorial of the 15th instant,) would not be convinced by the historical proof furnished, but by a confidence in their informant's accuracy and integrity to which they must be won by the discovery of fruits answerable to the high claim of apostolicity which he advances for his ministry. Of primary importance, therefore, is the production of these fruits; and of secondary moment only the argument for the unbroken descent.

Enquirer's communication, however, treats the question in so good a spirit, and furnishes aid so important towards assigning to the point at issue its proper place among opinions held in the Church, that we gladly insert it, though it may seem that he, in common with the Prelate quoted by him, is disposed to fasten upon the probability of irregularities in the dark ages, where others, in the absence of absolute proof, would disregard probabilities and rest assured of an unbroken succession, as long as the interruption cannot be demonstrated. It may be harmless for the one even as the other to follow the bent of his mind, as long as the point at issue is not magnified beyond its due proportion. If, however, the succession be essential, then what authority is to decide what is the "every requisite form" which has to be strictly adhered to, before consecration to the Episcopate can be acknowledged to be perfectly regular? And if we exclude a bias in favour of the fact, we do not know how satisfaction is to be obtained. That numberless irregularities have taken place in the course of eighteen centuries, no one can doubt; that none of them was fatal to the line of succession, may be the conviction of individuals, but cannot be imposed as necessary belief upon others.

The Episcopal Church in the United States has had her power of transmitting an Episcopate not quite sixty years; yet in that short space of time a singular irregularity has taken place in the act of transmission. In the year 1811, Bishop White, assisted by two other Bishops, consecrated Drs. Hobart and Griswold, but omitted to pronounce, in the form prescribed by the Church at the imposition of hands, the words "in the name of the Father, and of the Son, and of the Holy Ghost." The omission caused a good deal of remark, and doubts were thrown out as to the validity of the act altogether. The objections, however, died away; and no doubt is entertained at the present day. Yet, from this incident

which took place on an occasion when all the parties engaged in the service were no doubt scrupulously intent upon the devout and complete performance of every requisite, it may be inferred that greater irregularities took place during the centuries of prevailing ignorance, superstition, and profligacy among the hierarchy of people: to impose, then, upon men the regularity of the succession as a necessary part of their persuasion as Church-members, would be equally vain and presumptuous.

We have to nice one term in our Correspondent's letter which we think does not correctly represent the intention of our remark on the mind of the Church of England. When he gives it as his showing that the Church "ordered the matter to her own taste within her own pale," we doubt whether he quotes our words; or meaning at all events would be more clearly expressed by saying that the Church of England "ordered the matter according to her own apprehensions of the truth, within her own pale." Our belief is, that our reformers felt it to be great gain that they were not compelled to break away from the orderly succession to the ministry which had all along obtained; they believed it to be in accordance with primitive usage, and loved to retain it. Whether all the links of transmission by outward rite grasp each other so as to terminate without break in the imposition of hands; the apostles, was no inquiry of theirs; they had more important matter to search out and to inculcate.

We are of opinion that there exists no repugnance in men generally, to believe the fact of an unbroken succession on the simple ground that it is not disproved,—as long as claims are not founded upon it which threaten to place it above purity of doctrine. As there prevails a bias in favour of a regular transmission of authority, so the sense of men is favourable to the supervision of a given number of inferior officers by a superior, consequently to the establishment of an Episcopate over Presbyters. The fear that Bishops will grasp for power, will be arbitrary and luxurious, an sacrifice truth to the increase of their authority, that perhaps chiefly sets the minds of men against Episcopacy. It must be confessed that the history of the Church of Rome shows too much reason for such apprehensions. But in proportion as the Protestant Church makes men acquainted with an Episcopate exercised in submission to the word of God, in self-denial, laboriousness, condescension, and earnest contending for the faith once delivered to the saints, Episcopacy commends itself to the intelligence, the integrity, the respectability of every social body where it is presented under otherwise equal circumstances. Many years ago, before the revolutionary war, a report having reached Boston that a Bishop for New England was appointed by the British government, a man, with pale-ness on his countenance, exclaimed: "Then I am a dead man!" "Why so?" "As soon as the Bishop lands, I shall shoot him, to rid the country of such a calamity; and then I must be hanged." Such was once the dread of Episcopal influence in Massachusetts, where now the second Bishop is peacefully supervising a flourishing and extending Church, respected and confided in, because his aim, as was that of his predecessor, is mainly to go about doing good. Men loved to believe Bishop Griswold's Episcopate (we abstain from naming his living successor) to have descended to him in direct succession from the apostles, because the fruits of it bespoke that origin. And such, we believe, will ever be the most powerful argument for an apostolic succession.

FROM THE LORD BISHOP OF SALISBURY'S LATE CHARGE, AS REPORTED IN THE TIMES.

It would be almost needless for him to say that the immediate objects in which the existing differences in the church had of late most conspicuously manifested themselves, were certain isolated diversities in the celebration of divine service. Into a detailed examination of these points he did not intend to enter, because such a discussion, unless full and accurate, would be worse than useless. It did not appear to him that any effort should be made to do away with the possibility of these diversities, by the only legislative power which could rightly interfere, and to call on the conjoint authority of the Church in its synodical assemblies, and of the state, through the Crown and parliament, in order to clear up everything less doubtful, and to enforce the observance of whatever might be approved. He did not mean to say that it would not be well, under other circumstances, and in a different spirit, that the attention of the Church should be directed in the most authoritative manner to the points which gave occasion to the difference, as he believed that much good might be done, and much evil prevented, by any measure by which its system could be adapted to the changes which time makes in the fabric of society, and its energies be directed, not by the mere voluntary efforts of individuals, but by lawful and full recognition of the privileges and the more earnest discharge of the duties which rightfully devolve upon it both at home and abroad. Rather than look to legislative enactments for a remedy to their

present distractions, he would trust to a return to that moderation and sobriety of feeling in the community at large which would surely result from a patient, quiet, and conciliatory course on the part of the clergy—a course which would make it manifest that the spiritual guides of the people had really at heart before all other things, the spiritual good of those committed to them, and that they recognize the gospel of salvation in its purity and in its fullness as the one only means by which this was to be compassed and secured. Of course by what he said he implied the opinion that the obligation on the conscience of the clergy of the letter of the rubric in every minute particular was not so stringent as it had been sometimes said to be, but that some modified influence might be allowed to long-established custom, to inconvenience, amounting in some cases to necessity, and to the feelings of those for whose edification all pastoral ministrations were designed. Two different classes of persons were united in preserving to the utmost extent the stringency of this obligation—the one aiming at a complete uniformity in the exact observance of existing laws; the other seeking to work out a new and further reformation by proving the necessity of change. The subject should be well considered before adhesion was given to either of these parties, lest changes should be introduced which were not desired, or the church destroyed while seeking to uphold it.

His Lordship, after some further remarks on this subject, proceeded to speak of the articles of the church. In alluding to this subject at his last triennial visitation, he laid down the rule that subscription to the articles was to be made in the plain sense, quoting the words of Waterman, who says that the church requires subscription to her own interpretation of Scripture, and the subscriber is bound, in virtue of that subscription, to that, and that only; and he, on that occasion, concluded by saying that we are not at liberty to evade it by nice and subtle distinctions, but are bound to receive and subscribe it in the sense which we believe to have been intended by the church. He did not, on reconsideration, see any occasion to alter what he then said; nor would it have appeared necessary to add anything to it, but for the extraordinary views which had of late been propounded in some quarters with so much confidence as seemed to make it not unsuitable to say that while he did not question the belief of parties who maintained such opinions, or that they were justified in conscience in doing so, the adoption of such a theory was a moral phenomenon which he was unable to comprehend, and that the views themselves deserved the most distinct and unqualified condemnation.

MISSIONARY SEIG COMMITTEE.—We mentioned, some months ago, the extraordinary case of the Rev. Jacob Samuel's bringing a suit for damages against the Missionary Committee of the General Assembly of the Church of Scotland, on the ground that they had not completed his appointment as their missionary to the East:—the action has come on before Lord Cuninghame, and been dismissed with costs, against Mr. Samuel.

To the Editor of the Berean.

SIR,—I have been gratified by the remarks of your correspondent "E." (in your number of the 17th ult.) under the head "Abrahamic descent and Apostolic succession compared;" as well as by the Editorial observations which were elicited by those remarks. And whilst the interest with which I read them was not diminished, the spirit of enquiry was enhanced, by the ambiguity which seems to shade a rather important element in the theory to which they refer;—the theory being that of a Ministry regularly ordained by Bishops duly consecrated in an unbroken chain from the Apostles,—and the important element being the element of the fact: for it struck me as being highly essential to the theory, that the fact on which its truth and reality depend, should be susceptible of being substantiated beyond the shadow of a doubt.

Your correspondent intimates, that, "to have derived the ministry of the Gospel and the administration of the Sacraments through an unbroken succession of ministers episcopally ordained, must ever be considered a source of unmingled satisfaction to the believer's mind;" to which he subjoins the remark, that "to attach to the fact an importance beyond this (of satisfaction,) as if it rendered the Christian sacraments necessarily effective, is to fall into a course of pride and self-sufficiency." &c. &c. and again, that, "an attempt to magnify it beyond its proper position, must be regarded as a token of spiritual apostasy." In whatever light these views may be regarded, it appears to have been his design rather to expose the danger into which the holding of the theory might lead, than to prove the fact which is essential to every practical consideration of the theory. Consistently, therefore, with this design, he pursues the comparison which he wished to draw, but leaves the question of the fact aside.

You, likewise, have already shewn, how the evils of division and the desirableness of union in the one scale, with the dangers of priestly dominion and impurity of doctrine in the other, popular feeling nevertheless preponderates in favour of a regular transmission of ministerial authority; but that the Church of England, whilst ordering the matter to her own taste within her own pale, has not pronounced upon the order which others have preferred, nor enjoined upon her members those views which make the uninterrupted descent of ministerial authority from the Apostles, through the line of Bishops, essential to the being of a church.

But as the fact of such an unbroken succession is very frequently assumed, and the validity of orders hinged precariously upon it,

it might furnish interesting matter for consideration, were any one of your correspondents, more equal to the task than I am, to turn his mind to the investigation of the assumed fact, and of the jeopardy in which the whole question of Ministry is placed, when suspended from the clouds of doubt and obscurity which enshroud the subject.

In the case of the Aaronic priesthood, and under that typical dispensation, it was a *sine qua non* that there should be genealogical descent from him who was first "called of God." "Aaron and his sons shall wait on their priest's office; and the stranger that cometh nigh shall be put to death." That institution gave a measure of confidence and comfort to the worshipping Israelite appearing at the door either of the tabernacle of the congregation or of the temple, with his sacrifices and offerings, when a priest was ready to present them, whose mediatory services for him Jehovah had promised to accept. The sacredness of the type was, moreover, guarded by the marked interposition of Heaven on occasions when the office of the priesthood was invaded, or when infractions were perpetrated on the functions which the Aaronite alone was anointed to perform. It was therefore every thing to the Jew to feel assured of the unbroken Aaronic succession, not merely as of Priesthood in the abstract, nor of a body of priests collectively, but of the individual man who ministered for him "in things pertaining to God." Doubtless "the dark ages" of the Jewish Church, in her frequent seasons of captivity or of corruption, witnessed numerous irregularities and violations in her ecclesiastical constitutions; but in the periods of reformation, careful recurrence was had to "the genealogy of the Priests by the house of their fathers;" that they might "stand in the holy place according to the divisions of the families of the fathers of their brethren." And, in the great restoration under Ezra, because certain sought in vain for "their registration among those that were reckoned by genealogy, therefore were they, as polluted, put from the priesthood." The evidence of traceable descent from Aaron was essential to the validity of Aaronic orders; and the mere theory of an unbroken succession was valueless, if unsupported by the clear evidence of fact,—of fact too in regard to every individual claimant of a title to sacerdotal functions. This system, like the city in which it was established, was at unity in itself. It was consistent with its own provisions. Where so much was made to depend on the succession, care was taken to have it as a nail in a sure place.

If, therefore, the theory obtain, that ecclesiastical descent through a line of Bishops duly consecrated in unbroken succession from the Apostles, be essential to the Christian ministry, the enquiry presents itself, whether evidence of the actual fact of such a succession—indispensable under the economy of the Old Testament, is less necessary under the more perfect dispensation of the New? and whether the theory of an ecclesiastical dynasty, is not still as valueless as ever, if unsubstantiated by traceable descent, and by the plain testimony of fact, in relation to every individual who suspends the validity of his orders on such a chain.

It were altogether foreign to the present enquiry to urge the necessity for such a succession, or its analogy with established precedent; since the object of the enquiry is, not the theory of a succession, but the existence of the assumed succession as a fact.

Neither were it pertinent to the investigation to consider what alternative would remain with reference to the transmission or maintenance of ministerial authority, should the assumed one fail; since the enquiry is prompted by the supposed reality of the assumed one, and the desideratum is, not a comparison of differing theories, but the establishment of the alleged one as a reality, demonstrable, beyond the shadow of a doubt, by evidence commensurate with the alarming consequences to the whole question of ministry, should any one link in the chain prove incomplete.

I am, therefore, desirous of enquiring what the degree of positive assurance is, accessible to each Episcopalian—not that ever since the days of the Apostles there have existed such *mens Christiani Ministri*, but of the fact, that the particular Clergyman who ministers for him in the Word and sacraments, did actually receive his orders at the hands of a Bishop, who duly received his Episcopate through an unbroken sequence of Episcopal ancestors, who were themselves in like manner, every one of them successively, ordained and consecrated for eighteen centuries without a single flaw? "For if" (in the words of a living prelate) "a Bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinations are null, and so are the ministrations of those ordained by him, and their ordinations of others, and so on without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent. And who," he asks, "can undertake to pronounce that during that long period usually designated as the Dark Ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions that crept in, during those ages, we find recorded descriptions not only of the profound ignorance and profligacy of life, of many of the Clergy, but also of the grossest irregularities in respect of discipline and form. We read of Bishops consecrated when mere children;—of men officiating who barely knew their letters; of Prelates expelled, and others put in their places, by violence;—of illiterate and profligate laymen and habitual drunkards admitted to Holy Orders; and in short of the prevalence of every kind of disorder, and reckless disregard of the decency which the Apostle enjoins. It is inconceivable that any one, even moderately acquainted with history, can feel a certainty, or any approach to certainty, that amidst all this confusion and corruption, every requisite form, was, in every instance, strictly adhered to, by men,

No. 2. 10. Num. xvi. 2 Chr. xxvi. 2 Chr. 31. 17. 2 Chr. 35. 4. 1 Tim. 2. 62.

many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one not duly consecrated or ordained, was admitted to sacred offices."

I presume that this Prelate maturely weighed, not only the truth, but the tendency of the sentiments which he thus expressed; and that he explored with adequate attention those pages of history to which he so freely refers.

ECCLIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Collections made on Quinquagesima Sunday, after Sermons on behalf of the Church Society, and received by T. B. Anderson, Esquire, Treasurer, Montreal.

Table with columns for church names and amounts. Includes Trinity Church, St. Thomas, St. George's, LaChine, etc.

The Rev. R. WHITWELL gratefully acknowledges the receipt of £9 5s. being the amount of contributions from the officers, non-commissioned officers, and men of the Royal Montreal Cavalry, towards completing the Church at Phillipsburgh parish of St. Armand West.

NEW DIOCESES.—The Province of New Brunswick has been constituted an Episcopal charge by the name of the Diocese of Fredericton; and the Island of Ceylon by the name of the Diocese of Colombo.

STONE ALTARS.—Upon the Archdeacon's motion to the Churchwardens of the Round Church at Cambridge, the stone altar and credence-table have been removed from that place of worship, and an "honest table" substituted for it.

TEMPLE CHURCH, LONDON.—The Rev. Christopher Benson has resigned the Mastership of the Temple, and the Rev. Dr. Robinson, formerly Archdeacon of Madras has been elected in his stead.

PARISH OF WAVER.—It is with great pleasure that we find it announced that it has been determined to close the separate worship which has for some time been held in the Town-Hall, since the Church-service at the parish-church has been restored to its old and long accustomed form.

THE REV. MR. WARD.—The intelligence given from an English paper in the Postscript to our last number respecting this gentleman's movement at Oxford, indicates his determination to assert his claim to membership of the University before the Court of Queen's Bench.

DIOCESE OF PENNSYLVANIA.—The Annual Convention of this Diocese met in the early part of last week, and the most important part of the business transacted is the election, to the Episcopate over it, of the Rev. Alonzo Potter, D. D., Professor in Union College, Schenectady.

ST. GEORGE'S, NEW YORK.—We understand that the Rev. Dr. Tring has been un-

nanimously elected the successor of the lamented Milnor, as Rector of St. George's.

PAYMENTS received on account of the BEREAN since last publication:—From Rev. W. Anderson, No. 53 to 104; Mrs. Ross Cutler, No. 1 to 52; Dr. John R. Andagh, No. 53 to 104; Messrs. Thomas Dallas, No. 53 to 104; Edward Hale, No. 53 to 104; Peter Watson, No. 53 to 104; S. Codman, No. 53 to 104; Henry Page, 58 to 83; Wm. Donley, No. 53 to 78.

Political and Local Intelligence.

EUROPEAN NEWS.—The last BEREAN contained a few particulars of the news brought by the English Mail of the 4th inst., which came in on the morning of our last publication; a few more extracts from English papers follow.

A large number of persons from the Highlands of Scotland propose emigrating to Canada.

Rear-Admiral Parker is to have the command of the experimental squadron of line-of-battle ships now fitting for sea.

The Arabs who had assembled, to the number of 20,000, to attack Aden, quarrelled, as usual, amongst themselves, had a fight, and the whole force may be said to have been broken up.

SAILORS' HOME, LIVERPOOL.—The Committee of the Liverpool Sailors' Home have taken temporary premises in Bath-street, at the corner of Brook street, which were opened on the 21st ult., for the transaction of business.

NAVAL FORCE OF GREAT BRITAIN.—According to the official return of the Lords of the Admiralty, the naval force of Great Britain consists of 680 ships-of-war, carrying from one to one hundred and twenty guns each.

The Lords of the Treasury have decided that vessels carrying passengers to North America be relieved from the obligation of carrying a surgeon, pending the decision of Parliament on the subject.

DANGEROUS SPORT.—Last Sunday night, about half-past ten, as the Rev. Mr. Haensel sat reading close by the window in the upper part of his house in Stanislaus Street, probably easily discerned from the foot path opposite by the light of two lamps before him and through a thin window-curtain—a sharp stone, about six ounces in weight, was thrown in through the double window-glass with great force, and with such good aim that it failed but a few inches of striking his temples.

AWFUL CALAMITY.

DESTRUCTIVE FIRE.—Yesterday about noon a fire broke out in the tannery of Mr. Richardson, near the foot of the Cote d'Abraham, in the suburb of St. Roch, which soon destroyed the premises in which it originated, together with those adjoining, and unfortunately, there being a high wind from the west, the flames extended with astonishing rapidity, not only in St. Roch's, but also mounting the hill into St. John's Suburbs, where a number of dwelling houses were consumed.

On Saturday last, the anniversary of Her Majesty's Birth-Day, the Royal Standard was hoisted at the Citadel, and kept flying during the day, while many of the vessels were ornamented with their colours. The Banks, Custom-House, and public Offices were closed. A Royal salute was fired from the Citadel precisely at noon, and the 43d and 58th Regiments, who were formed in line

on the Plains of Abraham, fired a feu de joie, which was followed up by three cheers in honour of the day. Major General Sir J. A. Hope, commanding the district, with his staff, was on the ground. The troops then marched past in slow and quick time. The day was fine, though rather cold; and the military display attracted many spectators.

It must now be hoped that energetic measures will be promptly adopted to provide relief for the numerous families and individuals thus unexpectedly rendered homeless, and many of them reduced to distress. In the prospect of a large demand being made upon the benevolence of the public, and that demand being liberally responded to, we cannot but feel anxious that the best means should at once be devised for administering aid so that it may be bestowed upon those really requiring it; that imposition be prevented, and that the means to be furnished go as far as possible towards the removal of want and the alleviation of suffering.

A meeting was held last evening, to make the most prompt arrangements for supplying shelter and food; and another is to be held to-day at Oxt, to consider a project already matured for furnishing shelter, food, &c. to the destitute. Soup Kitchens, and other sources of supply for food; application for the use of the Military tents; the collection of clothing, &c.; with a subscription to meet the urgent call now made upon the public beneficence, are understood to be parts of the projected plan.

POSTSCRIPT.

HALF-PAST TWO.—Just before going to press our Reporter brought us the gratifying intelligence that the Public Meeting held at the Court House at one, P. M., was attended by a numerous assemblage of all classes of the citizens. The Mayor presided, and a series of Resolutions adapted to the present exigency, were passed with a unanimity of sympathetic feeling which has never been exceeded in this city.

The Mayor of Montreal was present, and, expressing his lively sympathy for the City of Quebec, announced his intention of enjoining the Provincial Metropolis of calling a meeting of his fellow citizens to lay before them a description of the direful effects of the appalling catastrophe by which the ancient Capital of Canada had been visited; and kindly promised at the same time to invite the known benevolence of His Excellency the Governor General.

Before dissolving the Meeting, the Mayor's call to fill up the Subscription list, was responded to with great promptitude and liberality. When our Reporter left the Meeting, in order to save the hour for serving the post, the Seminary had subscribed £500. The Hotel Dieu £500. Jas. Gibb, Esq. £500. G. B. Symes, Esq. (as understood) £600. G. Joly, Esq. Seigneur of Lotbiniere, £300. The Montreal Bank, £250. The Quebec Bank, £150. Honble. Judge Panet, £200. Wm. Price, Esq. £100. G. Black, Esq. £100. H. LeMesurier, Esq. £100, and others whose names were not distinctly heard.

SPRING BUSINESS.

Our city has presented a very animated appearance during the last week, in consequence of the numerous arrivals from sea. Since the last number of the BEREAN was issued, upwards of a hundred sail of vessels have come into port, many of them having general cargoes for Quebec and Montreal, besides a number loaded with coals, salt, &c; bringing literally thousands of immigrants seeking a home in Canada.

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on the Plains of Abraham, fired a feu de joie, which was followed up by three cheers in honour of the day. Major General Sir J. A. Hope, commanding the district, with his staff, was on the ground. The troops then marched past in slow and quick time. The day was fine, though rather cold; and the military display attracted many spectators.

THE ARMY.—Royal Regt. Artil. Second Capt. A. A. Shuttleworth, to be Capt. v. Trevor, ret. upon full pay; First Lt. G. C. Eveleigh to be Sec. Capt. v. Shuttleworth; Sec. Lt. F. H. Chancellor to be first Lt. v. Eveleigh. 52nd Foot.—Lt. G. A. J. McClintock fm. 37th Foot, to be Lt. v. Drell fm. 85th Foot, to be Capt. v. Thurlow, exch.

58th—Lt. G. M. Knipe, fm. 10th Foot, to be Lt. v. Auriel, who exch.; H. N. Kippen, gent. to be Ens. v. Collingwood, ret. Lieutenant-General Earl Cathcart, appointed Commander of the Forces in North America, will proceed to Quebec, en route to Montreal, in the Vesuvius steam-sloop. Major Douglas, 79th Foot, will accompany the gallant commander as his lordship's aide-de-camp.

The 43d Light Infantry, at present in this garrison, are under orders to proceed to Halifax in the Troop-ship Apollo which may very soon be expected. The 14th Regiment, it is understood, will replace the 43d in Quebec, the first division of which arrived yesterday. The Apollo has drafts for the following regiments serving in North America: 4 officers, 2 sergeants and 81 rank and file 33d; 2 officers, 2 sergeants and 63 rank and file 16th; 2 officers 52d; 3 officers 60th; 6 boys 81st; 3 officers, 1 sergeant, 61 rank and file 93d; 9 women and 12 children.

MARRIED. In this city, on the 23rd, by the Rev. Dr. Cook, John Watt, Esq., M. D., to Mary, second daughter of John Ure, Esq., Glasgow.

DIED. Yesterday morning, Catherine, youngest daughter of Mr. Robert Fulton, aged 13 years. Friends and acquaintances are invited to attend her funeral, which will take place from the residence of her father, on Friday next, the 30th instant, at 3 o'clock, P. M.

At Montreal, on Friday the 23d inst., James Brown, Esq., Magistrate, aged 68 years. At St. John's, C. E., on the 19th instant aged 62, Thomas Johnson, Esq., for many years Barrack-Master at the Isle-aux-Noix, and at Present, C. W.

On the 24th instant, at Fitzroy Harbour, on the Ottawa, Mr. Augustus R. Patton, of Castletown.

On the 24th ultimo, at Drummond House, near Helensburgh, the Rev. David Welsh, D. D., Professor of Divinity and Church History, in the New College of the Free Church, and late Regius Professor of Church History in the University, Edinburgh.

PORT OF QUEBEC.

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

- May 21st. Bark Lady Kinnaird, Robb, London, Gillespie & Co. general. 22nd. Brig Susan, Mills, Newcastle, Pembertons, coals. Bark Springfield, Melcuote, Ardrossan, Pembertons, coals.

- Sarah, Davys, Liverpool, Tibbits & Co. gen. Asenath, Vickers, Liverpool, T. Froste & Co. general. Brig Baron of Pembear, Flinn, Liverpool, Gillespie & Co. general. Milton, Ellis, Liverpool, for Montreal, gen. 23rd. Brig Welcome Home, Booth, Hull, Maitland & Co. general.

- Henry, McFee, Ardrossan, Pembertons, coals. Anacron, Fortune, Newcastle, for Montreal, gen. Admiral, Steer, Bordeaux, for Montreal, do. Brig Wave, Davis, Sunderland, Anderson & Paradis, coals.

- Princess Victoria, Smith, Newcastle, T. Froste, & Co. coals. Wilton, Johnson, Hull, for Montreal, gen. Elizabeth, Garrick, Liverpool, T. Froste & Co. general. Bark Laurita, Barr, Liverpool, Gillespie & Co. do. Ireland, Mathews, Gloucester, Atkinson & Co. general.

- Britannia, Irvine, Newcastle, Pembertons, coals. Falcon, Donaldson, Sunderland, Levy & Co. do. Ship W. Hastings, Mason, Liverpool, Symes, salt. Brig A. Wise, Cunlhard, Liverpool, Gillespie & Co. general.

- Williams, Charlton, Sunderland, Levy, & Co. coals. Thoburn, Baxter, Newcastle, for Montreal, general. Symmetry, Chudleigh, Sunderland, Symes, coals. Ship Royal William, Francis, Liverpool, Gilmour & Co. general.

- Bark Niagara, Marshall, Liverpool, Gillespie & Co. general. Alfred, Thompson, Alton, Gilmour & Co. coals. Samsou, Murdoch, Glasgow, order, general. Eldon, Gillsbie, Newport, Pembertons, coals. Great Britain Wilson, Belfast, Muckle, gen. A. Young, Rea, Liverpool, Pirrie & Co. do. 24th. Bark Try Again, Heacock, Cork, LeMesurier & Co. cordage.

- Highland, Mary, Crossley, Liverpool, J. Munn, salt. Ship Intrinco, Davison, Liverpool, Pirrie & Co. salt. Bark Wave, Wheeler, Liverpool, for Montreal, general. 26th. Brig Elizabeth, Loney, Sunderland, B. Hart & Co. coals.

- Monkwearmouth, Nellis, Harlepool, Levey & Co. coals. Seabird, Lyall, Newcastle, Levey & Co. gen. Undamited, Pearson, Newcastle, LeMesurier & Co. coals. Primula, Petzey, Sunderland, Symes, do. Acadia, Yeungier, Liverpool, A. Gilmour & Co. general.

- Arab, Simpson, Liverpool, Levey & Co. salt and coals. Medina, Buchanan, Dublin, H. N. Jones, general. Blenheim, Jackson, London, Levey & Co. general. Despatch, Walsh, Waterford, H. N. Jones, general. Ship Ontario, Wright, Glasgow, for Montreal, gen. 27th. Bark Margaret Boyle, Scott, Lash, Atkinson & Co. general. Brig Conservator, Brown, Stockton, Eurastalis, coals.

MARITIME EXTRACTS.

Plymouth, April 28.—The Shannon, for Quebec, has put back, with pumps choked, having been 400 miles to the westward. Shields, April 23.—The England's Queen, hence for Quebec, which was on shore at Cullercoats 10th instant, was got off this afternoon, and brought into the harbour.

The wreck of the bark Prince George, arrived here on Saturday from Port Salmon, in tow of the steamer Facobantus. The Master of the Brig Finden, reports having been caught in a hurricane on the 20th of April, in lat. 17. 15. N. long. 26. 52. W. and lost both top masts and sails. On the 27th an apprentice fell overboard and was drowned. Saw three vessels in Mills-vaches shoal ashore. A schooner from Newfoundland reports the loss of the ship Argyle on the coast of Newfoundland, crew saved except one man. Brig Vestal lost a man overboard on the 3rd May. Brig Antlerman from Poole was ashore on Lark's point shoal, but got off the next day.

The Ship Great Britain, Swinburn, and Barks Jas. Campbell, Millar, and Bellona, Auld, sailed on Tuesday about noon with a fine westerly breeze; the ships Albion and Caledonia, sailed on Monday.

ARRIVALS AT QUEBEC.

Table with columns: Vessels, Tonnage. Up to May 26, 1841: 131 vessels, 52367 tons. May 26, 1845: 312 vessels, 117107 tons.

More this year 178 64,640 The number of passengers arrived up to the 24th inst. was 94 cabin and 3,065 steerage, being an increase of 18 cabin and 2860 steerage over the number up to the same date last year.

I. O. O. F.

A SPECIAL MEETING OF ALBION LODGE, No. 4, will be held TOMORROW EVENING, for the purpose of adopting measures for the RELIEF OF BROTHERS who have suffered by the late visitation. By order of the V. G. E. L. MONTIZAMBERT, Secretary. Quebec, 29th May, 1845.

JUST RECEIVED EX "DESPATCH," AND FOR SALE BY THE SUBSCRIBERS, BEST STARCH AND BUTTON BLUE, C. & W. WURTELE, St. Paul Street. 25th May, 1845.

THE BEREAN,

VOLUME 1. 1845-6. A FEW volumes have been bound, and are to be had at the Publisher's, GILBERT STANLEY, 4 Ann Street. PRICE, 17s. 6d.

FOR SALE, ENGLISH Linseed Oil, Imported French Burr Stones, 12 1/2 London Bottled Porter, 12 1/2 season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

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

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes " 34 to 9 Inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes. Ship Scrapers. Iron, Cordage, &c. THOMAS FROSTE, & C. Quebec, 12th April, 1845.

Fourth's Corner.

THE WONDER:

A PARABLE OF KRUMMACHER.

One day in spring, Solomon, while yet a youth, sat under the palm trees in the garden of his father the king, and looked down in deep thoughtfulness. Then Nathan his preceptor came to him and said, "What are you so intently musing upon under the palms?" The youth raised his head and answered, "Nathan, I am desirous of seeing a wonder." The prophet smiled and said, "That is a desire which I also cherished in my youthful years." "And was it ever gratified?" eagerly inquired the prince. "There came to me," continued Nathan, "a man of God with a pomegranate seed in his hand, and said, 'Mark now what will grow from this seed?' and with his finger he made an opening in the ground, and laid in the seed, and covered it. But scarcely had he taken back his hand, when the clod parted, and I saw two small blades springing up; and while I was observing them, they closed upon each other, and became a round stem covered with bark, and the stem grew to the sight both higher and thicker. Then the man of God said to me, 'Give heed;' and while I looked, seven branches shot out from the stem, like the seven arms of the golden candlestick. I was astonished; but he made a sign, and besought me to be silent and attentive; 'for behold,' said he, 'new wonders of creation will immediately appear.' Then he took water in his hand out of the brook that flowed by, and sprinkled the branches three times; and lo, the branches became completely covered with green leaves, and a cool shade overspread us, fragrant with the sweetest odours. Whence, cried I, is there so sweet a perfume in this refreshing shade? 'Do you not perceive,' said the man of God, 'how the purple blossoms are shooting out from the green leaves, and hanging down in richest clusters?'—But before I could express my admiration, a soft breeze gently waved the leaves, and scattered the blossoms around us, as when the snow flakes float upon the air to the ground. Hardly had the blossoms fallen, when the red pomegranates appeared in clusters among the leaves, like the almonds upon Aaron's rod; and then the man of God left me in deep astonishment." Here Nathan ended. And then eagerly and hastily, Solomon inquired, "Where is he? What is the name of this godlike man? Is he still alive?" To which Nathan answered, "Son of David, I have only related to you a dream." When Solomon heard these words, he was sorrowful, and said, "How could you deceive me so?" But Nathan replied, "I have not deceived you. Behold, in your father's garden you may see all that I have told you in actual operation. Does not the same thing still take place in every pomegranate, and in all other trees?" "Yes," replied Solomon, "but slowly and by imperceptible gradations." "True; but is it the less a divine work because it takes place in silence, and unobserved? I should be disposed to regard it as for that very reason the more manifestly divine. Study nature and her works with diligence and care, and you will be led, instead of longing after the wonders of a human hand, to trace the operations of a superior power in all the objects which surround you."

PRAYER AT THE MAST-HEAD.

A sailor, recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar on the deep. "But," inquired his friend, "in the midst of the confusion on shipboard, where could you find a place to pray?"

"O," said he "I always went to the mast-head."

I have heard of closets in various places, but never in one more peculiar than this. Peter went upon the housetop. Our blessed Lord prayed upon the mountain-top. Others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

And yet the sailor's closet was a favoured spot. The ear of man could not hear him as he cried mightily unto God. The gales that wafted his ship on its voyage, would bear his petitions upward toward the throne. "The voice of many waters would be the music of his sanctuary, and the angels that had charge concerning him would listen to the swelling song." As he lifted up his voice in prayer, he was surrounded with the majesty and glory of his Maker. The "deep, deep sea" spread its illimitable expanse around him. The heavens, spread out like the curtains of Jehovah's chamber, and the stars, like the jewels that adorn His crown, hung over him as he climbed the giddy mast and bowed down to pray. Perhaps he had little imagination, and entered not into the grandeur of the scene around him. But he had a soul; a soul that felt the power of God; that loved high and holy communion with the Father of spirits; and while others below were rioting in the mirth of a sailor's jovial life, his joy was literally to rise above the world and find intercourse with heaven.

What peace must have filled that sailor's heart! The storms might "rudely toss his floundering bark," but they could not shake

his confidence in God. The ocean might yawn beneath him to swallow him in its fathomless depth; but he was sheltered in the bosom of his father's love. The frail bark might be driven at the mercy of winds, or be dashed on rocks or stranded on the shore, but he had a hope that was an anchor to the soul both sure and steadfast, entering into that within the veil. Through the thickest darkness that enveloped him, the "star of Bethlehem" shed its celestial loveliness over his path in the trackless deep, and guided him onward and upward to the haven of his eternal rest. Thitherward from the mast-head he strained his eye, and true as the needle to the pole, he pursued his way; when tempted, he sought the mast-head to pray; when in despondency, at the mast-head he found joy; when the taunts of his profane companions filled his ear with pain and his soul with grief, he fled to the mast-head and poured out the desire of his heart, into the ear of Him who hears the humblest supplicants that cry.

I love to think of this sailor. I wish I knew him, and could kneel down with him and hear him converse with God. How few would be as faithful as he! How many would neglect their closet, and seldom pray in secret, unless they could have a more safe retreat—a more sacred chamber than the mast of a wave-rocked whaler! But He who once came to his disciples on the water, walks now on the mighty deep, and when the tempest-tossed mariner cries, He answers, "It is I, be not afraid."

THE CONTRAST.

A young man is seated in his cell with his head resting upon his hands. A bell strikes. He starts. The door of his prison opens, a clergyman comes in, and walking up to the youth gently takes his hand. The young man raises his eyes. The tears are falling from his cheeks, his countenance is pale and haggard, and indescribable woe is upon it. The clergyman speaks a few words of comfort. The young man listens but says nothing. The clergyman continues, he speaks of the divine love, of Jesus' assurance of pardon to the repentant malefactor. The tears flow more freely, and the young man at length sighs and says, "Oh, my Father! forgive me." The minister continues his friendly exhortation. The door of the cell opens again, and a young lady enters. She trembles and almost falls, but making a violent effort she reaches her brother and throws her arms around his neck. "Oh, Sarah, dear Sarah!" "My brother!"

This young man is condemned to death for killing a companion in a moment of passion. This is the last hour of his life, and the clergyman, his friend and guide, has come to give consolation and hope, and the only sister, dearer to her brother than life, has come to take leave of him.

The bell tolls again. What a shuddering, chilling sensation is felt. The minister is no longer able to restrain his feelings, his frame shakes, and the tears start. The sister clings the closer to her brother, kisses him in agony, and faints in his arms. He gently lays her on the bed. The door of the cell again is opened, and an officer steps in, touches the young man on his arm, and says, "come." The young man imprints one kiss on his sister's forehead and rushes wildly out of the cell.

He stands on the scaffold. At his side is the gallows. Before him a vast multitude are collected. Their eyes are fixed with dreadful curiosity upon him. A prayer is offered. The cap is put on, the rope adjusted—and the murderer is no more.

Let us not return to the cell, for the sister has revived and her brother is gone.

The hall of a hotel is brilliantly lighted.—Wreaths of flowers are suspended from the walls and ceiling. The company gradually collect. The young and beautiful are there in life and joy. The music is heard, the dancing commences, and all is excitement. But soon a young man enters the hall and all eyes are turned towards him. "It is he, it is he," is whispered, and for a moment all is still. As soon as the dance is finished, many young gentlemen and ladies go to the new comer and offer him their salutations. Gradually a circle is formed around him and many a hand is extended towards him and many an eye is fixed upon him. Congratulations for his bravery are heaped upon the young man and willingly accepted. The dancing is resumed, the young man, the hero of the evening, invites a young lady to be his partner, and with beating heart she accepts the invitation.

The mail-coach had passed through the village of F., where Mrs. M. resided with her daughter. The daughter had gone to the post office and was returning with a letter for her mother. The old lady opens the letter and reads:

"Dear Madam,—It is my sad duty to inform you that your son is no longer living. Having in vain asked an apology for an insult which he had offered me, I felt obliged to demand immediate satisfaction. Yesterday we met and he fell. I have the melancholy pleasure of assuring you, that your son conducted himself in a strictly honourable way, and died like a brave man. With much respect, I am, &c."

The writer of this letter was the young man whose presence at the ball-room had created such a sensation. With his hands yet reeking with blood, he had written this desolating letter and then had gone to the

ball, where those hands were so eagerly grasped. The youth whom he had killed was the only son of his mother. He had left her sometime before on business, and was preparing to return to her. The mother was anxiously expecting him, and instead of him received this letter. It was no satisfaction to her that her son "had conducted himself in a strictly honourable way." He was dead, and in a few weeks her throbbing heart had ceased to beat, and her aching head was at rest. The daughter followed her to the grave and returned to her lonely home. For a short time her mind wandered. Nothing was present to her but her brother, covered with blood and calling upon her to close his wounds. But at length religion triumphed over affliction, and now she moves about with a sweet and sad countenance, visiting the sick and sympathizing with and comforting the mourner.

He who in a moment of passion kills a man is called a murderer, and expiates his crime on the gallows. He who deliberately kills a man is called a duellist, and receives the honours of society.—*Register and Observer.*

PERSIAN VOLATILITY.

It has often been supposed that the liberality of sentiment which is so strongly characteristic of Persians, is a highly favourable indication with regard to efforts for their improvement. In one respect this is true, for it creates that accessibility of which I have before spoken as a high and peculiar encouragement. But, on the other hand, it should be remembered that their liberality is not an independent love of the truth, but a general laxness of sentiment, which renders them indifferent alike to truth and error. It is a spirit of free thinking, which casts them loose from Mohammedanism without bringing them any nearer to Christianity. It arises from their vanity, their imagination, and, above all, from their want of principle, both in morals and in philosophy. This, I believe, is the greatest defect, as it is the most strongly marked trait, of the Persian character. By principle here, I refer not only to the everlasting foundations of moral rectitude, but to those great laws of reason which are either innate, or, at least, readily and universally understood. A Persian, although quick to apprehend, is slow to yield to conviction; and this not from sobriety and caution, but from volatility and flightiness. His mind slips from beneath the hold of an argument and starts off in another direction, without having received any impression. It is this which renders controversy with him useless, and demands an immediate appeal to the conscience and heart. Mirza Said Ali, the co-adjutor of Martyn, in the work of translating the New Testament, is still living at Shiraz, an old and respected man, though, in worldly circumstances, considerably reduced. Nearly thirty years have now passed away since that which he spent in the society of Martyn. He is still, as he then was, a professed inquirer for the truth, dissatisfied with his own religion, and unprepared to embrace Christianity; and yet he is doubtless more sincere in his desire for a settled faith than the thousands of his countrymen who are drifting idly about upon the fathomless and shoreless sea of a vain-glorious skepticism.—*Bishop Southgate.*

CURE BY CONFIDENCE.

The following anecdote, which was lately communicated to me by Mr. Coleridge, will not only illustrate a trait of character, but furnish a salutary lesson to the credulous patron of empirics. As soon as the powers of nitrous oxide were discovered, Dr. Beddoes at once concluded that it must be a specific for paralysis. A patient was selected for the trial; and the management of it was entrusted to Davy. Previous to the administration of the gas, he inserted a small pocket thermometer under the tongue of the patient, as he was accustomed to do on all occasions, to ascertain the degree of animal temperature, with a view to future comparison. The paralytic man, wholly ignorant of the nature of the process to which he was to submit, but deeply impressed, from the representation of Dr. Beddoes, with the certainty of its success, no sooner felt the thermometer between his teeth, than he concluded that the talisman was in full operation; and, in a burst of enthusiasm, declared that he already experienced the effect of its benign influence throughout his whole body; the opportunity was too good to be lost; Davy cast an intelligent glance at Mr. Coleridge and desired the patient to renew his visit on the following day, when the same ceremony was again performed, and repeated every succeeding day for a fortnight, the patient gradually improving during the period, when he was dismissed as cured, no other application having been used than that of the thermometer. Dr. Beddoes, from whom the circumstances of the case had been intentionally concealed, saw in the restoration of the patient, the confirmation of his opinion, and oxide was a specific remedy for paralysis! It were criminal to retard the general promulgation of so important a discovery; it were cruel to delay the communication of the fact until the publication of another volume of his "Contributions"; the periodical magazines were too slow in their rate of travelling; a flying pamphlet would be more expeditious, paragraphs in the newspapers; circulars to

the hospitals; such were the reflections and plans which successively agitated the physician's mind, when his eyes were opened to the unwelcome truth by Davy's confessing the delusion that had been practised.—*Paris' Life of Davy.*

SAVINGS OF THE REV. R. CECIL.

Riding one windy day, with a friend, the dust being very troublesome, his companion wished they could ride in the fields, where they could be free from dust; and this wish he more than once repeated. At length they reached the fields, when the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. "Ah! sir," said Mr. Cecil, "when you were in the road, the dust was your only trouble, and all your anxiety was to get into the fields; you forgot that the fly was there! Now this is a true picture of human life; and you will find it so in all the changes you make in future. We know the trial of our present situation; but the next will have trials, and perhaps worse, though they may be of a different kind."

At another time, the same friend told him he should esteem it a favour, if he would tell him of any thing which he might in future see in his conduct which he thought improper. "Well, sir," he said, "many a man has told the watchman to call him early in the morning, and has then appeared very anxious for his coming early; but the watchman has come before he has been ready for him! I have seen many people very desirous of being told their faults, but I have seen very few who were pleased when they had received the information. However, I like to receive an invitation, I have no reason to suppose that you will be displeased till I see it so; I shall therefore remember that you have asked for it."

THE KRUTZLINGEN NORMAL SCHOOL.

Krutzlingen is situated on the shore of the lake of Constance, about one mile from the gate of the city. The school numbers 90 pupils, of from 18 to 26 years old. Their instructor is the remarkable Wehrli (formerly of Fellenberg's institution at Hofwyl) a peasant's son himself, but of excellent attainments, though purposely maintaining the habits of a simple Swiss countryman. Some years ago the school was visited by Dr. Kay (Shuttleworth) and Mr. Tufnel, from whose report to the Poor Law Commissioners the following extract is taken.]

As we returned from the garden with the pupils on the evening of the first day, we stood for a few minutes with Wehrli in the court-yard by the shore of the lake. The pupils had ascended into the class-rooms, and the evening being tranquil and warm, the windows were thrown up, and we shortly afterwards heard them sing in excellent harmony. As soon as this song had ceased, we sent a message to request another with which we had become familiar in our visits to the Swiss schools; and thus, in succession, we called for song after song of Naegeli, imagining that we were only directing them at their usual hour of instruction in vocal music. There was a great charm in this simple but excellent harmony. When we had listened nearly an hour, Wehrli invited us to ascend into the room where the pupils were assembled. We followed him, and on entering the apartment, great was our surprise to discover the whole school during the period we had listened had been cheering with songs their evening employment of peeling potatoes, and cutting the stalks from the green vegetables and beans which they had gathered in the garden. As we stood there, they renewed their choruses till prayers were announced. Supper had been previously taken. After prayers, Wehrli, walking about the apartment, conversed with them familiarly on the occurrences of the day, mingling with his conversation such friendly admonition as sprang from the incidents, and then lifting his hands he recommended them to the protection of heaven, and dismissed them to rest.

We spent two days with great interest in this establishment. Wehrli had ever on his lips—"We are peasants' sons. We would not be ignorant of our duties, but God forbid that knowledge should make us despise the simplicity of our lives. The earth is our mother, and we gather our food from her breast; but while we peasants labour for our daily food, we may learn many lessons from our mother earth. There is no knowledge in books like an immediate converse with nature; and those that dig the soil, have nearest communion with her. Believe me, or believe me not, this is the thought that can make a peasant's life sweet, and his toil a luxury. I know it, for see my hands are horny with toil. The lot of men is very equal, and wisdom consists in the discovery of the truth that what is without is not the source of sorrow, but that which is within. A peasant may be happier than a prince, if his conscience be pure before God, and he learn not only contentment, but joy in the life of labour which is to prepare him for the life of heaven."

This was the theme always on Wehrli's lips. Expressed with more or less perspicuity, his main thought seemed to be that poverty, rightly understood, was no misfortune. He regarded it as a sphere of human exertion and human trial, preparatory to the change of existence, but offering its own source of enjoyment as abundantly as any other. "We are all equal," he said, "before God; why should the son of a peasant

envy a prince, or the lily an oak; are they not both God's creatures?"

We were greatly charmed in this school by the union of comparatively high intellectual attainments among the scholars, with the utmost simplicity of life, and cheerfulness in the humblest mental labour. Their food was of the coarsest character, consisting chiefly of vegetables, soups, and very brown bread. They rose between four and five, took three meals in the day, the last about six, and retired to rest at nine. They seemed happy in their lot.

Some of the other normal schools of Switzerland are remarkable for the same simplicity in their domestic arrangements, though the students exceed, in their intellectual attainments, all notions prevalent in England of what should be taught in such schools. Thus in the normal school of the Canton of Berne, the pupils worked in the fields during eight hours of the day, and spent the rest in intellectual labour. They were clad in the coarsest dresses of the peasantry, wore wooden shoes, and were without stockings. Their intellectual attainments, however, would have enabled them to put to shame the masters of most of our best elementary schools.

Such men, we felt assured, would go forth cheerfully to their humble village homes to spread the doctrine which Wehrli taught of peace and contentment in virtuous exertion; and men similarly trained appeared to us best fitted for the labour of reclaiming the pauper youth of England to the virtues, and restoring them to the happiness of her best instructed peasantry.

LUTHER'S PRESCRIPTION IN TRIALS AND TROUBLE.

If any day of trouble lies heavy upon thee, think how little that is in comparison with the thorny crown and nails of Christ, if thou dost do and suffer what is contrary to thee, remember how Christ was bound and led captive hither and thither; art thou tempted by the pride of life? see how thy master was mocked and despised; if thou art tempted by the lust of the flesh, remember how the tender flesh of Christ was crucified; if thou art tempted with hatred, envy, or revenge, remember how Christ with many tears, prayed for thee, and all his enemies, and if troubles or difficulties, bodily or spiritual, harass thee, strengthen thy heart and say, "Why should I have no grief, when my Lord sweat blood for sorrow and anxiety in the garden?" A lazy, despicable servant is he who would lie in his bed, when his master must combat the pangs of death. You see how against all exigencies, in Christ we can find strength and comfort, and that is rightly considering the suffering of Christ. They are genuine Christians, who manifest in their life, the life of Christ, as Paul says (Gal. v. 24.) "and they that are Christ's have crucified the flesh with the affections and lusts."

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "MISSISSQUOI FOUNDRY COMPANY," have now on hand for Sale, the "PATENT" improved percussion and retentive Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer.

C. & W. WURTELE,
St Paul Street.

Quebec 20th Sept., 1814.

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