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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.

No. 13.]

QUEBEC, THURSDAY, JUNE 27, 1844.

[VOL. I.]

Poetry.

THE STILL, SMALL VOICE.

He cometh, He cometh, the Lord passeth by;
The mountains are rending, the tempest is high;
The wind is tumultuous, the rocks are o'ercast;
But the Lord of the Prophet is not in the blast.

He cometh, He cometh, the Lord, he is near,
The earth is reeling, all nature's in fear;
The earthquake's approaching, with terrible form;
But the Lord of Sabaoth is not in the storm.

He cometh, He cometh, the Lord is in ire;
The smoke is ascending, the mount is on fire;
O say, is Jehovah revealing His name?
He is near, but Jehovah is not in the flame.

He cometh, He cometh, the tempest is o'er;
He is come, neither tempest nor storm shall be more,
All nature reposes, earth, ocean and sky,
Are still as the voice that descends from on high.

How sweet to the soul are the breathings of peace,
When the still voice of pardon bids sorrow to cease,
When the welcome of mercy falls soft on the ear,
"Come hither ye laden—ye weary, draw near."

There is rest for the soul that on Jesus relies,
There's a home for the homeless, prepared in the skies,

There's a joy in believing, a hope and a stay,
That the world cannot give nor the world take away!

(Communicated.)

THE REV. SAMUEL CROWTHER'S NARRATIVE

OF HIS CAPTURE, LIBERATION, AND CONVERSION.

[The writer of the following is a native of the interior of Africa, who, as his narrative will show, received his education wholly in the schools of the Church Missionary Society in Sierra Leone, with the exception of a few months, seventeen years ago, during which he attended the Islington Parochial school, having come to England as attendant upon a missionary in impaired health. He has been found fit to be presented to the Bishop of London as a candidate for holy orders; and the satisfaction which His Lordship felt in ordaining him, has been expressed in his recent Sermon before the Society, with strong encouragement to the efforts which are making towards raising a native ministry at the Society's stations. Our readers will conclude that the Bishop, in admitting candidates for fields of labour like that which Mr. Crowther is intended to occupy, has his eye mainly upon their qualifications by piety, judgment, scriptural knowledge, and general intelligence, giving to classical attainments but a very subordinate rank for consideration.—EDITOR.]

I suppose some time about the commencement of the year 1821, I was in my native country, enjoying the comforts of father and mother, and the affectionate love of brothers and sisters. From this period I must date the unhappy, but which I am now taught, in other respects, to call blessed day, which I shall never forget in my life. I call it "unhappy day," because it was the day in which I was violently turned out of my father's house, and separated from my relations, and in which I was made to experience what is called "to be in slavery." With regard to its being called "blessed," it being the day which Providence had marked out for me to set out on my journey from the land of heathenism, superstition, and vice, to a place where His Gospel is preached.

For some years, war had been carried on in my country, (Eyo) which was always attended with much devastation and bloodshed: the women, such men as had surrendered or were caught, with the children, were taken captives. The enemies who carried on these wars were principally the Eyo Mahomedans, with whom my country abounds; who with the Foulahs, and such foreign slaves as had escaped from their owners, joined together, made a formidable force of about 20,000; which annoyed the whole country. They had no other employment but selling slaves to the Spaniards and Portuguese on the coast.

The morning on which my town, Ocho-gu, shared the same fate which many others had experienced, was fair and delightful; and most of the inhabitants were engaged in their respective occupations. We were preparing breakfast; without any apprehension; when, about nine A. M., a rumour was spread in the town, that the enemies had approached, with intentions of hostility. It was not long after, when they had almost surrounded the town, to prevent any escape of the inhabitants. The town was rudely fortified by a wooden fence, about four miles in circumference, containing about 12,000 inhabitants, and producing 3,000 fighting men.

The inhabitants not being duly prepared; some not being at home; and those who were, having about six gates to defend, as well as many weak places about the fence to guard against—and, to say in a few words, the men being surprised, and therefore confounded—the enemies entered the town after about three or four hours' resistance. Here, the most sorrowful scene imaginable was to be witnessed;—women, some with three, four, or six children clinging to their arms, with the infants on their backs, and such baggage as they could carry on their heads, running as fast as they could, through the prickly shrubs, which, hooking their blies* and loads, threw them

* Blies—a kind of basket used by the natives.

down from the heads of the bearers. When they found it impossible to go with their loads, they only endeavoured to save themselves and their children. Even this was impracticable, with those who had many children to care for: as while they were endeavouring to disentangle themselves from the ropy shrubs, they were overtaken, and caught by the enemies by a rope-noose thrown over the neck of every individual, to be led in the manner of goats tied together, and under the drove of one man. In many cases, a family was violently divided between three or four enemies; who each led his way, to see each other no more. I was thus caught, with my mother, two sisters, one an infant about ten months old, and a cousin, while endeavouring to escape in the manner above described. My load consisted of nothing else than my bow, and five arrows in the quiver: the bow I lost in the shrubs, while I was extricating myself before I could think of making any use of it against my enemies. The last time I saw my father, was when he came from the fight to give us the signal to flee: he entered into our house, which was burnt some time back for some offence given by my father's adopted son: hence I never saw him more. Here I must take thy leave, unhappy, comfortless father!—I learned, some time afterward, that he was killed in another battle.

Our conquerors were Eyo Mahomedans, who led us away through the town. On our way, we met a man sadly wounded in the head, struggling between life and death. Before we got half way through the town, some Foulahs, among the enemies themselves, hostilely separated my cousin from our number. Here also I must take thy leave, my fellow-captive cousin! His mother was living in another village. The houses, in the town on fire, were built with mud, some about twelve feet from the ground, with high roofs, in square forms of different dimensions and spacious areas. Several of these belonged to one man, adjoining to, with passages communicating with, each other. The flame was very high: we were led by my grand-father's house, already desolate; and in a few minutes after, we left the town to the mercy of the flame, never to enter or see it any more. Farewell the place of my birth, the playground of my childhood, and the place which I thought would be the repository of my mortal body in its old age!

We were now out of Ocho-gu; going into a town called Iseh-i, the rendezvous of the enemies, about twenty miles from our town. On the way, we saw our grandmother at a distance, with about three or four of my other cousins taken with her, for a few minutes: she was missed through the crowd, to see her no more. Several other captives were held in the same manner as we were: grandmothers, mothers, children and cousins, were all taken captives. O sorrowful prospect! The aged women were greatly to be pitied, not being able to walk so fast as their children and grandchildren: they were often threatened with being put to death upon the spot, to get rid of them, if they would not go as fast as others; and they were often as wicked in their practice as in their words. O pitiful sight! Whose heart would not bleed to have seen this? Yes, such is the state of barbarity in the heathen land! Evening came on; and coming to a spring of water, we drank a great quantity which served us for breakfast, with a little parched corn and dried meat previously prepared by our victors for themselves. During our march to Iseh-i, we passed several towns and villages which had been reduced to ashes. It was almost midnight before we reached the town where we passed our doleful first night in bondage. It was not, perhaps, a mile from the wall of Iseh-i where an old woman of about sixty was threatened in the manner above described. What became of her I could not learn.

Sale of the Slaves, to many Masters.

The next morning, our cords being taken off our necks, we were brought to the Chief of our captors—for there were many other Chiefs,—as trophies at his feet. In a little while, a separation took place; when my sister and I fell to the share of the Chief, and my mother and the infant to the victors. We dared not vent our grief in loud cries, but by very heavy sobs. My mother, with the infant, was led away, comforted with the promise that she should see us again, when we should leave Iseh-i for Dahlah, the town of the Chief. In a few hours after, it was soon agreed upon that I should be bartered for a horse in Iseh-i, that very day. Thus was I separated from my mother and sister for the first time in my life; and the latter not to be seen more in this world. Thus, in the space of twenty-four hours, being deprived of liberty and all other comforts, I was made the property of three different persons. About the space of two months, when the Chief was to leave Iseh-i, for his own town, the horse, which was then only taken on trial, not being approved of, I was restored to the Chief, who took me to Dahlah; where I had the happiness to meet my mother and infant sister again, with joy which could be described by nothing else but tears of love and affection; and on the part of my infant sister, with leaps of joy. Here I lived for about three months, going for grass for the horses, with my fellow-captives. I now and then visited my mother and sister in our captor's house, without any fears or thoughts of being separated any more. My mother told me that she had heard of my sister, but I never saw her more. At last, an unhappy evening arrived, when I was seized with a man to get some money at a neighbouring house. I went, but with some fears for which I could not account; and to my great astonishment, in a few minutes I was added to the number of many other captives, fettered, to be led to the market-town early the next morning. My sleep went from me;

I spent almost the whole night in thinking of my doleful situation, with tears and sobs; especially as my mother was in the same town, whom I had not visited for about a day or two back. There was another boy in the same situation with me: his mother was in Dahlah. Being sleepless, I heard the first cock crow: and scarcely was the signal given, when the traders arose, loaded the men-slaves with baggage; and with one hand chained to the neck, we left the town. My little companion in affliction cried, and begged much to be permitted to see his mother; but was soon silenced by punishment. Seeing this, I dared not speak; although I thought we passed by the very house my mother was in. Thus was I separated from my mother and sister, my then only comforts, to meet no more in this world of misery. After a few days' travel, we came to the market-town, Ijah-i. Here I saw many who had escaped from our town to this place, or who were in search of their relations, to set at liberty as many as they had the means of redeeming. Here we were under very close inspection, as there were many persons in search of their relations; and through that, many had escaped from their owners. In a few days, I was sold to a Mahomedan woman; with whom I travelled through many towns, in our way to the Pophoh country, on the coast, much resorted to by the Portuguese to buy slaves. When we left Ijah-i, after many halts, we came to a town called Toko. From Ijah-i to Toko all spoke Ebweh dialect; but my mistress Eyo, my own dialect. Here I was a perfect stranger; having left the country far behind.

Temptations to Despair and Suicide.

I lived in Toko about three months; walked about, with my owner's son, with some degree of freedom, it being a place where my feet had never trod; and could I possibly make my way out through many a ruinous town and village we had passed, I should have soon become a prey to some others, who would gladly have taken the advantage of me. Besides, I could not think of going a mile out of the town alone at night, as there were many enormous devil-houses along the high way; and a woman having been lately publicly executed—fired at—being accused of bewitching her husband, who had died of a long, tedious sickness. Five or six heads of persons, who had been executed for some crime or other, were never wanting, to be nailed on the large trees in the market-places, to terrify others. Now and then my mistress would speak with me and her son, that we should by-and-by go to the Pophoh country; where we should buy tobacco and other fine things, to sell at our return. Now, thought I, this was the signal of my being sold to the Portuguese; who, they often told me during our journey, were to be seen in that country. Being very thoughtful of this, my appetite forsook me; and in a few weeks I got the dysentery; which preyed on me. I determined with myself, that I would not go to the Pophoh country, but would make an end of myself one way or another. Several nights I attempted to strangle myself with my band; but had not courage enough to close the noose tight, so as to effect my purpose. May the Lord forgive me this sin! I next determined that I would leap out of the canoe into the river, when we should cross it, on our way to that country. This was I thinking, when my owner, perceiving the great alteration which had taken place in me, sold me to some persons. Thus the Lord, while I knew Him not, led me not into temptation, and delivered me from evil. After my price had been counted before my own eyes, I was delivered up to my new owners, with great grief and dejection of spirit, not knowing where I was now to be led.

Continued Journeying toward the Coast—First Knowledge of Ardent Spirits.

About the first cock-crow, which was the usual time to set out with the slaves, to prevent their being much acquainted with the way, for fear an escape should be made—we set out for Jabbo, the third dialect from mine. After having arrived at Ik-ke-ku Ye-re, another town, we halted. In this place I renewed my attempt of strangling, several times at night; but could not effect my purpose. It was very singular, that no thought of making use of a knife ever entered my mind. However, it was not long before I was bartered, for tobacco, rum, and other articles. I remained here, in fetters, alone, for some time, before my owner could get as many slaves as he wanted. He feigned to treat us more civilly, by allowing us to sip a few drops of white man's liquor—rum; which was so estimable an article, that none but Chiefs could pay for a jar or glass-vessel of four or five gallons. So remarkable it was, that no one should take breath before he swallowed every sip, for fear of having the sting of his throat cut by the spirit of the liquor: this made it so much more valuable. I had to remain alone again in another town in Jabbo, the name of which I do not now remember, for about two months. From hence I was brought, after a few days' walk, to a slave-market, called I-ko-sy, on the coast on the bank of a large river; which very probably was the Lagos on which we were afterward captured. The sight of the river terrified me exceedingly; for I had never seen any thing like it in my life. The people on the opposite bank are called E-ko. Before sun-set, being bartered again for tobacco, I became another owner's. Nothing now terrified me more than the river and the thought of going into another world. Cry was nothing now, to vent my sorrow. My whole body became stiff. I was now made to enter the river, to ford it to the canoe. Being fearful at my entering this extensive water, and being so cautious in every step I took, as if the next would bring me to the

bottom, my motion was very awkward indeed. Night coming on, and the men having very little time to spare, soon carried me into the canoe, and placed me among the corn-bags, supplying me with an Abalah* for my dinner. Almost in the same position I was placed, I remained with my Abalah in my hand, quite confused in my thoughts, waiting only every moment our arrival at the new world; which we did not reach till about four in the morning. Here I got once more into another dialect, the fourth from mine; if I may not call it altogether another language, on account of now and then, in some words, there being a faint shadow of my own.—Here I must remark, that during the whole night's voyage in the canoe, not a single thought of leaping into the river had entered my mind, but, on the contrary, the fear of the river occupied my thoughts. Having now entered E-ko, I was permitted to go any way I pleased; there being no way of escape, on account of the river. In this place I met my two nephews, belonging to different masters. One part of the town was occupied by the Portuguese and Spaniards, who had come to buy slaves. Although I was in E-ko more than three months, I never once saw a white man; until one evening, when they took a walk, in company of about six, and came to the street of the house in which I was living. Even then I had not the boldness to appear distinctly to look at them, being always suspicious that they had come for me; and my suspicion was not a fanciful one; for in a few days after, I was made the eighth in number of the slaves of the Portuguese. Being a veteran in slavery—if I may be allowed the expression—and having no more hope of ever going to my country again, I patiently took whatever came; although it was not without a great fear and trembling that I received, for the first time, the touch of a white man, who examined me—whether I was sound or not. Men and boys were at first chained together, with a chain of about six fathoms in length, thrust through an iron fetter on the neck of every individual, and fastened at both ends with padlocks. In this situation, the boys suffered the most: the men sometimes, getting angry, would draw the chain most violently, so they seldom went without bruises on their poor little necks; especially the time to sleep, when they drew the chain so close, to ease themselves of its weight, in order to be able to lie more conveniently, that we were almost suffocated, or bruised to death, in a room with one door, which was fastened as soon as we entered; with no other passage for communicating the air than the openings under the eaves-drop. And very often at night, when two or three individuals quarrelled or fought, the whole drove suffered punishment, without any distinction. At last, we boys had the happiness to be separated from the men, when their number was increased, and no more chain to spare; we were corded together, by ourselves. Thus were we going in and out, bathing together, and so on. The females fared not much better. Thus we were for nearly four months.

Arrival at the Coast—Liberation by British Men-of-War—First Alarms succeeded by Joy.

About this time, intelligence was given that the English were cruising on the coast. This was another subject of sorrow with us—that there must be wars on the sea as well as on land—a thing never heard of before, nor imagined practicable. This delayed our embarkation. In the mean while, the other troop, which was collected in Pophoh, and was intended to be conveyed into the vessel the nearest way from that place, was brought into E-ko among us. Among this number was Joseph Bartholomew, my brother in the service of the Church Missionary Society. After a few weeks' delay, we were embarked, at night, in canoes, from E-ko to the beach; and on the following morning we embarked in the vessel, which immediately sailed away.

(To be continued.)

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF DURHAM, (E. MALTRY, D. D.)

I must express my deep concern that, instead of employing the resources of their piety and learning to heal the dissensions which were already too prevalent, some members of our church have embarked in the perilous enterprise of introducing among us a fresh element of discord. It is scarcely necessary for me to state that I am alluding to some recent publications, which contain opinions bordering at least upon those against which our Reformers strenuously contended, and at length successfully prevailed. I mean, more particularly, such as relate to the doctrine of Transubstantiation, and to the authority of the Fathers asserted in the inordinate deference claimed for tradition.

I suppose I need hardly vindicate myself from the suspicion of being actuated by any intolerant feelings in regard to the conscientious adherents of the Church of Rome. With many members of that church, I have, both in my former diocese and this, had the pleasure of much social intercourse; and I gladly seize the opportunity of acknowledging thus publicly the many marks of courteous and respectful attention which I have received from them. With as little justice should I be charged with an unfriendly feeling towards those learned persons of our own church, who have taken the lead in propounding their opinions with what I must be allowed to call, a misplaced zeal.

It has not been my fortune to have any intercourse whatsoever with those able writers; excepting, indeed, one distinguished indivi-

* Abalah—a kind of cake, of which the natives are fond, made of Indian corn.—Ed.

dual, of whom, as a former pupil, I have no recollections but such as are most agreeable. Personal feelings, however, can have no place in a question like this. Grievously should I fail in my duty, if, in a matter affecting the purity of doctrine, and the maintenance of good order in the Church, I were capable of allowing any private, or personal considerations to prevent the avowal of an honest and deliberate opinion.

Strongly, then, must I acknowledge my regret, that, with nothing like an appearance of stringent necessity, or the prospect of adequate advantage, the writers of these Tracts should have come forward to disturb the peace of the Church. For men of any prudence cannot but have seen that they were about to provoke discussion upon questions, on which very serious differences of opinion were to be anticipated. Something has been said about an alleged departure from the rubric, in order to justify the interference of the authors of these Tracts. I am not aware of any point in which the directions of the rubric had been transgressed in a way inconvenient or offensive; but, if such had been the case, the evil could surely have been remedied by an appeal to the proper authorities, the heads of the Church. Neither do I recollect to have heard, at the time, of any alarm respecting the state of doctrine in the Church, although apprehensions were no doubt entertained as to its outward condition and prosperity. But if these writers did feel themselves called upon to examine the existing state of doctrine, in the hope of improving it, the result of their efforts has assuredly been very unfortunate. So far from adding to the purity of our faith, as contrasted with those errors from which we believed that the Reformation had set us free, the tendency appears to have been in an opposite direction. The effect of principles, either expressly laid down by these writers, or collected as a natural inference by their followers, has been not merely to recommend a variety of antiquated forms and ceremonies, but to uphold them with such earnestness as to threaten a revival of the follies of by-gone superstition. The necessity of fasting is inculcated, and its merits enhanced, too eagerly; the placing of candlesticks is now treated as matter of importance, and a suspicious predilection has been manifested for the emblem of the cross; while contempt is somewhat ostentatiously thrown upon the name of Protestant, and the proceedings of our venerable Reformers; an elaborate attempt has been made to explain away the real meaning of our Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome.

Under these circumstances, however painful may be the task of animadverting upon opinions espoused by persons otherwise so respectable, I consider it incumbent upon me thus publicly to make known my deliberate judgment. And I feel no little satisfaction and support, when I can appeal to the high authority of our venerated primate, who thus expressed himself in an address delivered last year to his assembled clergy: "In the celebration of divine service, the introduction of novelties is much to be deprecated; and even the revival of usages, which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy. In cases of this nature, it may be better to forego even advantageous changes, and wait for the decision of authority, than to open fresh sources of misapprehension or strife by singularity."

They who have shown such anxiety to improve the state of religious feeling in this our Church, would have done well to recollect, when they began to defer with such implicit reverence to the authority of the Fathers, and endeavoured to trace the true meaning of revelation through the medium of tradition, that, before the Fathers wrote, or any matter of opinion or of fact could be conveyed through those who succeeded them, there existed the infallible Word of God, dictated by His Holy Spirit, and preserved for our study and edification by the special care of His good Providence. To this one only mean of truth and source of faith, they should have directed their unremitting attention. In the interpretation of dark passages, and the explanation of essential doctrines, their learning, diligence, and acuteness would have found ample scope, and might have done good service to the cause of sacred truth. In such labours, their researches into antiquity, and their acquaintance with the writings of the Fathers, might have been useful; although I am of opinion that the aid which may be derived from such sources towards the elucidation of Holy Writ, has been rated too highly. A thorough knowledge of the original languages (of one of which—that in which the Old Testament is written—the Fathers, be it remembered, were almost all ignorant), a study of the works of the best critical expositors, with a careful weighing of different opinions and arguments, will, by God's help, implore in fervent but humble supplication, lead the mind to a clearer perception of the truth as it is in Jesus, than all the writings of the Fathers, and will also put in a striking point of view the little dependence that can be placed on the fallacies or sophistries of tradition. "Let us reverently hear and read Holy Scripture, which is the food of the soul;" is the exhortation of the first of our Homilies; and justly does it call for our compliance as it proceeds, though in the quaint language of the times: "Let us diligently search for the Well of Life in the books of the New and Old Testament, and not run to the stinking puddle of men's traditions (devised by men's imagination) for our justification and salvation; for in Holy Scripture is fully contained what we ought to do and what to eschew, what to believe, what to love, and what to look for at God's hands at length. Well am I aware, my reverend brethren,

The Archbishop of Canterbury.

that an episcopal charge ought not, indeed cannot, be the vehicle of regular controversy. The various, the incessant, and, I may add, the daily increasing labours of our office, leave very little leisure for disentangling the subtleties of novel speculation, or penetrating the recesses of abstruse disquisition. Still less could any space, however ample, that could be allotted to these observations, suffice for examining even a small portion of what extends through nearly one hundred Tracts, and has given occasion for almost an equal number of volumes in reply. But the importance of the subject justifies me in thus far offering it to your attention. The error was spreading widely, although now, I trust, since the principles of the writers have been unfolded more distinctly, the thinking part of the public have been put upon their guard; and the young and unwary will be less disposed precipitately to admit propositions, which, it has been well and authoritatively said, "have a tendency to mitigate beyond what charity requires, and to shake the confidence of the less learned members of the Church of England in the scriptural character of her formularies and teaching."—*Charge to the Clergy of the Diocese of Durham, 1841.*

CHURCHWARDENS' DUTY IN CASES OF INNOVATION.

It has been a great error to suppose that the clergy, and the clergy alone, formed the Church: the Church, I may rather say, are ye; the laity are the Church, and the clergy are nothing more than the ministers of the Church, employed, as their name implies, in ministering to the wants of the people, stewards of the mysteries of Christ, employed under their Divine Master to teach, rebuke, exhort, with all long-suffering and patience, but not as lords over his heritage, not as exercising any power or authority of their own, not as forming a separate class. The intercourse of the clergy with their people, the sympathy which they are bound to have with every member of the body, that sympathy which led the apostle to exclaim—"Who is weak, and I am not weak? Who is offended, and I burn not?"—that intercourse will, in general, ensure such a harmony of feeling as shall prove that the parties are identified in sentiment, as well as interest, and that the clergy and people are merely different members of one and the same body. But it is impossible to deny that the case may be otherwise, and that there may be endeavours on the part of the clergy to assume more than has been given, and to claim for themselves and their office a character and privilege which the reformed Church of England has never required. There may be cases in which this may seem to be affected, and where an inclination may be manifest to arrogate for the minister what used to be claimed by the priest, and to claim for the Church of England what she studiously and positively declines. You may hear, for instance, new tones of preaching from the pulpit; you may hear of the Church, where you have been accustomed to hear of Christ; you may hear privileges asserted for ordinances which do not seem to be implied in their services; you may hear that the act of supplication and intercession belongs to the minister, who prays for the people, instead of being, what is signified by the form of our common prayer, a joint and united service, in which the co-operation of both is expected. You may hear all this from the pulpit; and you may be appealed to in your official capacity to provide articles not previously used, such as credences, lecterns, candlesticks, and ornaments for the communion. Or you may be required to collect weekly alms and acknowledgments while the offertory is being read: and you may feel perhaps surprised and offended by the introduction of these novelties, and grieved by the tone in which they are maintained as essential to the service of the Church. I suppose these things as possible, though I do not think they are probable in this diocese; and I hope they will never occur. But, in the event of their occurrence, I must remind you that the laity form the Church, and the laity may find it necessary to make use of you, their representatives, in protesting against any departure from the principles of the Church, or resisting any novel and unauthorised introductions. If, therefore, you perceive that there is a departure in the tone of preaching from the standard of doctrines laid down in the Articles—if the Liturgy is read in a way that defeats the ends of public worship, and contradicts the character of common prayer—if it ceases to be a reasonable service by which all the people may profit, and is perverted into the act of one, who intercedes for others, instead of its being an act of united supplication by all—then I must feel that the laity are wronged and the Church injured, and I must think that you are bound to interfere, in order to vindicate the rights of the laity, and to maintain the integrity of the Church. In order to do this effectually, it must be done discreetly, not with heat and passion, not with clamour and violence, but as becomes the servant of God, with meekness and delicacy, by remonstrances addressed, in the first place, to the minister, who appears to have lost sight of his duty, and, if they fail, then by complaints carried to the proper quarter, to the diocesan himself, and submitted, with proper evidence and proof, to his consideration and decision.—*The Rev. and Worshipful Henry Raikes, Chancellor of the Diocese of Chester.*

NO ALTARS IN THE REFORMED CHURCH.

Upon the settlement of the Reformation in this country, in the reign of Edward VI., one of the first points to which the attention of our Reformers was directed was the removal of the Romish altars, and the substitution of tables in their place: a step which of course peculiarly offended the prejudices and excited the indignation of the Romanists. On the accession of Queen Mary, one of the first acts of the Romanists was to remove the tables and re-erect the altars. And when Queen Elizabeth came to the throne, one of the first steps taken towards the restoration of the Reformation was, that the altars were made to give way to tables. Can there be

a more manifest proof than these simple facts, that the one agrees better with the doctrine of our reformed Church, the other with the doctrine of our Church before it was reformed? This is no mere matter of words, or names, or taste. There is a great and most important difference between the two things. An altar is that on which a sacrifice is offered up to God, and a sacrifice implies a sacrificing priest to offer it, and mediate between God and the people; and it is far worse than irrational to say, that a change of our tables into altars is not made for the purpose of instilling this doctrine into the minds of the people, and will not have that effect. A table is obviously unsuitable for such a purpose, and therefore our Church, when prescribing tables to be used by us, in that very direction, necessarily, though only by inference, (and an inference which I care not to press,) condemns altars and the doctrine that flows from them. For though an altar might be called a table, (Mal. i. 12,) from the circumstance that men were permitted to partake of the sacrifices offered, it by no means follows that a table is a suitable and proper place on which to offer up a material sacrifice to God; and it is the consciousness of its unsuitableness that induces the Romanists and Tractarians to change it for an altar. Nor, on the other hand, is an altar suitable where a sacrifice would be displeasing to God, and where all that takes place, besides the spiritual sacrifice of praise and thanksgiving, is a feast upon the symbols of a sacrifice offered once for all upon the cross, in which, to the faithful recipient, the real but spiritual presence of him who is thus represented is mercifully vouchsafed.—*From "Altars prohibited by the Church of England" by the Rev. William Goode.*

PROTESTANT ORPHAN SOCIETY, DUBLIN.

At a meeting held at Downpatrick, on the 17th May, for the purpose of forming an Auxiliary to the above Society, the Rev. Thomas Gregg gave the following interesting account of the origin and management of the institution. A respectable tradesman in his parish died and left a widow and orphan in want. Now, wherever there was a Protestant orphan, some Roman Catholic would find his way to it and take it to some Romish place. After the interment of his parishioner, three tradesmen sat besides the grave of the departed; and said to one another—could they do nothing to save the children of the deceased from Popery? They laid down each a few pence upon the tomb-stone on which they sat, and said they would collect more, and save the children from at least present want. Other tradesmen joined; and such was the origin of the Dublin Protestant Orphan Society. It increased in numbers; it increased upwards; the highest in title and dignity were now its friends and supporters; and, as the Christian religion, which from small beginnings spread itself over the whole earth, so the Society was spreading itself over Ireland,

and the Lord's day is secured to the Church of Rome by the Articles of Capitulation by which this Province was ceded to the British crown. Now these Articles certainly do secure to R. Catholics the exercise of their religion, but subject to the laws of England. But if any law clearly belongs to the mother country, it is that for observing the sacredness of the Lord's day. That day is in law reckoned as no day for transaction of business; in religion it is a day above all for the exercise of charity and due regard to each other's happiness. No Protestant community in England would be held warranted in keeping a religious meeting in such a way on the sabbath as to interfere with the quietness of the streets and public places: such a meeting would be put down by the strong arm of the law. That the Protestant conqueror, when he signed the Articles of Capitulation, should have entered into engagements which would for ever subject him to an intolerant refusal of his claim to an undisturbed sabbath in the country which he has taken by his military prowess, is a strange interpretation of the liberal concession really contained in them. We hope we are not too presumptuous, if we plead for equal privileges with other religious persuasions in this country, for the persuasion of the Sovereign to whose dominions it belongs.

In the second place, our cotemporary has fallen into the mistake of thinking that some years ago a military officer was broken for refusing to salute, when the procession of the Fête Dieu passed by in the island of Malta. This is not the fact. The officer was tried by Court Martial and "dismissed His Majesty's service" because he disobeyed the orders he had received from his superior officer. His objections to the nature of the service upon which he was ordered were considered as utterly inadmissible; military discipline required that orders should be obeyed. The case was vigorously discussed in Parliament, as one of flagrant violation of the officer's rights of conscience; and it was dismissed on the ground which, in fact, was expressly laid down in the document by which the sentence of the Court Martial was confirmed, that if religious principles were allowed to be urged by individual officers as a plea for disobedience of orders, the discipline of the army would sustain an injury which might be dangerous to the welfare of the state. We do not admire, we confess, the position thus assigned to military officers; but still the case is very different from what the Canadian states. The officer was ordered to fire a salute of artillery, and he had no business, it is argued, to trouble his head about its being ordered in honour of a R. Catholic procession—it was not the Fête Dieu, though, for it took place in August. So on the recent occasion at Montreal, if the military band and guard which we are told were in attendance at the Montreal Cathedral were ordered thither by their commanding officer, military men would no doubt say that they had no choice in the matter, go they must; but that does not say that their commanding officer might not be brought to trial for ordering them on a service which violates their liberty as Protestant christians, and on which he never had the right, though he may have had the power, to order them.

THE BEREAN.

QUEBEC, THURSDAY, JUNE 27, 1844.

We offer a few remarks upon another of the "Truths" contained in the Declaration which we inserted in our last Editorial. It is there stated "that persons are not regenerated by baptism." In looking at the piece, we cannot tell whether the error here protested against does not lie just in the particle *by*, so that the objection might not lie equally against the assertion that persons are regenerated in baptism. We fear, that a declaration in this condensed form is not calculated to point out with precision either the error excepted against, or the truth insisted upon. If, avoiding the word *regenerated*, the declaration maintained that persons are not *spiritually renewed* by baptism, it would probably be much more to the purpose.

The use of the word *regenerate*, in our baptismal formulary, has raised many objections to the Church of England, and caused perplexity to conscientious members, when they have thought that the Church pronounced upon that as having taken place in the ordinance which is commonly designated by the term "a change of heart," and of which we look for evidence in vain among the greater part of baptized children, not only during their years before discretion, but in the course of their maturer days, and with many to the hour of their deaths. Now objection is disarmed, and perplexities are removed, when once it is perceived that the Church does not deny (as an American writer* shows that her authors, even while holding various theories, do not deny) "the necessity of a new moral creation in the soul, effected by the Holy Spirit, and having no necessary connection with the act of baptismal washing." We may peaceably discuss the question, what good the child receives in baptism, if once we are united on this subject, that the Church does not teach, that in the sacrament of baptism there is necessarily conveyed that saving change, that being born again, not only of water, but also of the Spirit, of which our Saviour declares, in the 3rd chapter of St. John's gospel, that without it, a man cannot enter into the kingdom of God.

The use of the word *regenerate* in our baptismal service does not imply any such teaching. When it is used in prayer that God would confer the highest privileges upon the child about to be baptized, no objection can reasonably be raised; we "open our mouth wide," and look that God may "fill it." But when after the administration of the rite, we render thanks to God for the benefit now conferred upon the child, it becomes a question of intense interest, whether we presume an opus operatum to have taken place which, once performed, may make the recipient of the benefit easy on the inquiry so solemnly proposed by our Lord to Nicodemus: has he passed that vital change which is to fit him for the kingdom of heaven? This is the question we answer in the negative. The adoption of the word *regeneration* in our formulary does not assert that the infant has passed that change. It is, indeed, presumed that the benefit is bestowed in the case of adults who are baptized, and with regard to whom the Church expects every clergyman to satisfy himself whether they are prepared for the ordinance by repentance and faith; and accordingly the

formulary for adult baptism does not, at the close of the Exhortation, describe the act as a "charitable work" on the part of the Church. But in case of infant baptism, she declares that she performs only a "charitable work," praying and longing for all the blessings of the gospel-covenant, and throughout using the language of undoubting confidence that God is willing to bestow the highest spiritual privileges upon the unconscious infant. He pronounces, after the application of water, that the infant is *regenerate*, but not that he is *renewed*, making the same distinction that St. Paul makes in one of the only two passages in Scripture where the word *regeneration* is used, (Tit. 3, 5) in which he connects our salvation with "the washing of regeneration and renewing of the Holy Ghost." With regard to the infant, the Church, after having rendered thanks for his regeneration, prays, for a thing yet to be granted, that he "may crucify the old man, and utterly abolish the whole body of sin;" whereas, in marked distinction, she prays, at the corresponding place, for the adult, that he "being now born again, and made an heir of everlasting salvation through our Lord Jesus Christ, may continue God's servant, and attain his promises."

We think that in this matter, which is the cause of much uneasiness in the Church, a right use of terms would obviate a good deal of irritation. It has become current, to designate the views which the signers of the Declaration probably meant to disclaim, as "baptismal regeneration." Now this designation, though it is pretty generally understood what error is meant by it, gives to those who would fasten the error upon the Church, the advantage of assuming the attitude, at once, of defenders of our Church-formularies. You deny, it is said, what the baptismal service declares. This is specious, and creates suspicion against men who in reality are among the most attached to the doctrines set forth in our standards. But if the erroneous doctrine were designated as that of "spiritual renovation by baptism," the opposers of it would have on their side numbers who, by the use of the current phraseology, are called to arms as if an attack was made upon a breast-work of our fortress. Upon the same ground, it would be wise, in our pulpit ministrations and private instructions, to use sparingly the term *regenerate* which, as the pious and learned Bishop of Chester expresses it, is "neither accurately defined in Scripture, nor restricted to one sense in the language of divines." We should avoid, thus, on the one hand, the fatal error of countenancing the churchman's reposing in his baptismal privileges, as if they pronounced the work done, while, on the other, the fervency of our baptismal service would urge us to impress upon him the benefit he has received by the visible sign and seal of the divine promises; and we should arrive at the conclusion to which an ardent view of baptismal privileges led the sainted Bishop Ryder when he saw in them "not only an external admission into the visible church, not only a covenanted title to the pardon and grace of God, but even a degree of spiritual aid vouchsafed and ready to offer itself to our acceptance or rejection: *At the dawn of reason, I would recommend a reference to these privileges in our discourses.*"

If a high view of baptismal benefit led parents generally to a solicitude that their children "crucify the old man," "utterly abolish the whole body of sin," "follow the example of our Saviour Christ, and be made like unto Him," we should be little disposed to contend with them upon a difference of opinion as to the amount of spiritual aid vouchsafed to the acceptance or rejection of their offspring when baptized as infants. We should then look for a solicitude in selecting sponsors of undoubted piety, and for a solemnity and prayerfulness in parents and sponsors when they bring a child to baptism, the absence of which, in many cases, is a grief and harrowing up of the mind to sound-hearted, conscientious parochial Clergymen, and a stumbling-block in the way of many affectionate churchmen.

* *Rev. Dr. Clark, Walk about Zion.*

Fête Dieu by a public procession with martial music on the Lord's day is secured to the Church of Rome by the Articles of Capitulation by which this Province was ceded to the British crown. Now these Articles certainly do secure to R. Catholics the exercise of their religion, but subject to the laws of England. But if any law clearly belongs to the mother country, it is that for observing the sacredness of the Lord's day. That day is in law reckoned as no day for transaction of business; in religion it is a day above all for the exercise of charity and due regard to each other's happiness. No Protestant community in England would be held warranted in keeping a religious meeting in such a way on the sabbath as to interfere with the quietness of the streets and public places: such a meeting would be put down by the strong arm of the law. That the Protestant conqueror, when he signed the Articles of Capitulation, should have entered into engagements which would for ever subject him to an intolerant refusal of his claim to an undisturbed sabbath in the country which he has taken by his military prowess, is a strange interpretation of the liberal concession really contained in them. We hope we are not too presumptuous, if we plead for equal privileges with other religious persuasions in this country, for the persuasion of the Sovereign to whose dominions it belongs.

ECCLESIASTICAL.

DEATH OF A CLERGYMAN.—We regret to say that the Rev. G. Mortimer, Rector of Thornhill, C. W. met with a fatal accident on Saturday the 15th of this month. He was thrown from his carriage while driving along Yonge Street, and so severely injured that he survived only about two hours. He was a highly useful and respected clergyman, and brother to the Rev. Thomas Mortimer, Minister of Gray's Inn Lane Chapel, London.

COLONIAL CHURCH SOCIETY.—The eighth Anniversary of this Society was held in London on the 1st of May last, Captain Sir Edward Parry, R. N. presiding. The Report gave an encouraging account of the Society's operations, and described the extensive openings for usefulness presented by the British Colonial possessions, and the places numerously visited by Englishmen in various parts of Europe. The Society's first field of labour was in Western Australia, where it has two Clergymen, and an urgent call for a third. Lay agents had travelled through a considerable portion of Nova Scotia, and Mr. Boyer, late of St. Bees' College, Cumberland, had been sent out to Prince Edward's Island, as a Catechist to assist the Rev. Dr. Jenkins in Charlotte Town. Clergymen and Lay Agents were labouring at the Cape of Good Hope, in the Mediterranean, and at various places on the continent of Europe, where several congregations of English residents have been supplied with the ministrations of the Church through the agency of the Society. The receipts, exclusive of what had been raised in the Colonies, amounted to £3077 5 5. [We notice, in a Prince Edward's Island periodical, the arrival of Mr. Boyer, above referred to, with the remark: "It certainly becomes us to meet this generous conduct on the part of that excellent Society, with a corresponding feeling of gratitude and liberality."—*Edrdd.*]

PROTESTANT ORPHAN SOCIETY, DUBLIN.—At a meeting held at Downpatrick, on the 17th May, for the purpose of forming an Auxiliary to the above Society, the Rev. Thomas Gregg gave the following interesting account of the origin and management of the institution. A respectable tradesman in his parish died and left a widow and orphan in want. Now, wherever there was a Protestant orphan, some Roman Catholic would find his way to it and take it to some Romish place. After the interment of his parishioner, three tradesmen sat besides the grave of the departed; and said to one another—could they do nothing to save the children of the deceased from Popery? They laid down each a few pence upon the tomb-stone on which they sat, and said they would collect more, and save the children from at least present want. Other tradesmen joined; and such was the origin of the Dublin Protestant Orphan Society. It increased in numbers; it increased upwards; the highest in title and dignity were now its friends and supporters; and, as the Christian religion, which from small beginnings spread itself over the whole earth, so the Society was spreading itself over Ireland,

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SOCIETIAN ENDOWMENT BILL.—alias Dissenters' Chapel Bill.—Under the appellation which we put second at the head of this article, a bill has been introduced into the British Parliament with the sanction, we grieve to say, of Her Majesty's government, which has met with universal reprobation on the part of all orthodox Protestant denominations, manifested by petitions and by public meetings remarkable for union of sentiment. The bill professes to "regulate suits relating to meeting-houses and other property held for religious purposes by persons dissenting from the Church of England." In point of fact, it chiefly secures to the Societian denomination, which denies the divinity of our Saviour, the possession of all those meeting-houses and funds which, having originally been devoted to Trinitarian purposes, they have in the course of years appropriated to themselves. A meeting was held on the 29th of May numerously and respectfully attended, and addressed by leading men of the Episcopal, Presbyterian, Methodist, and Independent communions, all of whom united in reprobating the intended bill, and deciding upon petitions against its passing. It is not the least astonishing circumstance connected with this measure, that it has the sanction of the Roman Catholic hierarchy, of which the Dublin Freeman's Journal boasts as a proof that they are the "true friends of freedom of conscience!"

We are informed that TRINITY CHAPEL is closed for about three weeks, on account of painters being employed in it, and that public worship will, with divine permission, be held by the incumbent in the Free Chapel, St. John's Suburbs, on the Lord's days intervening, at the usual hour in the morning.

THE LORD BISHOP OF MONTREAL.—We understand that accounts have been received from His Lordship, dated on the 2nd of this month, at Michipicoton, a post belonging to the Hudson's Bay Company, on the North East corner of Lake Superior; more than half the distance to the Red River settlement; we should judge from an inspection of the map.

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There were similar Societies now in Cork, Kilkenny, Limerick, and Tipperary. The work which had begun with three tradesmen sitting upon a tombstone in St. Catherine's church-yard, had travelled South, and West, and North; and with the blessing of God would spread beyond its present bounds. It commenced in 1828, since which it had been spreading, so that now it had 322 children under its care. The Society paid £3 10s. a year, for the care and keeping of each of the children, at the houses of farmers in the country, education and clothing not included. He once asked a farmer's wife, how she could support a child so well, and at so cheap a rate? She said, in the first place, you pay us like men (that is, said Mr. Gregg, on the day) then, we have more milk and bacon than we want, and what better market could we take it to than to you; we don't feel it going out, and we have the comfort of it, coming in all of a lump, and a blessing on it also; we only wish you would send us more to keep. It was unnecessary for him to say that the farmers and their wives with whom the orphans were entrusted must be Protestants—they must send the orphan children, as well as their own, to school—not to a national school.* They would not send orphans to a family, where the father had not every day family prayer, and reading of the Scriptures, where the family did not begin, spend, and end the day with God, and bring up the children in the nurture and admonition of the Lord.

A sum of thirty shillings a year was allowed for clothing. Six pounds were set apart as an apprentice fee for every child, as soon as his name was placed upon the Society's book—a sum which would amount to about eight pounds at the time he had to be apprenticed. The children of parents of every Protestant denomination were admitted. They called the farmers at whose houses they lived their uncles, and the farmers' wives their aunts; and they were placed under the superintendance of the Protestant Clergy, so that to the name of every child on the Society's list there was affixed the name of the Clergyman who watched over it with pastoral care.

* [The schools called *national* in Ireland, are regulated by government: as the Bible is excluded from them, Protestants do not in general avail themselves of the secular advantages offered by them, though they are taxed for them.—*Editor.*]

THE SUNDAY SCHOOL UNION held its Anniversary in London on the 2nd of May. We are sorry to perceive that this Society has been agitated by the question, whether it ought to furnish the Church Catechism any longer through its Depository, and the decision is, that it will discontinue the publication and sale of all denominational catechisms. It is to be feared that the origin and result of this agitation will materially interfere with the co-operation of members of the Church of England in the labours of the Society.

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We beg to acknowledge the following subscriptions, received on account of the Berean, since our last publication:—
From Mrs. Henry Smart, 12 months; Rev. W. J. D. Waddilove, two copies; Dep. Com. General Robinson, 12 months; Dr. Racey, 12 months; Mr. Colley, 12 months.

PROTESTANT ORPHAN SOCIETY, DUBLIN.—At a meeting held at Downpatrick, on the 17th May, for the purpose of forming an Auxiliary to the above Society, the Rev. Thomas Gregg gave the following interesting account of the origin and management of the institution. A respectable tradesman in his parish died and left a widow and orphan in want. Now, wherever there was a Protestant orphan, some Roman Catholic would find his way to it and take it to some Romish place. After the interment of his parishioner, three tradesmen sat besides the grave of the departed; and said to one another—could they do nothing to save the children of the deceased from Popery? They laid down each a few pence upon the tomb-stone on which they sat, and said they would collect more, and save the children from at least present want. Other tradesmen joined; and such was the origin of the Dublin Protestant Orphan Society. It increased in numbers; it increased upwards; the highest in title and dignity were now its friends and supporters; and, as the Christian religion, which from small beginnings spread itself over the whole earth, so the Society was spreading itself over Ireland,

and the Lord's day is secured to the Church of Rome by the Articles of Capitulation by which this Province was ceded to the British crown. Now these Articles certainly do secure to R. Catholics the exercise of their religion, but subject to the laws of England. But if any law clearly belongs to the mother country, it is that for observing the sacredness of the Lord's day. That day is in law reckoned as no day for transaction of business; in religion it is a day above all for the exercise of charity and due regard to each other's happiness. No Protestant community in England would be held warranted in keeping a religious meeting in such a way on the sabbath as to interfere with the quietness of the streets and public places: such a meeting would be put down by the strong arm of the law. That the Protestant conqueror, when he signed the Articles of Capitulation, should have entered into engagements which would for ever subject him to an intolerant refusal of his claim to an undisturbed sabbath in the country which he has taken by his military prowess, is a strange interpretation of the liberal concession really contained in them. We hope we are not too presumptuous, if we plead for equal privileges with other religious persuasions in this country, for the persuasion of the Sovereign to whose dominions it belongs.

* *Primary Charge.*

Political and Local Intelligence.

The Steamship Unicorn arrived on Friday last, bringing the English Mail of the 4th June. From Willmer and Smith's and other English papers we have selected the following items of the news, which upon the whole is unimportant. A debate upon the state of Canada had occupied the attention of the House of Commons. Mr. Roebuck, who brought forward the subject, severely censured the present Governor General for the course he has pursued; but the Hon. Gentleman was quite unsupported in this opinion, as the speakers of all parties eulogized the conduct of Sir C. Metcalfe in high terms and contended for his view of the manner of conducting the Government. The election of a member of parliament for South Lancashire has been carried by Mr. Entwistle, the Conservative candidate, in opposition to Mr. W. Brown, the candidate of the Anti-corn-law league by a majority of nearly 600 votes. It was warmly contested and excited much interest. Two royal visitors were in England, the King of Saxony and the Emperor of Russia. The arrival of the latter, being quite unexpected, created a great sensation. In commercial matters, things were favorable, as, although the price of cotton had declined very much, in consequence of the abundant supply, goods nevertheless maintained their former rates. STATE TRIALS.—These have at last been brought to a close, and the following sentence pronounced. David O'Connell, 12 months imprisonment, to pay a fine of £2,000 and to enter into securities to keep the peace for seven years, himself in £5,000 and two sureties of £2,500 each. John O'Connell, John Gray, T. Steele, R. Barrett, C. G. Duffy, and T. M. Ray: 9 months imprisonment, to pay a fine of £50 and to enter into securities to keep the peace for seven years, themselves respectively in £1,000 and two sureties of £500 each. The Traversers surrendered themselves forthwith into the custody of the sheriff, and were by him conveyed to the Richmond Penitentiary which is to be their residence. No disturbances followed. Mr. O'Connell immediately published an address to the people of Ireland, enjoining quiet and tranquillity. FRANCE.—There is nothing new in this country. The visit of the Russian Czar to England appears to have caused some excitement among French politicians. A French newspaper asserts that M. Guizot has protested in the name of France against the annexation of Texas to the American Union. A pamphlet published lately upon the present state of the French navy, and written by the Prince de Joinville, third son of the King, was creating a great sensation in Paris. The Royal author particularly draws attention to the deficiency of the steam navy of France, which he represents as in every way much inferior to that of England. He goes on to prove that in the event of another war, and especially between these two powers, the plan of operations would be quite different from that of former campaigns; that powerful steam frigates would be the most useful agents for causing annoyance and loss to the enemy; and on this account he dwells upon the importance of increasing the number and efficiency of that department of the naval force. The Journal des Debats says "this publication is about to raise very grave questions in the impending discussion on the supplementary credits demanded for the navy." Louis Philippe and his cabinet were quite averse to the issue of this work, and endeavoured, but in vain, to prevent its publication. Indeed it is said that the Prince's determination upon this subject caused a serious misunderstanding and coolness between himself and his parent. SPAIN still continues disturbed by political dissensions and disagreements among the Ministry. It was reported that an offer had been made by Don Carlos to resign all his pretensions to the throne in favour of his eldest son; and as an union is projected between this Prince and the young Queen, this event would contribute materially towards the restoration of order. SWITZERLAND has been the scene of a short but sanguinary contention between the German or High Church portion of the Upper Valais and the French or latitudinarian portion of the Lower Valais, as these parties are designated. Arms were resorted to, and much blood flowed. It was hoped that the Diet, which was soon to meet, would prevent a recurrence of such outrages. TURKEY.—Disturbances prevailed in this country, and in spite of the exertions of the Government to prevent them, atrocities are still perpetrated upon the unfortunate Christians. The whole province of Albania was in a state of revolt, and bodies of insurgents went through the country, committing frightful excesses. Dr. Wolff had been heard from, having reached Meshed, 300 miles from Bokhara, at which he expected to arrive in a week from the 21st of March. He was to travel with an escort, furnished by the Governor; and nothing had as yet transpired to confirm the accounts of Colonel Stoddard's and Captain Connolly's execution. TAHOI.—A report has been copied into the Halifax Times, which had reached Barbadoes via Panama, that the French Admiral with three ships had attacked and

sunk the English Frigate Dublin, Captain Nicolas, on account of the shelter given by the latter to the Queen of the Island. As it is to be hoped that the report is unfounded, remarks upon it are needless. A strong evidence against the probability of this story is the fact that in the Navy list for April last, Captain Nicolas is mentioned as commanding the Indictor frigate: the Dublin is reported as commanded by John J. Cooper. TEXAS.—New York papers which came yesterday mention the receipt by the Mexican Minister of despatches from his government relative to the proposed annexation of Texas. The Government and people of Mexico are unanimous in declaring that they will not consent upon any terms, to the project. The same journals announce that by an arrival at New Bedford, intelligence has been received of the murder of a Lieutenant and eight men of the British frigate Cleopatra at Madagascar by the natives. The frigate was aground upon a reef: a boat with the officer and thirteen men was sent to endeavour to carry out a stream anchor, when they were attacked. The names of those killed are not given. CHANGES IN REGIMENTS NOW OR LATELY SERVING IN CANADA.—Royal Regiment of Artillery.—1st Lieut. C. L. FitzGerald to be 2nd Capt. vice Robertson dec. 1st Foot.—Capt. and Paymaster J. Espinasse, from 89th Foot to be Paymaster vice Sharp, dec. 15th Foot.—Lt. the Hon. F. Colborne to be Captain by pur. vice Pinder. 23rd Foot.—Capt. D. Lysons from 3rd West India Reg. to be Capt. vice Alcock ret'd. Royal Canadian Rifles.—Lieut. C. J. Colville from 9th Lt. Drags. to be Captain by pur. vice Edwards. Unattached.—Lieut. Col. the Hon. C. Gore from Major half pay Unattached to be Lieut. Col. without pay. ARRIVAL OF THE GOVERNOR GENERAL AT MONTREAL.—His Excellency made his public entry into Montreal on Monday at noon, and was received with a public and hearty welcome. The members of the Corporation, the Board of Trade, the National Societies (with the exception of that of St. Patrick) the Society of Odd Fellows, the Fire Companies, &c., received him at the St. Antoine barrier, where, after addresses had been presented to him by the Mayor on behalf of the Council and by the Board of Trade, His Excellency entered the carriage of the Mayor and proceeded to the Government House, warmly cheered by the spectators. Sir R. Jackson and the heads of the different military and civil departments were there to receive him. His Excellency looked exceedingly well and was evidently pleased at his reception. ST. JEAN BAPTISTE SOCIETY.—On Monday the members of this Society celebrated their anniversary. High Mass was said at the R. C. Parish Church at which the officers and a large number of the members were present, and it was intended afterwards to walk in procession through the principal streets of the city and suburbs which had been handsomely decorated with banners and appropriate devices, but the rain prevented it. HOUSEBREAKING.—On Tuesday evening, the office of J. W. Leaycraft Esq. near the Wellington wharf, was broken into and plundered of some articles of wearing apparel which happened to be there, to the amount of nearly thirty pounds. The thieves effected an entrance by the window, and must have passed the greater part of the night there, as a candle which they lighted was nearly consumed, and a bottle of wine was drunk by them. A note was left, stating that they had come for cash. The Post-ash Inspection store was also broken open, but nothing taken away. A Christian should never plead spirituality for being an idler or a sinner. If he be but a shoe black, he should be the best in the parish. My principal method for defeating error and heresy, is by establishing truth. One proposes to fill a bushel with tares—now if I can fill it first with wheat, I may defy his attempts. A Christian in the world, is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains—but the moment that business is done, he is off—as is said in the Acts of the Apostles, "Being let go, they went to their own company." (Revd. John Newton.)

QUEBEC MARKETS.

Table with columns for commodity names and prices. Includes items like Beef, Mutton, Butter, Flour, etc. with prices in dollars and cents.

Table of shipping and market information. Includes sections for 'Liverpool Timber Prices Current, June 2', 'BANK OF ENGLAND', 'BIRTH', 'Port of Quebec', 'PASSENGERS', and 'SHIPPING INTELLIGENCE'.

574, Stubbs, Gloucester, Atkinson & Co. Prince of Wales, Welch Hill, do. Bark Cato, Benson, Southampton, do. Brig Sir Wm. Wallace, Husband, Shoreham, Le Mesurier & Co. Eliza Kirkbride, Hall, Cardiff, do. Mary & Harriet Shison, do. Mary Hudson, Tullock, Torquay, Gilmour & Co. Bark Gilmour, Drysdale, Liverpool, do. Brig Symmetry, Brown, Sunderland, G. B. Symes. Bark Ava, Symmons, Plymouth, T. G. Lee. Brig Promise, Bickford, London, B. Windsor. Sisters, Bruce, Inverness, R. Roberts. Peace, Ritchie, Sunderland, T. Curry & Co. 24th. Brig Georgina, Murray, Waterford, Ryan Brothers. Bark Jennie Deans, Miller, Glasgow, Gillespie. Schr. Thomas, Hoffman, Miramichie, A. Gilmour. Superb, Lowe, Halifax, H. J. Noad & Co. Brig Sterling, Gordon, Dunbar, Pembertons. Bark Eldon, Gillespie, Cardiff do. Ship Latona, Denison, Hull, G. B. Symes. 25th. Bark Zealous, Douglas, London, Gillespie & Co. Rockshire, Allen, Liverpool, T. Froste & Co. No. 1, Cumberland, McKinley, Greenock, McCaw & Co. Brig Express, Reed, Hartlepool, Atkinson & Co. Bolton Newham, Newcastle, do. Robert McWilliam, McDonald, Sunderland, R. Roberts. Queen Victoria, Sanderson, Conway, Sharples & Co. Bark John, Heselton, Liverpool, do. Ship Victory, Kent, Bristol, Pembertons. Brig Radical, Anderson, Sunderland, G. B. Symes. Bryan Abbs, Brown, Limerick, C. E. Levey. Bark Acadia, Younger, Lancaster, A. Gilmour. Schr. I. Italiane, Brulot, Miramichie, do. Brig Faucet, Flinn, Dumfries, do. Brig Alexr. Wise, Wharff, Ayr, Pembertons. 26th. Brig Cambrian, Roper, Whitehaven, G. B. Symes. Elizabeth Adnett, Fleming, Galway, Le Mesurier & Co. Eagle, Edwards, Ballina, Le Mesurier & Co. Canada, Elliot, Liverpool, Levey & Co. Niger, Orwin, Hartlepool, Burstalls. Ship Scotland, Thompson, Liverpool, J. Munn. Lockwoods, Cookman, London, Levey & Co. Parmelia, Rose, Liverpool, Gilmour & Co. Wandsworth, Bryan, Port Glasgow, do. Schr. True Friend, Godier, Arichat, R. Peniston. Magnet, Crowell, Boucktouché, Noad & Co. Bark Helen, Clayton, Portaferry, Gilmour & Co. Lady Seaton, Thompson, London, G. B. Symes. PASSENGERS. In the steamship Unicorn, from Pictou—Messrs. Peniston, Lane, Parker, Armstrong, Ellis, Mr. and Mrs. Hyle, and child, Miss Hyde, and two Misses Bogs—10 in the steerage. In the steamship Caledonia, from Boston for Liverpool—Messrs. John Young, wife, nurse, child and servant, Cameron and servant, of Canada; W. Forbes, John Smith, A. Cavillier, Walter Colquhoun, of Montreal; P. M. Goodlove; H. Falconer, of London, Canada; W. L. Perrin, of Toronto; Sir W. D. Stewart and two servants; C. C. Scholfield, of England. In the Acadia, from Liverpool for Halifax—Lt. Alleyne, Hon. R. Charlton, the Bishop of Newfoundland, Rev. C. Palairot, Mr. C. M. Hunter, Mr. Jos. Oukam, the Bishop's servant man—7. From Halifax—Sir Jeremiah Dickson, Miss Dickson, Mr. Dickson, Dr. Prescott, Mr. John Campbell and 2 children, Miss Allen, Miss Kirk, Rev. E. Steele, Messrs. Butter, W. Hackett, J. Williams—13. Total 78. SHIPPING INTELLIGENCE. The Unicorn reports having passed about twenty sail in the river, bound up, among them the bark Victor, of Hull, 7 weeks out, off Green Island; the brig Septima, of Sunderland, brig Midas, of Galloway, bark Elizabeth, of Whitby, and brig Messenger, all off Crane Island, the last four since arrived. The Unicorn also reports that the bark Aurelian, McFarlin is ashore at Cap à l'Ancre, 9 miles below Matane. Cap. McFarlin has come up in the Unicorn. The Aurelian cleared from this port on the 11th instant, for Portsmouth. Capt. Hedwith, of the brig Huron, arrived on Thursday, reports having spoken the Nestor, belonging to Liverpool, which vessel had ran foul of a brig, bound for Quebec and Montreal, with a general cargo, and carried away his chain-bolts and rigging, and tore his sails. Capt. Batty, of the brig Durham, arrived on Wednesday evening, reports having fallen in with the bark Pembroke, of Exeter, abandoned, and nothing standing but the main and main-top-masts, in lat. 44, 59, long. 56, 12. She was apparently loaded with tallow. The bark Mary Rendall, arrived on Thursday, from Halifax, had on board 12 passengers, of the Neptune, from Liverpool, bound to New York, which vessel had put in at Halifax in distress. The remainder of the passengers in the Neptune, 200 in number, had proceeded to New York. Dover, May 18th.—The Buchanan, from Sunderland, for Quebec, has arrived here, with loss of top-masts, sails, and rigging. Hull, May 25.—The Ellergill, Hull, bound to Quebec, in going out of the Humber Dock, got in contact with a brig in the roads, broke her bowsprit, and remains; the latter received damage in main-rigging, &c. The Bark Crusader, Wheatley, which left this port late last fall and, by her non-arrival long after the expected time, caused much anxiety to those interested in her, it is now unfortunately ascertained, was totally lost in November last in the straits of Belleisle; and there is reason to fear, that every soul on board must have perished. Three dead bodies were found this spring on an island near the spot where the wreck occurred, one of them having a fine linen shirt on. A boat with five persons in it was seen last fall by the Indians of the neighbourhood; but nothing more has been heard of these unfortunate. They appear to have been ignorant of the existence of inhabitants, as if they had made for the land, there were Indians within three leagues of them who would have received them kindly. A part of the materials and cargo of

the Crusader have been brought up in the schooner Adelaide. The Master, Fortier, mentions that the wreck was visited in Decr. last by a fishing schooner and plundered of every thing valuable that could be removed. The Schooner Victory, at Halifax on the 12th inst. reports that on the 7th, a bark was seen off Arichat, dismasted, said to be from England for Quebec, with a valuable cargo and passengers; had been dismasted 51 days. Capt. Macdonald, of the brig Septima, spoke the Magnet, on the 11th instant, off the Magdalen Islands; had been 7 days out from Montreal, and 5 from Quebec. Capt. Johnston, of the brig Weardale, passed H. M. Troop-Ship Apollo, on the 7th instant, on the Green Bank, Newfoundland. VESSELS SAILED FROM EUROPE FOR CANADA TO THE 1ST INST. Liverpool, 28th May—Arab, Valleyfield. 29th—Saleen. Gibraltar, 6th—John Esdaile, Elizabeth, Jane, Nestor. 12th—Grenville Bay. Deal, 15th—Blessing. 22nd—Stakesby, 24th—Harrison. 27th—Sir C. Forbes. 30th—Susannah. Hull, 16th—Foster. 20th—Prince Regent. 25th—Ellergill. The Clyde, 17th—Dolphin. 19th—Betsy. 21st—Hector. 25th—Wolf's Cove. Sunderland, 18th—Percy, Niobe, Pratt, Unity. 28th—Swan. 29th—Welcome. Marseilles, 15th—Vibilia. 23rd—Robinson. 24th—John Ingo. Bordeaux, 17th—Morning Star. 25th—Saphira. Cork, 22nd—Kingston. 30th—La Plata. 31st—Undaunted. Shields, 22nd—Francis. 25th—Xenophon. 29th—Lucerne. Various Ports, 3rd—Falcon. 9th—Albion. 12th—Henry & Ann. 13th—Londonderry. 14th—Ann, Pallas. 16th—Janthe. 17th—Teasdale, 19th—Carleton. 20th—Dumfries-shire, Ocean Child. 21st—Isabella, Hero, Queen Victoria. 22nd—James, Eagle. 23rd—Buchanan, Lydia, Jane, Doelchour, Ellen Forvital. 27th—Zephyr, Defender. 28th—St. George, Amazon. 29th—Tom, Regalia. CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. THE ANNUAL GENERAL MEETING of the SOCIETY will take place (D. V.) on WEDNESDAY, 3d JULY next, at the NATIONAL SCHOOL HOUSE, MONTREAL. The Chair will be taken at TWO o'clock, P. M. Divine Service will be performed in the Parish Church at 11 o'clock, when a Sermon will be preached by the Rev. S. S. Wood, Rector of Three Rivers. WM. DAWES, Secy. Ch. Socy. PRAYER BOOKS, &c. THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices. Also, THE PSALMS AND HYMNS, USED IN TRINITY CHAPEL, QUEBEC. G. STANLEY. 15, Duane Street. AUCTION. UNDERWRITERS' SALE. Will be sold on FRIDAY next, 28th instant, at the Stores of Messrs. C. & W. WURTELE, on account of the Underwriters, at TWO o'clock precisely. [W] 1 3 PAIRS of Smiths' Bel-lows. " 22 13 doz. Spades and Shovels, " 23 1 do. Cast-Steel do. " 12, 14, 16 } 6 packages of Wine. " 17, 19, 20 } 3 casks Nails. Landed in a damaged state from on board the Nestor, Stewart, Master, from Liverpool. A. J. MAXHAM, A. & B. Quebec, 27th June, 1844. RECEIVED ex Rory O'More, Brilliant, Mary and Nestor. TIN PLATES, CANADA SCYTHES and Sickles; Sheet Lead, Patent Shot, Common and Best White Lead in tins, Blister and Spring Steel; Pig Iron and Castings; "Smiths'" Bellows, Anvils and Vices, Iron Wire, Spades and Shovels, Logging and Trace Chains. —AND— Register Grates. C. & W. WURTELE, St. Paul Street. Quebec, 27th June, 1844. BOOT AND SHOE WAREHOUSE, 14, Duane Street. THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line. The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed. Top Boots made to order. THOMAS COWAN. Quebec, June 27, 1844. TUITION. MRS. STANLEY, having re-opened her School for Young Ladies, has a few vacancies which she is desirous of filling up. In addition to the usual branches of Female Education, including French, Drawing and the Use of the Globes, she will, if a class be formed, procure Masters for Music and Italian. For terms, &c. apply at the Bible Depository, No. 15, Duane Street. Quebec, 27th June, 1844. APOSTOLIC SUCCESSION, NOT THE DOCTRINE OF THE CHURCH OF ENGLAND. By the Rev. JOHN HUNTER, M. A. formerly of Magdalen College, Oxford. A very few copies of the above for sale at G. Stanley's.—Price 9d.

Youth's Corner.

SIRRAH, THE SHEEP DOG.

I was sent to a place in Tweeddale, called Stanhope, to bring home a wild ewe that had strayed from home. The place lay at the distance of about fifteen miles, and my way to it was over steep hills, and athwart deep glens...

When I got her home, and set her at liberty among our own sheep, he took it highly amiss. I could scarcely prevail with him to let her go; and so dreadfully was he affronted that she should have been let go free after all his toil and trouble...

[The close of this story shows the character of the dog in a very striking manner, which we are rather apt to admire: he felt revenge, and did not like the wicked sheep to go unpunished, after having given him so much trouble...

Another example, better yet: If the Lord Jesus would punish us in proportion to the trouble we give him, it would be dreadful. Let us try to be towards our fellow-creatures somewhat like what He is to us...

THE TONGUE.

Keep thy tongue from evil, and thy lips from speaking guile. Psalm xxxiv. 13. St. James tells us that the tongue is a fire, a world of iniquity; that it defileth the whole body, and setteth on fire the course of nature...

when we feel these, we should say: "Get thee hence, Satan; I had rather think of God than thee;" and if we were continually to do this; our evil dispositions would weaken and the enemy have less advantage over us...

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. Prov. xxi. 23. Our tongues, if not subdued by the power of God, lead us into much sin and trouble. They often tempt us to take God's holy name in vain...

Prayer. Set a watch, O Lord, before my mouth; keep the door of my lips. Psalm cxli. 3. Oh what a necessary prayer is this! If we were to make this our prayer whenever we feel sinful thoughts coming into our minds...

O blessed Jesus, do thou enable me, whenever I feel tempted to say that which is not right, to make this my prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips..."

THE PARSEE, THE JEW, AND THE CHRISTIAN.

A Jew entered a Parsee temple, and beheld there the sacred fire—"What!" said he to the priest "do you worship the fire?" "Not the fire," answered the priest: "it is our emblem of the sun, and of his genial light..."

The Israelite rejoined, "Do your people, then, distinguish the type from the original? They call the sun their God, and descending from this to baser objects, they kneel before an earthly flame. Ye charm the outward, while ye blind the inward eye; and while ye hold to them the earthly, ye withdraw from them the heavenly light..."

The Pagan and the Jew looked upon each other with surprise, and said: "Your name is sublime, and yet familiar; but who gives thee boldness thus to name the Eternal?"

"Who else," said the Christian, "than the Father himself?" Then he declared to them the mystery of the revelation of the Father in the Son, and the doctrine of the atonement.

And when they understood it, they believed; and raising their eyes to heaven, they said with reverence and love, "Father! Our Father!" And now they took each other by the hand, and called one another brothers.

GODLINESS RECOMMENDED. Willberforce's mother had heard of the alteration which had taken place in him. He had been the life and soul of pleasant parties by his agreeable manners, good humour, and varied accomplishments; but he had become mad with religion; it was reported; and she had sad expectations of finding him repulsive in his manners, of

unsocial habits, and censorious in conversation. It was in the year 1786, he being then twenty seven years old, that he came from his labours in the House of Commons to join his mother at Scarborough, and proceed with her to the family-circle at his cousin's, Mr. Samuel Smith, at Willford. He was closely watched, and all the difference that could be observed in him was the evenness of his temper...

RAMSAY'S EPITAPH, BY WILBERFORCE.

One of the earliest promoters of the abolition of the slave-trade was the Reverend James Ramsay, Vicar of Teston, in the County of Kent. This gentleman was surgeon on board a man of war; but afterwards took orders and ministered for several years in the Island of St. Kitts, where he became intimately acquainted with the state of slavery, and conceived that abhorrence of it which made him act with unremitting diligence against the source of the system, the African slave-trade, after he had returned to England and settled upon a living there...

MOTHER-TONGUE. Anecdotes related at the Anniversary of the Irish Society in London, on the 9th of May last.

I will tell you what happened to me in Drogheda, during an election which took place there after the Reform Bill had passed, and consequently there was great excitement there: I was then a Sergeant-Major, and was going home late one night with three of my men—two of whom were intoxicated—we saw a great mob, armed with clubs, coming down upon us, and they were declaring that they would beat out the brains of the military. I remembered the tag-end of a song which I learnt in my boyhood, which I shouted out to them; it was to this effect—"Take my advice, boys, and leave them alone..."

The Rev. Mr. Moriarty said, he remembered his friend, Mr. Alcock, a clergyman at Cork, taking him to see a poor dying man, whom he found surrounded with comforts, and accommodated with nice bedding, but he was very silent and uncommunicative, until he spoke to him in Irish. Although in great pain, his countenance became at once animated with delight, and by degrees he raised himself up a little, and at last clasped and lifted his hands as in the attitude of prayer. Moreover, his wife, when she heard him (Mr. M.) speaking in Irish about the Lord Jesus, left her kitchen, and stood by the bedside, and listened with deep attention; and besides her there was a number of children and others came into the room, and he had quite a congregation. Mr. Alcock was astonished; he could not utter a word, and when they left the house asked him what he had been saying. So and so. "I have told him all that, and more," said he, "many a time, and I have given him bedding and clothing and medicine and nourishment, and done every thing that a neighbour and a Christian man and minister should do; but he never listened to me with that respect and attention with which he did to you who have done nothing for him but speak to him in his mother language."

[The object of the Irish Society is, to promote the education and religious instruction of the Native Irish, through the medium of their own language.] The following anecdotes were related by Mr. Moriarty on the same occasion:]

He visited, some time ago, a town in the county of Cork, which was full of Roman Catholics. The minister of the parish was an English speaking clergyman, with only a small congregation. But when he (Mr. M.) preached about the Lord Jesus in Irish, he had a house full of people, and at the close of the service an old woman exclaimed—and she expressed the feeling of hundreds and thousands of poor women, for she thought nothing of the men—"Ah, wisha! wisha! would it not be well for all the old women in the parish, if Mr. Macartney could preach to them in that way?"

The most outlandish notions prevailed amongst the Roman Catholics (in Ireland) about the religion of Protestants; so much so that a Roman Catholic, on taking up the Common Prayer Book, and seeing the word "Lord" in it, called to another in amazement; "D'ye see; they've 'Lord' in their Prayer Book, I declare!" And an old woman, with great dignity, once expressed herself thus:—"I won-

der in the world, do they ever talk of the name of God Almighty at all?" [We are afraid, counterparts to these anecdotes could be readily found among French Canadians. Do Protestants, when they come to live among them, take care to disprove such mistaken notions of our religion?—EDITOR.]

THOS. ANDREWS, TIN PLATE, SHEET IRON & COPPER WORKER.

No. 13, BUADE STREET, BEGS to return his sincere thanks to the Military, Gentry, and Public in general, for the liberal support he has received since his commencement in business, and hopes by strict attention and moderate charges still to merit a share of public patronage.

N. B.—T. A. has just received per late arrivals an assortment of British manufactured goods in the Tinware, which he offers to the public at most moderate charges. Quebec, 20th June, 1844.

THE POCAHONTAS.

THIS Steamer will leave the QUEEN'S WHARF EVERY THURSDAY MORNING, at SIX o'clock precisely, for RIVIERE DU LOUP en bas, and the adjoining Parishes. For particulars apply to WILLIAM STEVENSON, St. Peter Street. Quebec, 10th June, 1844.

BIBLE DEPOSITORY. NEAT AND CHEAP BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just received from London, a NEW AND SELECT ASSORTMENT of BOOKS, in English and French, which, in consequence of recent changes, are now offered for sale at greatly reduced prices. Besides the ordinary kinds for general distribution, Family, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat bindings, gilt edged, will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church. Quebec, 13th June, 1844.

A LADY of some experience in teaching, and who has resided for some time in a family in this city, is desirous of obtaining employment as Daily Governess. Reference may be made to the Rev. G. MACKIE, W. PHILLIPS, Esq. or JEFFERY HALE, Esq. June 15th, 1844.

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