

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                                     |   |                                     |   |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/>            | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/>            | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/>            | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/>            | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées  |
| <input type="checkbox"/>            | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/>            | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/>            | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input checked="" type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/>            | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input checked="" type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     | Continuous pagination.  |

# The Bearer.

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. 8.]

QUEBEC, THURSDAY, MAY 22, 1845.

[WHOLE NUMBER 60.]

## THE HUSSITES.

He is dead! but his spirit lives on,  
In the quenchless devotion we feel;  
And think not, ye despots, we'll turn at your frown,  
Or quail at your fagot and steel.  
Ye thought to extinguish his name,  
When ye doomed him to death and despair,  
When ye laughed as he writt'd in the conquering flame,  
And ye drown'd with your curses his prayer.  
But he's gone, as a glorious conqueror, home,  
And his name shall be hallow'd through ages to come.

Oh! shame on you, worst of your race!  
Though you glitter in purple and gold;  
Though you hide, by a smiling and sanctified face,  
The hearts that are wicked and cold—  
Though you serve at the altar of God—  
Though loudly your thunders are hurl'd,  
And long in your pride have ye scornfully trod  
On the neck of a prostrated world,—  
Yet millions are learning their rights to discuss,  
And heroes shall rise from the ashes of Huss.

BAPTIST NOEL.

## JUDGE NOT.

Extract from the last Sermon preached by the Rev. Dr. MILTON, Rector of St. George's, New York, on Sunday the 6th of last April, being two days before his unexpected death.

Whether the happiness of society, the extension of Christ's kingdom, the dismay of infidels, or the prosperity of our own communion, be an object of desire, I am persuaded each will be best promoted by that mild and conciliatory temper, to the cultivation of which the minds of Christians have, of late years, so much more than formerly, been directed. It is not by a stately and proud reserve in our demeanour towards others, nor by advancing high sounding and exclusive claims to the favour of God, nor by casting contemptuous sneers at the principles or systems of such as in outward things walk not with us, if they profess allegiance to the same Master, and faith in His blessed Gospel, that true religion will be promoted, or our venerable Church obtain from other denominations that respect to which her character and institutions entitle her; and which, when presented with the moderation and meekness that characterized our adorable Exemplar, it is believed she will not fail to receive. It is one thing to be attached to our own peculiarities, because we believe them to be right, and another, to denounce in the language of asperity and unkindness, the opinions and doings of others as positively wrong; or, to attach to their disunion from us in ministry, discipline, and worship, consequences that involve in doubt their everlasting prospects. It is one thing to look with feelings of deep regard on the external order and symmetry of our own dwelling, and another to despise, because somewhat less beautifully constructed, that of our neighbour. In plain terms, it better becomes us, and it will be in all respects more profitable, instead of spending our time in judging others, to judge our own selves; and to be more anxious to exhibit an unshaken faith in the grand doctrines of our religion, and a course of conduct evincing the sincerity of our professions, than to expend our zeal, and excite our passions, and court opposition, by constantly dwelling on inferior discrepancies, which neither vitally affect a Christian's standing with God, nor materially influence his conduct in life. If heated controversies on all sides were avoided, and a spirit of Christian charity fervently cherished, the Church universal, "which is the blessed company of all faithful people," would rise in all her majesty and strength, her enemies would sink into merited insignificance, and we should realize with a more undoubting confidence, the promise of her great Head, that the gates of Hell shall not prevail against her. There is, it is true, some plausibility in the grounds on which violent party disputants defend a stern and unbending attachment to their own views, and a right to judge with severity the views of their opponents. There are certain axioms to which they readily resort; but it happens, that however opposite in their opinions, each claims the same right of summoning these to his aid. In this state it is not probable either will be convinced by his adversary; but each, if he has imbibed the spirit of his Master, should, as far as possible, forbear from any harsh judgment of his motives, or the results of an honest difference of views. For instance, one alleges he must be right, because truth is an unit; as "there is one faith, one Lord, one baptism," so no two opposing propositions can be true. A God of truth cannot contradict himself. As the same fountain sends not forth bitter water and sweet, so truth and falsehood cannot issue from the same source. They, perhaps, each tell us too, that they have placed their minds under the guidance of the Holy Spirit, and that he cannot be wrong, because the promised office of that heavenly agent is to "lead" the disciples of Christ "into all truth." Each will also allege that the standard to which his creed is conformed is the Word of God. The law and the testimony constitute the touchstone to which they are alike willing that every proposition they advance should be brought. Now where candour obliges us to award to these disputants both a competent measure of intellect, and also honesty of purpose and intention, would we not recommend to them—if we are the party on one side or the other of these supposed controverted points, would we not ourselves exercise—much forbearance in their enforcement, much reciprocal charity and indulgence? In all such cases it will contribute to this feeling, if we reflect why it probably is that good people have such different apprehensions of the truth of God;

how it is, that, in the religious world, (by which term I would be understood now to refer to such as agree in certain great points deemed essential to salvation,) such numerous diversities of sentiment should obtain. It is no matter of surprise that wicked men should be opposed to the truth, or have a thousand incongruous and conflicting views respecting it; for their creed is commonly dictated by their evil propensities and passions. They have, in no sense, "received the truth in the love of it," and God often "gives them over to strong delusion to believe a lie." But why on many points does so great variety of opinion obtain among those who truly love and fear God?

Now we are free to express our persuasion, that God does not suffer one of his real children to embrace, and die in the belief of any dogma, by which his salvation is endangered. The Apostle tells us of those who "bring in damnable heresies." But though every deviation from the truth is error, every such deviation is not damnable error. Some things are fundamentally important—others are not so. I am aware that there may seem to be difficulty in determining what are of the one, or the other, description. I know of no better rule of distinction than this. All truths are fundamental, the belief of which is necessary to produce such exercises of faith and holiness as are essential to salvation: and all errors are fundamental errors, which a man cannot hold, and yet receive that faith and holiness, without which, according to the Scriptures, he cannot be saved. For instance, faith in the Lord Jesus Christ is absolutely essential to the salvation of those to whom he has been revealed. For "without faith it is impossible to please God." Repentance for sin is essential: for God "commands all men everywhere to repent." Spiritual regeneration is essential: for Christ declares "except a man be born again, he cannot enter into the kingdom of Heaven." Sanctification is essential: for "without holiness no man can see the Lord." We might extend the examination; but these examples, plainly derived from the book of God, are sufficient for illustration. Many matters of secondary importance, however, may be believed or disbelieved by persons who profess all the doctrines that have been stated, and others equally mighty; which neither leading into immoral practice, nor putting in jeopardy the salvation of the soul, do not require that the bond of Christian brotherhood should be severed; but, on the contrary, call for such a liberal construction and treatment as may conform to the spirit of our Lord's injunction in the text: "Judge not." But the man who believes his own mind to be under the spiritual influence of the Holy Spirit, may find it hard to believe his neighbour, who differs from him on these subordinate points, a real disciple of Christ's; because, as intimated above, of the impossibility of the gracious Comforter, who was to lead into all truth, bearing on the same subject a different testimony to different minds. Now may we not remove this difficulty—must we not do so unless we are prepared to violate every principle of Christian charity—by supposing that the passage referred to as descriptive of the office of the Holy Spirit, and others of a similar nature, apply only to the essential truths of salvation? Is it not a harsh judgment to pronounce an individual wholly destitute of grace, because in theory or practice he appears to us to err on some inferior points? On any other principle we must involve numbers in peril of perdition on account of their ignorance or unbelief of propositions, which, though true, are such as the Divine Word no way connects with the hope of future blessedness. If we are disposed to the exercise of a charitable judgment, may we not, in some measure, account for the subsisting differences of opinion on a variety of minor topics connected with religion? Many propositions of this less important nature are not so clearly taught in Scripture, as are those immediately connected with the salvation of the soul. It has been the great mercy of its adorable author, that those propositions, a cordial assent to which is necessary to the exercise of faith and the practice of holiness, are so plainly taught and so frequently repeated, that if a man will not shut his eyes, and suffer his passions to give law to his understanding, he must believe them; while others less important (this very circumstance showing that they are so) are not delivered with such indubitable clearness, but that they may, when brought under the consideration of differently constituted minds, or under varying circumstances of education or association, become subjects of dispute. Many of the points on which Christians differ, are, in fact, rather deductions and inferences, than positive scriptural prescriptions, which each man assumes the right to make for himself; and therefore it is not by any means surprising, that one should draw, on such questions, a conclusion which another would not. Every one has not the same quickness of apprehension, the same extent of information, the same reasoning powers, and talents for logical deduction. Though he may have the spirit of truth dwelling in him, and the outward Word to direct him, he may not be placed in as favourable circumstances; he may not have the same collateral assistance, or the same capacity of distinguishing truth from error, as others; or if he has, yet in measuring and weighing a variety of propositions, he may err on some. As undoubted Christians are often observed not to be free from every error in practice, so neither are they from every error of understanding. If they have not the same faculty for the apprehension of divine truth, nor the same means and advantages for knowing the mind and will of God, it is not more to be wondered at that they should differ in the fashion

of their opinions, than of their faces. To what different conclusions have even well-informed minds arrived, after an attentive examination of Scripture, in relation to the external polity of the visible Church? We allege the impurity of the ministry, and the gradation of three orders; others contend for an entire equality, and a single order. Supposing they are mistaken, shall we judge our brethren, who honestly dissent from our conclusions, as out of the pale of the Christian Covenant, and either consign them to eternal ruin, or leave them to a bare peradventure as to their eternal hopes? So we entertain no doubts that infants are to be baptized, though we cannot support our position by any positive command expressly mentioning them, any more than such an authority can be produced for the administration of the Lord's Supper to females. But as the latter is a matter of fair inference from the generality of the command for the observance of the Lord's Supper, so the former is inferred from the same generality, as well as from identity of the covenant of grace under the Old and New Testaments, from the law of circumcision, from early usage, from the Saviour's declaration of the right of infants to the kingdom of God, &c. Yet others, no doubt as sincere as ourselves, do not see the force of our conclusions, and conscientiously abstain from the practice. Should we harshly judge each other on these and similar topics? or may we not severally hold our opinions, and pursue our convictions of duty, with the charitable hope that our doings being designed to be conformed to the Divine Will, may be accepted of God?

Allow me another suggestion in respect to the existing differences of opinion among Christians. May they not be permitted by Divine Providence for wise purposes? The will of man is left free to choose, or reject, such propositions as are laid before him. His exercise of this liberty, even when some error supervenes, may tend to the confirmation of others, and perhaps eventually of himself, in the truth. It is no uncommon thing for us, after satisfaction resulting from inquiry, to hold with more tenacity than others, those truths of which our minds once doubted; and it cannot be questioned, that even polemical controversy, a thing, in itself, presenting so few attractions, when conducted in a meek and candid spirit, has often led to the more perfect proof and establishment of sound doctrine. It may induce many, who would otherwise be indifferent to the duty, to search the Scriptures, excite to more vigorous exercise of the understanding, and eventually in the extension of the correct principles of the Gospel. Such were the results of those eminent displays of talent and piety, which distinguished the writings of the Reformers; and other instances might be adduced in verification of this statement. Even where men have contended for victory, rather than for truth, and have had more in view their own exaltation than the glory of God, he has not infrequently made the infirmities, as well as the wrath, of man to praise him. When important truths have been assailed, and every effort of ingenuity exerted for their overthrow, the result has been, that instead of blindly assenting to them, as unexamined traditions, their professors have been made thoroughly acquainted with the evidences on which they rest, and become, as the Apostle expresses it, "rooted and grounded in the faith," as well from the force of positive argument in their favour, as the weakness of those by which they have been assailed.

## THE HOLY COAT AT TRÈVES, AND JOHN RONGE.

The exhibition at Trèves, in Prussia, of the Holy Coat, or seamless garment worn by the Saviour previous to his crucifixion, is one of the most remarkable attempts of modern times to impose upon the credulity of the superstitious, and to fill the coffers of the Romish Church; particularly as it is a well-known fact that no less than *seventeen* (or, as some reckon, 21) other pretended coats of our Lord are exhibited at as many other different places. The whole affair, however, is looked at with growing disgust by enlightened Romanists as well as Protestants. The late Bishop Hommer, of Trèves, always refused to exhibit the coat, to prevent the spread of superstition and idolatry. And now that the present Bishop, Arnoldi, has acted differently, the enquiry is widely made—if such healing virtue and saving power be in the coat, as to warrant the awing mandate "WHOMEVER IS ABLE TO WALK, AND DOES NOT GO TO WORSHIP THE HOLY COAT, CANNOT SEE GOD AND SHALL NOT INHERIT ETERNAL LIFE!?" why did not the Bishop's love and sympathy for the souls and bodies of his flock offer it sooner for their advantageous adoration? and why is not gratuitous access to the benefits it confers allowed to the poor, who have meritoriously encumbered their little property, sold their household furniture, anticipated the produce of their fields, and made themselves poor, in order to bear the expenses of a pilgrimage to Trèves, in search of a title to Heaven by the worship of a piece of cloth? "Holy garment, pray for us!" is actually a part of the litany recited by the votaries of the Holy Coat! The imposture, however, is outwitting its projectors, and causing a reaction which threatens to shake the Romish Church in Germany as by a second Reformation. Discretion has already dictated the envelopment of the Holy Coat in its triple chest sealed with sixteen seals. The Roman Catholic Bishop of Mayence, addressing the grand ducal minister, says "we have neither ordered nor forbidden the faithful of our diocese to perform the pilgrimage to Trèves. We have not called their attention to the subject; although requested." And the King of Saxony,

Frederic Augustus, himself a Roman Catholic, when urged to use his influence against the new movement, replied—"as King of a constitutional state, I have sworn to afford full freedom of conscience to every creed; I, therefore, will not lay any hindrance whatever in the way of the present movement." The electric spark seems to be running along a connected though unsuspected chain, so that not only have the Roman Catholics in Berlin, Dresden, Leipsic, Brunswick, Bremen, and various small places in Saxony, caught the flame, and formed congregations of Dissenters from Rome on the basis of those in Breslau and Schneidemühl, but even the South of Germany has been roused, and in Frankfurt, Offenbach, Elberfeld, Wiesbaden, Stockach in Baden, &c., demonstrations of sympathetic conviction have been made. The King of Prussia is highly favourable to this Protestant movement, leaving even the military at full liberty to join the new Catholic Church. And even where the spirit of reform does not extend to the abandonment of Rome altogether, it has excited the hope of deliverance from some of her shackles,—several R. C. congregations having urged their bishops to take the initiative *ex-officio* in throwing off the late exactions of Rome, whilst more than one Romish Priest has, through the press, exhorted the German bishops, to get rid at once of the Roman errors and of the Roman yoke, by forming a free Catholic Church.

The two individuals hitherto most prominent in this movement are the priest Czarski, who ministers at Schneidemühl in Prussia; and the priest Rongé (pronounced Rong-ay) of Laurahutte in the diocese of Breslau, in Upper Silesia, kingdom of Prussia. The former is reported to be the more advanced in knowledge, but to be prudently leading his flock by degrees to higher attainments, renouncing auricular confession, administering the sacrament in two kinds, and reading the Mass (omitting parts) in the vulgar tongue. [See Bearer 20th Feby. 1845.] Besides those priests who have joined his standard together with their congregations, about twenty other priests have given in their adherence to him, and declared their readiness to take the oversight of the new churches every where starting up. The latter, with his followers, though actually more Protestant than the Schneidemühlers, seems to be chiefly actuated by a spirit of indignant resistance to the enslaving superstitions and degrading tyranny with which Rome tramples upon the reason, the conscience, and the liberty of man.

This fearless reformer, born at Bischofswalde in Prussian Silesia, and now only 32 years of age, is the son of a worthy peasant; and passed his childhood keeping his father's flocks. Having received elementary instruction, at his village school, and passed through the classes of the gymnasium of Neisse, young Rongé repaired to the university, where he commenced his theological studies. In 1839 he entered the Seminary, and it was there, from what he tells us, that his eyes were opened to the religious and moral state of the Roman clergy.

He describes the time he passed in this suffocating atmosphere, as a sort of hell, where he felt day by day his moral liberty wither away with all the faculties of his mind, his heart, and even his physical strength. "The confidence I had in the spiritual guides of the people was torn from me when I saw closer how they acted. I was horror struck to see how religion was abused to enslave the people. The most bitter indignation possessed me when I saw with my eyes that tissue of hypocrisy with which Rome girdles us in from the cradle to the tomb. I then myself felt the burning impression of these chains of bondage I had never known, and I soon perceived the moral sufferings of my companions in misery; suffering the more bitter as they dared not avow the cause of them; for it is the policy of the Roman hierarchy to enclose within her bonds even thought itself, and its art is to make them weigh heaviest on the lower clergy. It is towards this end that their whole education is directed, and when the mind is curbed beneath the yoke of this slavery, it becomes impossible, to most of them, ever to free themselves from it. The true arsenal of the shackles is the Seminary; it is there that the indelible seal of slavery is impressed on the young man.

"From the first day of my entrance into the Seminary, I could read on the countenances of my comrades, according to the difference of their characters, consternation, anguish, sadness, or a hopeless resignation. The first night five students, who slept in the same room with me, did not utter a syllable; shut up in himself, each silently sought rest. Forty young men in the flower of youth glided along in the gloom like mummies; and, without speaking, we gathered from each other's countenances what was passing in the heart. The most submissive endeavoured to rise to that species of heroism that sacrifices at once the azure sky of youth, its desires, its hopes, its liberty; under this oppression, the heart of the young man of twenty-four that beats so joyously, with such confidence and warmth, was quenched, and egotism poured through his arteries the poison of distrust and envy. The despotism of the Roman hierarchy appeared to me like a spectre that thrilled me with horror—a spectre that I saw busy in hollowing out tombs to bury youth alive in; tombs that were afterwards to swallow up the liberty and the happiness of nations. Obedience, and absurd, blind obedience, such is the first law of Rome."

Mr. Rongé became Chaplain, that is Curate, in the little town of Grottkau, where he courageously set himself to work, and acquired the

confidence of his parish, finding his delight in the instruction of the young there, free and happy. His sacerdotal bark sailed on prosperously, passing lightly by certain ceremonies of the Roman worship repugnant to the pilot. Suddenly it split against a rock; that rock was—an article in a newspaper.

The following was the cause of the deprivation of Mr. Rongé,—a deprivation about which the Roman Catholics have made a great noise, to weaken the terrible blow he has given to Romanism by his letter to the Bishop of Trèves. The diocesan chapter of Breslau had elected to the bishopric of that city an aged man, respected and loved for his moderation, gentleness of disposition, and comprehensive views. But it was precisely because of this that, for *two years*, the act of his confirmation to the see had in vain been looked for from Rome. What the whole diocese thought and whispered, Rongé had the courage to say aloud. He asked the public, in a letter signed *A Chaplain*, what reason could the court of Rome have for withholding from the diocese, for two years, the appointment of its first pastor. He asked, why this insult was inflicted on a venerable old man; he asked, why the chapter, that had elected him, was silent; he asked, finally, "if they expected the return of the time when, to be made a bishop, it was requisite to send a mule laden with gold to Rome?" *Inde ira!* Hence the outpourings of wrath upon him! Rongé was deprived of his office, without being either heard or tried, notwithstanding a remonstrance signed by forty members of his parish, and headed by the authorities of the town. No doubt, if Rongé had been willing to immure himself again in the Seminary, there to do penance in their so called "spiritual exercises," and to retract the truths he had written, as the chancellor of the diocese formally intimated to him, he might perhaps have reinstated himself in the good graces of this haughty superior. But Rongé had had enough of it; he took up his pilgrim's staff, gently bade farewell to his parish, and thenceforth enjoyed the privileges of a free man, honestly gaining his bread as tutor in the family of a magistrate.

After his letter to the Bishop of Trèves, Rongé was degraded and excommunicated by a decree of the Chapter of Breslau. What is most honourable to him is, that, besides the hearty testimony of his whole parish to his zeal and his irreproachable conduct, his superiors have not been able to assign any other motive for their very severe acts than his two letters; no other reproach was found against him. Yes, another delinquency is specified in the decree of deprivation,—it is that Rongé wore a coat too short, and a beard too long!

Mr. Rongé published at the same time with his *Justification*, an energetic appeal to the Lower Clergy. To what does he invite his former colleagues? "To break the unworthy, the shameful bonds that connect them with Rome. You have been deprived," he says to them "of the liberty of the understanding; your mind is bound down by the tyrannical chains of edicts and bulls; the elastic spring of thought is paralysed by maledictions; your reason is a slave to fear and egotism. The despotism of Rome has compressed your faith within such narrow bounds, that for every new thought of your mind you must ask tremblingly, *Is it orthodox?*"

"You have been deprived of the freedom of the will. Blind obedience is the first commandment of the church of Rome; without this blind obedience, all your virtues are valueless, and you are criminals. But do you know that in trembling before the Church you tremble before yourselves? for do not you belong to the Church as well as your colleagues who sit in the chapter or on an episcopal throne; as well also as that Italian bishop whom they call the pope? Have you forgotten that in the first centuries, these colleagues whom you honour as idols were not, and pretended not, to be other than what you are? Have you forgotten that these priests and these bishops were then chosen by the parishes, by the people who sat with them in the synods? And now you tremble at every word of a compeer! Each of you has been made a passive piece of an immense machine. Claim your rights!"

Rongé then proceeds to refute the objections of fear. "We shall lose our places, our bread! Gain your livelihood honestly and without hypocrisy,—become the instructors of the people. We must separate from the pope! What have you to do with that foreigner, that Italian priest whose yoke crushes our country? Become German priests, true ministers of religion. But the power of Rome is in progress, it will not fall! Vain semblance! The nation ought to know, that these conversions so loudly spoken of, are for the most part, purchased by the Jesuits; they are paid for with the money that they have themselves extorted from the people by selling to them rosaries, indulgences, and prayers."

The author concludes by calling for a Christian, German-Catholic worship, conformable to the Gospel, to be celebrated in the mother tongue of the people, and freed from the inquisitorial yoke of auricular confession.

Such is the spirit of the new reformer, and such the limit he assigns to his work, and such the end he proposes to himself.

It is true that in this sketch of the biography of this intrepid and disinterested man, the enlightened Christian would find trace more clearly the lineaments of a character and conduct influenced not merely by discoveries of the corruptions of the Church of Rome, but also the deep convictions of his conscience concerning his own depraved and lost condition as a miserable sinner in the sight of a holy God;—would anxiously look for evidences of such an internal work of grace in the

heart, as not only liberates its subject from Roman despotism and childish superstition, but also breaks the shackles of a spiritual thraldom, and translates him from the bondage of sin and Satan into the glorious liberty of the children of God:—would desire to know to what extent the Spirit of God has taught this interesting man the fundamental doctrines of the Bible:—whether the Spirit has shown him his sin, led him in godly sorrow to the Saviour, changed his heart, applied the blood of sprinkling to his conscience, taught him that the contrite sinner is pardoned and justified through faith alone in the blood and righteousness of the Lord Jesus Christ as the only Mediator between God and man, and that without holiness no man shall see the Lord. The spiritual Christian waits and prays for further developments of the work of grace in the heart of this fearless champion for the mental and religious liberty of his country. Meanwhile there can be no question of the immense importance of his agency in Germany, nor reason to doubt that God will guide him further, illuminate his mind with larger measures of Divine light, and then employ this burning energy, youthful courage, and indisputable talent, which have set all Germany on fire, for the advancement of His truth and Kingdom. The whole country is busied with the enquiry, "Where is truth?" Minds are constrained to reflect upon it. The magic charm of blind obedience is broken. And the hour may be at hand when He who can turn the hearts of men as the rivers of water, may consummate the movement which it may be hoped has emanated from Himself, by sanctifying the labours of a Czarski and a Ronge to emancipate thousands of their countrymen from the degrading domination of an ecclesiastical despotism, and to save their souls.

FAMILY PRAYER.

That hindrances exist to the ready and Christian exercise of this reasonable service, is one among the many proofs of man's total alienation from his God. Every natural man is a practical atheist. "God is not in all his thoughts." He lives for his own ends, as if there was no God; and the sincere wish of his heart, if he dared to bring it out to the light, is, that there were no God. It is not that he is merely disaffected to God, but the very principle of his nature is enmity. In the active energy of this spirit, it cannot be a matter of surprise, that the daily acknowledgment of dependence and allegiance should be intolerable. So revolting an acknowledgment—giving him pain in every turn—he would not willingly make a part and parcel of the routine of the day. Add to which—even when the native enmity is under subjection to the power of conscience—the slavery of public opinion is a massive chain. Let it not be too hastily supposed, that the emancipation of the slave is fully accomplished. How vast the multitude yet enchained by the good opinion or the frowns of the world around them! Many marks of the iron that entered into the soul remain for a long season after the captive appeared to have gained his freedom. The man of external decorum condemns the ungodliness of the world; nay, he has himself relinquished many of its practices which he formerly allowed. Yet he dares not brave its ridicule by the open acknowledgment of a reasonable and Christian obligation. He cannot meet the surprise, perhaps also the curiosity, occasioned by commencing a new course, even under the plain and irresistible dictates of his conscience. And thus his cowardice of principle deprives his family of the very badge of a Christian profession, and of a valuable means of grace. And what is far more awful to contemplate, his soul is bound under the guilt of unbelief, and his eternal state foreboded in the sure light of the word of God with the fearful and unbelieving, who shall have their part in the lake that burneth with fire and brimstone. Would that those who shrink back from duty in compliment to the ungodly, who from the dread of shame will deny the service and cross of their Saviour,—would that they did but reflect what will be their position at the great day: not before their family only; but before the assembled world—how justly overwhelmed with merited disgrace! "Of these shall the Son of man be ashamed, when He cometh in the glory of the Father with His holy angels." Oh, what a feather is the highest displeasure of man, compared with the infinite, eternal, intolerable weight of wrath involved in the sentence of being disowned by Christ at that day!—*Essay on Family Prayer by the Rev. Charles Bridges.*

The Berean.

QUEBEC, THURSDAY, MAY 22, 1845.

It is very common, in the periodicals of the day, to describe the two parties at this time in conflict in Switzerland as the Roman Catholic and the Protestant; and the circumstance that the restoration of the Jesuits to power and influence in one of the Cantons has been made the point of attack and the means of excitement, enlists sympathies in favour of the party which opposes that dangerous order, and makes one willing to believe that they are contending for religious liberty at all events, if not for scriptural light and influence. Such, however, is not the case. The party which violently opposes the introduction of the Jesuits, is equally inveterate against those pious people, found in the midst of a degenerate Protestantism, who have long gone in French Switzerland by the nickname of *Momiers*. As bas les Jesuites—à bas les Momiers (Down with the Jesuits, down with the Pietists) are the watch words with those who lately invaded Lucerne, and have so signally failed. At Lausanne, where twenty years ago persecution against true Christians raged with such fury as to expose them to fine and imprisonment for simply meeting together for edification, but where a better state of things had since obtained, so that the cause of vital

piety seemed to be in the ascendant, proceedings of great violence have recently brought about a revolution which makes the friends of religion mourn, and renders their position very desolate—even dangerous. Let it be understood, then, that neither of the contending parties in that country contends for true religion: it is for the prevalence of papal darkness that they fight on the one side; and for the triumph of radicalism, as opposed to constitutional liberty, on the other. It is the same unhallowed spirit that some years ago, after a severe conflict, caused the separation of Basle Country from Basle City; and it now puts in jeopardy the real liberties of all Switzerland in religion as well as in politics.

The day on which we publish, is that of the Roman Catholic festival called the Fête Dieu. We suppose the celebration of it will be transferred as usual to the Lord's Day. The temptation, in that case, will be open before Protestants to desecrate that sacred day by going or stopping to see the sight, instead of worshipping God in spirit and in truth; but the way to escape will be as amply open. We only refer to the subject with a view to remind our readers of the fulness with which we treated this matter last year, and we shall wait to see whether the manner of celebrating the festival on the part of our neighbours who regard it as a religious service, or any recognition of it on the part of those whose profession forbids their doing so, calls for any further remarks upon it on our part.

LORD'S DAY OBSERVANCE.

We are much gratified in cutting from the Montreal Herald the following copy of a Memorial from merchants and others resident at Montreal, addressed to Thomas A. Stayner, Esquire, Deputy Post Master General, which was in a course of signature.

"That the benefits of a social and civil nature which result from the observance of one day in seven as a day of rest are so great, that to secure them, most civilized nations have enacted laws prohibiting the ordinary labours of the week on the Sabbath day: and that even were no religious questions involved, the object of these laws is unquestionably humane and their operation beneficial.

"That Government whilst enforcing these laws upon the people, by a strange anomaly, sets the example of breaking them in the Post Office Department; in which business is transacted, not on lawful days only, but on all days of the week.

"That this regulation deprives the officers and clerks of that department, of the privilege granted by God and enjoyed by the rest of the community, of being permitted to sanctify the Sabbath.

"That the injury extends to many merchants and others who are tempted by this arrangement to attend to their ordinary business on the Lord's day, to the great weakening of its obligations in themselves and those who witness them.

"That many merchants' clerks are, in consequence, required to attend the Post Office on the Sabbath, a practice which cannot fail to diminish their regard for that day, and blunt conscience in other respects.

"That in consequence of this arrangement of the Post Office, liberty of conscience has been and may be violated under the compulsion of otherwise losing the means of living; a compulsion which should not exist in a country calling itself Christian, and much less be produced by the action of a paternal government.

"That all arguments in favor of the present practice, drawn from the supposed commercial necessities of the city, may be satisfactorily met by a reference to the metropolis of the British Empire, where, to the honor of all concerned, the Post Office is shut on the Lord's day. If the commerce of London does not require this practice, it surely cannot be necessary for Montreal.

"Finally, as the tendency of opening the Post Office on the Sabbath day is to deprive individuals of liberty of conscience—to give a public sanction and encouragement to Sabbath-breaking—to oppose a barrier to religion—and what is more than all, to set at defiance the express commandment of God, 'Remember the Sabbath day to keep it holy'; therefore, your Memorialists respectfully pray you to adopt such measures as may be necessary to abolish the practice in future."

We could wish that a similar movement towards the accomplishment of the end here in view were made throughout the Province, so as to aid the good-will which we readily assume to exist in the respected Head of the Department in Canada, by enabling him to transmit to the superior authority in England a strong expression of the public mind on the subject, from the most influential parts of the Province. That such an expression would meet with success, we cannot doubt, from the variety of similar cases which we have found recorded of late in the periodicals of the mother-country. One of them has just now met our eye which we copy:

"SABBATH OBSERVANCE.—The inhabitants of Ballymena (Ireland) have requested the Postmaster-General to discontinue the practice of delivering letters by the carrier in that town on the Sabbath, and to have the Post-Office closed on that day from half-past eleven o'clock; and his Lordship has been pleased to accede to the wishes of the inhabitants."

If the inhabitants of Ballymena had asked for the Post-office to be closed altogether on the Lord's day, their application would probably have been as readily complied with; and to that of course we should advise the prayer of the memorialists, in imitation of the above, to extend. Quebec has on a former occasion done its duty in this matter: why not take the present opportunity to renew the effort?

He that does not preach the Gospel, neither sits in Moses nor in Christ's seat; therefore thou shalt neither follow his words nor his works.—*Luther.*

GERMAN THEOLOGY.

To the Editor of the Berean.

SIR,—I rather believe that I am not very incorrect in stating that the opinion of some-what extensively obtain amongst English authors and readers, that the phrase "German Theology," is but another name for Neology or Rationalism, or some other one, or rather a vague aggregate of all the numerous and varied complexions of that systematic infidelity, generally admitted (if I mistake not) to have prevailed in Germany to an alarming extent about the beginning of this century. I confess myself to have entertained but indistinct views upon the subject, and to have occasionally indulged reflections not favourable to the present tone and orthodoxy of religion in the country to which Europe and the world owe so much. But I recently experienced so great satisfaction from the perusal of an article in "the Continental Echo" bearing upon the above point, that I have copied and now forward the following Extract of it for insertion in your excellent Journal, if it should prove as interesting to you, as it has been to your very obedient servant,

LUTHER.

EXTRACT.

"I think your publication will prove very useful, if our good German literature is made known in England, and if English Christians are made truly acquainted with the work of the Lord on the continent.

"Some days ago, the bookseller sent me a book, "German Protestantism," by Edward Dewar, printed at Oxford. Mr. Dewar speaks, in many pages, of infidelity and rationalism reigning in Germany. At the end of his book, he speaks also of a few pious learned divines, and names "Boehme, Tholuck, Schokke, and the holy Neander." These are all the names he mentions. Now Boehme is long since forgotten; Schokke is no professor of divinity, no minister, and has never studied divinity; nor has he ever written any thing of importance in theological literature. Neander is not considered as "the holy Neander," but esteemed as a very learned and truly pious man; but many pious and learned men do not agree with all his views. Mr. Dewar, however, does not speak of Hengstenberg, nor of Havernick, who has written such excellent commentaries on Daniel and Ezekiel. Not a word of Behr's eminent work on the Symbols of the Old Testament, of Karz on the Mosaic sacrifices, nor of the works of the pious Sartorius, Stier, or Gorlach, who is publishing a very excellent popular Commentary on the whole Bible. To these I may add, Ohlshausen, who has written a Commentary on the New Testament; Guerin, author of a Church History; Delisch; and Caspary, who published a very learned and good Commentary on the Prophets; Philippi, Professor at Dorpat; and Hoffmann, Professor at Basle. The two latter have published many excellent books. Nitzsch, Professor at Bonn; Julius Mueller, Professor at Halle; Beck, Professor at Tubingen, and many other eminent men, by their lectures and books exert a great influence on the German students in divinity. The Lord be praised, we have pious men who write for the Mission, and other popular works, as Revd. Dr. Barth, Zeller, and many others. I must not forget to mention that the excellent old books of our pious countrymen, Bengel, Gnomon, Ross, Rieger, and many others, are again reprinted, and read very much.

It is true, infidelity was spread over the whole of Germany, and that most professors in the universities were rationalists; as were also the greater number of preachers; but a great change has taken place during the last twenty-five years. There is now no country, yea, I may say no town, in which one or more pious ministers may not be found; and the work of God is going on very well. Wittenberg has twenty-three Rettungs-Anstalten for poor children.

Strasbourg.

We think it must puzzle any one that reflects, like our Correspondent, instead of being carried along by current prejudice, to reconcile, with the allegations against German Theology, so often repeated by English writers, the stubborn fact that from Germany, during more than a century, England had to draw the greater number of its missionaries to the heathen—and that a large number of those now in the missionary field supported by English Societies are Germans—not the worst qualified by piety, attainments, and laborious exertion neither. It would be preposterous to suppose that these men were the elite of their country, and that when they proceeded to foreign missions, the light was extinguished in the places from which they came. It is quite otherwise. Most of them were previously engaged in mechanical pursuits with no prospects to the ministry; their piety was enkindled, their zeal awakened, and their aptitude for that kind of service recognized under the ministrations of the local Clergy. Teachers in the schools, Professors in the Universities;—and it was almost uniformly the less that was blessed, and called forth to prepare for that work, by the greater who saw it the path of duty for himself to remain in his appointed sphere in the mother-country. Nearly every one of these missionaries was a spark fetched out of a glowing mass of pious zeal—but the mass was an unobtrusive, retiring glow, more intent upon diffusing warmth around than upon throwing up rockets to excite observation.

The horror which has been taken at the state of things in the German Churches and seats of learning has chiefly arisen from the circumstance that infidelity shows so open a front there within the Churches—occupies Professors' chairs, the pastoral office, and the pulpit: but to place this in its proper light, it has to be remembered that the German laws do not allow the unlimited freedom to dissent from the established Churches which obtains in England—hence the administrators of the laws are under the necessity of allowing to the highly speculative people under their authority a much greater latitude of opinion within the Churches than would seem at all consistent with adherence to their sound formularies and standards. In England, that man would have ample liberty to exercise his powers and propagate his opinions by joining the sect of Socinians, who in Germany would have no possibility of exercising the office of a public teacher, if autho-

rities cast him out of the Church for deviation from the articles of the Augsburg or the Heidelberg Confessions of faith. This is a very undesirable state of things; the consideration of it may lead to a thankful reflection upon the blessing of religious liberty, even as regards the purity of the faith. If minds are not to be shackled and held in terror by papal despotism, they will use a freedom which carries many into error: then the safety-valve is the liberty they have to separate from that Church which makes its bounds too narrow for them. If these bounds are wide enough for the truth to live and move and have being within, separation is the dissentient's loss, but it is the gain of those who by his secession from them have so far recovered peace, and obtained a recognition of the searching character of their demands upon those who are to belong to their community.

The truth is, that Germany has a cloud of writers and other public men full of piety combined with learning—many of them widely influential as pastors, some as churchwardens invested with episcopal powers, or as public teachers training up a pious laity and clergy. But such is the turn of the German mind that many, even of the best of men in that country, will indulge in speculations, and talk them out with very little hesitation, which startle the Englishman—especially the Churchman under the influence of his liturgical training, and make him set down as men holding unsound opinions those who give utterance to notions more with a view to see what will become of them in the intercourse of mind with mind, than with any idea that their present speculations should be applied to a practical purpose.

The qualification of some among those who censure German Theology is well exposed by the writer of the above letter from the Echo, but the translator has added another to those blunders which are made in treating of these matters. "Gnomon" is not another *praeclearum nomen* to be added to those of the men of whom Germany boasts, but the name of a valuable work "Gnomon Novi Testamenti" by the illustrious Bengel. The original probably had the name of the work parenthetically by the side of its author.—Rettings-Anstalten are asylums for the education and entire support of neglected children, sustained by purely voluntary liberality, and mostly conducted by persons of the most devoted, self-sacrificing piety—Zeller of Beuggen, above mentioned, to wit.—*Editor.*

ORIGIN OF ENGLISH UNIVERSITY PROPERTY.—From Sir R. H. Inglis's speech on Mr. Christie's motion for a commission of inquiry, 10th April.

He had always denied that the greater part of the revenues of the Universities were derived from Roman Catholics. He would not state the number of names of those who had founded Colleges before the Reformation, and of those who had founded them since, but would proceed to state the number of fellowships founded in those two periods, which was a point more interesting. There were 297 fellowships in Colleges founded before the Reformation, and thirty-three had since been added. In seven Colleges founded since the Reformation, all connected with Protestant munificence, there had been no less than 232 fellowships—making, with the thirty-three added since, an aggregate of 265 founded by Protestants, as compared with 297 founded by Roman Catholics. The Hon. Member would be surprised to learn that all the professorships of Oxford, with the exception of the Lady Margaret's Professor, were founded by Protestants. The Hon. Member had talked of the number of livings. Why, even in the last two centuries in one College, which in the year 1631 had only five livings, forty-one livings had since been added. The Hon. Member could claim less for his case than he had anticipated. The same circumstances prevailed at Cambridge. There were before the Reformation 150 fellowships founded at Cambridge, and 173 had been founded since.

DIXIE'S MISSION.—The Rev. C. Gayer, whose services in endeavouring to point out to the R. Catholic population around him the way of salvation have been so richly blessed to the liberation of numbers from Roman bondage to Christian liberty, obtained a verdict of £40. damages and costs at the Kerry Assizes, last March, against the Proprietor of the *Travale Examiner*, for libels upon his character, published in that intemperate periodical.

DEFLECTION TO THE CHURCH OF ROME.—Scotch papers report three cases of females who have embraced the Romish faith, commencing with one which possesses features of a very peculiar character. The daughter of a Clergyman in Forfarshire, being of an ardent disposition, and probably not a little confident of her own powers, carried her zeal against the errors of the Church of Rome so far as to determine upon an attempt, personally to bring about the conversion of the Pope. In her vanity and presumption, she proceeded to Rome, exposed herself to all the arts with which she was soon surrounded—and the result was that she was beguiled from her own faith, and returned as a Roman Catholic to Scotland where she has since joined the religious order of the "Sisters of Charity." A female relation of hers was influenced by her, and was sent by relations to reside with the Rev. Mr. Brewster, in Renfrewshire, in hopes that she might be brought to a sense of her error. But to the great anguish of this Clergyman, his own daughter was after a while found to have adopted the views of the Roman Church. A Roman Catholic Priest of Paisley had obtained means of communication with Miss Brewster and assumed the control of her religious studies. While negotiations were going on by which the father thought to secure to his daughter a season of calm reflection and reading upon the important step which she seemed ready to take under her present excitement, she secretly left her paternal home, and it is not stated whether she conveyed herself.

R. CATHOLIC NURSES.

In Mr. Hogan's "Synopsis of Popery as it was and as it is," we find a statement which to us is new, and with which every Protestant family, having Roman Catholic do-

mesties, ought to be acquainted. The facts show how persevering and successful the papists are in the practice of intrigue and deception, and how these things may be carried on amongst us without awakening the suspicion of protestants. Mr. Hogan says:—

"It is not generally known, nor perhaps suspected by protestant parents, who employ Roman Catholic domestics in nursing and taking care of their children, that these nurses are in the habit of taking their children privately to the houses of their priests and bishops, and there getting them baptized, according to the Roman Catholic ritual. I state this as a fact, within my own knowledge. While I officiated as a Roman Catholic priest in Philadelphia, I baptized hundreds, I may say thousands, of protestant children, without the knowledge or consent of their parents, brought to me secretly by their Roman Catholic nurses; and I should have continued to do so till this day, had not the Lord, in his mercy, been pleased to visit me and show me the wiles, treachery, infamy, corruption, and intrigues of the church of which the circumstances of birth and education caused me to be a member. It was usual with me in Philadelphia, in St. Mary's church, of which I was pastor, to have service every morning at 7 o'clock, and often when I returned home, between eight and eleven, have I found three, four, and sometimes six and eight children whose parents were protestants, waiting for me, in the arms of their Roman Catholic nurses, to be baptized. This is a common practice in every protestant country, where there are Roman Catholic priests, but as far as my experience goes, it prevails to a greater extent in the United States than elsewhere; and I should not be in the least surprised if at this time in the city of Boston, nearly all the infants nursed by Roman Catholic women, are baptized by their priests and bishops."—*Ep. Rec.*

DR. KALLEY IN MADEIRA.

(From the Edinburgh Advertiser.)

The following reply has been received by the Lord Provost to the Memorial recently transmitted to the Earl of Aberdeen by the Town Council in the case of Dr. Kalley:—

"To the Lord Provost of Edinburgh.

"Foreign Office, March 28, 1845.

"My Lord Provost,—I am directed by the Earl of Aberdeen to acknowledge the receipt of your Lordship's letter of the 13th of March, enclosing a Memorial from the Lord Provost, Magistrates, and Council of the City of Edinburgh, referring to the proceedings of the authorities in Madeira against Dr. Kalley, and stating that in consequence of those proceedings the citizens of Edinburgh going to that island for the benefit of their health are exposed to the risk of persecution for conscience' sake.

"Your Lordship's Memorial further complains of the conduct of Dr. Negro, the British Judge-Conservator in Madeira, in the trial of Dr. Kalley, and in that of a Portuguese subject named Maria Jonquina; and you request that Lord Aberdeen will advise Her Majesty to relieve Dr. Negro from his duties as British Judge-Conservator, and to appoint another person in his room.

"I am to inform your Lordship that the above-mentioned matters have occupied the anxious attention of Her Majesty's Government, and have been the subject of frequent representation and discussion on the part of Her Majesty's Minister at Lisbon; and I am to state to you, that Her Majesty's Government feel confident that the Government of Her Most Faithful Majesty are sincerely disposed, to enforce on the part of the authorities of Madeira, a scrupulous observance of the rights of religious toleration secured to Her Majesty's subjects by the treaty concluded in July, 1812, between Great Britain and Portugal.

"With regard to Dr. Kalley, Lord Aberdeen considers that that gentleman has been led by an erroneous conception of the terms of the treaty of 1812, and of the Portuguese charter, to assume a position in which Her Majesty's Government cannot uphold him, inasmuch as he appears to suppose that he is borne out in opening his private dwelling-house for the celebration of public worship, and in preaching in the Portuguese language to Portuguese subjects against the Roman Catholic Religion. These are proceedings which Her Majesty's Government are unable to support; for, although they are most anxious to protect British subjects inhabiting the Portuguese dominions in the free use and exercise of their religion, they cannot claim that an independent state should permit foreigners to engage, openly and systematically, in converting its subjects from the national faith. It must also be borne in mind that the terms of the treaty of 1812 are reciprocal, and that the laws of this country would not concede to Portuguese subjects resident in the British dominions a degree of religious freedom equal or similar to that claimed by Dr. Kalley in Madeira.

"And in answer to your request respecting the dismissal of Dr. Negro, I am to state to your Lordship, that although Her Majesty's Government were not satisfied with the conduct of that officer in the matter of Dr. Kalley's imprisonment, Her Majesty does not possess the power of removing, by her sole authority, a Judge-Conservator from his office. I am to add, however, that the office of Judge-Conservator is one which no longer exists, as all conservatorial courts in Portugal have been lately abolished by vir-

two of the stipulations contained in the 17th article of the treaty of July, 1812.

"I have the honour to be, my Lord, your Lordship's most obedient, humble servant, "H. U. ADDINGTON."

[In reading the above, we have not been much surprised to find that Lord Aberdeen virtually admits his inability to contend against the determination of a R. Catholic power to keep the light of scriptural truth from its subjects; but we are amazed at the declaration "that the laws of this country would not concede to Portuguese subjects resident in the British dominions a degree of religious freedom equal or similar to that claimed by Dr. Kallej in Madeira"—unless it were understood to mean that if Portuguese subjects were to presume to teach Scripture truth to Roman Catholics in the British dominions, they would be put down as Dr. Kallej has been in Madeira—but that they might propagate Romish corruption among Protestants as much as ever they pleased, without danger of molestation. We hope the members of our Legislature will bear this exposition of the Foreign Secretary's mind, if at any future time the case of those Reverend foreigners, the Pères Oblats, should come again under their consideration.—EDITOR.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

At an adjourned Meeting of the Central Board of the Church Society held in the National School House, Quebec, on Thursday the 15th day of May 1845, were present: The Right Rev. the Lord Bishop of Montreal (President); the Hon. Messrs. Cochran & E. Hale; the Rev. Official Mackie, W. Chaderton, Edmund W. Sewell, Wm. Bond, R. R. Burrage, M. Willoughby, and W. Dawes, Secretary; J. Bonner, T. B. Anderson, and Wm. McTavish, Esquires.

The Meeting opened with prayer.

1. The Secretary presented a statement of funds disposable and of the demands made on them.

2. The Secretary was instructed to communicate with the District Secretaries, requesting from them all such information as they may be able to obtain from the Clergy-men within their respective Districts on the present state of the Clergy Reserves within the limits of their charge, or vicinity.

3. Lieut. Colonel Estcourt, and Duncan Finlayson, Esquire, were elected Life Members of the Society.

4. Resolved that a Committee be now appointed to make the necessary arrangements for the approaching General Annual Meeting of the Society, and that the Lord Bishop of Montreal, the Hon. A. W. Cochran, T. Trigge, H. Jessop, Wm. McTavish, Esquires, and the Rev. Official Mackie do form such Committee; and that it be an instruction to the said Committee to take measures to procure such alteration in the Constitution or By-Laws as may be necessary to take from Contributors the power of specially appropriating any part of their contributions.

5. Resolved that the Secretary do procure a book, wherein shall be inserted the names of all the Members of the Corporation; and henceforth the dates of the Election of Members.

6. Resolved that the Secretary be instructed to send a copy of the new School Act to each Clergyman and Catechist in the Diocese.

7. Moved by T. B. Anderson, Esquire, and seconded by the Rev. Official Mackie, that the following appropriations be granted:

£25. towards the completion of the Church at Russelltown.

£5. idem idem at Upper Durham.

£15. idem of the Parsonage at Rawdon.

£20. idem idem at Bromo.

£15. idem of the Church at Hemmingford, on the condition that the inhabitants raise double the amount.

£20. towards the completion of the Parsonage at Val-Cartier.

£7. 10s. idem idem at Leeds, on condition that the inhabitants contribute a similar sum.

£15. towards the completion of churches in the Rev. R. Knight's Mission.

£7. 10s. to the Rev. W. King, towards a church at Gould, District of St. Francis.

8. Moved by the Rev. M. Willoughby, and seconded by the Rev. W. Dawes, that the Lord Bishop of Montreal be requested to address the Society for Promoting Christian Knowledge for a grant of books in aid of the Society.

The Meeting ended with the usual benediction.

St. Ann's CHAPEL, GRIFFINTOWN, MONTREAL.—The members of the building committee acknowledge with thanks the receipt of £340. the proceeds of a bazaar lately held at the National School, Montreal, in aid of their funds.

THE REV. HUGH McNEILE has published a circular to the congregation of St. Jude's, Liverpool, of which he is pastor, to apprise them that "circumstances with some of which they would be acquainted in due time, and others of which they may probably never know," had induced him to accept the offer of a new church, and thus to consent to a separation, in the course of another year, from a congregation of which, as he expresses himself, he "can truly say with the apostle, 'I thank my God upon every remembrance of you,'" and he assures them that he has not resolved upon this course without "a conscientious regard to his own high responsibilities, and an undiminished affection towards them."

Mission to the Jews.—The Rev. J. P. Labagh, who was ordained Deacon by the Bishop of Delaware on the 24th of April, is about to devote himself to the cause of the Jews especially in the city of New-York. "It is a matter of gratitude to God," says the Protestant Churchman, "that there is a disposition manifested in our Church to imitate our mother Church of England in her noble efforts in behalf of this ancient and interesting, but long neglected and injured, peo-

ple. The memorial presented to the House of Bishops at their late session from a number of Christian Jews resident in New-York, must have attracted the attention of our readers. It was a simple but affecting document, calculated to arouse the attention of the Church to the great duty incumbent upon her, of making adequate provision for the conversion and spiritual welfare of the Israelites among us. The day has now come for this great work, and a labourer is already found for the field. Bishop Lee has warmly recommended this enterprise to all members of our Church, and encouraged Mr. Labagh to go forward in his intended labours among them. The following is a copy of Bishop Lee's letter to Mr. Labagh, expressing his views on this subject."

"REV. AND DEAR SIR,—Having learned from you the deep interest which you feel in the lost sheep of the House of Israel, and your desire to devote yourself to the work of an evangelist among them, I herewith convey to you my cordial approbation of your purpose, and the assurance of my best wishes and prayers for your success. I rejoice that our Church is about to have a labourer among that interesting people, and that the superior advantages which she possesses for the conversion of the seed of Abraham to Christ, which have been so well proved by our mother Church of England, are to be brought into operation through a mission especially intended for their salvation. May you be sustained by the sympathy, the intercessions, and the liberal contributions of the Church; and through the blessing of God crowning your efforts, may many of that people, beloved for the fathers' sake, be grafted again into the good olive tree, and be made partakers of its root and fatness.

"Commending your labours to the favourable regard of all members of our communion, and entreating upon you the benediction of the God of Abraham, of Isaac, and of Jacob, through Jesus the Mediator of the New Covenant, I remain sincerely and affectionately, your brother in Christ, ALFRED LEE, Bishop of the Diocese of Delaware."

ANTI-MAYNOOTH MOVEMENT IN WEST KENT.

Lord Holmesdale, the most popular man in the county, the requisition to whom to stand as their representative was filled up instantly with 1,200 signatures, upon being questioned, stated he intended to vote for the grant to Maynooth. In a moment the whole scene changed. Mr. Frewen, of Sussex, a stranger in the county, consented to be put in nomination, and a gentleman on the spot writes to us, "It is my confident belief, had he gone to the poll, we should have beaten him three to one, so intense and ardent is the Protestant feeling in the division."

Lord Holmesdale's supporters appear to have been of the same mind. They durst not go to the poll. Colonel Austin, another Conservative, having pledged himself to vote against the grant to Maynooth and everything of a similar nature, Mr. Frewen was too glad to resign a post which a sense of duty alone disposed him to occupy, and Colonel Austin will be returned on Anti-Maynooth and true Protestant principles, without opposition.

It is gratifying to learn that the Whigs as well as Conservatives allowed party politics to sink before this master-question. They resolved to vote against Lord Holmesdale. They resolved to vote against every Whig candidate who would not pledge himself against Maynooth. And they were ready to vote for Mr. Frewen, Colonel Austin, or any other fit candidate who would resist the Anti-Protestant action of the Cabinet.

THE LATE DAVID HUME AND THE PRESENT ROBERT PEEL.—The following fact may be relied on:—Sir Robert Peel is not the only man who has taken the religious world by surprise. There was a time when the writings of David Hume produced a somewhat similar sensation. The public mind was not prepared for his infidelity, and the shock occasioned universal excitement. An old friend of his remonstrated, saying, "Why, Hume, what is this you have done? It might have been all very well to have spoken so about the Bible and religion with me and other friends, who are of the same way of thinking with yourself, in private, but why shock the religion of all the world?" To which David Hume, with the utmost simplicity, replied, "You are right; but I can assure you I had no idea that the people were in earnest about their religion."—London Record.

TO CORRESPONDENTS:—Received Enquirer;—complete set to Prince E. Island will go to-morrow, No. 7 was sent last Monday.

PAYMENTS received on account of the BEREAN since last publication:—From Rev. W. Dawes, No. 53 to 104; Hon. R. Jones, 53 to 104; Dr. Wight, 53 to 104; Messrs. Wm. Maerle, 53 to 104; J. C. Pierce & Son, 53 to 104; V. Titus, 53 to 104; Wm. McGinnis, 53 to 104; and 78 to 129; J. Bessett, 53 to 104; C. Forrest, 53 to 104; E. & D. Macdonald, 53 to 104; A. Lister, 53 to 104; J. Coole, 53 to 104; J. Carswell, 53 to 104; Goddard, 53 to 78; S. Muckleston, 53 to 104; Mrs. Buxton, 1 to 104; Rev. E. W. Sewell, 53 to 104; Mrs. E. Lister, 27 to 78; Mrs. H. D. Cartwright, 53 to 104; Rev. Professor Campbell, 27 to 78; Captain Burn, R. A. 53 to 104.

6s 3d. received from Mr. Goddard, 14th Regt. by A. A. H.

ENGLISH MAIL.—The next Mail for England to leave Boston on the 1st June, will be closed at the Quebec Office on Wednesday, the 28th May. Letters received to 1 o'clock, P. M.

Political and Local Intelligence.

RAILWAY TRAVELLING IN ENGLAND.—An English paper mentions that a fast train lately performed the whole distance from London to

Exeter, 196 miles, in four hours and three quarters, including stoppages of twenty-two minutes. The greatest speed was seventy miles an hour.

WARLIKE PREPARATIONS.—Upper Canada Journals assert that the Dock-yard at Kingston is to be immediately put upon the full establishment. Mr. Tucker, an Admiralty builder, is now in Canada, for the purpose of inspecting the different posts.

HAVTI.—Late accounts from this island mention the death of the President, Guerrier. General Pierot, a relative of the late King Christophe, has been elected to the Presidency.

ATLANTIC NAVIGATION.—A joint stock company, with a capital of £500,000, has been just incorporated by the Legislature of the State of New York, for the purpose of establishing two separate semi-monthly lines of steamers from New York to England and the Continent.

The Authorities at Montreal have lately made extensive seizures of bread in the shops of several bakers, and of butter from the stalls in the markets, both for being deficient in weight. More than a hundred loaves of bread were thus confiscated, together with 70 or 80 lbs. of butter, all of which was divided among the different charitable institutions of the city, thus giving to these poor people their bread and butter, as a cotemporary observes, "without costing any honest person a farthing." It is to be hoped this may prove a salutary lesson and prevent similar impositions for the future.

The Canadian mentions the death of the Rev. Moyses Fortier, R. C. Curé of St. George d'Aubert Gallion, on Monday week. This gentleman was proceeding for a short distance in a canoe with two men, on the River Chaudiere. By an accident the canoe was upset, when Mr. Fortier and one of the boatmen were drowned.

We understand that Major Irvine is to be appointed Issuer of Marriage Licenses for this city, an appointment that will give very general satisfaction. This office is established in consequence of the intended immediate removal of the Public Records to the seat of government, the clerk in charge being also ordered up to head quarters.—Mercury.

THE ARMY.—The remaining division of the 89th Regiment arrived from Montreal on Saturday last, and were escorted to their quarters by the band of the 43d Light Infantry, which received them on the wharf. Capt. Cater's Company Royal Artillery arrived here on Sunday morning, under command of Captain Fisher, R. A., to wait the arrival of the troop ship Apollo, which is to convey them to England.

POSTSCRIPT.—The Lord Sydneyham arrived at half past seven this morning, bringing the English mail of the 4th inst. An extra of the Montreal Courier furnishes the following particulars of the news which has nothing of importance.

In the Mercantile world there are evidences of great prosperity. The relaxation of duties, plentifulness of money, and general employment had caused a great demand for all sorts of produce.

ASHEs.—The demand is very limited, and nothing of any importance to report.

The demand for wheat and flour is small and prices rather lower; the appearance of the crops in the country had improved. No quotations are given of timber.

All doubt as to the carrying the Maynooth grant is now set aside; the majority which Sir Robert Peel has in the House of Commons enables him to defy the expression of public opinion outside its walls.

The Repeal Association expresses its unqualified approbation of the measure. Sir Robert Peel's plan for the currency in Scotland and Ireland has given pretty general satisfaction.

The Gazette announces that the Queen has constituted the Province of New Brunswick and the Island of Ceylon episcopal sees, to be called respectively the Bishoprics of Fredericton and Colombo. The Rev. John Medley, D. D., is appointed Bishop of Fredericton; the Rev. James Chapman, Bishop of Colombo. Dr. Medley, with his family, will leave Liverpool by the steamship Cambria, on the 19th instant.

Her Majesty and Suite visited the great iron steamer the Great Britain off Greenwich on the 22nd ult., and were received by guards of honour of the pensioners and marines. Lieut. Hosken, R. N., the commander of the vessel, conducted the Royal party. Her Majesty minutely examined every part of the vessel and expressed her gratification at the sight and her anxiety for its future success.

Affairs in Switzerland are in statu quo. The terms of the amnesty have been arranged, and Lucerne has promised to discharge her prisoners. Rumours prevail that the Federation is about to be divided into the Catholic and Protestant Cantons. The amnesty referred to will cost the other Cantons 500,000F.

Reports from Syria stated that the plague had broken out at Jerusalem, and that the number of deaths is 40 a day.

RE-APPEARANCE OF MR. WARD AT OXFORD.—In the convocation held on the morning of the 25th ult., at Oxford, at ten o'clock, a sensation was created by the sudden apparition of the Rev. Mr. Ward, in full costume as Master of Arts. On the Rev. the Vice-chancellor proposing the assent of the house to a letter from his Grace the Chancellor, relating to dispensations, Mr. Ward gave non-places, and, on the Rev. Vice-Chancellor taking no notice of the interruption, followed up non-places by calling for a division of the house. This was, as a matter of course, equally disregarded, and the Rev. ex-graduate then quitted the convocation. It was understood that the proceeding was taken by the advice of counsel, and that the Tractarian party, who have entered into subscriptions to try the question of the legality of the Rev. gentleman's degradation, will found proceedings against the university for the refusal of Mr. Ward's claim to be considered as still a graduate of the body.

BIRTHS.

On Wednesday the 15th instant, Mrs. John Ross, St. Lewis Street, of a daughter.

At the Priory, on the 4th instant, the lady of the Rev. William Abbott, Rector of St. Andrews, of a daughter.

DIED.

On the 24th March, at Charlotte Town, Prince Edward's Island, Penelope, second daughter of the Rev. Dr. Jenkins, aged 15 years and 9 months.

At Montreal, on Monday last, of apoplexy, Edward Dowling, Esq., Registrar of the City and County of Montreal, aged 42 years.

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 15th. Bark Favorite, Crawford, Glasgow, G. B. Synes, general.

Brig Safeguard, Smith, Liverpool, for Montreal, general.

Canning, Hancock, Bristol, for Montreal, glass, &c.

Brig. Victoria, Mansfield, Matanzas, Leaycraft, Molasses.

Brig Henry, Johnston, R. Roberts, iron.

Ship Sarah, Barclay, Liverpool, A. Shaw, general.

Scotland, Thompson, Mobile, J. Munn, salt.

Bark Henry Porecher, Lindsay, Grangemouth, A. Gilmour & Co. coals.

Schr. Manilla, O'Brien, Halifax, Torrance & Co. Molasses, &c.

Eagle, Banks, Halifax, Gibb & Ross, general.

Hector, Fraser, Halifax, Noud & Co. gen. 16th.

Schr. Queen Victoria, Babin, Halifax, Cringan & Co. general.

Bark European, Barbour, Glasgow, J. Burns, gen.

Ann, Johnston, Liverpool, Sharples, salt, &c.

Dahlia, Hooper, Plymouth, Lec, iron.

J. Munn, Watt, Liverpool, Dean, & Co. salt and sugar.

Ship Letitia Heyn, Pirrie, Liverpool, Pirrie & Co. salt.

Aberdeen, McGrath, Liverpool, T. Froste & Co. general. 17th.

Brig St. Mary, Baker, Nevis, Tibbits & Co. rum.

Bark Monarch, Allan, Glasgow, Baird, general.

Home, Venus, Newcastle, Gilmour & Co. coals.

John, Heselton, Liverpool, order, salt.

Bee, Mitchell, Grangemouth, Gilmour & Co. coals.

18th. Bark Apollo, Walker, Dundee, Baird, general.

Amity, Allen, Liverpool, Ryan & Co. gen.

Brig Urania, Oliver, Newcastle, T. Froste & Co. coals, &c.

Thomas & Hannah, Jack, Sunderland, H. & E. Burstall, coals.

Canton, Tonge, Hull, H. & E. Burstall, coals, &c.

British Queen, Wood, Sunderland, for Montreal, coals.

Theron, Cooper, Newcastle, E. & J. E. Oliver, coals.

Errial, Ritchie, Dundee, for Montreal, gen.

Wm. & Joseph, Crisp, Newcastle, LeMessurier & Co. coals.

Hepsa, Jordison, Sunderland, Atkinson, & Co. coals.

Prince George, McFarlane, Alloa, Dean, & Co. general.

John Helena, Tillman, Bordeaux, Moore, Grainger & Co. wine and brandy.

Ida, Robinson, Newcastle, Atkinson, & Co. coals.

Jane Avery, Tate, Shields, order, coals.

Bolton, Newham, Newcastle, Pemberton, coals.

Intrepid, Duane, Sunderland, Baird & Co. coals.

John & Hannah, Stephens, Newcastle, J. Joseph, coals.

Orb, Rickley, Sunderland, W. Dawson, coals, &c.

Bark Hero, Smart, Sunderland, Heath & Co. coals.

Stentor, Wright, Atkinson & Co. coals.

Fairy Queen, Brown, Sunderland, Maitland & Co. general.

X Y Z, Lightfoot, Newcastle, Atkinson, & Co. coals.

W. HOLEHOUSE,

PLUMBER, GLAZIER AND PAINTER, RETURNS his sincere thanks to his friend, and the public generally, for that share of support he has received since his commencement in the above line, and begs to acquaint them that he has removed to No. 3, Arsenal street, facing the Ordnance Stores, near the Artillery Barracks, and respectfully solicits a continuation of their patronage. Quebec, 8th May, 1845.

M. KELLY,

CABINET-MAKER, UPHOLSTERER, GILBERT, & CO. St. John Street, St. John Suburbs, QUEBEC.

All Orders given to M. K. will be thankfully received and punctually attended to. Furniture neatly repaired. French Polishing and Varnishing done in the best style. Funerals Furnished at the shortest notice. April 16, 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.

EDUCATION.

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

For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

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 Feby. 1845.

FOR SALE.

A SMALL two story Stone House with Out Houses, Garden, and an excellent Well of Water,—well adapted for a small family. Apply on the premises, 9 D'Artigny Street St. Louis Heights. Quebec, 5th March, 1845.

FOR SALE BY THE SUBSCRIBERS.

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

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. T. O. B.

CLASSICS, MATHEMATICS } REVD. E. J. SENKLER AND NATURAL PHILOSOPHY } CLASSICS.....W. S. SMITH. ENGLISH.....LEWIS SLEEPER. ARITHMETIC.....DANIEL WILKIE. FRENCH AND DRAWING...H. D. THIELCKE. PREPARATORY DEPARTMENT.....REVBREND J. McMORNE.

DIRECTORS.

REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FRER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £16 above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language.

The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "Missisquoi FLOURING COMPANY," have now on hand for Sale, the "PATENT" improved percussion and reacting 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., 1844.

ROSS, SHUTER & Co. have LEASED

the half of Hadlow Cove, and are prepared to receive and make liberal advances on all LUMBER consigned to them for Sale. Quebec, 12th May, 1845.

INDIA RUBBER SHOES.

THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade.

MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844.

## Youth's Corner.

## SPEED SLOWLY.

Suppose that on coming to school this morning, some one of you had lost a silver dollar. Anxious to recover it, you make known your loss to your fellow students, with the promise of the half of it to the one that shall find it. All are immediately on the alert. One boy, thinking to find it first, starts and runs at the top of his speed, marking the ground as well, as he is able with so much rapidity. A second lad thinks his pace too rapid for a successful search, but urged on by his zeal, walks with all possible expedition. While a third, more considerate, takes up his line of march in the search slowly, but with a sure intent of discovery. He proceeds the first rod, marking every foot and inch. So nice and critical is his observation, that he is quite certain that the money is not there. He proceeds to a second rod, with the same exact observation. In the mean while, the first boy, failing in his object, flies back and proceeds over the ground the second time, at the same rapid rate. The second lad also fails, and proceeds as before. But the third boy, steady to his purpose, satisfied with the principle of search which he has adopted, proceeds along the line in the same slow and deliberate manner, and at length picks up the dollar.

Now, which of these lads has acted the wisest part? Which has adopted the expedient most likely to be crowned with success?

Ah! I perceive you all take my meaning. You are here for the purpose of acquiring knowledge—by becoming masters of the books you study. In seeking your object, you are acting on different principles. Some of you run. You hurry over the book so rapidly, that you gain a very imperfect knowledge of it, and consequently this portion of the school must go over it again and again. Others walk; but they walk too fast; they mark the rods but not the feet which compose them. There are a few, I think, who proceed so slowly, as to mark and measure every part so nicely, as to notice even the inches. These are the pupils who will make scholars. They find the money. *Learn well, then, what you attempt to learn.—Goodrich, alias Peter Parley.*

## THE YOUNG LADIES FROM TOWN ON AN EXCURSION TO THE COUNTRY.

## Concluded.

With the announcement that dinner was prepared and the cloth had to be laid, there arose a clatter as in a flour-mill, and a rushing in and out between kitchen and dwelling-room, as if so many bats had unexpectedly got into the light and wakefulness of the bright day. The young ladies dropped as many things as they took up—what the one laid to rights the other pushed out of its place—in their marvellous zeal they ran against each other—banged the doors—trod upon the cat's tail—screamed at the dog's growl—it was too much for their hostess to look at with composure; so she laid her work aside, and proposed to the ladies to let her set the table, while they were dishing the result of their cookery.

The aunt watched the woman's movements, and perceived them to be so guided that at every turn she took, something was placed in its proper position, and every article she placed, tended to complete symmetry. She had accomplished her work in stillness without knocking a single thing against another, when the door was opened by Miss Elizabeth, and in came her sisters with a tureen containing what was meant for soup, and a dish, showing fibres out of which some excellent gravy seemed to have been boiled, but what had become of it? When the company were seated, the cooks were not slow to give an account of their good management. At the bottom of the basket, they had found some fresh meat stowed away by their house-keeper in town, and they rightly judged that was intended to make soup and boiled beef. They accordingly put it into a pot, poured water over it, and set it to the fire. But when they had just begun to rejoice at the bubbling of the water in the pot, they were alarmed by the rising of a very bad-looking scum which made them suspect that the meat was not good and their labour would come to nothing. Fortunately they kept so long in consultation upon the matter that the pot boiled over, at which they found the scum to pass off and the water in the pot to present a beautiful, clear surface. When, after a little while, scum made its appearance again, they poured water into the pot, in order to facilitate the boiling over, and this expedient answered so wonderfully that they repeated it several times more. While this report was being delivered, the soup upon the table began to be tasted by one after another—they did no more than taste it, for it was just warm water and salt in it. They offered it to the dog and cat; but they, accustomed to very different fare from the house-keeping of their mistress, turned away from it with disdain after wetting their muzzles.

In the mean time, the schoolmaster had returned to the room with an appearance very different from that which had so much disguised his character of intelligence and good manners before. He was now clean and well dressed; and when he heard of the

disappointment which the genteel cooks had met with, he remarked that similar experience was man's lot in this imperfect world. The difficulty was, how to take off the scum without losing the gravy. When the mind of man is in the fervency of agitation, danger is at hand, and symptoms are alarming; but the manner of dealing with him is not to let him boil over, which carries off the nourishing strength together with the pernicious ingredient: skim off the unseemly uprisings of violent passions and excited tempers, and let remain the bright mirror of firmness in purpose and vigour in execution. Events in life often seem all scum and darkness; but underneath them goes on a healthful development of God's own gracious designs; and if we do but gently remove the darkening surface, we can see the clear shining of goodness and mercy in all his dealings with us.

While the schoolmaster was offering these reflections, his wife, with her peculiar tact, had taken care to place the cold provision on the table which remained in the basket, for she saw very well that the party must leave her house hungry, if they had to depend upon the dry piece of meat which remained from the exploits of the young ladies. She had judged rightly, for the dish of professed beef was with one consent neglected, and honour done to the cold collation which quickly disappeared from the table.

The old lady felt as if she had had quite lesson enough for the day, and longed to be at home to begin to practice, and commence measures for her nieces to try life on a different footing from what they had been leading. The schoolmaster had occasion to go down to Solenhofen, and as his company had been so instructive before, the party desired to set out with him, and did so after a very warm farewell to the mistress of the house whom the aunt regarded with admiration as a pillar holding up society, while upon herself and nieces she could look only as so many flourishes which are in the way rather than add to either the strength or the use of the building. As they were walking along, a pretty little spring arrested Miss Mary's attention, and she inquired whether that was the well known "Health's Spring" situated in these mountains. It did not happen to be the one; but conversation having been directed towards it, the inquiry arose, how that spring had got its name: at which the schoolmaster gave the following explanation:

"Many years ago, when the Lords of Pappenheim went as yet by the name of Chalendin, and stories of ghosts and fairies were very common, Count Henry married the beautiful Anne of Glitzberg, and lived with her in the closest affection, until he had to follow his Sovereign into a protracted war, which consigned his loving bride to a most painful solitude. While the Countess seemed to be sufficiently distressed at the long absence of her lord, suddenly a new cause of anxiety opened upon her. Attempting one morning to take off her marriage ring, to her surprise she found her finger so thick as to prevent its coming off. As she was musing over this discovery, it struck her that her clothes had lately begun to feel very tight—in short, she perceived that the beautiful countess of Chalendin was getting fat. The thought that her lord's affection for her might be cooled, if he found her beauty diminished, caused her indescribable distress, and she hastened to the spring which was reported to be the abode of a fairy who gave unfailing advice, if she was won by suitable presents. The Countess threw in a gold guilder, and asked the question how she must do to recover that slender form in which she had acquired Count Henry's affection. The answer was:

'The more you cook  
'And the more you boil;  
'The more you bake  
'And the more you chop;  
'The sooner the ring from your finger will drop.'

This seemed to the Countess a mere piece of mockery. She had expected to be advised fasting and bitters—now she was told of more cookery yet than her maids did for her already. She went away from the spring, dissatisfied; and as she was passing in a pond in a meadow which had the reputation of being the residence of an old spirit that gave forth very remarkable sayings to those who paid him well, she threw into the water a costly golden pin, and asked her question as before. The answer came hollow from the deep thus:

'In and out, and to and fro,  
'Early and late, and like it or no,  
'Through pantry and kitchen, down cellar and up,  
'The ring from your finger will speedily drop.'

"The Countess stood still for one moment—she then began to laugh very heartily, and immediately ran back with speed to the spring to say thanks to the fairy whose advice she now began to understand. Then she walked nimbly back to her castle, summoned her domestics and required the keys of pantry and cellar. From that day, she herself gave out all the provision that was required for her large household day by day; she saw to the doings of cook, housemaid, and butler, and soon she was busy from morning to night to see that all went right. In three weeks from that day, news arrived of peace; at the end of another week, as she was drying her fingers after watering the flowers which ornamented the top landing of the great stair-case, lo! her wedding-ring dropped off and, falling upon its edge, it jumped down two or three steps of the stairs at a time, she running after to catch it—but was caught by the Count himself who had stolen in at the large gate and was com-

ing up the stairs unobserved by his lady whose eyes were upon her precious ring. He threw his arms round her, and put the ring upon her finger a second time, and she found him as affectionate a lover as ever. Since that time, the spring where the countess fetched advice, is called Health's Spring."

The company had arrived at the foot of the mountain, and the carriage was waiting. The ladies returned to town. What alterations may have taken place in their mode of spending time, our readers must fancy for themselves: for we think our story is long enough.—[Subject furnished by the German of Karl Stoebel.]

## THE QUEEN'S VISIT TO CHRIST'S HOSPITAL.

The munificent institution of Christ's Hospital was honoured with a visit by the Queen and Prince Albert, in the month of March last, to witness the interesting scene of the boys' taking their supper. The pupils of this large seminary of education are more commonly known by the name of the Blue-Coat-Boys, from the unusual dress they wear: long blue coats with a red strap round their waists, yellow small clothes and ditto stockings, besides a little patch to sit upon the crown of their heads by way of cap, but which more commonly they carry rolled up in their fists. The dress has remained unchanged, it is said, since the establishment of the school by that dear young King, Edward VI. upon the suggestion of Bishop Ridley, nearly three hundred years ago. On certain days, visitors are admitted to see them at their evening meal which is exceedingly plain, consisting only of bread and butter, which they eat without knives or forks,—and thin beer, served in wooden vessels. The arrangements are so well made that after the provision has disappeared, all the table-furniture vanishes without noise or confusion: each boy having his allotted duty, which is performed in a quiet, orderly, and effectual manner, monitors walking up and down between the tables and seeing that all goes well. The proceedings of the evening opened with two verses from the 100th Psalm, sung by the boys. The portion of the 10th chapter of St. Luke's gospel, from the 28th verse to the end, and suitable prayers, were then read by one of them. A portion of the 139th Psalm was sung by the boys next, grace was said, and then the young company applied themselves to the removal of the provision with a readiness which combined with their good looks, to show that the simplicity of the fare was perfectly consistent with an excellent state of health in the guests. Thanks having been returned after supper, the boys sang an anthem, and then followed the concluding scene which is the most singular of the whole and apparently was the most exhilarating to Her Majesty. It is thus described in the London Times:—

"It is the custom, on the occasion of these suppers, for all the boys to walk in procession, two and two, past the chair of state, where they make their bow. As it was Her Majesty's wish that the proceedings should be in the usual course, this part was of course not dispensed with, but it occupied no little time for upwards of 800 boys to pass and make their formal bows to the Queen. They were preceded by the 12 upper boys or Grecians who, on the occasion of ordinary public suppers never bow to the governors; in the present case the rule was relaxed and they set the example. Twelve of the boys of the Royal mathematical school (founded by Charles II., and who are especially called 'the King's boys,') followed after the Grecians, and bowed separately as they passed. Then came the whole of the rest, divided according to their respective wards or dormitories, a sub-matron, or 'nurse,' as they are called here, heading each division. One feature in this procession amused the Queen much. It has been mentioned with what magical rapidity the tables were cleared. The table-furniture is not, it seems, removed at the time, but certain boys belonging to each division are appointed to remove it; yet they form part of the procession. It was not a little amusing, therefore, to see a long and apparently interminable cavalcade of boys, a "very little" one heading the rest and holding a pair of candlesticks, the light from which seemed almost to annihilate him, and followed by others, one bearing a wooden platter, another a wooden mug, another the tablecloth, and though last not least, another with a huge bread-basket much larger than himself on his head, staggering under the weight of which he, like the rest of this singular string, had to make his bow to the Queen as he passed. Her Majesty and the Prince laughed heartily as the first division of these business-like peripatetics passed them, with their quaint grotesque dresses and their awfully solemn manner, sinking as they seemed to be under the solemnity of the occasion. A long and seemingly endless train followed, the enormous bread-baskets rising one after another in the distance like banners, the 'little men' at interval holding up their candles, those who bore away the remnants and utensils of the feast bringing up the rear, each with something or other, like the break-up of a Gypsy encampment. The Royal party appeared

to be very much interested in this scene, though it grew sufficiently tedious. Both Her Majesty and the Prince bowed separately to each pair of boys as they came up; it was noticed they did not omit to return the salutation of their young admirers, even although engaged in conversation at the moment."

"The public suppers, as above described, take place every year on the eight Sundays preceding Easter. Interesting as the scene must be, and appropriate (considering how it is conducted with religious exercises) for the members of the large family, among whom we are willing to include Her Majesty and Consort as being officially connected with the Hospital as Governors, we cannot omit the remark that the common admission of unofficial visitors is hardly consistent with the sacredness of the day, because to them the occasion becomes in general one of mere sight-seeing.—Ed.]

## RED RIVER MISSION OF THE CHURCH MISSIONARY SOCIETY.

From the Ch. Miss. Record, December, 1844. MANITOBA STATION.

## Visit of the Rev. A. Cowley.

In our last Notice of this Station it was mentioned, that, in consequence of Mr. Cowley's services being required at the Red River, a Schoolmaster was to be stationed at Manitoba, under Mr. Cowley's superintendence, by whom he would be visited as often as opportunity admitted. During the last year, two visits were made by Mr. Cowley to the Station, one in March and the other in May and June. The following account of the last journey is extracted from Mr. Cowley's Journal:—

May 29, 1844—We loaded the boat, and proceeded as far as Mr. Cockeran's. Our cargo consists of upward of 70 cwt. of flour, clothing, &c. The boat is manned by six rowers and a steersman, Half-br. eds. All the flour for the School I have collected from the settlers, who gave it very freely, till I was obliged to say, It is enough.

On the 30th Mr. Cowley left Grand Rapids, and reached Sandy Ridge about midnight on the 1st of June.

June 2: Lord's Day—I held Divine Service with the men, and again in the evening. One of the men described the track of a bear, and shortly afterward we saw many footprints of the same kind. It also appeared, from the scattered branches and torn-up underwood, that several bears had been there very lately. One of the sticks which they had broken would measure, I suppose, seven or eight inches in circumference. This being a season when wild animals are more ferocious than common, we did not feel quite secure. I ordered my gun to be taken into the tent in case of surprise, and the men were also prepared: however, by the kind protection of God, we passed the night in safety. I cannot forbear to mention, in praise of my men, that neither of them attempted, or manifested the least intention or wish, to hunt the bear on the Lord's Day, though, had it been another day, I feel quite persuaded nothing would have given them greater pleasure. This appeared the more certain from the fact that a wild rabbit was feeding so near us all the evening that one might easily have killed it with a stick, and yet it remained to feed around us in perfect security.

June 3—We arose before day-break, and sailed until the lake became so rough that the men thought it unsafe for our heavily-laden boat to proceed, when we turned aside, and encamped on a small island.

June 9: Lord's Day—Two of the Company's sloops lying at anchor wind-bound, six of the men attended Divine Service. I spent the afternoon in instructing the men.

June 10—We left the island on which we had been detained five days, and sailed on till about midnight. We slept in the boat.

June 11—When within about three hours of the river's mouth, a storm of wind and rain caused us to put ashore, and we were detained the remainder of the day.

June 12—We arose at day-break, and with a fair wind, soon reached the river, upon which, about three days up the stream, the Establishment is situate. Upon entering its waters, a sad spectacle presented itself. Several families were tenting at the river's mouth: the men had all gone to the Company's post with their furs, and only the women and children remained. I thought, could our Christian friends in England witness this scene of real misery, it would put their pious zeal to the test. Here are eight mothers, with a considerable number of small children around them, all nearly half-naked and half-starved, without a house to live in, either in summer or winter, better than a bark tent. Wretched, indeed! Without the knowledge of God, and His gracious revelation; ignorant of Christ Jesus and His great salvation; the willing servants of Satan, exulting in their bondage, and without even a desire for freedom! I went ashore and spoke to the women and children. I also gave them a little tobacco and some flour, and asked some children for the School; but, the men being absent, the women could say nothing.

June 13—We reached the commencement of Harrow Lake. This lake connects the Little Saskatchewan with Partridge-Crop River. We saw two moose-deer cross the stream a little above the encampment,

and two of the young men pursued them; but without success. Another of the young men saw a bear; but he also escaped.

June 14—We reached the Establishment early in the evening; and as the men are anxious to return as soon as possible, I have little time to spare. After seeing the cargo discharged, I inspected the Establishment, and also saw some small gardens which the Indians have made. This is, indeed, cheering for the commencement, though small—but who should despise the day of small things?—and is, I trust, an earnest of greater things. I now proposed to speak with the Indians, and spent some time with the Chief; but the night being advanced, the rest had gone to bed.

June 15, 1844—I rest the boat's crew to work, gave various instructions and exhortations to John, and heard the children read, say their prayers, and sing some hymns. After this, I took John with me, and visited the Indians. I spent a long time in conversation with them, teaching the great truths of the Christian Religion, hearing and answering their objections, stating our object in coming among them, and explaining our motives in asking their children: I also strongly urged them to give some for the School. When I had ended, one of them said that it was real news I had been saying; but that it was all out of the book, and that I might go on. I replied, "True; but it would occupy too much time now: the whole development of God's goodness must be reserved to eternity: we must spend some time in doing, not all in talking;" and asked what they intended to do. One replied that he did not think to embrace Christianity yet; but that he should steadily observe it in his working, and the conduct of those who had already become praying men, and that hereafter he should form his opinion. All of them refused to give up their children yet, urging some excuse or other. They also cavilled a little, and exultingly asked, "How is it, that you and the Roman Catholics, who have the same book, cannot agree about the same things?" and other questions of like import.

Did the conversion of these barbarians depend alone upon me, I would give up the cause in despair, because of the hardness of their hearts; but, blessed be God! the work is His: He hath bid us sow, and He hath declared that His Word shall not return unto Him void.

June 16: Lord's Day—I held Divine Service with the crew, and as many of the Indians as we could assemble. After Service, one of the Indians mentioned an absurd notion, which an enemy had implanted in their minds—that the kindness which we were now showing them would hereafter be requited by us to their ruin. Such tales seem powerfully to operate on the mind of an Indian: he readily believes them; but cannot easily shake them off. I spoke a little with some Indians in the afternoon, and held Divine Service again in the evening.

June 17—The wind being favourable, we took our leave of the place, and encamped late on an Island in Lake Winnipeg: the best day's sailing we have experienced. We passed several Indians; but could obtain no promise of children.

June 22—To-day we reached Mr. Smithurst's.

## FOR SALE BY THE SUBSCRIBERS

Missisquoi Foundry Company's Castings.  
PREMIUM Cooking Stoves,  
Improved do. do.  
Parlour and Office Stoves,  
Summer do. do.  
American Ploughs,  
Hollow-ware and various small Castings.  
—ALSO—  
Single and Double Stoves,  
Cambouses, Register Grates and Coolers  
—AND—  
Pig Iron.  
C. & W. WURTELE,  
St. Paul Street,  
Quebec, 20th Sept., 1844.

PRINTING-WORK,  
OF EVERY DESCRIPTION,  
NEATLY EXECUTED BY THE OFFICE OF  
THIS PAPER,  
On the most reasonable terms.

## THE BEREAN

Is published every THURSDAY Morning,  
BY G. S. TAYLOR,  
Printer, Bookseller and Stationer,  
4, ANN-STREET.

TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance.

AGENTS AT  
Montreal: Messrs. R. W. S. MACKAY, and  
H. H. CUNNINGHAM,  
115 Notre Dame-street.

Mr. BENJ. BURLAND, St. John's,  
"SAMUEL MUCKLESTON, Kingston, and so  
kind as to act for the Berean.

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$1 Dollars if paid in advance.

AGENTS AT  
New York at 75 Nassau-street, } Mr. F. G. FISHER,  
Brooklyn at 41 Front-street, }  
Boston: Mr. CHARLES STIMSON, Washington-St.

ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion.

Advertising by the year or for a considerable time, as may be agreed upon.