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The Berean.

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

VOLUME II.—No. 41.]

QUEBEC, THURSDAY, JANUARY 29, 1846.

[WHOLE NUMBER 96.

THE WANDERER'S SOURCE OF CONTENT.

Oh thou, by long experience tried,
Near whom no grief can long abide,
My Lord! how full of sweet content
I pass my years of banishment.

All scenes alike engaging prove
To souls impressed with sacred love:
Where'er they dwell, they dwell in Thee,
In Heaven, in earth, or on the sea.

To me remains nor place nor time,
My country is in every clime:
I can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But with my God, to guide my way,
'Tis equal joy to go or stay.

Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

Selected for the Berean, from the
Gleanings of a Wanderer.

THE NEEDED PREPARATION.

"Prepare to meet thy God!" The preparation consists in two things, in a change of state, and a change of heart.

(1.) In a change of state. The Lord God has an awful controversy with sinners. They have broken his Law. They have cast off his yoke. They have resisted his will; and they have set up their own will, as their rule of action. In this terrible revolt, every principle, and power, and passion of the soul, has joined: so that this is our natural character—"Enemies in their minds by wicked works." But unto God vengeance belongeth; and, so to speak, he has put this sentence in the mouth of his insulted Law—"Ye are guilty; ye are under the curse; ye are the children of wrath." In this state of things, who does not see the necessity of a vast change in the condition of a sinner, the necessity of his passing out of a state of destruction into a state of peace with God? My brethren, you must all see, that mercy must be received, that God must turn away from his fierce anger, that he must be fully reconciled to the transgressor. Has this immense blessing become yours? Has this part of the Lord's covenant become your portion—"Their sins and their iniquities will I remember no more?" The word says, concerning Jesus—"Having made peace by the blood of his Cross." And again—"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Have we, then, so believed the record, concerning his power, his grace, and the sufficiency of his blood to cleanse from all sin, that we have actually sought him, and applied unto him, and trusted in him; and feelingly ventured every hope of our soul's salvation on his redeeming work? These are questions, which refer to an inward experience, which, if we truly possess, we shall in some measure know. In Christ, or out of Christ, determines the all important point, whether we continue the children of wrath, or have become the children of God. In one state or the other, every one present is at this moment certainly living.

But the preparation for meeting God, consists—(2.) In a change of heart. If we did not know the natural blindness and folly of mankind, in soul concerns, and if we were not told of the power and wiles of the devil in deceiving, we should think it impossible that any one could hope to be taken to Heaven, without a disposition, suited to the place, the society, the songs, the enjoyments. O! Yes! There must be a meekness: the lofty must be humbled, the neglecters of Christ must receive and adore Him, the carnally minded must become spiritually minded, the worldly in heart must be made heavenly in heart, and God in Christ must be enthroned in the judgment and in the affections. There is a declaration which reason itself might make, and which the Bible confirms: there is a declaration by Him, against whose decision there can be no appeal: by Him who is to pronounce upon each of us, a last and solemn sentence, which will continue in force for ever: and this is the declaration—"Except a man be born again, he cannot see the kingdom of God." My brethren, I ask myself, I ask one and all, are we renewed in the spirit of our minds? Are we lowly in our own eyes? Do we hate evil? Do we love the Lord? Ah! what must be the situation of a soul, which has just left the body: and with every desiring principle and affection in full exercise, is appearing before God! We "must be born again," or, "where Christ is, thither we cannot come."

This, then, is the two-fold preparation for meeting God, either at the hour of death, or in the day of judgment: a change in the state and a change in the heart. Some of you, my brethren, are prepared to meet God. What courage, and confidence, and consolation, should the thought give you! You may be suffering many a perplexity, and enduring much anguish of heart, in the course, and appointments, of divine providence. You may hear up under the darkness and the storm, through the cheering reflection, that the darkness and the storm will soon be over, and that all is ready for your meeting God. You may experience many an alarm, and many a pang, in your warfare with the world, the flesh, and the devil; but surely your sighs should be mingled with Hallelujahs to God and the Lamb.—Rev. R. Housman of Lancaster.

A VISIT TO ST. BEES, CUMBERLAND.

The village of St. Bees is delightfully situated on the slope of a hill at the extremity of a richly-luxuriant valley, about four miles south of Whitehaven. The living is a perpetual curacy in the gift of the Bishop of Chester (in whose diocese the parish is situated), and the cure is held in connection with the principalship of the college.

The grammar-school was founded, in 1582, by Dr. Edmund Grindal, the Archbishop of Canterbury, who, in that year, preferred a petition to Queen Elizabeth, that she would vouchsafe "to erect a free grammar-school at St. Bees's, and that provision might be made for the relief of certain poor scholars going out of that school to Cambridge and Oxford." The Queen granted this request, and appointed seven persons to be governors, in perpetual succession, of the possessions, and goods of the school, of whom the provost of Queen's College, Oxford, was to be one. Power was given to these governors to make such rules and statutes as according to circumstances they might deem necessary. The Archbishop, by his will, left a yearly revenue of 30*l.* for the schoolmaster and ushers, and bequeathed payment of 10*l.* for the maintenance of one fellow, and a smaller annual payment for the maintenance of two scholars at Pembroke Hall College, Cambridge—the said fellow and scholars to be chosen of such as have been brought up at the school. He also left a yearly revenue for the maintenance of a fellow and two scholars at Queen's College, Oxford, and a scholar at Magdalene College, Cambridge, who were also to be chosen out of the school. Several other benefactions have been made for the benefit of the school; and all these have, of course, increased in amount very considerably. The number of pupils receiving education has varied very much—sometimes amounting to 150, and at others dwindling down to nearly, if not less than, twenty. Three or four years since it was deemed necessary by the trustees to enlarge the building and remodel the rules and regulations; and as the funds had increased to a very large amount, no expense was spared to make the schools and masters' dwellings worthy of the high character which the institution has attained. The number of masters was increased from two to five. A very spacious house was built for the head master, capable of receiving thirty boarders. New school-rooms were erected, and the school was divided into upper and lower, with a separate school for teaching the rudiments (English, arithmetic, writing, &c.) to the natives of the village. The old school-room was converted into the dining-room, and the remainder of the ancient building into a boarding-house for sixty foundation scholars, natives of Cumberland or Westmoreland. None of the boys, strictly speaking, pay anything for education, the only charge to strangers being for their board, the foundation scholars paying less than the others. There are at present upwards of 170 boys (probably as large a number as was ever there), who are receiving as excellent a classical education as is to be obtained at any institution in the kingdom. The head master is the Rev. Miles Atkinson, M.A., fellow of Lincoln College, Oxford. The buildings are now in a quadrangular form, with a neat gravelled yard facing the road, and having a capital play-ground behind. All the boys, except those whose parents live in the village, reside in the buildings connected with the school.

It appears from Strype's "Life of Archbishop Grindal," that generous man, and staunch Protestant champion at the eventful period in which he lived, was born in the parish of St. Bees, in 1519; and there are at the present time several families living in the village and parish bearing the name. His grace was successively Bishop of London, Archbishop of York, and Archbishop of Canterbury. He was, of course, the contemporary of John Fox, and enjoyed the great advantage of having the firm patronage of the blessed, but ill-fated martyr, Ridley. If the excellent archbishop could now inspect the course of education afforded at this imperishable seat of his liberality, he would, no doubt, rejoice to see his beneficent intentions so religiously observed and so ably carried out. It is, of course, impossible to form any estimate of the advantages spread far and wide by the young men who have been educated at this school, for they have been congregated there from all parts of the world.

The collegiate institution is of comparatively modern date, having been founded about a quarter of a century since by Dr. Law, the then Bishop of Chester, who appointed the Rev. William Ainger, D. D., formerly fellow of St. John's College, Cambridge, and prebendary of Chester, the first principal of the college. The doctor engaged, as his assistant, the Rev. R. Parkinson, who remained at St. Bees until his appointment to one of the canonries at the collegiate church, Manchester, the duties of which the reverend gentleman discharges at present. Dr. Ainger died on the 20th October, 1840, aged fifty-five, having been perpetual curate of the parish for twenty-four years. On the death of the doctor, Bishop Sumner offered the appointments to the present principal, and perpetual curate, the Rev. R. P. Buddicom, who for so long a period officiated as incumbent of St. George's Church, Everton. Mr. Buddicom secured, as his assistant, the Rev. David Anderson, who has held the appointment ever since. Mr. Anderson was previously curate at Everton. He has also, in addition, the services of the Rev. Thomas Charles Price. At the time of Mr. Buddicom's appointment, there were twenty-five students (the number has been as small as fifteen); but there are now no less than ninety gentlemen preparing for clerical ordination—a sufficient proof of

the efficiency of Mr. Buddicom and the clergymen with whom he is connected. The students remain not less than two years, and "keep" two terms annually, having three months' vacation at Midsummer, and one month at Christmas. No student above thirty-five can be admitted.

Prior to the institution of the college, it was the custom annually to ordain a number of young gentlemen who had received no other education than that then afforded at the grammar-school. Such boys as were intended for the ministry were educated in the ordinary classes at the school until they were fifteen, when they were allowed to return home, if their parents preferred them re-dering assistance there to remaining at school. When old enough, they entered what was termed "the priests' class," in which they studied for one year, and were then ordained. This course was, however, deemed inefficient, and Dr. Law adopted the plan and regulations of the present college, which is now as distinct from the school as if they were a hundred miles apart, though the buildings are merely a few yards asunder, being separated only by the high-road.

We believe that the college was originally instituted to supply, chiefly, the deficiency of the clergy in the diocese of Chester; but now many of the bishops receive candidates for ordination from it, and we are not aware but that all their lordships so far recognize its fitness for the purposes intended as gladly to send forth, as "heralds of the cross," either at home or abroad, those who are deemed qualified to be so by the principal of the college. No charter has been obtained to perpetuate the institution, and the license under which it is carried on may be revoked at any time by the Bishop of Chester.—*Liverpool Standard, quoted by Southey's Churchman.*

MEETINGS OF CHURCH COUNCILS.

TO BE OPPORTUNITIES FOR EDIFICATION.

"Where two or three are gathered together in my name, (saith the Lord) there am I in the midst of them." Perhaps we are accustomed to confine the application of this precious promise too much to our coming together exclusively for prayer and the ministry of the word. But it has at least as much reference to assemblies for the administration of ecclesiastical affairs, wherein the efficiency of the Church for the promotion of true religion is concerned. Let us use it with this application, on the present occasion. Have we come together, Brethren, in the name of the Lord our strength and righteousness, in whom the Church, as the body of those who are living a life of faith, has all its being? Is it to promote the interests of our particular part of the Church because we are identified with it, that we have assembled ourselves together? or is it to promote the spiritual welfare of our beloved Zion, because it is the household of God; the prosperity of which is the glory of our Lord? Trust, Brethren, we have met in the name and for the name of Jesus; in him, as our hope and portion and joy—for him, as the Master whom above all things we desire to glorify. Then let us be sure he is in the midst of us, as he is not with the world. We have not the cloud of glory abiding upon our sanctuary, as had the Israelites of old, to give the outward and visible sign that our Lord is here; but we have an assurance quite as good, that the presence of the Lord and the presence of two or three thus assembled in his name, whether the meeting he held in the consecrated house or the open air, are inseparable. Under this banner let us unite our hearts and minds, in counsel and in prayer and in whatever our hands find to do, while our Convention lasts. The special presence of our dear Master and only Saviour: how sweet to think of it, and to believe in it! Depending on no merit of ours; conditional upon no estimate of the apparent importance of any particular measures that may come before us; unconnected with the number, whether greater or less, of those who meet, resting simply on our coming in the faith and love of Christ; for the cause and glory of Christ! May an honour and blessing so unspeakable fill our hearts with humility and reverence and love! May the thought "Thou God seekest me," repress whatever is light or unseemly, for a Convocation of the Church of Christ! Let us make a believing use of the assurance, so as to make our privilege of thus assembling ourselves, each year, the more profitable to ourselves, as well as to the Church! Especially let it animate us to more prayer! On this particular head, I feel that there is something wanting to make our Convention-seasons as profitable as they might be. We have enough time devoted to public worship and the preaching of the word. But it seems to me that we want more coming together of the clergy as clergymen, with reference to the duties, trials, burdens, and great spiritual work common to, and peculiar to, clergymen, for mutual conference or exhortation and for prayer one with another—a family meeting of brothers in the same stewardship; a very informal and therefore in a great degree a restricted meeting; and that as often as circumstances allow. We must not forget while we seek to do good to others, how much we need to be quickened, strengthened, enlightened, elevated in heart and mind ourselves. How such an object as that which I have suggested may be best compassed, I am not prepared to advise. It is always a matter of regret to me that the many demands on my time and strength which the Convention always brings with it, besides that of presiding over its sessions, so much prevent me from meeting my brethren for other than business purposes.—*From Bishop McElhiney's Address to the Ohio Convention, September 1845.*

NOVEL-READING.

It were well if the reading of novels were nothing worse than the loss of time and money, though this is bad enough; but young people will not escape so; it has generally a bad effect upon the mind, and in some instances a fatal effect upon the morals and fortune. In novels, plays, and romances (for they have all the same general object, which is amusement) good and evil are disguised by false colourings and unjust representations. The end is, to please: and how is the end to be obtained? Nothing will please loose people but intrigues and loose adventures; nothing will please the unlettered profligate but blasphemous sneers upon religion and the Holy Scriptures; nothing will please the vicious but the palliation of vice and the contempt of virtue: therefore novelists and comic writers who study popularity, either for praise or profit, mix up vice with amiable qualities to cover and recommend it, while virtue is compounded with such ingredients as to have a natural tendency to make it odious. These tricks are put upon the public every day, and they take those for their benefactors who thus impose upon them.

But novels vitiate the taste while they corrupt the manners; through a desire of captivating the imagination they fly above nature and reality; their characters are all overcharged and their incidents boil over with improbabilities and absurdities. The imagination thus fed with wind and flatulence, loses its relish for truth; and can bear nothing that is ordinary, so that the reading of novels is to the mind what dram drinking is to the body; the palate is vitiated, the stomach is squeamish, the juices are corrupted, the digestion is spoiled, and life can only be kept up by that which is supernatural and violent. The gamster who accustoms himself to violent agitations, can find no pleasure unless his passions are all kept upon the stretch, like the rigging of a ship in a storm; his amusement is in racks, tortures, and even madness itself; and such is the taste of those who habituate their imaginations to the flights and extravagances of modern romances.

It is a certain proof that a nation is become degenerate in sense, in learning, and economy, in morals and in religion when they are running thus after shadows, and neglecting all that is useful and valuable in life. The polite author of the Travels of Cyrus, describing the state of the Medes when their empire was declining, gives a lively picture of that literary corruption, which is the never-failing attendant upon luxury and a dissolution of morals: "Solid knowledge was looked upon as contrary to delicacy of manners; agreeable trifling, fine spun thoughts, and lively sallies of imagination, were the only kinds of wit admired there; no sort of writing pleased but amusing fictions; where a perpetual succession of events surprised with their variety, without improving the understanding or ennobling the heart."—*Jones, of Nynland.*

LORD'S DAY OBSERVANCE.

A number of men started together from Ohio, with droves of cattle for Philadelphia. They had often been before, and had been accustomed to drive on the Sabbath as on other days. One had now changed his views as to the propriety of travelling on a day. On Saturday he inquired for pasture. His associates wondered that so shrewd a man should think of consuming so great a portion of his profits by stopping with such a drove a whole day. He stopped, however, and kept the Sabbath. They, thinking that they could not afford to do so, went on. On Monday he started again. In the course of the week he passed them, arrived first in the market, and sold his cattle to great advantage. So impressed were the others with the benefit of thus keeping the Sabbath, that ever afterwards they followed his example.

A gentleman started from Connecticut, with his family, for Ohio. He was on the road about four weeks, and rested every Sabbath, from morning to night. Others, journeying the same way, were passing by. Before the close of the week he passed them. Those who went by, late on the Sabbath, he passed on Monday; those who went by a little earlier, he passed on Tuesday; and so on, till, before the next Sabbath, he had passed them all. His horses were no better than theirs, nor were they better fed. But having had the benefit of resting on the Sabbath, according to the command of God and the law of nature, they could out-travel those who had violated that law.

A company of men in the State of New York purchased a tract of land in Northern Illinois, and started with their families and teams, to take possession of it. A part of them rested on the Sabbath. The others continued their journey on that, as on other days: Before the next Sabbath, those who had stopped passed by the others. They did every week, and each succeeding week a little earlier than they did the week before. Had the journey continued, they would soon have been so far ahead that the others would not be able to overtake them on the Sabbath. They were the first to arrive at their new homes, with men and teams in good order. Afterwards the others came, jaded and worn out by the violation of the law of nature and the command of God.

Great numbers have made similar experiments, and uniformly with similar results; so that it is now settled by facts, that the observance of the Sabbath is required by a natural law, and that, were man nothing more than an animal, and were his existence to be confined to this world, it would be for his interest to observe the Sabbath. Should all the business, which is not required by the appropriate duties of the Sabbath, be confined

to six days in a week, the only time which God has made, or given to man, or to which he has a right, for that purpose, both man and beast might enjoy higher health, obtain longer life, and do more work, and in a better manner, than by the secular employment of the whole seven.—"Permanent Sabbath Documents," Perkins, Boston.

THE RELIC-IMPOSTURE

Disclosed in Henry VIII's time.

The simplest persons perceived what frauds had been practised concerning relics, when more pieces of the true cross were produced than would have made a whole one; and so many teeth of Saint Apollonia, which were distributed as amulets against tooth-ache, that they filled a tun. The abominable frauds of the Romish Church hastened its downfall now, more than they had promoted its rise. A vial was shown at Hales in Gloucestershire, as containing a portion of our blessed Saviour's blood, which suffered itself to be seen by no person in a state of mortal sin, but became visible when the penitent, by his offerings, had obtained forgiveness. It was now discovered, that this was performed by keeping blood, which was renewed every week, in a vial, one side of which was thick and opaque, the other transparent, and turning it by a secret hand as the case required. A trick of the same kind, more skilfully executed, is still annually performed at Naples. There was a Crucifix at Boxley, called the Road of Grace, which was a favourite object of pilgrimage, because the image moved its head, hands, and feet, rolled its eyes, and made many other gestures, which were represented as miraculous, and believed to be so. The mechanism whereby all this was done was now exposed to the public, and the Bishop of Rochester, after preaching a sermon upon the occasion, broke the road to pieces in their sight. Henry failed not to take advantage of the temper which such disclosures excited. Shrines and treasures, which it might otherwise have been dangerous to have invaded, were now thought fitly to be seized, when they had been procured by such gross and palpable impostures. The gold from Becket's shrine alone filled two chests, which were a load for eight strong men. Becket was unsainted, as well as unshrined, by the King, who, taking up the cause of his ancestor, ordered his name to be struck out from the Kalender, and his bones burnt. Another fraud was then discovered, —for the skull was found with the rest of his skeleton in his grave, though another had been produced, to work miracles, as his, in the Church.—*Southey's Book of the Church.*

WORSHIP IN AN UNKNOWN TONGUE.

There is something to be said in favour of those Christians who believe in the magic powers of foreign words, and who think a prayer either more acceptable to the Deity, or more suited to common edification, because the people do not generally understand it. They are not singular in this belief. Some of the Jews had the same opinion; the followers of Budha, and the Mahomedans, all cherish the same sentiment. From the seat of his holiness at Rome, and eastward through all Asia to the cave of the Jammaboos of Japan, this sentiment is espoused. The bloody Druids of ancient Europe, the naked gymnosophists of India, the Mahomedan Haib, the Hoshang (Buddhist priests) of China, the Catholic clergy, and the bonzes of Japan,—all entertain the notion that the mysteries of religion will be more revered the less they are understood, and the devotions of the people (performed by proxy) the more welcome in heaven for their being dressed in the garb of a foreign tongue. Thus the synagogue, the mosque, the pagan temple, and the Catholic church, seem all to agree in ascribing marvellous efficacy to the sounds of an unknown language; and as they have Jews, Mahomedans, and Pagans on their side, those Christians who plead for the use of an unknown tongue in the services of religion, have certainly a host, as to number, in support of their opinion. That Scripture, reason, and common sense should happen to be on the other side, is indeed a misfortune for them, but there is no help for it.—*Davis, the Chinese.*

THE CHRISTIAN'S VISION OF THE JUDGMENT DAY.

That lofty soul that bears about with it the living apprehension of its being made for an everlasting state, hath still the image before his eye of this world vanishing and passing away; of the other, with the everlasting affairs and concerns of it, even now ready to take place and fill up all the stage; and can represent to himself the vision (not from a melancholic fancy or crazed brain, but a rational faith and a sober well constructed mind) of the world dissolving, monarchies and kingdoms breaking up, thrones tumbling, crowns and sceptres lying as neglected things! He has a telescope through which he can behold the glorious appearance of the supreme Judge; the solemn state of his majestic person; the splendid pomp of his magnificent and vastly numerous retinue, the obsequious throng of glorious and celestial creatures doing homage to their Eternal King; the swift flight of his royal guards sent forth into the four winds to gather the elect, and covering the face of heaven with their spreading wings; the universal silent attention of all to that loud sounding trumpet, that shakes the pillars of the world, pierces the inmost caverns of the earth, and resounds from every part of the inclosing heavens; the many myriads of joyful expectants arising, changing, putting on glory, taking and contending up-

wards to join themselves to the triumphant heavenly host; the judgment set; the books opened; the frightened anzed looks of surprised wretches; the equal administration of the final judgment; the adjudication of all to their eternal states; the heavens rolled up as a scroll; the earth and all things therein consumed and burnt up! And now, what spirit is there any more left in him, towards the trivial affairs of a vanishing world? How in different a thing it is to him, who hears himself highest in a state of things, wherof he foresees the certain hastening end? Though he will not neglect the duty of his own place, he is heartily concerned to have the knowledge and fear of God more generally observed in this apostate world, and is ready to contribute his utmost regular endeavors for the preservation of common peace and order in subserviency thereto; yet, abstractedly from these considerations, and such as have been before mentioned, he is no more concerned who is uppermost, than one would passing by a swarm of flies, which hath the longest wings, or which excels the rest in sprightliness or briskness of motion."—John Howe.

The Berean.

QUEBEC, THURSDAY, JAN. 29, 1846.

In the report—of which we give a condensed account in another column—presented at the recent Anniversary of the MIDLAND DISTRICT BRANCH of the Toronto Church Society, an expression was used which we have omitted there, but to which we must now advert, because it gave occasion to proceedings deserving of serious notice. After advertizing to St. James's Church recently completed, the report mentions the church-building now in progress at Kingston in the following terms: "The other, which is to be dedicated to St. Paul, and to commemorate the late Rev. Robert David Cartwright, is already in progress."

When a resolution had been proposed and seconded, to the effect "that the report be received and published," the Rev. R. Y. Rogers rose and objected to the expression "which is to be dedicated to St. Paul." We quote from the Coburg Church the following account of the sequel:

"A Rev. gentleman present, judiciously inquired of the Secretary what meaning he attached to the term excepted against. The Secretary replied, that the word dedicated was in common use, in the connexion in which it stood in the report; and that he meant by it exactly what he supposed other people meant who used the term. The Resolution was soon afterwards put to the meeting and carried."

This seems to have closed all reference to the matter for that time: but it is satisfactory to state that the matter did not rest there, as appears from the following announcement which we take from the Kingston News:—

"A Meeting of the parishioners of the parish of St. George's Church, Kingston, was held at the Sunday-school house of the parish, on Monday, January 12, 1846, at 3 o'clock, P. M., pursuant to notice given by the Rector, at the request of several of the parishioners."

"The Reverend George Okill Stuart, Rector of Kingston, and Minister of St. George's, presided at the meeting, expressing thus its motive and object:

"GENTLEMEN.—This meeting of the Parishioners has been called by me at the request of several gentlemen, who regret the dissension which has arisen in consequence of the discussion of a certain phrase employed in the Report of the Committee of the Midland and Victoria Branch of the Diocesan Church Society, and who are like myself anxious to restore our former happy state of peace and concord. The phrase which has been considered exceptionable, and which was objected to, on Wednesday last, by the Reverend Mr. Rogers, was "the dedication of the new Church to St. Paul." The questions, therefore, which I now invite you to consider and decide, are the following: 1st. The meaning of the phrase, "to dedicate a Church to one of the Apostles or Saints." 2nd. The expediency of declaring the opinion of the congregation on the sense in which they consider that this phrase was used on the late occasion, in order to prevent misconception, and to maintain the unity of our faith in the bond of peace."

"On motion of the Hon. John Macaulay, seconded by George Baker, Esq., it was Resolved.—That whereas, upon the reading of the report of the Branch Diocesan Society, at the meeting held in this town, on Wednesday last, exception was taken to that part of the Report which adverted to the intended dedication to St. Paul of the Church now building on Queen-street,—the parishioners here present, with a view to prevent misconception, do now think it proper to declare, that, in the adoption of the said Report, without alteration, they are to be understood, so far as this parish is concerned, to have merely recognized a form of expression which appeared to have been used in England, as conveying the meaning that the new structure would, on its completion, become a House of God, dedicated and set apart for His public worship and for other sacred uses under the distinguishing name of SAINT PAUL; and that they were not called on to concur, nor did they actually concur, in applying the phrase which has been the subject of discussion in any sense which is inconsistent with the true faith of the Church."

"On motion of Colin Miller, Esq., seconded by Thos. Askew, Esq., it was Resolved.—That the foregoing Resolution be handed to one of the Churchwardens, in order that it may be sent to the Church newspaper for publication on the same day as the Report to which it alludes." (Signed) GEORGE OKILL STUART, Rector of St. George's and Chairman of the Parish Meeting. In treating this matter, which we think

involves important principles, we are far from imputing to the Secretary, who owned the expression as his and chose to retain it, any intention of conveying by it a meaning inconsistent with the faith of the Church—we leave that question as undecided as the resolution of the St. George's parishioners leaves it: we will even admit the expression to be often heedlessly adopted by those who are not in the secret counsels of those concealed Romanists who retain a connection with the Church in order to corrupt the faith of her members by the clandestine introduction of unsound tenets and superstitious practices. We must, however, say that when a clear-sighted individual—a brother Clergyman—made objection to the term used, it would have been no more than right and proper to give that closer consideration to it which might have led to the willing abandonment of the one term, and substitution of another, not liable to exception. The spirit which replies, to the conscientious scruples of a mind sensitively alive to the dangers threatening the doctrinal purity of our Church, with the marvellously luminous piece of intelligence that the writer means by the term "exactly what he supposes other people to mean who use it"—is any thing but calculated for either the promotion of good feeling or the elucidation of truth.

It is exceedingly satisfactory to find that the parishioners among whom the lamented CARTWRIGHT used to go "preaching the kingdom of God" and to whom the intended building is to be a memorial of the true-hearted Anglican pastor whose "face" they "see no more," have taken care to clear themselves of any part of the "misconception" which, upon full consideration, they think it not unlikely must spring from the introduction of the term objected to: they are solicitous that the report itself may not go forth without their disavowal of any such application as might easily be made, "inconsistent with the true faith of the Church." And it is not a little surprising that, with such a document, signed by the Venerable the ARCHDEACON who presided over the parish-meeting, in the columns of the Church, there should be found editorial comment in the same number which, though it seems to have been intended to bear only upon the Clergyman who raised the objection, fastens in reality upon the author of that authoritative exposition of "godly and wholesome doctrine," the fourteenth Homily of our Church. It is the framers of our doctrinal Church standards that fall under the censure flung from modern editorial chairs, of "hypercriticism" and "straining at a gnat"—for in the third part of the 14th Homily the English Churchman is taught thus: "Although Constantine, and other Princes, of good zeal to our religion, did sumptuously deck and adorn Christians' temples, yet did they dedicate at that time all churches and temples to God, or our Saviour Christ, and to no saint; for that abuse began long after, in Justinian's time." Now it is undoubtedly the practice of the Church of England—and Hooker uses his judgment in showing it to be unobjectionable—to call churches by the names of Angels and Saints; but to dedicate them to Saints is an Abuse of which the Reformation has rid the Church of England, and the restoration of which the enlightened Anglican will resist in its incipient stage of seed-sowing, in order that it may not have to be resisted, at more peril to the cause of evangelical truth, in the advanced progress of fruit-bearing. If he is in earnest about the fulfilment of his ordination-vow, that he "will be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word," he will not be content to let the former abuses creep over the Church again and mar that good work which was effected at the Reformation. He has to watch for souls; he knows they cannot be saved by service to Saints, Martyrs, or Angels: not to these therefore, does he dedicate the places of worship which he has helped building, but to God who gave his Son, and to the Saviour who was crucified for sinners.

THE SCOTCH EPISCOPAL CHURCH.—A letter from the Lord Bishop of Cashel in reply to a sermon from the Bishop of Moray, (which is couched in such intemperate language that we prefer not printing it) and to the one from the Bishop of Edinburgh inserted in our last number but one, has been published and will be given to our readers in our next number. It is but right, as we have inserted Dr. Terrot's letter in full, that Bishop Daly's reply should likewise find a place in our columns.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Rev. Walter Blunt's motion respecting the Apocrypha (see Berean, December 18th) has been defeated by the Treasurer's moving the previous question, which was carried by 176 votes to 62.

SECESSIONS TO THE CHURCH OF ROME.—The list of unfortunate individuals who are following out their Tractarian views by openly joining the Church whose doctrines they have embraced, swells with every arrival from the mother country; but as now and then a report of some particular case is contradicted, which makes us reluctant to give publicity to lists of names as we find them inserted in periodicals, we find it wholly out of our power to state either

the number or the names of the Perverts with any confidence. A case of some note is that of Mr. Scott Nasmyth Stokes, B. A., Scholar of Trinity College, Cambridge, late Secretary to the Cambridge Camden Society, author of the Christian Kalendar (a pernicious publication) and the donor of the stone altar which the Camden Society placed in the Round Church, but which has been removed since its condemnation by the Ecclesiastical Judge.—This opportunity may be taken for mentioning that the Rev. Mr. Faulkner has had all his expenses in fighting the hard battle of Protestantism against romanizing Church Architecture refunded to him by private subscriptions.

Another seceder who had a name for the so-called Anglo-Catholic character of his productions is the Rev. Frederick W. Faber, M. A., late Fellow of University College, Oxford, and Rector of Elton, Hants.—It is stated that Mr. Oakley has entered as a student in Theology at St. Edmund's College, Hertfordshire, under Vicar General Griffiths: what can he have to learn yet?

CONVERSION OF A R. C. PRIEST.—The Rev. Roderick Ryder, R. C. Priest, has been received into the Protestant Church at St. Audoen's, Dublin, by the Rev. Thomas Scott. He was in full standing with the Romish Church, until he abandoned it; since then his character has been assailed by a Galway print so that he has thought it needful to appeal to the laws of his country in vindication of it.

NO PAY YET TO THE IRISH PRIESTS.—Mr. T. B. Macaulay has written a letter to the Secretary of the Edinburgh Chamber of Commerce in which he expresses himself to the following effect: "I do not think that, if we had formed a Government, we should have entertained the question of paying the Roman Catholic priests of Ireland. I cannot answer for others, but I should have thought it positive insanity to stir the matter."

In the same letter, the member for Edinburgh distinctly attributes the failure of the attempt at forming a Russell ministry to Earl Grey.

THE WAY FOUND, WHERE THE WILL IS PRESENT.—From a letter by the Rev. Francis Evans, Rector of Simcoe, Talbot District, published in the Coburg Church, it appears that a number, by no means great, of persons attached to our communion in the township of Charlotteville in that district commenced the building of a church at Vittoria in June 1844, though, with the exception of £10, liberally bestowed by Lord Metcalfe, they were almost totally left to their own resources. The building was completed so as to be opened for divine service on Sunday the 16th November, when two admirable and instructive sermons were preached, one in the forenoon by the Rev. B. Cronyn, Rector of London, and one in the afternoon by the Rev. H. J. Grasett of Toronto. The building will accommodate 200 persons very comfortably, but had to hold a crowded congregation of between 3 and 400 individuals on the day of opening. The following remark which closes the letter is well deserving of serious consideration in many quarters where despondency prevails on account of want of means to carry forward religious enterprises: "The completion of so good a church as that of Vittoria, by so few persons, with so little aid, convinces me that the reason why we hear of so many places badly in want of churches, is because there is in those places the want of a determination, by God's help, to have churches."

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

At the stated Meeting of the Central Board of the Church Society, held at the National School House in Montreal, on Wednesday 21st January 1846.

PRESENT.

The Right Reverend the Lord Bishop of Montreal in the Chair.

Rev. Dr. Bethune, Rev. W. Dawes, Secy. M. Willoughby, D. B. Parther, Hon. Geo. Moffatt, Col. Wilgress, Capt. Maitland, Dr. Holmes, T. B. Anderson, Treas. Wm. Lindsay, as Ch. Warden of the Parish Church. Chs. Bancroft.

The meeting was opened with the usual Prayers.

The Secretary read the Minutes of the last Meeting.

The Secretary read the Report of the Lay-Committee, which was received.

On the subject of employing a portion of the proceeds of the Sermons preached on behalf of the Widows and Orphans of deceased Clergymen being introduced, the Secretary having stated that he was prepared with a scheme of Mutual Insurance of the lives of the Clergy of the Diocese of Quebec, for the benefit of their Widows and Orphans, it was read to the Meeting.

Resolved 1.—That the whole amount collected on behalf of the Widows and Orphans be invested in Bank Stock.

2.—That the Dividends when due on the investment be made immediately available to the relief of the Widows and Orphans.

In reference to the second item of the Report of the Lay Committee it was resolved

3.—That a Committee of four be appointed to make such alterations in the Petition to the Legislature, on the subject of the Clergy Reserves presented last year, as they may deem necessary.

The Committee to consist of The Hon. George Moffatt, Rev. W. A. Adamson, T. B. Anderson, Esq., and Rev. D. B. Parther.

His Lordship having stated that his attention had been called to an Advertisement for the sale of portions of the Clergy Lands, it was resolved,

4.—That the above Committee, in conjunction with the Lord Bishop, be a Deputation to wait on His Excellency the Administrator of the Government with a Petition to be framed by the said Deputation, praying His Excellency to stay proceedings with regard to the sale of Clergy Reserves in this Diocese, until the effect of the Petition to be presented

at the next Session of the Legislature can be known.

A series of resolutions from the Rector and Church Warden of Christ Church in the City of Montreal, as constituting a Sub-Committee of the Society under 11th Act of the General By-Laws were read by the Secretary and subsequently withdrawn.

It was moved by Col. Wilgress and seconded by Rev. Wm. Bond, that a Committee be appointed to consider and report upon a proposition to employ a portion of the fund to make provision for the Widows and Orphans of deceased Clergymen, in the insurance of a number of lives.

The meeting then adjourned to Friday 23d at 2 o'clock.

(Signed) G. J. MONTREAL.

At an adjourned Meeting of the Central Board of the Church Society held in the National School Room on Friday 23d January, 1846.

PRESENT.

The Right Rev. the Lord Bishop, President, in the Chair.

Rev. Dr. Bethune, Rev. Wm. Leach, W. A. Adamson, Wm. Dawes, Sec. M. Willoughby, D. B. Parther, D. Robertson, Hon. Geo. Moffatt, C. Bancroft, Col. Wilgress, Capt. Maitland.

The meeting was opened with the usual Prayers.

The Committee appointed on the 21st inst. to address the head of the Government as a Deputation from the Board, reported:—

The Secretary read the Petition to the Administrator of the Government praying that he would stay the sale of Clergy Reserve Lands till the effect of Petitions to be presented at the next Meeting of the Legislature be known.

It was approved;—and on one of the Committee waiting upon His Excellency, it was arranged that he would receive the Deputation at noon to-morrow the 24th.

The Secretary announced the resignation of the Rev. E. G. Sutton as travelling Missionary of the Church Society for the District of Montreal.

Resolved.—That the Secretary be authorized to request the Rev. R. G. Plees to furnish this Board with a Report of his duties, so long as he is in the receipt of an allowance from this Society.

The Quarterly statements of the Treasurer's accounts were read.

Ordered, 1.—That the sum of £12 10s. be paid to the Rev. R. G. Plees, as Travelling Missionary at St. Remi.

2.—That the amount of £3 18s. 4d. be paid to Rev. Mr. Parther for advances and incidental expenses.

The sum of £2 18s. 4d. to the Estate of the late Robert Weir.

of £2 7s. 8d. to the Morning Courier for Advertisements.

of £1 3s. 5d. to Campbell Bryson for Stationery, &c.

of £1 14s. to the Secretary for postage, &c.

Resolved, 1.—That it be an instruction to the Secretary to obtain from the Hologary Counsel Forms of deeds of Conveyance, that they may be printed for the purposes of the Society.

2.—That it be an instruction to the Secretary to draw the attention of the Lay Committee to the fourth Clause of the 13th Art. of the Constitution.

3.—That it be an instruction to the Finance Committee to require, as the condition of any future recommendation of a grant of the funds of the Society towards the erection of Parsonage houses, that the house shall be substantially built.

4.—That it be an instruction to the Committee appointed to prepare the Petition to the Legislature, respecting the Clergy Reserves, to embody in the Petition, a statement that, in accordance with a rule of the Society, the Lands would be placed under the control and management of the Lay Committee of the Society.

5.—That the Lay Committee be empowered and instructed to take upon themselves the protection and management of the Land vested or hereafter to be vested in the Church Society.

The Report of the Finance Committee was read.

Ordered, 1.—That the sum of £15. be granted to the Rev. E. C. Parkin for the purpose of completing the Parsonage House at Val-Carrier on the condition specified in the Report—and that the Lot on which it is erected be conveyed to the Incumbent under the Church Temporalities Act.

2.—That the sum of £10. be paid to Rev. I. P. White, towards the completion of the Parsonage House at Chambly.

3.—That the sum of £12 10. be granted to the new Church erecting at Melbourne, when the roof shall have been finished.

4.—That the sum of £12 10. be loaned by the Society to Mr. Ward, Catechist in Inverness, in this Diocese—to be repaid by two yearly instalments of £6. 5. each, with interest, the first payment to be made on 1st July, 1847.

Ordered.—On the application of the Rev. A. Balfour—that the subscription of materials made in his Mission, during the last year, be granted to him, for the purposes set forth in his application.

The Bishop stated that in accordance with a request of the Central Board at its meeting in Oct. last, he had held a Conference with the Managing Committee of the Montreal Branch of the Society for Promoting Christian Knowledge, upon which the Rev. W. Leach, the Secretary, read the following Resolution.

"Resolution of the Meeting of the Society for Promoting Christian Knowledge.

"This Meeting was called for the purpose of holding a Conference with the Lord Bishop on the subject of the propriety of merging that part of the duties of the District Committee of the Society for Promoting Christian Knowledge, which refers to the importation of Books and Tracts, in the Book and Tract Department of the Church Society."

"The sense of the Meeting having been taken it was resolved that, a special General Meeting be called, for the purpose of recommending the adoption of the foregoing."

Resolved.—That a special Meeting of the Central Board shall be held on the day before

each General Annual Meeting of the Society for the purpose of receiving from the Secretary the report of their proceedings for the past year, and of considering the same.

(Signed) G. J. MONTREAL.

MONTREAL.—CHRIST CHURCH.—At the confirmation held in this Church on Thursday last, the solemn rite was conferred upon 325 persons from the various Episcopal Churches in this Parish. Morning Service was performed by the Rev. Dr. Bethune, and the Rev. W. A. Adamson, the former reading the prayers, and the latter the lessons for the day. The Rev. Mr. Dawes of St. John's, assisted the Lord Bishop in the Confirmation Service, acting as Chaplain to His Lordship—at the close of this Service the Bishop delivered an extempore address to the newly confirmed, pointing out, in clear and forcible language, the nature of the rite just administered, and the obligations assumed by its recipients; after which his Lordship preached a Sermon on the rites of Baptism and Confirmation, and the Sacrament of the Lord's Supper. The Church was crowded to excess, and the whole Service was conducted in a most solemn and imposing manner.

The Lord Bishop again preached in this Church on Sunday afternoon, at St. Thomas's in the morning, and at Saint George's Chapel in the evening.

Diocese of Toronto.

The Annual Public Meeting of the Midland & Victoria District Branch of the Church Society was held at Kingston on the 7th inst., the Venerable THE ARCHDEACON in the Chair. The report, prepared by the Rev. T. H. M. Bartlett, one of the Secretaries, gave a very favourable view of the progress and efficiency of this branch. The Rev. John Pope, Minister of St. Mark's, Barriefield, Pittsburgh, officiated regularly every Sunday in the church on the Perth Road, near the further extremity of the same township, and has the sum of £50 cy. per annum assigned to him by the Committee of this Branch in consideration of these services. The Committee, in concert with the Parent Society in Toronto, have undertaken to furnish the usual stipend of a Travelling Missionary, £160 sterling per annum, to labour in the District. The completion of St. James's Church, Sturtsville, Kingston, is mentioned with the progress made in the erection of another church in that city to commemorate the late Rev. Robert David Cartwright; as also the laying of the foundation-stone of a church on Wolf Island, immediately opposite to Kingston, which now enjoys the regular services of a Clergyman, the Rev. J. A. Allen.

The Cash Account of the Kingston Parochial Association shows receipts, total £231 10s. 6d.; disbursements, £181 7s. 2d., which leaves a balance of £47 3s. 4d. in hand. The remittances to the Parent Society at Toronto, included in the disbursements, have amounted to £51 18s. 9d.

A Juvenile Association exists among the Teachers and Scholars of the St. George's Sunday School. They have collected £92 1s. 2yd, and disbursed that amount in a variety of items, including £24 7s. 2yd, for the support of a Travelling Missionary in the Rev. S. Girvin's mission.

The sales made at the Depository of Bibles, Prayer Books and religious publications have amounted to £111 18s. 3d. since the last report. It is mentioned that in the Rectory of Napanee, the Chapel in the rear of Richmond has been enlarged, by the exertions of the members of the Church in that neighbourhood. The new stone church in the centre of the township of Tyendinaga has been opened, but being in an unfinished state, a renewed effort is about to be made for its completion.

The report concludes with commendatory remarks upon the Incorporation of the Parent Society, and the efforts now making to bring the Clergy Reserves under its management, and with strong representations of the Society's claims upon the increasing support of Churchmen.

Suitable resolutions were proposed and adopted during the proceedings which succeeded the reading of the report.

DEATH OF THE BISHOP OF JERUSALEM.

(From the Jewish Intelligencer of the London Society for promoting Christianity amongst the Jews.)

The following extracts from a letter from the Rev. W. D. Veitch, dated Cairo, Nov. 26, 1845, will convey to our readers the mournful tidings of the sudden and lamented decease of the Right Rev. Michael Solomon Alexander, D. D., Bishop of the United Church of England and Ireland at Jerusalem:—

"I have a very melancholy and painful duty now before me. I write in Mrs. Alexander's name, and my sad information is that the bishop is no more. It pleased God to remove him from us by one of those extraordinary dispensations which so painfully prove how frail is the tenure by which we hold what is valuable or dear; and I feel that silent submission is the proper position for us. We know who has acted, but not yet why he has acted thus; doubtless, ere long, the vision will speak; at present all seems dark and mysterious."

"I can afford time but for a brief account of this sad event. We (the bishop, Mrs. Alexander, Miss Alexander, and myself) were on the way to Egypt—crossing the desert. We had got as far as a place called Abu-Suwyrh, on Friday, the 21st. Here, for the first time, we had a severe fall of rain during the night; and the next morning the bishop complained of indisposition, very similar to that from which he suffered at the conclusion of his journey from Damascus to Beyrout, last spring. During the day he gave up his horse, and went in a litter on a camel, in which Mrs. Alexander travelled; and on our arrival on Saturday night at a place on the eastern branch of the Nile, just opposite the town of Ras Oraddi, where we encamped for the night, he seemed very much better—was very cheerful at dinner in my tent—so much so that we all remarked it, and fondly hoped that the next day's rest, to which we all looked forward with great pleasure, would enable him to make out the remainder of his journey in comfort. But it was otherwise ordered; he had rest indeed, but not on earth. As soon as dinner was over he retired, and very soon

Youth's Corner.

HE THAT RULETH HIS SPIRIT IS BETTER THAN HE THAT TAKETH A CITY.

I have a quantity of sewing that must be done this spring. I wish you were well and could assist me, my daughter," said Mrs. Weld to a pale, delicate little girl who was reading at her side.

"O, mother," she said amid her sobs, "I am of no use to any one in the world—I have no strength—I have no talents; Dr. tells me I must not sit and sew; what can I do to benefit one single being?"

"My dear daughter," said Mrs. Weld, "here is an instance of the good you are the means of doing to those around you: you call forth and promote good and kind affections.

George's eyes glistened as the tears of Amy ceased to fall. "Mother," he exclaimed, "God puts love into sister's heart, and so she loves every body, and every body loves her."

Evening came; the younger children thought no one, not even "dear mother," placed them in bed so kindly and patiently as sister Amy; and they loved to say their evening prayers with her, and tell all their little joys and sorrows, and when she had given and received the good-night kiss, she heard the voice of her brother Albert calling, "Come Amy, and give us some music."

"I believe, mother," said Albert, "it is a fact that music makes one grow better, I mean such natural music as Amy's! I know that often when I have left the rough boys at school, I feel that I should be almost savage if it were not for our happy evenings at home."

When Mrs. Weld bade Amy good night, she whispered, "this is the first time I have ever heard my daughter murmur against the ways of an All-wise Providence. O, let it be the last time; if you continue earnestly endeavouring to conquer every wrong feeling, or selfish wish, be sure your heavenly Father will show you how you can be useful. Remember, His word says,—'He that ruleth his spirit is better than he that taketh a city.'—Youth's Companion.

HISTORICAL SKETCHES.

SIR MATTHEW HALE.—This distinguished lawyer and eminent man was the son of Robert Hale, Esq., a barrister of Lincoln's Inn. He was born in 1609, was educated at the University of Oxford, and afterwards entered Lincoln's Inn for the study of the law. He applied himself with much zeal and attention to the duties of his profession, but did not neglect other pursuits, and soon attracted notice from his character and acquirements.

circuit from county to county, to try the different causes which were to be heard, at one place where he was to hold his court, a gentleman who had a trial which was to come on at the assizes, sent him some venison for dinner. When the case was called, Sir Matthew Hale, hearing his name, asked, "if it were not the same person who had sent the venison?" and finding it was so, he would not suffer the trial to proceed until he had paid for the buck which had been presented to him.

In addition to his other excellencies, Bereans will be glad to know that he was a devout Christian, a sincere Protestant, and a true son of the Church of England. The following declaration was made by him with reference to the observance of the fourth commandment: "Though my hands and my mind have been as full of secular business both before and after I was made judge, as it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day, to prepare for it, by study or otherwise.

MANSFIELD.—William Murray, afterwards created Earl of Mansfield, was born at Perth in the year 1705. He was the fourth son of the Earl of Stormont, and commenced his education at Westminster. Afterwards he became a student of Christ's College, Oxford, and, having finished his course there and obtained his degrees, he spent some time in travelling. On his return he, also, entered Lincoln's Inn to pursue his studies for the legal profession, and, having passed his examination and been admitted to the bar, he soon distinguished himself by his abilities.

Although he received so many striking tokens of the favour of his sovereign and country, he was destined, in the year 1780, to suffer from the violence of the mob. Great excesses were committed in London during this year by persons who were led on by Lord George Gordon, under the pretence of resisting Popish aggression. Petitions having been presented to the House of Commons from R. Catholic noblemen and gentlemen for a repeal of the laws which deprived them of what they considered their rights, and having been favourably received, large meetings were held at which Lord George Gordon presided, and inflammatory speeches were made, and counter petitions drawn up, which he presented to Parliament in person, accompanied by about 50,000 of his followers.

LORD ERSKINE closes the series of lawyers whose memory the Committee on Fine Arts recommend to be honoured by the erection of statues in the new Houses of Parliament. He was the youngest son of the Earl of Buchan, and received his education first at the Edinburgh High School, and then at St. Andrew's University in Aberdeen. He spent four years as a midshipman in the navy, then entered the army and served four years in the Royals; but the persuasions of his family, especially his mother who seems to have understood his talent, induced him to exchange the profession of arms for that of the law.

In the year 1806, however, when Lord Grenville and Mr. Fox became the leading ministers of the crown, Erskine was invited to join them, and he was appointed to the high office of Lord Chancellor, receiving at the same time the title of Lord Erskine. To his honour it must be recorded that he was one of the persevering opponents of the Slave-Trade; and in his capacity of Chancellor he had the happiness of opening the communication by which the consent of the Prince Regent was given, in the year 1807, to the Act for the Abolition of that inhuman traffic.

Lord Erskine's retirement was embittered by unsuccessful speculations in land which embarrassed his fortune, and by domestic discomfort. After the death of his first wife, in 1805, he made a very unsuitable match; and when he sought to get rid of his wife by divorce, he did not succeed. He died in the year 1823.

PLAINTAIN ISLANDS. On the West Coast of Africa, about fifty miles south of Freetown, Sierra-Leone.

Every one conversant with the writings and history of the Rev. John Newton, remembers that it was on the Plain-tain Islands that he was fifteen months in captivity, the object of pity and commiseration by the meanest slave. Referring to Mr. Newton's narrative we find the Islands described as being, in his time, the centre of the white men's residence, who were then eagerly pursuing their traffic in slaves along the coast.

The Plaintains contain about 200 inhabitants. Not more than fifty persons are on the islands at present; the remainder being employed in a timber factory on the opposite coast. We took our dinner in the Palaver house. Among other inquiries which I made of the Messrs. Caulkers, I did not forget John Newton; and was pleased to find, that although so many years have passed since he was a wanderer on the Island, his name and history have not been forgotten.

From Mr. Newton, they were naturally led to inquire about the lime trees planted by him, and to which no small degree of interest had been attached. We were pleased to find that they were still in existence. Our friends seemed proud in telling us that in 1831, a gentleman from Sierra Leone had visited the island and had carried away a cutting from one of them. After dinner Mr. Caulker took a ramble with us over the islands; when we made our way first to the lime trees. These trees, although possessing the appearance of extreme age, are yet green and flourishing.

These islands are very small; the largest, which alone is inhabited, is not more than two miles in circumference. On this solitary spot it was that Mr. Newton passed many a sorrowful day, beguiling his hours with Barrow's Euclid, the only book in his possession. While walking along the shore, it afforded me peculiar pleasure to imagine that I had trodden the spot where Newton, in his captivity, lightened

his sorrows by drawing diagrams with a stick upon the sand. Mr. Newton mentions his going in the night to wash his only shirt upon the rocks, and putting it on his back to dry; in so small a place, there can be little difficulty in fancying the spot he visited for the purpose; which, no doubt, was upon the rocks near the house.—Every thing and every circumstance, connected with John Newton, while a wanderer upon the island, is interesting; and particularly so upon a review of his subsequent history. Who but must admire the grace and mercy of God, in raising one sunk so low in the depths of wretchedness and guilt, dead in trespasses and sins, to a life of righteousness; in bringing one so fast bound in the bondage of Satan to the glorious liberty of the sons of God; in making one, so lost in the estimation of his fellow creatures, a very outcast from society, despised by the meanest slave, hereafter to become an eminent preacher of the Gospel of His Son; and through his writings, to have his memory embalmed in the hearts of millions through many generations!

The following is the passage from Newton's Memoirs which gives special interest to the lime-trees referred to in the above: "With my staff I passed this Jordan, and now I am become two bands." These words of Jacob might well affect Mr. Newton when remembering the days in which he was busied in planting some lime or lemon trees. The plants he put into the ground were no higher than a young goose berry bush. My master and his mistress (says Mr. Newton) in passing the place, stopped a while to look at me; at length, 'Who knows,' says he, 'but, by the time these trees grow up and bear, you may go home to England, obtain the command of a ship, and return to reap the fruit of your labours? We see strange things sometimes happen.—This, as he intended it, was a cutting sarcasm. I believe he thought it full as probable that I should live to be king of Poland; yet it proved a prediction, and they (one of them at least) lived to see me return from England, in the capacity he had mentioned, and pluck some of the first limes from those very trees."

JOHN NEWTON, Clerk, Once an infidel and libertine, A servant of slaves in Africa, Was by the rich mercy of our Lord and Saviour JESUS CHRIST, Preserved, restored, pardoned, And appointed to preach the faith he Had long laboured to destroy, Near 16 years at Olney in Bucks And — years in this Church."

The church was St. Mary's, Woolnoth, the parish in which the Mansion House of the city of London is situated; so that the "servant of slaves" became the pastor of the chief magistrate of the first commercial city in Europe. He held that charge 28 years, to his death in 1807.

THE CHINESE BAG-PIPE.

Among the Chinese instruments we must not forget to mention one which emits, as nearly as possible, the tones of the Scottish bag-pipe, without the buzzing sound that is produced by what is called the drone of the latter. The melody of the Chinese and Caledonian pipes is so exactly similar, that it has never failed to excite the attention of the Scotch who have visited China; and indeed the recognition has been mutual, for when a Highland piper (who had been taken out in an Indian man) was sent up to Canton to attend a meeting of the sons of St. Andrew on the national anniversary, the Chinese were no less struck with the picturesque costume of the plaided Gael than ravished by the strains which proceeded from his instrument. It may be hoped that, in this respect, they evinced a more correct taste than was displayed by one of the sailors on board the same ship with the Highlander. It was on some occasion when the latter, with a pistol and dirk at his side, was parading the deck with his pipes, that the unlucky Jack, tempted by the mere spirit of mischief, or willing to lower the inflation of his Scottish shipmate, snatched up a young pig, and, placing it between his right arm and his side, squeezed the poor animal until it emitted sounds as loud at least, if not so musical, as those of the instrument which it thus unconsciously burlesqued. The action was so irresistibly comic, that shouts of laughter echoed through the ship; and the piper would have been provoked to take summary vengeance on the author of the jest, had he not been prevented by the interference of the by-standers.—The Chinese, by Governor Davis.

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