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The BEREAN.

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

No. 45.]

QUEBEC, THURSDAY, FEBRUARY 6, 1845.

[Vol. I.]

MORNING PRISON OF A CHILD OF SORROW.

Again the orient light is shining!
Again on thee, my God, reclining,
Would I pursue my way;
Would follow where thy voice shall call me,
Would cling to thee, what'er befall me:
And oh! let thy mild look recall me,
When I would go astray.

Nor pain nor languor can deprive me
Of comfort if thy grace revive me;
And though my cross I take,
Those who will follow thee must bear it;
And thou wilt condescend to wear it:
Oh, let me, Lord! with thine compare it,
Borne meekly for my sake.

It may be through thy gracious presence,
Thy smile, which is of joy the essence,
Bliss may on me be shed;
My favor'd soul in thee delighting,
Thy loveliness her love exciting,
Thy spirit all her powers uniting
In peace her path may tread:

But if dejected, faint and weary,
It should to-day seem rough and dreary;
Oh! let thy pitying love,
That source of sweetest comfort cheer me!
And tell me, thou art ever near me,
To strengthen, guide, defend and hear me,
My all in all to prove!

PHILO-BEREAN.

THE DRAUGHT OF FISHES.

Anniversary Sermon for the Church Pastoral Aid Society, May 6, 1844, by the Ven. W. A. SHIRLEY, M. A. Archdeacon of Derby.

LUKE v. 7.

"They beckoned unto their partners which were in the other ship, that they should come and help."

CONCLUDED.

Then there followed, what I would next notice.

IV. THE OVERWHELMING BLESSING WHICH WAS VOUCHSAFED.—"When they had this done, they inclosed a great multitude of fishes; and their net brake."

It was in the very nature of their work to grow upon their hands. The supply created the demand. The preaching of the gospel only made men more desirous to hear it, and caused more hearts to hunger and thirst for the bread of life and the water of salvation. The education afforded to some made others more sensible of their ignorance, and more desirous of its removal. The partial circulation of the Scriptures discovered the awful destitution which had so long existed unobserved, and made men earnestly desirous to obtain for themselves and their children that record of their heavenly Father's covenant love. At first it was difficult to find places in which missions might be formed; then it was difficult to find men to send forth; but when once the work had fairly commenced, the difficulty was, how to provide for its continual enlargement.

The news from almost all quarters was, that the Lord was daily adding "unto the church such as should be saved; that multitudes both of men and women had become obedient unto the faith;" that in consequence, more schools, more churches, and, above all, more men, were urgently demanded. So also in England, the ministers and servants of the Lord, who had been like those who stood idly in the market-place because no man had hired them, now found that their work increased upon them beyond the limit of their time or strength, and the whole ecclesiastical apparatus was manifestly insufficient. Neither they nor their people were satisfied with the degree or the character of the services which had hitherto been rendered; an appetite had been created which it was necessary to satisfy; and the population had increased also, while they who were required to provide for these increased demands, and the places of worship and schools which were needed, remained much as they had been in quietude, but less hopeful periods. "They inclosed a great multitude of fishes, and their net brake." The Church of the nation was found to be inadequate to the nation's wants. What was to be done? Was the blessing to be cast away, because there were not hands to gather it in? Were others to be left to do what it was the duty and privilege of the Church to attempt at least, and in God's strength to accomplish? Was the revival of religious feeling in the country to become through our neglect a means of planting and propagating divisions among us, if not even heresies? Was the glorious opportunity to be missed of extending the limits of the Redeemer's kingdom, and yet of binding it together at the same time in the spirit of unity? It was a remarkable crisis, and blessed be God, he taught his servants what they ought to do—he taught them a lesson of

V. SYMPATHY AND CO-OPERATION.—"They beckoned their partners which were in the other ship, that they should come and help them."

Both clergy and laity conferred together to devise means for meeting the case. The rich were stirred up to help the poor, the more thinly peopled parts of the country to aid the more populous; and wherever the Lord had his servants, they were taught that none of them ought to live unto themselves, but that the common work required combined exertions, and those very strenuous ones, that the neglect of past years might be supplied. Then arose our societies for building churches, parsonage houses, and schools, and increased vigour was thrown into the whole machinery of our Church.

The great want, however, after all, was of men to work that machinery. We had sent missionaries abroad, but who was to supply missionaries at home? The very nature of an Established Church opposed some obstacles to its ready extension, for it was considered as an institution self-supporting, and already sufficiently furnished. Its connexion also with

the State, and its independence of voluntary support, to which it owed so much of its strength, its repose, and its doctrinal integrity, were unfavourable to its elasticity—the strength of the oak could not well be had together with the pliability of the willow—and for a time there were obstacles of all sorts, civil and ecclesiastical, to an extension, at once adequate and unobjectionable, of the Church's operations. It is not right to say that, even yet, all these objections have been met, or all the difficulties overcome, but the work has been commenced as we could, and is advancing with a manifest blessing.

We may, I think, regard the Society whose cause I am called to plead as the first, and most efficient agent for meeting the want of men to which I am now alluding.

The population of our country had increased and was increasing at the enormous ratio of 1000 souls every day of every year; and this increase, embarrassing as it would have been if it had been equally diffused through our parishes, having taken place chiefly in particular districts, became absolutely overwhelming. Another circumstance which aggravated the evil was that, owing to causes to which I need not now do more than allude, the most populous mining or manufacturing districts, and the largest towns, were precisely the places where the churches were scattered the most thinly, and where there was the least provision remaining (for in most instances it had once been given) for the support of the ministers of religion. Hence, clergymen found themselves with 10, 20, 30, or even 40,000 souls under their nominal superintendence. They toiled to the utmost of their strength in many instances, yea, and beyond their strength; "but what were they among so many?" Had they not a right then to beckon "to their partners which were in the other ship, that they should come and help them?" Was it their concern alone that so many thousands were growing up in ignorance, infidelity, and vice, and disaffected to the institutions of their country, of which they were at once the opprobrium and the curse? All thoughtful men felt that the very existence of their country, in all that made it the object of their grateful and devoted love, was at stake in this great question. All good men were assured that their Lord and Saviour, who had given himself for them, demanded at their hands that they should do what in them lay to rescue those who were perishing for lack of knowledge, and to aid their brethren who were toiling in the midst of many discouragements, oppressed by the magnitude of their work, and yet sustained by seeing that work blessed by their Lord, not only beyond their expectations, but beyond their power to keep pace with its progress; so that the precious grain lay scattered on the ground because there was not strength to gather it in.

Such was the nature of the case for which this Society proposed to find a remedy; but another most important point was, to take care that the only proper remedy was indeed provided. The Lord teaches us to expect that as there had been false prophets in the old dispensation, so should there be false teachers in the Christian Church;—"wolves in sheep's clothing;"—Judas in the college of the apostles. It was therefore needful that the Society should use all lawful and suitable means to secure the selection of faithful men to be sent to aid in a work so great and so momentous; and that the funds contributed by Christian love, the result often of much self-denial, and accompanied by many prayers, should not be misapplied by sending forth men whose doctrinal views were not those of the Bible, as interpreted by our reformed branch of Christ's holy catholic church; protesting as she does against Romish and Romanizing errors. This is a point of some delicacy, but still it is one of vital moment, especially at a time in which by the subtle use of language, (always an inadequate vehicle of thought,) the most fatal errors have been decked out in the garb of truth, so that they have been brought in unawares, and have deceived many who appeared to have attained no small degree of spiritual discernment.

Therefore it becomes the Society, and I may add its friends also, to be ever jealous and scrutinizing, that those whom they support are men alive to the dangers with which the Church is threatened, and fully resolved to "declare the whole counsel of God," with all simplicity and godly sincerity, not handling the word of God deceitfully, and knowing nothing among their people "but Christ Jesus, and him crucified." Men thus minded will carry with them the sympathy of all the truly spiritual members of Christ's body, and will not fail to be accompanied by the presence and blessing of Him whom they preach as "the wisdom of God, and the power of God unto salvation." With our appointments guarded by the selection of the incumbent, the sanction of the Society, and the ordination or license of the bishop, we may trust that due regard has been had to the integrity of these appointments on the one hand, and to the order and discipline of the Church: on the other, in respect to which, we are very much in the position of ordinary patrons. "I will not, however, dwell longer on this point; neither will I do more than allude to another

* I am glad to have the support (among others) of the Bishop of Llandaff on this point, who, in a letter addressed to the Committee on the morning of the annual meeting, regretting that his state of health prevented his attending, added, "I cannot but express my persuasion that, the complaints sometimes heard of undue interference with the authority of the Church, in the Committee deciding what applications they will comply with, and what they refuse as unsatisfactory, are altogether unfounded. I heartily wish that every patron would exercise the same discretion in the ecclesiastical appointments he makes."

controverted matter; that, namely of the employment of lay-agency. It is, I think, sufficiently clear, that in the early church the apostles themselves were "helped much in the Lord" by laymen; all our missionary societies employ unordained catechists to aid the ministerial work; and in this great city the necessity of the case has forced upon the Church the employment of lay-agents to go into the abodes of poverty, disease, and vice, and compel them to come within the pale of the Church. That it is necessary, therefore, to employ such persons in many districts, no one can well doubt who is practically acquainted with the spiritual wants of our overgrown parishes, and with the character of their population.

Such, then, Christian brethren, is our case; and, such as it is, I leave it confidently in the hands of those whom the Lord has embraced within the arms of his love, beseeching them "by the mercies of God" to their own souls, to come effectually to the help of their partners in the good work of the Lord, and to become fellow-workers with those whose blessed occupation it is to catch men. Remember that the result of the miracle we have been considering was, "They forsook all, and followed him; and does not our blessed Lord tell each one of us that "if we forsake not all that we have"—if we do not place it in all simplicity at his disposal—we "cannot be his disciples." Try yourselves by this standard; and may the Lord give you grace to take up your cross daily and follow your crucified Redeemer, who was slain for you. Think of his dying love, and of the value of the souls for which he was content to pay so great a price. If his love has touched and hallowed your heart, remember that you were "not redeemed by silver and gold, from your vain conversation, received by tradition" from the first Adam, your father according to the flesh, but that you were rescued from going down into the pit, translated out of the kingdom of darkness, and received into the kingdom of God's dear Son, in consequence of the "one sacrifice once offered" of Jesus the second Adam, that quickening Spirit, through whom "you have passed from death unto life." My Christian brethren, partakers of the heavenly calling unto life eternal, "freely ye have received, freely give." Complain not that a selfish world leaves you to serve alone, but count it rather your blessed privilege to supply their lack of service, and to devote yourselves, body and soul, spirit and estate, to Him who loved not his life even unto death—yea, the death of the cross, that he might open the kingdom of heaven to all believers, and set before you that open door which no man can shut.

HOPE FOR LORD BYRON.

From Appendix to "Dick on the Future State," promised in the last number.

The lady of Mr. John Sheppard, of Frome, having died some time ago, leaving amongst her papers, a prayer which her husband believed to have been composed on behalf of the noble Poet, Mr. Sheppard addressed it to his Lordship, which called forth the reply which is here subjoined.

Frome, Somerses, Nov. 21st, 1821.

To the Right Hon. Lord Byron, Pisa.

My Lord,—More than two years since, a lovely and beloved wife was taken from me, by lingering disease, after a very short union. She possessed unvarying gentleness and fortitude, and a piety so retiring, as rarely to disclose itself in words, but so influential, as to produce uniform benevolence of conduct. In the last hour of life, after a farewell look on a lately born and only infant, for whom she had evinced inexpressible affection, her last whispers were, "God's happiness! God's happiness!" Since the second anniversary of her decease, I have read some papers which no one had seen during her life, and which contained her most secret thoughts. I am induced to communicate to your Lordship a passage from these papers, which, there is no doubt, refers to yourself; as I have more than once heard the writer mention your agility on the rocks at Hastings:

"O my God, I take encouragement from the assurance of thy word, to pray to Thee in behalf of one for whom I have lately been much interested. May the person to whom I allude, (and who is now, we fear, as much distinguished for his neglect of Thee, as for the transcendent talents Thou hast bestowed on him) be awakened to a sense of his own danger, and led to seek that peace of mind in a proper sense of religion, which he has found this world's enjoyments unable to procure. Do thou grant that his future example may be productive of far more extensive benefit, than his past conduct and writings have been of evil; and may the Sun of Righteousness, which, we trust, will, at some future period, arise upon him, be bright in proportion to the darkness of those clouds which guilt has raised, and soothing in proportion to the keenness of that agony which the punishment of his vices has inflicted on him! May the hope, that the sincerity of my own efforts for the attainment of holiness, and the approval of my own love to the great Author of religion, will render this prayer, and every other for the welfare of mankind, more efficacious—cheer me in the path of duty; but let me not forget, that, while we are permitted to animate ourselves to exertion, by every innocent motive, these are but the lesser streams which may serve to increase the current, but which, deprived of the grand fountain of good, (a deep conviction of inborn sin, and firm belief in the efficacy of Christ's death; for the salvation of those who trust in him; and really

* I allude here to the "Association for providing Scripture-Readers in connexion with the Church of England," formed under the auspices of the Bishops of London and Winchester.

seek to serve him) would soon dry up, and leave us as barren of every virtue as before.—*Hastings July 31st, 1814.*"

There is nothing, my Lord, in this extract, which, in a literary sense, can at all interest you; but it may, perhaps, appear to you worthy of reflection, how deep and expansive a concern for the happiness of others, a Christian faith can awaken in the midst of youth and prosperity.—Here is nothing poetical and splendid, as in the expostulatory homages of M. Delamartine; but here is the sublime, my Lord; for this intercession was offered on your account, to the supreme Source of happiness. It sprang from a faith more confirmed than that of the French poet, and from a charity, which, in combination with faith, showed its power unimpaired amidst the languors and pains of approaching dissolution. I will hope, that a prayer, which, I am sure, was deeply sincere, may not be always unavailing.

It would add nothing, my Lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those who wish and pray, that "wisdom from above," and "peace," and "joy," may enter such a mind.

THE ANSWER.

Pisa, Dec. 8th, 1821.

SIR,—I have received your letter. I need not say that the extract which it contains has affected me, because it would imply a want of all feeling to have read it with indifference. Though I am not quite sure that it was intended by the writer for me, yet the date, the place where it was written, with some other circumstances, which you mention, render the allusion probable. But, for whomsoever it was meant, I have read it with all the pleasure which can arise from so melancholy a topic. I say pleasure, because your brief and simple picture of the life and demeanour of the excellent person whom I trust that you will again meet, cannot be contemplated without the admiration due to her virtues, and her pure and unpretending piety. Her last moments were particularly striking; and I do not know, that in the course of reading the story of mankind, and still less in my observations upon the existing portion, I ever met with any thing so unostentatiously beautiful. Indisputably, the firm believers in the Gospel have a great advantage over all others—for this simple reason, that if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since (at the worst for them) "out of nothing, nothing can arise," not even sorrow. But a man's creed does not depend upon himself; who can say, I will believe this, that, or the other? and least of all that which he least can comprehend? I have, however, observed, that those who have begun with extreme faith, have in the end greatly narrowed it, as Chillingworth, Clark, (who ended as an Arian) and some others; while on the other hand, nothing is more common, than for the early sceptic to end in a firm belief, like Maupertuis, and Henry Kirke White. But my business is to acknowledge your letter, and not to make a dissertation. I am obliged to you for your good wishes, and more obliged by the extract from the papers of the beloved object whose qualities you have so well described in a few words. I can assure you, that all the fame which ever cheated humanity into higher notions of its own importance, would never weigh on my mind against the pure and pious interest which a virtuous being may be pleased to take in my welfare. In this point of view, I would not exchange the prayer of the deceased in my behalf, for the united glory of Homer, Caesar, and Napoleon, could such be accumulated upon a living head. Do me the justice to suppose, that "video meliora proboque," however the "deteriora sequor" may have been applied to my conduct. I have the honour to be your obliged and obedient servant, BYRON.

P. S.—I do not know that I am addressing a clergyman; but I presume that you will not be affronted by the mistake (if it is one) on the address of this letter. One who has so well explained, and deeply felt, the doctrines of religion, will excuse the error which led me to believe him its minister.

This letter, every one will admit, exhibits Lord Byron in a much more amiable point of view than the traits of his character sketched by Mr. Dallas, prior to the year 1818. The following account of his death-bed sentiments is extracted from "Last Days of Lord Byron."

A very few days before his Lordship's death, Mr. Parry relates:—"It was seven o'clock in the evening when I saw him, and then I took a chair at his request, and sat down by his bedside, and remained till ten o'clock. He sat up in his bed, and was then calm and collected. He talked with me on a variety of subjects, connected with himself and his family. He spoke of death also with great composure, and though he did not believe his end was so very near, there was something about him so serious and so firm, so resigned and composed, so different from any thing I had ever before seen in him, that my mind misgave, and at times foreboded his speedy dissolution. 'Parry,' he said when I first went to him, 'I have much wished to see you to-day. I have had strange feelings, but my head is now better. I have no gloomy thoughts, and no idea but I shall recover. I am perfectly collected—I am sure. I am in my senses—but a melancholy will creep over me at times.' The mention of the subject brought the melancholy topics back, and a few exclamations showed what occupied Lord Byron's mind when he was left in silence and solitude. 'My wife! my Ada! my country! the situation of this place—my removal impossible, and perhaps death—all combine to make me sad. I am convinced of the happiness of domestic life.

No man on earth respects a virtuous woman more than I do; and the prospect of retirement in England, with my wife and Ada, gives me an idea of happiness I have never experienced before. Retirement will be every thing to me, for heretofore to me life has been like the ocean in a storm. You have no conception of the unaccountable thoughts which come into my mind when the fever attacks me.—Eternity and space are before me, but on this subject; thank God, I am happy and at ease. The thought of living eternally, of again reviving, is a great pleasure. Christianity is the purest and most liberal religion in the world; but the numerous teachers who are continually worrying mankind with their denunciations and their doctrines, are the greatest enemies of religion. I have read with more attention than half of them the Book of Christianity, and I admire the liberal and truly charitable principles which Christ has laid down. There are questions connected with this subject which none but Almighty God can solve. Time and space who can conceive? None but God—on him I rely."

From Mr. John Sheppard's reflections upon Lord Byron's letter.

"Nothing in it will be more obvious or more important, in the view of a thinking reader than the full concession of this powerful mind as to the high value of Christian faith; the "exalted hope, through life," which it is exclusively adapted to confer on its genuine possessors. It is assumed by the noble writer, as an agreed fact, that modern infidels have no better prospects to offer us than that of "eternal sleep." And it is too apparent from intimations in his own, and broader statements in other works, that the reigning unbelief of our day is of this lowest and most hopeless kind. Imagination and physical science seem to have contended which shall lend itself most effectively to the wretched and ignoble task of persuading men that they are altogether mortal. Poetry and physiology have been employed to present visions of materialism and annihilation, which cannot but involve a creed nearly equivalent to atheism.

The schemes of the older deists, and of the modern theophilanthropists, which, while excluding revelation, professedly upheld the doctrine of a future state, are to be placed but one very short step in the scale of moral opinions below that German neology or anti-supernaturalism, which assumes the name of Christianity; and those schemes were exalted when compared with the degrading and demoralizing theory which modern infidels propose.

But whatever superiority these latter tenets possessed, it may be doubted whether they have often been firmly held even by the speculatists who taught them. Dr. Young, who was a contemporary with some of the chief deistical writers of the last century, has said in one of his well-known prefaces, "from my being accidentally privy to the sentiments of some particular persons, I have been long persuaded that most, if not all, our infidels (whatever name they take, and whatever scheme, for argument's sake, and to keep themselves in countenance, they patronise) are supported in their deplorable error, by some doubt of their immortality at the bottom."

From the mode of conducting this evil cause both in France and England, since his time, we have ground to conclude that this most ruinous kind of unbelief has infected a greater proportion than heretofore of those who reject or do not embrace Christianity. There are still, I trust, not a few, who adhere, in their wishes as well as their professions, to a more elevated and pure philosophy; but it seems probable that even these secretly fluctuate from the better to the worse, as lower inclinations preponderate. On the other hand, while it is impossible not to fear, from the whole cast of his writings and conduct, that the mind of Lord Byron often yielded itself to the most debasing views of the human nature and destiny, I cannot but believe that it had occasional and strong fluctuations towards that immortal prospect, which the noblest souls of pagan antiquity could not renounce;—were there no other reason to suppose this, I could yet not allow myself to interpret the language of this letter applied to the departed,—"whom I trust that you will meet again,"—as a merely complimentary or soothing accommodation of phrase to the feelings and hopes of his correspondent.

This would not accord with the bold frankness of the writer's temper and style, and would be a purely gratuitous departure from it, because so easily avoided. It is rather to be judged that his fancy wavered between Plato and Epicurus, though his irregular passions, and licentious habits, with the daring independence and misanthropic spirit which they fomented, biased him towards the latter. Such a vacillation is the best state of mind, concerning all beyond this short precarious life, which can be hoped for by those among us who reject the divine mission of Jesus!

And here another reflection, eminently favourable to Christianity, arises from the very fact, that for want of its influence, an intellect so noble, and feelings so exquisite as Lord Byron's, could be so frequently warped (by his own implied admission) into a state of overt hostility to human virtue and well-being; that the writer of this letter, with a soul capable of appreciating and loving (I trust, for the time, sincerely) the beauty and happiness of Christian devotion and benevolence, could yet persist in wanton contributions to the overthrow of such principles, and the blighting of such enjoyments. How solemn a lesson against permitting the mind to rush and wander in its own reckless, meteor-like course, and to be but a brilliant torch of devastation, while it might have shone as a light to the world.

In connexion with this thought it may be

observed, that no part of the letter is, in my view, more affecting or instructive, than the remark,—"A man's creed does not depend upon himself."

[The heading of this article has been chosen with a view to show its connection with the note on the first page of our last number which promised to lay before our readers the grounds of a "hope" entertained by an author respecting the talented nobleman deceased.

MEANS FOR CHRISTIAN ENTERPRISE.

Careless young men of fortune would do well to spend in the prosecution of the best objects which can occupy the human mind, in the promotion of knowledge, order, liberty, morality, domestic happiness, and true religion among the heathen, what they now spend on the destruction of their principles and the degradation of their character.

SAYINGS OF BENJELIUS.

Benjelius's own way of Thinking and Acting.—To learn thoroughly one's own disposition, requires constant self-observation. My principle has been all along neither to take any individual Christian for my peculiar model, nor to obtrude myself as such upon others.

Table with 2 columns: Item and Amount. Includes 'The Great Metropolis 1816', 'Treatise on the Police and Crimes of the Metropolis 107', 'Duties on Spirits and tobacco in 1834', 'Foreign Spirits 21,599,339', 'Rum 1,505,138', 'British Spirits 5,286,668', 'Tobacco 3,223,684', 'Total £11,614,829', 'McCulloch, ii. 517', 'Parliamentary evidence on Drunkenness, &c.'

the latter case we may do many a thing ourselves from no better motive than to have in it numerous followers and imitators.

My own personal mode of thinking varies totally from that even of some pious people, who are apt to be mere imitators of one another. Our fundamental principles are the same; but we act upon them quite differently.

Inward Purification.—Is it said to me, "Surely, as one of God's children, you too must have had your share of trial and trouble?" Well, I can reply in the affirmative. But in so doing, I am not particularly thinking of outward trials.

Prayer, and answers to it.—Some friends staying at his house being amused to see his tame doves fly so familiarly to the open window, and eat out of his hand, he said—"This exemplifies how we may do many a pleasure to others, if they have confidence in us.

Contentment.—At any trying occurrence, I represent to myself its worst possibilities; and as many of these as I do not realize, I account as so much gain. In this way contentment is not difficult.

The Berean.

QUEBEC, THURSDAY, FEB. 6, 1845.

The most stirring part, by far, of the intelligence which has reached us by the last arrival from the mother country, not stirring to the Berean only, but even to the mere politician, is that of the public feeling which has been aroused by the Bishop of Exeter's pastoral letter, the substance of which was communicated to our readers in our number for the 16th of January.

"We, the undersigned clergy, have met, in conformity with your Lordship's wishes, to hear your Lordship's letter read, and have given it our most respectful and serious consideration. Appreciating, as we do, your Lordship's wisdom in requiring no immediate change in our habit of administering public worship, and uniting heartily with your Lordship in thankfulness to the Giver of all Good for our comparative exemption from the evil we so deeply deplore, we have agreed not to have any future meeting as yet; thinking it better to wait, in anxious hope that the other fathers of our Church may assemble together with your Lordship, in order to give the Church the benefit of their united counsel, and thus procure, if possible, a general uniformity in her services.

While the Clergy were thus endeavouring to combine respect for their Diocesan's wishes with the duty which they owe to the Church to which the Bishop of Exeter, equally with his Presbyters, is subject, and with a discreet regard for the feelings of a Laity which, if it is slow to venture interference with a Clergyman's performance of duty, had however

shown symptoms not to be despised of what Archdeacon Wilberforce calls "an angry, irritable temper as to the holy offices and institutions," but which he admits may be based upon the righteous resolution of resisting the return to ancient error, the loss of precious spiritual blessings, the darkening of the light of Christ, to set up in its stead the earthly fires of priestcraft and superstition?"

"TO THE QUEEN'S MOST EXCELLENT MAJESTY, Humbly sheweth, That we, the undersigned, members of the Church of England, inhabitants of the city and borough of Exeter, humbly approach your Majesty, as the temporal head of our beloved church, deeply impressed with the great privileges and blessings we have enjoyed in her communion.

"That certain ancient and conflicting laws and regulations of the Church exist which, being incompatible with the condition and Protestant feelings of the people, and, with the tacit consent of bishops, clergy, and laity, long fallen into disuse.

"That the attempted revival of these obsolete laws and regulations by some of the clergy has destroyed uniformity in our public worship, rendered the practice of our diocese at variance with that of another, created disunion and discord between the clergy and laity, done violence to the deeply-rooted and cherished feelings of your Majesty's faithful Protestant subjects, and thus endangered the peace, union, and stability of the established church.

"That, while impressed with these general and increasing evils, your Majesty's petitioners have seen with deep regret and alarm recent directions of the Lord Bishop of this diocese to his clergy, urging them 'to return to a full observance of the rubric, falling short of their prescribed part in nothing,' and that the attempt to carry into effect such directions has further disturbed the peace and unity of the Church in the public worship of Almighty God, and will, as they believe, further tend to alienate the love and respect, and endanger the adherence of her members.

"That as set forth in the preface of the Book of Common Prayer, 'upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made in the rites and ceremonies of divine worship as those who are in place of authority should from time to time deem either necessary or expedient,' and as declared by the articles, 'every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.'

"Your petitioners therefore most humbly and earnestly pray that your Majesty may be graciously pleased to cause such a revision and alteration of the rubric, canons, and laws of the Church as shall establish uniformity adapted to the present times."

It is a striking feature in the present state of public feeling at home, that the Times newspaper, which had for some time advocated Tractarian views, has turned and, both in its Editorials and by admission of correspondence, now offers strenuous resistance to innovation. It is not our wont to look to that quarter for exposition either of scriptural truth or of ecclesiastical propriety, but considering the extensive circulation and widely spread influence of that journal, it will be interesting for our readers to know in what terms it speaks of the movement just mentioned at Exeter. The following is its Leading Article of the 3rd of January, on that subject:

"A meeting of the first importance in every point of view has been held at Exeter on the subject of the polemical controversy now raging in that city and diocese, and we earnestly call the attention of our readers to a report that we publish to-day of the proceedings.

"Whether we consider the number and respectability of those who signed the requisition to the Mayor,—no less than 1,850 persons, all members of the Church, and all of a creditable station in society,—the object of their assemblage, the moderate but firm (one of their resolutions, or the certain result of such combinations, it is impossible to look upon this meeting as a most formidable demonstration, not only against the schemes of the Bishop of Exeter, and the alterations that have been gradually introduced into Divine service by some of his younger clergy, and sanctioned and seconded by himself, but against all other innovators, of what station or diocese soever, who have observed or countenanced these insidious novelties.

"It will be observed that the speakers, with one exception, confined themselves generally to the resolutions put into their hands, as it was not the intention of the Committee to make any violent show of hostility, so much as to express their own unchanged opinions upon the disputed questions, and to adopt those measures which were most likely to bring the contest to a final termination. In petitioning the Throne, they have done that which, in the last resource, can alone arrest this lamentable strife, and pacify the prevailing excitement. Upon the interference of the Crown, the Bishop, although he may defy the law, despise the advice of his friends, and evade the wishes and remonstrances of the laity, cannot but submit. We trust, however, that his Lordship will not provoke an exercise of this high prerogative, or suffer the obnoxious dispute to be intruded upon the attention of Parliament. His own extensive unpopularity throughout the diocese, may surely convince him of the hopelessness of any further perseverance in aggression upon public opinion. If not, the tone and proceedings of this influential meeting in his own cathedral city, may prove to him that he has entered upon an un-

dertaking which, on calm reflection as well as by general acclamation, has been condemned, and that he errs grievously if he still supposes that anything short of entire concession will appease the popular irritation which he has so inconsiderately roused into action."

The Bishop of Exeter issued, on the 23rd of December, the following letter to the Clergy of his Diocese:

"Dear and Rev. Brethren,—It has been represented to me by many of you, in different parts of the Diocese, that the use of the surplice in preaching is more repugnant to the feelings of the people than could have been reasonably anticipated. To those feelings, however erroneous, I deem it my duty to surrender what may be abandoned without the sacrifice of any principle. I therefore withdraw my order as respects the surplice.

"That order was avowedly issued by me, not for the sake of enforcing an express rule of the Church, but in execution of the power given to me to 'appease a diversity' in Divine worship, and so to remove a symbol of disunion amongst ourselves. If my object cannot be obtained in the way which I had pointed out, without leading to other evils of as grave a kind, let me, however, hope and entreat, that in using your own discretion in this particular, you will so use it as shall least expose you to the reproach of cherishing party spirit. Wherever, therefore, the surplice is now used without offence, there I hope it will be continued in use.

"The enforcement of the Rubrics rests on different ground. In them the Church has spoken clearly; and to the voice of the Church, when it gives not an uncertain sound, every true Churchman, and especially every faithful minister, will hearken with reverence and submission.

"I am, Rev. and dear brethren, Your faithful friend and brother, H. EXETER."

It will be perceived that the concession made by His Lordship in withdrawing his order as respects the surplice has not allayed the public ferment. The meeting at Exeter was held on the 2nd of January; the Times Leader is dated 3rd of the same month, and asserts, with some reason, it must be confessed, that nothing short of entire concession will appease the popular irritation.

At Torquay, the parish in which the Bishop resides, and where he himself most frequently officiates, a meeting was held on the 25th of December, at which a very full letter from his Lordship was read, stating the withdrawal of his order respecting the surplice; but resolutions deprecating the other intended changes were passed with great unanimity notwithstanding, by a meeting which is described as including many individuals personally acquainted, and in habits of frequent intercourse with, the Bishop. "The fact," says the Times, "of such a meeting, so composed, and exhibiting so warm a feeling on the vexatious innovations in the Church service, might of itself speak plainly of the impropriety and the risk of persisting in practices so offensive to the people; but when it is coupled with the circumstance that some of the persons there present were intimates and friends of the Bishop, it assumes a character at once so peculiar and significant that it must, we imagine, strike even him who is the most interested in such proceedings that he is pursuing a very delicate and perilous adventure."

Besides the interruption of harmony between the Bishop of Exeter and the Laity in his Diocese, His Lordship has written to express his dissatisfaction with the course pursued by the Cathedral Chapter of Exeter in memorializing the Archbishop of Canterbury on the subject of innovations; the Rev. Dr. Bull considering himself personally aggrieved by passages in this letter has written in his own defence; and report says that Sir Robert Peel had addressed something of a menace to the Bishop. In the meantime it is hoped, that the two Archbishops will, in some way that remains open to them, bring the Bishops of their respective Provinces to an agreement upon a uniform course to be recommended to the Clergy in all the Dioceses, and thereby restore the Church to something of that outward unity which has been interrupted by those who are apt above all others to lament the existence of division.

THE TRÈVES IMPOSTURE.—Prevailing ignorance among the Roman Catholic inhabitants of the continent of Europe has for some time been taken advantage of to yield a harvest of pecuniary revenue as well as increase of blind devotedness to a hierarchy unaltered since the days of Tetzel,—by the impudent boast that the identical coat which was taken from our Saviour at the crucifixion is in the possession of the priests at Trèves, a venerable ancient city in the Rhenish dominions of Prussia, situated in a lovely valley on the banks of the Moselle, surrounded by vineyards on the ascent of mountains. Numbers of pilgrims have visited Trèves to see the relic, and many of them, to have miraculous cures performed upon themselves or friends whom they conveyed there, by the touch of it—handsomely paid for, of course. Some few were expected from every visitor, and trifling as that may have been which was received from the poor, the amount from a million of deluded votaries—a very

moderate estimate of the number who made the pilgrimage during the seven weeks' exhibition of the relic—may be supposed to have been considerable. The garment is described as a kind of shirt of a dark brown colour; it was enclosed in a glass case, so that those who made their way with the crowd into the cathedral could obtain sight of it, without any danger of its being touched except by those who obtained the privilege for the purpose of having a cure wrought on them.

Into this golden shower and the tinkling of poor idolaters' copper pence, there has sounded the sadly discordant voice of a Roman Catholic priest's remonstrance addressed to the Church-rulers who sanction the imposture. Mr. Rouge, a priest in the diocese of Breslau, is the fearless individual who has publicly rebuked the ecclesiastical authorities of Trèves for countenancing the insane belief of the identity of the garment which, if it could be proved, had better be dealt with as Nebushtan (2 Kings xviii. 4.) than be perverted to the superstitious use made of it at Trèves. He has been called upon by Mr. Latussek, Administrator of the diocese, to declare whether he is the author of the remonstrance, and it is fully expected that, unless he deny or retract, he will be subject to the fiercest persecution that the laws of the happily, protestant state in which he resides may admit of.

THE PATRIARCHATE OF THE PRESS.

Mr. Editor, I have just read the judgment pronounced by an American Editor, when reversing the sentence passed by the Bishops assembled at New York: Onderdonk Confessor, is certainly a new view of the case, and not very complimentary to the majority of the Bishops;—but we live in strange times.

QUOUSQUE TANDEM * * *

[We had hoped we had fulfilled our editorial duty with reference to the exceedingly painful case by which the Diocese of New York has been plunged in melancholy, when we had communicated, in the most condensed manner possible, the fact of Dr. Onderdonk's suspension, with the sentence and the vote which had decided the matter. Our Correspondent requires our attention to the course which has been pursued by contemporaries. There was humiliation enough in the fact of a Bishop's subjecting his episcopal brethren to the distressing necessity of pronouncing judgment upon him for offences against morals: is the very house of God to be made the Attorney's chamber, and the Preacher's sermon the brief by the guidance of which, crime is to be washed over, and a culprit to be any how got off, that the lawyer's ingenuity may be applauded, while justice hangs down her head in sorrow!]

These reflections force themselves upon us by the lamentable fact to which our friend refers, that a Clergyman of the Diocese of New York preached a sermon, and then published it in the paper edited by him, and that the sermon has been transferred to other columns since—in which the decision of a majority of the Bishops against Dr. Onderdonk is unceremoniously declared to have with the preacher "not the weight of a feather." This "new view of the case," as our Correspondent calls it, confined wholly to that portion of the Church by which adherence to Church-principles is most boisterously professed, really presents an instructive evidence of the value of such professions. Including the three presenting Bishops, who declined voting simply because it had already been their painful office, acting as Grand Jury, to give an opinion adverse to Dr. O., but who would certainly have voted in his favour, if any thing in the course of trial had led them to change the view which they had taken of the case, there are fourteen Bishops who declared the charges proven, against six who considered him not guilty. The minority of six are well known to be nearly all of one set, theological and ecclesiastical opinions akin to those of the party under accusation; whereas the majority of fourteen includes Prelates of a diversity of views: now if a bias may be supposed to have swayed one or the other division of the Court, it is very evident, that the immeasurably greater probability is for its having united the six notoriously allied to the accused in sentiment, than that it should have brought into agreement the comparatively incongruous elements of which the majority of fourteen was composed.

Advertising, however, to Church-principles, we will add that here is a strictly canonical proceeding which has resulted in the condemnation of the Bishop of New York. The great champion for Church-principles declares, the decision has with him not the weight of a feather. We can arrive at one conclusion from this avowedly plain, and at no more than one: it is this, that the adherence to Church-principles so much boasted of in our day amounts to an adherence to that which falls in with men's own preconceived opinions; and the high regard for episcopal authority which we hear so loudly professed, is in reality confined to a ready acquiescence in every act of authority that exalts their own party, and promises to advance their individual interests. If we thought it necessary to give our readers more familiar acquaintance with the offence of which Dr. Onderdonk has been found guilty, we should be precluded from doing so, because the character of our pub-

* See Berean 9th January, 1st page.

lication does not allow of such details soiling its columns. This announcement may be sufficient to indicate the nature of the offence, as well as the extreme improbability that a Court, such as that which pronounced him guilty, should have done so upon insufficient grounds. Grievously as the Bishop of New York had erred—in the matter of Mr. Cary's ordination—in the patronage extended by him to that intemperate publication, the New York Churchman—in the haughty bearing which he assumed as presiding officer of the Diocesan Convention—and in domestic occurrences which have passed out of sight under the magnitude of the evils which have called for the recent trial—it is only the determined partisan on the one side, that will attribute to pre-conception or party-spirit on the other, the condemnation pronounced by fourteen judges of unimpeached character, that he may cling to the contrary opinion of six whose character for discernment and for dispassionate regard to the demands of truth and integrity cannot stand higher than that of the majority.

We have long suspected that the parties who arrogate to themselves the exclusive character of Churchmanship are hostile to spirituality of mind and separation from the world: we begin to fear, they are not more friendly to purity of morals.—EDITOR.]

ECCLESIASTICAL.

We have great pleasure in complying with the wish of the Wardens and several members of the Congregation of St. Paul's Chapel, by giving insertion to the following address and the answer just received.

To THE REVEREND W. W. WAIT, MINISTER OF ST. PAUL'S CHAPEL.

Reverend and dear Sir,

Having lately heard that unavoidable circumstances have occasioned the postponement of your intended return to Canada, we, the undersigned members of your Congregation, and others, avail ourselves of the opportunity thus afforded for expressing our sincere regret at your continued absence, and our cordial sympathy for you under the domestic afflictions by which it has been caused.

It has greatly gratified us to learn that your health, which had been impaired by missionary labour in this country, has been improved by milder climates, and that you have expressed a wish to resume the pastoral relationship upon which we look back with so much thankfulness to God.

We beg you to believe that we cherish a grateful remembrance of your zealous and faithful ministrations at the Cove, and of the kind services and sacrifices by which you were wont to evince a generous solicitude for our temporal and spiritual interests.

During your absence it has pleased God to supply your place by a succession of Ministers whose diligent discharge of their sacred functions we have reason to appreciate; but our present Pastor being destined for another charge, fresh occasion is furnished for our prayer that Divine Providence may soon restore you to the sphere of your former labours, and to the flock over which the Holy Ghost made you overseer. Till then, Reverend and dear Sir, we commend you to God and to the word of His grace, beseeching Him to shed forth upon you abundantly His Heavenly benediction, and to grant that you may, ere long, come again to us in the fulness of the blessing of the Gospel of Christ.

Quebec Nov. 29th, 1844.

Here followed 245 signatures.

To THE WARDENS, AND CONGREGATION OF ST. PAUL'S CHAPEL, QUEBEC.

My dear Christian Friends,

At the time that it was necessary for me to bid you farewell for a season, and to commend you all to the grace and keeping of God our Heavenly Father, I had not the least intention or even wish to be for so long a period absent from you. Circumstances both painful and urgent have required that attention, which another could not render for me: and though mingled with deep sorrow, I have still had the satisfaction of knowing that my continued delay was involuntary.

That you should so generously sympathize with me under the heavy dispensations with which Almighty God has seen good to visit me, in the removal of several loved and valued members of my family, is truly gratifying to every feeling of my heart; and in assuring you that my bodily health and strength are benefited by the rest and change of scene, I have been permitted to enjoy, I am happy to add, that I look forward with sincere pleasure to my return in the early spring, when I shall resume my sacred duties amongst you: to you I shall again devote myself cheerfully, and I trust it will under the divine blessing, be for your good in the salvation of some, and the building up of others in our most holy faith; so that in us and by us God may be glorified for ever.

For the address so kindly expressed and numerously signed, which I received through our esteemed friend the Rev. C. L. F. Haensel, I return you my sincere thanks.

Your remembrance of me affords me pleasure; and I pray God your petitions in my behalf may be abundantly answered. Often and fervently do I pray for you all, individually, as I know your wants; and especially as a flock, to whom I trust I shall again be strengthened to minister by the sufficient grace of God, through Christ Jesus.

It has been cause for great thankfulness on my part that I have heard from time to time of the satisfactory discharge of the duties in my Chapel, by those Clergy, who have been provided for you by the kind oversight of our esteemed and much loved Diocesan, to whom may God grant health and strength long to foster the Churches under his charge. I believe, and trust this kindly interchange will be a link of peace; to bind the past and future; and to cement our hearts together in love.

And now, my dear friends, for a short season, again farewell. I commend you all, body and soul, to the guardianship of God our Father. Seeing that the days are evil, I beseech you, give heed to what ye

hear—and exhort you to walk according to the Gospel of our Saviour Jesus Christ, which alone can save your souls; and seeing you know these things, beware lest being led away with the error of the wicked, you fall from your steadfastness. God give you to grow in grace and in the knowledge of our Lord and Saviour, and "keep you in the love of God" and of each other, looking for the mercy of our Lord Jesus Christ unto eternal life.

Believe me, always in much affection, And firm in the bond of Christian unity Your friend and Pastor, W. W. WAIT.

Awre Vicarage, Gloucestershire, Dec. 31, 1844.

ST. PAUL'S CATHEDRAL.—The Rev. Dr. McCaul, Rector of St. Eliburgh, Bishops-gate, and Professor of Hebrew in King's College, London, having been appointed a Prebendary of St. Paul's, read himself in on Sunday 15th December at the close of the afternoon service.

THE REV. W. G. WARD, OXFORD.—In our number for January 2nd, we mentioned the commencement of proceedings against this gentleman on the part of the University authorities. It then remained uncertain, whether he would acknowledge himself to be the author of the *Ideal of a Christian Church considered*, and it appears from his own avowal in a letter addressed by him to the Vice-Chancellor, under date 14th December, that he would have withheld that acknowledgment, if any proceeding had been intended against him that would have precluded his making his defence before those who were to be his judges. He avowed himself the author of the book, however, on learning that the following is the course contemplated:

"In a Convocation to be held on Thursday, the 13th day of February next at one o'clock, the foregoing passages from the said book will be read, and the following proposition will be submitted to the House:—

"That the passages now read from the book entitled *The Ideal of a Christian Church Considered*, are utterly inconsistent with the Articles of Religion of the Church of England, and with the declaration in respect of those Articles made and subscribed by William George Ward previously and in order to his being admitted to the degrees of B.A. and M.A. respectively, and with the good faith of him the said William George Ward in respect of such declaration and subscription."

"Before the question 'Placetne, [Is it your pleasure] &c.' is put, the Vice-Chancellor will give Mr. Ward an opportunity of answering to the charge of having published such passages so inconsistent as aforesaid.

"If this proposition is affirmed, the following proposition will be submitted to the House:—

"That the said William George Ward has disavowed himself to the rights and privileges conveyed by the said degrees and is hereby degraded from the said degrees of B.A. and M.A. respectively."

"Before the question 'Placetne, &c.' is put, the Vice-Chancellor will give Mr. Ward an opportunity of stating any grounds he may have for showing that he should not be degraded."

We give two of the passages from Mr. Ward's book, referred to in the first of the above propositions; they will suffice.

"P. 45 (Note).—I know no single movement in the Church, except Arrianism in the fourth century, which seems to me so wholly destitute of all claims on our sympathy and regard as the English Reformation."

"P. 473. For my own part I think it would not be right to conceal, indeed I am anxious openly to express, my own most firm and undoubting conviction—that were we as a Church to pursue such a line of conduct as has been here sketched, in proportion as we did so, we should be taught from above to discern and appreciate the plain marks of Divine wisdom and authority in the Roman Church, to repent in sorrow and bitterness of heart our great sin in deserting her communion, and to sue humbly at her feet for pardon and restoration."

DIOCESE OF NEW YORK.—THE STANDING COMMITTEE.—This body has at length decided that it has power to perform official acts during the suspension of the Bishop, as it would if the Episcopate were vacant.—*Episcopal Recorder*.

[Doubts had arisen, whether the above power existed, unless the Bishop resigned; it was therefore quite uncertain, whether provision could be made at all for the performance of Episcopal acts in the Diocese. We suppose now, the Standing Committee will feel themselves empowered to invite the Bishop of some other Diocese to perform such acts in parishes where he may be asked to do so.—EDITOR.]

THE REV. FRANCIS HAWKS, D. D., has accepted a call to the Rectorship of Christ Church, New Orleans.

To CORRESPONDENTS:—A Stranger is crowded out this time.—So is Presbyter.—To W. J. we hope to write ere long.

PAYMENTS received on account of the BEREAN:—From Mrs. Macvicar, 12 months from No. 40; Miss Burn, 12 months from No. 40; Mr. Pozor, 12 months from No. 45; Rev. W. Jones, to the close of the first volume; Mr. James Dinning, do; Mr. Thielcke, 12 months from No. 27.

ENGLISH MAIL.—To be closed on Friday 21st February;—Paid letters till 9, A. M. Unpaid till 10, A. M.

Political and Local Intelligence.

PARLIAMENTARY.—The Bill to incorporate the Quebec Library Association was read the third time and passed.

Leave was given to Mr. DeBlouy to introduce a Bill to amend the laws of Lower Canada as relates to the imprisonment for debt, which was read the first time.

The Speaker laid on the table a statement of the affairs of the Gore Bank.

On motion of Mr. Hale, a Committee was appointed to consider the Petition of the Canada Sunday-School Union, for a cheap and uniform rate of postage, and all Petitions, Documents, and Despatches before the House, on the subject.

Mr. Secretary Daly laid before the House

a return to an Address to his Excellency for a statement of moneys received and expended by the Trustees of the Quebec Turnpike Roads, and other matters relating to the said Trustees.

Also, a Return to the Address for copies of the four last Quarterly returns made by the Deputy Postmaster General, to the Postmaster General in England, shewing the Receipts and Expenditure of the Post Office Department in the Province.—Referred to the Committee on the Post Office.

Also, two Messages from His Excellency, transmitting copies of a correspondence between His Excellency and the Secretary of State relative to the late Montreal Election, and the conduct of the Returning Officer thereat, and transmitting Reports and other papers connected with outrages committed in the vicinity of certain public works, and recommending the expediency of adopting some measures for the more effectual preservation and protection of the lives and property of Her Majesty's subjects.—500 copies of each to be printed. Also, the Statistical Report of the Superintendent of Education for Lower Canada.

The following petitions were read: Of members of the Quebec British and Canadian School Society, for an Act of incorporation. Of the Church Society of the Diocese of Quebec, praying that a portion of the Clergy Reserves corresponding to the portion assigned to the Church of England in this Province from the Reserves, may be vested in the Society.

On motion of Mr. Christie, 1000 copies of the geological survey and report by Mr. Logan were ordered to be printed.

An address was presented to His Excellency Sir C. Metcalfe by the House, on the subject of a proposed Imperial tax on Colonial built shipping to which he returned the following reply.

"I shall have pleasure in transmitting to Her Majesty's Secretary of State, in order that it may be laid before the Queen, your address in relation to colonial-built shipping.

"No intimation has reached me of any intention on the part of the Imperial Government to impose the duties referred to."

The letters and some of the newspapers by the mail of the 4th ult., arrived in town on Saturday last, having been ten days on the way from Halifax, in consequence of the wretched state of the roads below. Some fears are entertained that the same cause may have prevented the mails from Canada which left Quebec on Friday the 24th ult., from reaching Halifax in time for the steamer of the 3d inst.

The new Royal Exchange is now thrown open for the dispatch of business, the Underwriters having removed there from the old inconvenient quarters at the South Sea House.

The Chancellor of the Exchequer, it is rumoured, is about to propose a reduction in the Three per Cents, on the opening of Parliament.

The subscription for public baths in Birmingham already amounts to £4,600.

Mr. Everett, the American Minister at the Court of St. James, is expected to return home in the spring. This successor is not named.

TEXAS.—American papers mention that the U. S. House of Representatives have decided in favour of the annexation of Texas, by a majority of 22 votes, and it is considered probable that the Senate will concur.

It now remains to be ascertained whether Texas will agree to the conditions. They are against the assumption of the Texan debt, provide for the division of the country into five States, slavery to be optional in that portion of the territory lying south of 36 degrees 30 minutes north latitude, commonly known as the Missouri compromise line, and to be prohibited, (except for crime,) in the portion lying north of that point; and direct that the assent, if agreed upon, of the republic of Texas to the terms of the joint resolution, be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the first of January, 1847.

The agreement of Mexico, which has never yet acknowledged the independence of Texas, is not asked, and this bold violation of her rights would probably cause hostilities on her part, were it not that her own distractions render her Government almost powerless. Perhaps such an event would unite the contending parties against the common foe. The last accounts from Mexico represent the country as completely divided by factions.

MUNICIPAL.—A special meeting of the City Council was held on Friday evening last. Reports were received from the Fire, Road, and Markets Committees, giving statements of the probable amount which will be required to defray the expenses of the Departments for the ensuing year; which were referred to the Finance Committee.

On motion of Alderman Wilson, it was unanimously resolved that the thanks of the Council be transmitted to Mr. Alfred Hawkins, for his new plan of the City of Quebec.

Councillor Connolly moved, seconded by Councillor Lloyd,

That His Excellency the Governor General be petitioned not to permit the New Custom House to be converted into an Hospital.

After a short discussion, this motion was adopted on a division of 10 to 2.

On motion of Councillor Plamondon it was Resolved, by a vote of seven to five, that the situation of Inspector of the Fire Department be filled, from the 1st May next, by one of the Fire Engine Captains, with a salary of £50 per annum.

CHANGES IN REGIMENTS SERVING IN CANADA.

60th Foot.—Mjr Hon. G. A. Spencer to be Lt-Col, by pur, v Coekburn, who ret; Capt E. C. Giffard to be Mjr, by pur, v Spencer; Lt Hon A. Hope to be Capt, by pur, v Giffard; 2nd Lt W. F. L. Meason to be 1st Lt, by pur, v Hope; H. E. Galton, Gent, to be 2nd Lt, by pur, v Meason; C. F. Dawkins, Gent, to be 2nd Lieut, vice Hotherington, whose appointment has been cancelled.

73rd.—Ens the Hon W. J. G. Chetwynd to be Lt, by pur, v Davis, who ret; R. M. Hickson, Gent, to be Ens, by pur, v Chetwynd. Ryl Canadian Rifle Regt.—Lt J. Campbell to be Capt, by pur, v Bt-Mjr Nash, who ret; Ens L. G. Cox to be Lt, by pur, v Campbell; A. F. English, Gent, to be Ens, by pur, v Cox.

Barracks for 1,000 men are to be erected at Fortsea.

Vice-Admiral Sir F. W. Austen, K. C. B., is appointed Commander-in-Chief of the West India and North American stations.

BIRTH.

On Wednesday, the 5th instant, the lady of the Revd. George Mackie, of a daughter.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 4th Feb., 1845.

Table with columns: Commodity, Price (s. d. s. d.). Items include Beef, Mutton, Pork, Bacon, Butter, Eggs, etc.

Pot Ashes per cwt. . . 23s. 0d. a 23s. 6d. Pearl do. . . 21s. 6d. a 21s. 9d.

TO LET.

1.—A SMALL HOUSE, next to the High School, Cape.

2.—THE HOUSE now occupied by Mr. Fraser, St. Denis Street, Cape.

3.—THE HOUSE now occupied by D. McGie, Esq., St. Stanislaus St.

4.—THE HOUSE now occupied by G. Pooler, Esq., St. Stanislaus St.

And,—For Sale or to Let, "AUVERGNE."

The residence of the late Chief Justice. Apply to JAMES A. SEWELL, February 6th, 1845.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, Rector.

CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REV. E. J. SENKLER.

CLASSICS. W. S. SMITH. ENGLISH. LEWIS SLEEPER. ARITHMETIC. DANIEL WILKIE. FRENCH AND DRAWING. H. D. THIELCKE.

PREPARATORY DEPARTMENT. REVEREND J. McMORINE.

DIRECTORS.

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To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

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THE NOVELTIES WHICH DISTURB OUR PEACE

LETTERS

Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church,

BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont.

A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber,

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Quebec, 10th Sept. 1844.

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Quebec, 23rd Sept., 1844.

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THE undersigned having been appointed Agents for the "MISSISSQUOI FOUNDRY 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.

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Quebec 20th Sept., 1844.

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The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed.

For information apply at the office of this paper.

29th August, 1844.

THOMAS COWAN, Quebec, June 27, 1844.

TO TEACHERS.

PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a-year. For information apply at the office of this paper.

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Youth's Corner.

THE WORD SPOKEN IN SEASON.

I had once a young friend, in whom I felt a deep and peculiar interest. She was the child of an early companion who had been called from this world at the moment her daughter was most exposed to its temptations and trials. To shield Elizabeth from their influence—to pray that they might not have dominion over her—to guard the first springs of thought and will in her youthful heart, were objects sufficiently powerful to reconcile the mother to a continued sojourn in this scene of sorrow. But when she heard her Master's voice, she obeyed it without a doubt or fear—her trusting spirit failed not—the promise was to her and her children, and he was faithful who had made it.

Elizabeth wept bitterly at the grave of her mother; but she returned again to the world, to its busy scenes and allurements, with as much eagerness and satisfaction, as if death had never cast upon her path its dark and warning shadow.

Elizabeth had renewed her baptismal vows in the rite of confirmation, and before her God had promised to renounce the "pomp and vanities of this wicked world." As she stood at the altar, subdued, penitent, and bathed in tears, many prayers arose that her heart might go with her lips, and that she might lead the rest of her Christian life according to this beginning. The offering was a sincere, but an incomplete offering—there was that sinful keeping back a part of the price which has kept so many wholly out of heaven. That "wicked world" held out its rosy wreath and gilded trifles, and decked them in colours so fair, that the serpent was concealed. An indulgent father looked with fond admiration on the grace and loveliness of his child—friends not only looked, but spoke—and a regardless world sang the siren song of unmix'd flattery.

I found Elizabeth immersed in a ceaseless whirl of dissipation. I found her at the same time scrupulously observing the Sabbath, and most of those ordinances which her religious profession enjoined—in short, she was making a most vigorous effort to reconcile the service of God and mammon. I asked her if she could engage with interest in her devotional reading and other exercises, when so much of her time was given to company.

"O, certainly," she replied: "I never omit a single religious duty, however much I may be engaged, or however late I may stay out."

I believe this was the case. One evening she came home at about twelve o'clock, and after giving an animated description of the amusements of the evening, retired to her room. An hour after, I was led to her chamber, and found her sitting by her table—her lamp burnt dimly before her—her Bible was open, and a hymn-book lay beside it—her head was bent—she was sleeping over those hallowed pages!

I aroused her, and begged her to retire to bed. "O no," she replied, "I must first finish my chapter." Yes, the chapter must be read, and the evening form passed through; but she had forgotten how little bodily exercise profiteth, and that it is the effectual, fervent prayer alone that God has promised to hear.

Again was Elizabeth arrayed in the garb of fashion, and ready for the amusements of the ball-room. As she stood at the glass, placing the last rose amidst her clustering locks, she hastily turned round, and said to me, "Why, what makes you look so sad? What is the matter?" And she threw her arms around my neck, and embraced me with all the enthusiasm of her young heart. "Come, don't be sad any more—put this lovely rose in my hair, and see how sweet it will look."

I kissed her cheek, and as I bade her good night, whispered, "Can you ask God's blessing on the dance, Elizabeth?" She gave me a quick, earnest look, and then hurried down the steps.

At an earlier hour than usual, I heard Elizabeth's voice at the door. I was in my chamber, and when I went down to meet her, I found that she had retired to her room. I followed her thither, wishing to see her a few moments before I slept. She supposed that all the family had retired; and her door was unlocked. I entered, and found her on her knees before God—her hands uplifted, and her streaming eyes raised to heaven. "Hear my prayer, O Lord, I beseech thee, and let my cry come before thee."

I returned to her room in about half an hour, and welcomed her home.

"Yes," said she, "I have got home—in that bewildering ball room I danced, with the merriest, and laughed with the loudest, but there was an arrow here;" and she laid her hand on her heart.

"God's blessing on the dance—why, those words rang in my ear at every turn, and I rejoice that they still ring there. Oh! if God will forgive the past, if he will yet receive me, I will turn my back upon all this gilded folly, and lay upon his altar what I once promised to lay there—my whole heart."

We knelt together, and asked God to strengthen the resolution now made in his name. Our prayers have, we humbly trust, been heard; for, among the group of lovely disciples who keep near their Lord, walking in his footsteps, and bearing his cross, few are more humble, consistent, and devoted, than the once gay and thoughtless Elizabeth G.—Children's Friend.

CHURCH MISSIONARY SOCIETY.

NORTH-WEST-AMERICA MISSION.

The year 1844 will be memorable in the annals of this Mission, on account of the valued and self-denying visit of the Bishop of Montreal. His Lordship had long cherished the intention of making this visit, and the proposal was heartily seconded by the Society. The prior claims of his own extensive diocese, and the state of his health, however, prevented the accomplishment of that intention until last summer. The undertaking was an arduous one. The Red River is about 2000 miles from Quebec, and "for 1800 miles of this distance the Bishop's only conveyance was the birch-rind canoe, his couch the lap of mother earth, and his only shelter a tent. And in this way, after traversing Lake Superior from its eastern to its western extremity, he had to pass 800 miles through a country inhabited, for the most part, by savages and beasts of prey." Such is the description of the journey given in the Address presented to the Bishop by the Clergy of the Mission; and our Readers will doubtless agree with them in considering that "self-denying zeal which stimulated, and the persevering industry which accomplished, this pious, noble, and arduous enterprise, entitle his Lordship to our warmest acknowledgments of gratitude." It will be seen from the accounts which follow, that the result of the visit was most satisfactory; and there is every reason to believe, that, under God's blessing, it will greatly tend to the stability and extension of the Mission.

The Reports and Journals of the Missionaries are, in almost every respect, exceedingly encouraging. The principal fact of an opposite character has been the extensive prevalence, for several months, of scarlet fever, in a very severe form, from which scarcely a family escaped. This of course, greatly interfered with the attendance at the different Churches and Schools. On the other hand, the peaceful deaths of many who, there was every reason to hope, died in the Lord, afforded a sweet alleviation to the sorrow which prevailed, and proved that the message of the Gospel had not been delivered in vain. The accession of strength to the Missionary Body, by the Ordination of Mr. John Macallum, A.M., and the arrival out of the Rev. John Hunter—the increase in the number of Indians at the Indian Settlement, together with their augmented temporal prosperity and advancing spiritual progress—and the hopeful state of the Cumberland Station—are a cause for great thankfulness, and a ground for much encouragement. May it please our gracious God fully to realize the expectations which these circumstances suggest!

Arrival of the Bishop at the Indian Settlement.

June 23, 1844: Lord's Day—Just as we were preparing for Church this morning, the Bishop of Montreal arrived, to our great joy, in perfect health and safety. We did not expect him before the middle or end of next week, as the weather has of late been very stormy. His Lordship travelled the whole of last night, in order to reach us in time for Divine Service.

At our Morning Service I read the prayers; the Rev. P. J. Maning, acting as Chaplain to the Bishop, read the Communion Service; and his Lordship preached a most excellent and appropriate Sermon from Luke ii. 29—32. The discourse was translated into Indian by my Interpreter, sentence by sentence as his Lordship delivered it. The Indians were quite delighted with the Sermon, and said it was not the first time their Chief Praying Father had preached to Indians, for he appeared to know so well what suited them. After the Morning Service, his Lordship visited the Sunday School, and delivered a short address, appearing to be highly gratified with the state of the School. At the Afternoon Service, I read the Prayers as usual, in Indian; and his Lordship again preached, taking for his text 1 Thess. v. 10—22.

During the past week I had given notice of an Examination to be held, at the close of the Afternoon Service to-day, for all those who were able to read the Bible. The Bishop stayed in the Church during the examination, which consisted of reading the Bible, and questions from the Catechism and the Thirty-nine Articles. At the conclusion, his Lordship was pleased to express his satisfaction in very warm terms. The remainder of the evening was spent at my residence in very pleasant and profitable conversation with the Bishop and his acting Chaplain, whom I had the pleasure of knowing in England, he having for a short time been a fellow-student with me at Islington.

June 24, 1844.—To-day we again had Service at the Indian Church. I read the Prayers in Indian, and Mr. Maning preached. The Bishop has remained to-day at the Indian Settlement. I sent a special messenger last night to apprise the Rev. Messrs. Cockran and Cowley of his Lordship's arrival. Both gentlemen came down this morning to offer him their hearty congratulations. His Lordship has this afternoon drawn out a plan for the respective services during his stay. I am sure we ought to feel that we owe him a debt of gratitude which we can never discharge. After the hardships of a thirty-nine days' voyage, his Lordship's plan looks little like one drawn up by a lover of ease. It reminds us very forcibly

of the primitive ages of the Church. [Rev. J. Smithurst.

Arrival of the Bishop at the Grand Rapids—Confirmations.

June 25—The Bishop arrived at the Rapids to-day about one o'clock, attended by the Rev. P. J. Maning. His Lordship preached at the Rapids in the afternoon, to a large and attentive congregation, from Luke i. 6, from which he introduced the subject of Confirmation. Many persons, who before had treated the rite with indifference, became interested in it.

June 26—This forenoon the Bishop delivered an address to the married women, preparatory to Confirmation. It was deeply interesting to me to witness so many present to make an open profession of their faith before the Church. They were nearly all mothers, and many of them have large families: should they, therefore, enter into the real spirit of their profession, they cannot fail to be a blessing to the rising generation. They have many laudable qualities, and have made a great effort to train up their children according to Christian principles; but, as they are the first generation of Christians who have dedicated themselves to the worship and service of the true God in Rupert's Land, we find that there are many strong heathen propensities warring against the interests of religion and virtue, and retarding the good work in their souls. God best knows what amount of ignorance and infirmity may remain in the soul consistent with a state of salvation. I therefore leave them in His hand, knowing that His grace is sufficient for them. There were more than 122 present on the occasion.

In the afternoon the unmarried females assembled in Church, for the purpose of receiving an address before Confirmation. His Lordship adapted his address to their tender age, the temptations to which they are exposed, and the duties which they, as young Christians, have now to perform to God, their Creator, Preserver, and Redeemer. They were exceedingly attentive, and many of them greatly affected. There were above 92 present.

June 27—In the afternoon all the males who intended to make an open confession of their faith, by receiving the rite of Confirmation, attended Church, and the Bishop delivered them a suitable address. The truths preached were so explained, and interestingly clothed as to make us all feel that we had so solemnly pledged ourselves to serve God with our souls and bodies, as to exclude the possibility of taking the middle course between God and mammon, without forfeiting the Christian name, and incurring the heavy penalty of God's displeasure for ever. There were 132 males present on the occasion.

June 28, 1844—I met all the females at the Church at the Rapids who belonged to that Congregation, and who were going to be confirmed. After Morning Prayer, and the Lessons for the day, the Bishop confirmed 212 persons. The sight, to me, was indeed interesting. As I have entered the names of these, one after another, in the Register, I have thought of the value of their souls, and the price which the Saviour paid to redeem them from hell; and many a fervent prayer has been sent up to the Father of mercies to give that measure of His grace and Holy Spirit to each of them which would make them endure unto the end, and remain faithful unto death. They have this day taken a fresh hold of the Covenant—given themselves up again to be the Lord's for ever. Oh may He grant that they may daily increase in His Holy Spirit, until they come to His Heavenly Kingdom! After the Confirmation, his Lordship delivered an appropriate discourse to them, showing the advantages of being in covenant with God, and living to His glory. I pray God that it may be long remembered, and prove a source of comfort to them while proceeding along the thorny path of life. It was truly a solemn season: a spirit of seriousness rested on the Congregation. Many showed, by their countenances, that they had set their seal to a bargain with God, which embraces all the chequered scene of time, and extends throughout eternity.

In the afternoon, all the males who wished to be confirmed attended Church. After the Prayers, his Lordship confirmed 132 persons, and preached an interesting discourse to them from Joshua xxiv. 22. [Rev. W. Cockran.

Ordinations and Confirmations at the Middle and Upper Churches.

June 29—At our Morning Service at the Middle Church Mr. Smithurst read Prayers, and Mr. Maning preached from John xv. 1—11. [Rev. W. Cockran.

June 30, Lord's Day.—This morning, at an early hour, the people were assembled at the Middle Church. Although the Church was quite crowded, the most perfect stillness prevailed during the whole Service, more particularly during the Ordination. I read the prayers to the end of the third Collect, when his Lordship admitted Mr Macallum to Deacons' Orders, and afterward preached a most excellent Sermon from Psalm xxiii. The discourse was remarkable for its chaste and elegant language; but at the same time was sufficiently simple to suit the plainest understanding. [Rev. J. Smithurst.

After the Morning Prayers, Mr. Macallum was ordained Deacon. The Bishop's discourse refreshed my soul. His language was that of experience, and came home to all who were endeavouring to live as they ought to live.

The Bishop performed the Afternoon Service at the Upper Church, and I took that at the Rapids.

July 2—I met all the Candidates for Confirmation in the Middle District, at the Middle Church, where his Lordship delivered them an address preparatory to Confirmation, that they might have a perfect knowledge of their duty and responsibility.

July 3—At the Middle Church, after the Prayers and Lessons for the day, the Bishop confirmed 148 persons, and preached to them a suitable discourse.

July 4—I met the Candidates for Confirmation at the Upper Church, to whom the Bishop delivered an address reminding them of the vows of God which were upon them, and the duties which they were expected to perform as the people of God. In the Afternoon, after the Prayers and Lessons for the day had been read, his Lordship confirmed 152 persons, and again addressed them.

[Rev. W. Cockran.

July 6—I left the Upper Fort at 9 A.M., with the Bishop, in a canoe. We reached the Middle Church at noon. In the afternoon, his Lordship finally examined Messrs. Cowley and Macallum, prior to their being admitted to Priest's Orders.

[Rev. J. Smithurst.

July 7—At the Middle Church, after the Prayers and Lessons had been read by Mr. Smithurst, Messrs. Macallum and Cowley were ordained Priests. The Ordination was very solemn. It is now six years since my highly esteemed colleague* left this Station. During this time I have been doing all that my strength would allow, to supply the lack of service here; yet I have always viewed the Congregation with pity, as a flock without a shepherd. Now when I have the satisfaction of witnessing a person of learning, piety, and experience, placed over them, I bless God for His goodness and faithfulness in raising up such an instrument. A weight and a burden is removed from my mind. I hope I shall feel no more grief on account of this part of our Zion. His Lordship delivered an appropriate Sermon; preached at the Rapids in the Afternoon; and, after Service, addressed the Sunday Scholars, who were assembled in Church for the purpose.

Address from the Protestants of Red River to the Bishop.

July, 8 1844.—A Deputation from the Protestant Settlers came to the Rapids to present an Address to the Bishop, expressive of their deep obligation and gratitude to him for undertaking so long and perilous a journey to visit them and their families for the purpose of administering the rite of Confirmation to those who were of age to take the responsibility of their baptismal vows upon themselves. His Lordship's reply to their address was highly gratifying to the Deputation. About 11 o'clock P.M., the Bishop left the Rapids for the Indian Settlement.—

[Rev. W. Cockran.

Confirmation at the Indian Settlement. July 9—This morning being appointed by the Bishop for holding his Confirmation at the Indian Church, the people assembled at an early hour. There being two hundred persons for Confirmation, not many others could be admitted into the Church, and consequently there were nearly as many without as within. Mr. Maning read the Prayers: after which the Candidates were confirmed; and then his Lordship preached a most impressive Sermon.—

[Rev. J. Smithurst.

July 9—I rode to the Indian Settlement, with Messrs. Cowley and Macallum, to be present at the Confirmation. It was a pleasing sight to me to witness many there, whom God, in His great goodness, had made me—unworthy as I am—the honoured instrument of bringing into the fold of Christ. There were, I think, about 202 persons confirmed. Are not these brands plucked out of the fire? [Rev. W. Cockran.

Address from the Clergy to the Bishop.

After the Service, the Clergy presented an Address to the Bishop, strongly expressing their feelings of gratitude to his Lordship for his visit, and their sense of its important bearing upon the interests of Religion in that country. Mr. Smithurst writes—

The address having been read, his Lordship rose, and gave a very appropriate answer.

Address from the Christian Indians at the Indian Settlement.

The business of the Clergy's Address having terminated, I next introduced to the Bishop a Deputation of Twelve Indians, headed by the Old Chief, to present their Address. It was read, in Indian, by Mr. Cook; after which I read the following English Translation—

To our Chief Praying Father from Montreal—

We, the Cree and Ojibbeway Indians, Members of the Church of England, wish to say a few words to our Chief Praying Father. We thank you, Father, for having come this long way to visit us. Our Praying Father told us that you intended to come two years

* The late Rev. D. T. Jones. † The Rev. J. Smithurst.

since; but that you were taken very sick, and could not. Our hearts are very glad that you have come at last, and we thank God for sending you. We shall, with the assistance of the Holy Spirit, try to do what you tell us. We thank the English people in English country, across the great water, for sending us a Praying Father, and for paying a Teacher to teach our children. You see, Father, that nearly all our young people can read the Word of God. We now live very comfortably, and we owe all this to the good people in English country. If they had not pitied us, we should have been still Heathens. We pray every day for our great Mother, The Lady Chief, Victoria, and for her relations, and also for our Chief Praying Fathers and for our Praying Fathers.†

We hope God will take you safely back to your own home; and we pray Him to bless you for the sake of Jesus Christ our Lord.

Signed on behalf of the Indians, by me, HENRY PRINCE, Acting for my Father Pigwys, Chief of the Red-River Indians.

The Bishop expressed himself highly gratified with this Address, and made a very impressive speech in reply, which was translated by my Interpreter. The Indians were quite delighted with the whole proceeding, the entire Congregation being in Church to witness the delivery of the Addresses.

Thus have terminated his Lordship's public labours among us. His parting address drew tears from many eyes. He will long have a place in the affectionate remembrance of both Clergy and people, and many, I trust, will be the prayers offered up at Red River on his behalf.

His Lordship's Departure.

July 10, 1844—During the morning we were all bustle, the Bishop preparing for his departure. The Indians took up a good deal of time, by bringing to his Lordship little presents. At two o'clock, however, all was in readiness, and his Lordship took his departure. Most of the Indians in the Settlement were on the beach to bid him farewell.

Summary of the Bishop's Labours, and General Review.

From the foregoing detailed account, it appears that during the Bishop's visit, which lasted seventeen days, he preached, in the different Churches, eleven Sermons; delivered four Lectures to the Candidates for Confirmation in the respective Congregations; confirmed 846 persons; held two Ordinations, after previously examining the Candidates; addressed the Sunday-School Children; and visited all the principal inhabitants of the Settlement. This visit has greatly cheered the hearts and strengthened the hands of the Missionaries; and expressions of gratitude abound in their communications. Thus Mr. Cockran writes, July 10—

We feel ourselves under lasting obligations to the Bishop for visiting us, and for the great effort which he has made, during his short stay, to make his visit useful to us. His amiable simplicity and fervent piety will be long remembered by us. Should it please God to raise up such a Bishop for Rupert's Land, we should then expect, under the Divine Blessing, to establish a permanent Church here.

Mr. Smithurst remarks, July 31—

This episcopal visit has very much strengthened our hands; and I am sure we, and not only we, but the Church generally, and particularly the Church Missionary Society, owe the Bishop of Montreal a vast debt of gratitude.

And, in the same strain, Mr. Cowley observes, July 27—

His Lordship was most gratefully received everywhere. He seems to have captivated the hearts, and called forth on his behalf all the best feelings and wishes, of our people. The good he has done, I think, is altogether incalculable, and will, I trust, remain. It may indeed be said of the Red-River Settlement, as it was of Samaria when Philip went and preached Christ unto them, that there was great joy in that place.

The Bishop of Montreal's Testimony to the Faithful and Successful Labours of the Missionaries.

The impression made upon the Bishop's mind by his visit is conveyed in the following short but satisfactory testimony, extracted from a Letter to the Secretaries, dated Aug. 27, written immediately after his Lordship's return to Quebec—

It is impossible that I can write to you, after my visit, without paying at least a passing tribute to the invaluable labours of those faithful men whom the Society has employed in that field of its extensive operations; and the opportunity which was afforded to me, of contrasting the condition of the Indians who are under their training and direction, with that of the unhappy Heathens with whom I came in contact upon the route, signally enabled me to appreciate the blessings of which the Society is the instrument, and did indeed yield a beautiful testimony to the power and reality of the Gospel of Christ.

* The Royal Family. † The Bishops. ‡ The Priests and Deacons.

THE BEREAN

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