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The Breeze.

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

VOLUME III.—No. 7.]

QUEBEC, THURSDAY, MAY 14, 1846.

[WHOLE NUMBER III.]

MORNING TWILIGHT.

ROM. XII. 5.

Dark shadows! flee away—
Ye may not longer stay;
Deep'ning the gloom of the blue depths of Heaven;
I would spread o'er the air
No breath, save that of prayer,
And the fond pantings of an heart forgiv'n.

By the blue streams I see
A glorious company
Mingling their praise in one unearthly lay;
Round each one, as he sings,
A diadem there clings,
Brighter than earth's—Dark shadows, flee away.

Are they not one?—their way
Is one,—ev'n as they pray
To the same God, the Father of all spirits;
One in their hope and love,
One—that all meet above,
One—in the costly heirloom each inherits!

Therefore with earnest eyes
Still looking to the prize
They walk—one heart—a goodly company:
Church of the faithful! soon
Will thy dark days be done,
When thy sons' hearts unite thus peacefully.
Weekly Messenger (American.)

THE LAITY IN CHURCH-COUNCILS.

JUBILEE COLLEGE, ROBIN'S NEST, P. O.,
Illinois, April 9th, 1846.

To the Author of the *Churchman's Manual*,
26 St. James's Place, London.

MY DEAR SIR,—I received, a few days ago, your letter dated the 15th of January, 1846, and with it a "little work" entitled "The Churchman's Manual," which you say has been altered and improved till it "has been much read in Britain, and not unknown in the United States."

This little work you have been pleased to dedicate, you say, "to the Chief Bishops in England and Ireland and Scotland," and the Presiding Bishop in the United States of America." If by the last be meant myself, I beg leave to decline the address; for I would not willingly countenance the thought of dropping the name "Protestant," given always to my venerable predecessors.

You do not say that "the Chief Bishops" to whom you have dedicated your "book," have actually given their assent to all it contains, by formally authorizing you to say it was "by permission." Had they done this, it would have grieved the true friends of the Episcopal Church in America, for thereby would have been manifested a disapprobation of the Constitution of the Protestant Episcopal Church of the United States which has never heretofore been expressed by them. Please to turn to the 30th and 31st questions of the "Churchman's Manual." These relate solely to forms and ceremonies, and you ask "by what authority they are set forth?" The answer is—"By the authority of those to whom God hath entrusted the spiritual government of the Church." The next question is—"Who are they?" Answer—"The Bishops, or Apostles, assisted by the Priests or Presbyters." Here, it is evident, you leave out the LAITY entirely. By the principle above laid down, they have nothing to do "in setting forth" "the forms and ceremonies of the Church," and if so, certainly not in making her laws and ordinances.

If this be correct, the Church, since the prophets have been fulfilled, in kings becoming her nursing fathers and queens her nursing mothers, has been in an error. But for the present we would say nothing of emperors sitting in her councils, nor of kings and parliaments making laws and setting forth forms of prayer and other ceremonies; but to one thing we would most respectfully call your most serious attention, because it involves the sorrow in our bosom, already alluded to. On the first leaf of our American Prayer-Book are printed these words:—

"THE RATIFICATION OF THE BOOK OF COMMON PRAYER—By the Bishops, the Clergy and the Laity, of the Protestant Episcopal Church of the United States of America, in Convention, this the sixteenth day of October, in the year of our Lord, one thousand seven hundred and eighty-nine.

"This Convention having, in their present session, set forth a book of Common-Prayer and administration of the sacraments and other rites and ceremonies of the Church, do establish the same."

Here you observe that the LAITY are an integral part of the Convention of the Protestant Episcopal Church in the United States. Our practice, therefore, is contrary to the principle laid down in your Manual; and should the latter be approved by the Chief Bishops of England, Ireland, and Scotland, it would manifest an hostility towards us of America hitherto unknown, and most to be deplored if it be true.

It is somewhat remarkable that in referring to Scriptural authorities by which the Laity are supposed to be rejected from the councils of the Church, the self-same chapter and verses are mentioned by the "Manual," that are selected by Bishop White and all the American writers on this subject, to establish the contrary principle—viz: that the Laity ought to have "a seat in our Conventions." In the 15th chapter of the Acts of the Apostles there is given an account of the first council of the Christian Church. This was at Jerusalem, and St. James, the first Bishop, presided. And who were they over whom he presided, and who had a voice in its decisions? The Apostles and Elders only? Not so the record: "In the fourth verse it appears that the messengers from Antioch were received by the Church; and the Apostles and Elders." The Church, consisted of the "Brethren," the Laity such of them as attended and represented the main

body of baptized persons in Jerusalem and vicinity; and these, when acting with the Apostles and Elders, and thus being an integral part of the council, had power not only to receive messengers from Antioch, but to act upon the substance of that message, and to send both messengers and message back to Antioch. Read the 22nd and 23rd verses of this 15th chapter of the Acts of the Apostles.

"Then it pleased the Apostles and Elders with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas, viz: Judas, named Barsabas, and Silas, chief men among the brethren; and they wrote letters by them after this manner: The Apostles, and Elders, and Brethren, send greetings unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."

In the 25th verse the language is such as to lead to the same conclusion. It seemed good unto "us." By this word "us" must be meant the scribes of the letter. And who were they? Answer, "the Apostles and Elders, with the whole Church."

These are the references which the author of the Churchman's Manual has been pleased to designate in order to convince the reader "from Holy Writ," that the Laity are not an integral part of the councils of the Church of God—nor have any power or right to give sanction to ecclesiastical law or to the "establishment of the forms and ceremonies" of the Church of God. Your candid mind, on a re-examination of the subject, will, I trust, perceive that the evidence, to which your readers are referred, proves the contrary. However this may be, one thing is a fact, the first Convention of our primitive Church in America admitted the Laity as an integral part of that body; and acting with the Presbyters, all laws made by them and sanctioned by the House of Bishops, are valid, and none else. This has been approved by the practice of all the individual Dioceses, and never questioned by any one parish in the United States. And till the Oxford movement and other tendencies to Rome, no fault has been found with us in England. Your little work, however, seems to speak a different language, and to lay down a different principle: a principle evidently concurring with the practice of the Papal Communion, which was always to depress the Laity and exalt the Clergy; especially all such as are inclined to exalt the Pope above the civil power.

In reply to your statement that your "little work" "is not unknown in America," I would respectfully observe, that whoever, being a true Protestant, has read it with approbation, has not been aware of the error which it has been the humble endeavour of the subscriber to point out; an error which, if generally received and acted on, will destroy the Protestant Episcopal Church in America, and erect on its ruins a Papal temple. In view of such a catastrophe and the struggles which must precede it, I cannot but devoutly thank the good God that we honestly and scripturally can claim the Laity as our safeguard in the solemn crisis which seems to await us. While scarcely a man among the Laity, worth a fig for his honesty or talents, has apostatized to Rome, how crowded are the ranks of the Clergy in following poor Mr. Newman in his "development," all ending in Rome for the present, but in what, next year, we cannot say,—perhaps atheism.

How thankful, therefore, ought we of America to be, that the Episcopal Church, in her incipient steps, was free to obey and follow the example of the first Churchmen in Jerusalem, by admitting the laity as a constituent part of ecclesiastical legislature! What a privilege it is that we have now in our struggles with Papists, the benefit of their counsel! They have spoken, and they will speak against all Romanizing tendencies. As in the first Convention of the Christian Church in Jerusalem, so the Apostles and Elders—their successors—can safely rely on their "Brethren" of the Laity, for aid in making wholesome laws, by which the Church shall now be purged both of impurity in morals and heresy in doctrine; and thus all things "be so ordered that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

With great respect, I am, dear Sir, your faithful friend, and humble servant in the Lord,

PHILANDER CHASE, Sen'r Bishop
of the Prot. Ep. Church in the U. S.
Protestant Churchman.

FASCINATING POWER OF OBLIQUITY.

It is obviously impossible for any man to form his opinions upon the decrees of the Council of Trent, and yet not long to be united with Rome. It is impossible for him to think that all doctrinal truth is with that Church, and yet approve the English Reformation. It is impossible for him to adopt the theology of Trent, and yet not desire that his own Church should yield him her sympathy. To create and enlarge that sympathy must necessarily become the object of his life. Beguiled by the phantom of Catholic unity, and devoted to his ideal of the Church of the Middle Ages, he cannot avoid making it the central point of his prayers and his exertions. So long as he hopes that any reasonable measure of success will attend his efforts, he may indeed remain among us; under the fond delusion that he is winning our Church back to her first love. But when he is convinced that success is impossible, and that every fresh development of his purpose only raises still higher the tide of accusation and reproach, he must resolve to seek abroad the sympathy which he can not find at home; and betake himself to those who will

welcome him as a Romanist in fact as well as in theory.

And most melancholy of all, perhaps, is the reflection that this dreadful obliquity of principle and purpose has a power of strange fascination upon men of superior intellect and devotional habits, and amiable temper, and refined taste, and pure moral character, and every other lovely social quality. We willingly apply this remark to Mr. Newman himself, and we doubt not that it might be applied with equal justice to many of his companions in apostasy. But in this there is nothing new or extraordinary. The heretic Montanus, in the second century, was a superior model of all the higher virtues. Tertullian, his follower, was distinguished for his intellectual vigour, and his austere and self-denying holiness. Origen, in the third century, was the most accomplished scholar of his age, and personally pre-eminent in all zeal and piety, while yet he was the author of many false doctrines, which the Church condemned as dangerous heresies, after their celebrated advocate had passed away. Arius, who set all Christendom on fire in the fourth century, was learned, eloquent, and perfectly unimpeachable in the moral relations of life. In a word, nearly all the leaders of heresy and schism have been persons of peculiar talent, energy, and external purity and holiness of character. And this was even necessary to their success, for no argument is so prevailing with mankind at large as the influence created by the charm of personal sanctity, especially when it is united with amiable manners and insinuating address. And Satan understands this well, for he has practised upon the same policy from the beginning; and his subtlest and most dangerous triumphs have been achieved in all ages by a similar instrumentality. But it was an inspired apostle that said (Gal. i. 8). "Though we, on AN ANGEL FROM HEAVEN, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And not satisfied with one declaration of this solemn warning, he repeats it immediately, "As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." With such an awful admonition before our eyes in the word of God, we dare not withhold our denunciation of this nefarious principle on account of the amiable personal character of those who maintain it. They are not quite up to the mark of St. Paul in their individual sanctity. They are not quite as pure as an angel from heaven. And yet if they were, we may not suffer them to set aside, pollute, or trifle with the sacred doctrines of the Gospel.—*The Right Rev. J. H. Hopkins, D. D., Bishop of Vermont.—(Humble and Earnest Address, &c., see BENTON, p. 13.)*

INCREASE OF CHURCHES AND CLERGY IN THE DIOCESE OF CHESTER.

CHURCH PASTORAL-AID SOCIETY.

(From the Occasional Paper of the Church Pastoral-Aid Society.)

The Archbishop of Manchester, with reference to what has been done by the diocese of Chester by the Society, writes as follows:—

"I am about to present to the Bishop a comparative state of the diocese of Chester in the years 1835 and 1845, in reference to the number of churches and clergy, and of clerical income, specifying the sources from which such income is derived.

"The result of my inquiries is—
"Increase of churches.....173
"Increase of clergy.....350
"Clerical income, £2,793. per annum as follows:—

"From local resources, pew-rents, endowments, &c..... £18,769

"Augmentation of small livings, per Ecclesiastical Commissioners..... 7,179

"New ecclesiastical districts under Sir R. Peel's Act..... 6,580

"Church Pastoral-Aid Society... 7,645

"Additional Curates' Society... 2,620

"Thus, it appears your Society contributes considerably above one-sixth of the whole increase of clerical income, notwithstanding all that the Ecclesiastical Commissioners have done for our diocese. In consequence of new churches built since your Society was established, the Church's necessities were and continue to be such, that the two Societies for providing pastoral aid are still called upon to furnish to this diocese fully half as much again.

"Since I sent up the applications from St. Michael's, St. George's, and St. Paul's, in this town, a remarkable occurrence renders me exceedingly anxious to know the result, and forcibly reminds me of the necessity of prompt measures to meet the case. I allude to a most extraordinary demand for Bibles on the part of our factory hands and other operatives. The local Bible Society receives orders for 1,100 or 1,200 daily, and has already disposed of (I believe) 30,000 in an incredibly short time. What is also remarkable, they are all sold to and immediately paid for by the operatives, chiefly young people. A pretty gilt-edged pocket Bible for 10d. is wonderfully cheap and attractive; but insufficient to account for the demand.

"I feel the more anxious as I find, on inquiry at the depository, that most of these Bibles are distributed in the very districts which we are forming with a view to the locating of clergy and schools. If this movement be allowed to subside, without an attempt to follow it up, by pastoral care, who shall foretell the result?"

THE JEWS IN RUSSIA.

However inextinguishable may be the purposes of Providence with reference to the sufferings of the Jews, it is surely not the duty of Christians to become the executioners of the curse

which has been denounced upon them. They are called upon to obey precepts, not to fulfil prophecies. He who inspired the prophecy will secure its fulfilment. And so far is it from being the duty of any of the followers of the Christian faith to attempt to pour forth upon the Jews the vials which have been destined for them in the mysterious purposes of Heaven, that, on the contrary, special punishments are denounced on those who "help forward the affliction" of that people; and it would not be very difficult to prove that those very nations which have made themselves most infamous by the persecutions they have inflicted on the Jews, have been visited with the most signal and wasting judgments. The Protestant Church and its noblest branch, the Church of England, have pleaded and toiled for them. It has been the unenviable distinction of Rome to have persecuted them root and branch—to have danced round the fires that burned them, and to have gloried in the murderous cruelty as if it were acceptable to God.—Russia, imitating with almost undistinguishable minuteness the creed of Rome, seems now about to copy her practices also. Nicholas, it seems, will not be behind Ferdinand and Isabella. He has found a pretext, and he must, therefore, begin to work it. If the Emperor be, as the letter of a Jew in a late number of the *Herald* intimated, "accessible, nay even sensitive, to public opinion," he may yet change his purposes, and revoke his exterminating mandate. But if too high to be reached by the waves of popular feeling—if too callous to be penetrated by the cry of the oppressed—the appeals of the injured—he may one day find that the throne of all the Russias is not beyond the reach of the judgments of Heaven, nor royalty itself irresponsible to that bar from which no appeals can be received. Some think those unjustifiable and successive persecutions which the Jews have lately experienced are meant to loosen their hold of the various countries in which they have found a temporary asylum or pursued a profitable traffic, preparatory to that sublime signal which shall lead them back again to the land of Judah, like the ancient wilderness pillar, kindling the night by its beams, and cooling the noontide by its shade. We are no prophets nor prophets' sons. But, if true, the prospect is a glorious one. They will praise in the streets of Jerusalem Him their forefathers persecuted—enthroned on Mount Moriah the Man of Sorrows as the Mighty God, and crown as the King of Glory, on Golgotha, Him whom they crucified between two thieves as the guiltiest of the three. Perhaps a Christian Bishop in the heart of Jerusalem—the horror of "Puseyite," and the scorn of the sceptic—may be a forelight of the approaching outburst—an early star to indicate the nearness of the new day—the presage of the long predicted morn. The increased outward oppression of the Jew may thus be the token of the proximity of his deliverance. If it be so, the prospect will thus give him patience. Nicholas may confine his body, or crush his limbs, or spout him of his goods, but he cannot extinguish hopes of celestial origin, or impede a destiny which is linked to omnipotence itself, or blight one flower or blast one acre of that true Canaan which would seem to be theirs in reversion.—*London Morning Herald.*

"No; what makes you think so?"
"Only, my father was talking of your deeming a part of your churches more holy than any other part."
"Indeed we do not; or if any do, they have no warrant either of Scripture or of our Church for their superstitious notion. There is a table in all our places of worship, on which the bread and wine are placed, at the celebration of the Lord's Supper, and this table is ordered to be put on one side when not wanted. Unhappily, most of our older churches were built during the domination of Popery; and as they had a pagan altar, and a recess in the east end always to fix it in, surmounted and surrounded with such things as you saw in the Captain's cabin, (a little doll or figure of the Virgin Mary with a lamp before it) we for convenience' sake had our table set there; and to fill up the space that was stripped of the idolatrous images and pictures, we, very properly, exhibit the ten commandments, of which, you know, one solemnly prohibits what we by God's grace have abjured. Gradually the bringing of the table out into the chancel or body of the Church was discontinued, and the congregation directed to go up instead; and for the preservation of articles laid upon it, and to prevent inconvenient pressure, a railing was thrown across. From this, some ignorant people came to attach a sort of sanctity to what was so exclusive: and the error—as error always does—spread a good deal. The table is called even an altar by some, though we allow of no sacrifice but the sacrifice of thanksgiving offered up on the altar of our hearts, and made acceptable by Christ's sacrifice."
"No person who studies the Bible can be led away into the unscriptural folly of attributing to any one part of a Christian house of prayer greater holiness than to any other part; nor can a person who reads the canons and other formularies of our Church convict her of countenancing it."
"I am glad I asked you, Madam," said Alice; "for, to confess the truth, the more I see of your wide separation from this disgusting idolatry, the more willing I am to listen to your opinions. I'm sure I owe a great deal to you. I have learned to love my own people, and the God of my people, far better since I listened to your instruction; and if I don't believe all that you do, it is because I have not yet found it plainly declared in my own Scriptures, which I know to be God's word, and by which I am resolved to judge of everything I hear."
[The above, from *Charlotte Elizabeth's work Judah's Lion* has been transmitted by a kind friend of Gentle descent who hopes that this "passage, in which the objection of an unconverted Jew to Christianity, on the supposed ground of our esteeming one part of our Churches holier than the rest, is refuted, may remove a stumbling-block out of the way of the conversion of God's chosen nation who are sojourning among us." The passage is moreover well calculated to correct erroneous notions which seek to find acceptance among professing Christians.—Ed.]

A SUNDAY IN MEXICO.

Whatever may be the impression of a stranger in Mexico as to the gaiety of the city during the week days—though comparison in this particular may be much in favour of many cities in Europe of equal size—yet no one can doubt, that in extent and variety of diversions and dissipations, Mexico, on a Sunday, can more than compete with the most festive of them.

As soon as you awake, you are saluted with the sounds of military music, in which the Mexicans profess a decided excellence. Regiments of soldiers, assembled in the Plaza Mayor, are reviewed, and on this day they exhibit a neat and cleanly appearance, which is more than can be affirmed on any other. On this day the cathedral is crowded with the fashionable and wealthy of the city. By far the greater proportion of the visitors are the fair sex; and there is here presented a display of beauty and elegance which cannot fail to impress the most insensible.

The service over, you pass into the street, where, ever and anon, a religious procession crosses your path, accompanied with all the parade that rich dresses, gilded images, and gold and silver church furniture can afford. The houses, too, are decorated, the inhabitants exhibiting from the balconies their most costly ornaments and dresses. All is bustle and animation. At a corner of the great square are suspended huge placards, on which the nature of the day's amusements is depicted in every variety of color. Here is a pictorial illustration of the most prominent attraction at the great theatre, which, in common with all the rest, is open twice on this day. A little further on, is a full length figure of Figaro, which draws your attention to the fascinating allurements of the opera. The bull fights next solicit your notice, announcing the most terrific particulars.

Nor are the minor theatres behind-hand in presenting their attractions. Endless varieties of other exhibitions put forth their claims. A balloon ascension is advertised for the afternoon. One would suppose, too, that the Roman gladiatorial shows were revived, for at one spectacle is a contest between a man and a bear. Cock-fights, dog-fights, and fandangoes are announced in every quarter of the city. Horse-racing, the circus, jugglers, posture-masters, tumbler, fire-eaters, concerts, coffee gardens, fencing-matches, pigeon-shooting, gymnastic exercises, country excursions, balls graduated to every pocket, form but a fraction of the entertainments to which this day is devoted. In the afternoon, the public promenades are thronged, and the long array of equipages, with the rich and gay dresses of the senoras, is calculated to convey an im-

pression of the most festive of them. As soon as you awake, you are saluted with the sounds of military music, in which the Mexicans profess a decided excellence. Regiments of soldiers, assembled in the Plaza Mayor, are reviewed, and on this day they exhibit a neat and cleanly appearance, which is more than can be affirmed on any other. On this day the cathedral is crowded with the fashionable and wealthy of the city. By far the greater proportion of the visitors are the fair sex; and there is here presented a display of beauty and elegance which cannot fail to impress the most insensible.

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ISRAEL'S DESOLATION.

Translation from the Prayers used by the Jews on the day of Atonement, composed not long before the time of their last captivity.

We have hitherto clung to our evil deeds, yet hast Thou, O our Rock, not brought destruction on us. Our righteous Messiah, the anointed one, is departed from us, horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities and our transgressions, and is wounded because of our transgression. He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound, at the time that the Eternal will create Him as a new Creature. Oh bring Him up from the circle of the earth, raise Him up from Senn to assemble us the second time on Mount Lebanon, by the land of Yennon.

We have no burnt offering nor trespass offering; no staves nor mingled offerings; no lot nor coals of fire; no holy of holies nor fine beaten incense! no temples nor sprinkling; no confession nor bullock for sin offering; no oblation nor purification; no Jerusalem nor forest of Lebanon; no laver, nor its stand; no frankincense nor sweet-bread; no altar nor meat offering; no sweet savour nor libations; no fine flour nor sweet spices; no ceremonial nor burnt offering; no veil nor mercy seat; no Zion nor golden plate; no present nor peace offerings; no sacrifice of thanksgiving nor continual burnt-offerings.

Because of our iniquities and the iniquities of our fathers, we have been deprived of all these things. And from the time that we have wanted all these, troubles have come hastily on us; grief hath overwhelmed us; we sought for salvation but there was none; for PEACE and JO WRATH.

[At the time when the above prayer was composed, the Jews seem to have perfectly understood Isaiah to speak of the Messiah in the LIII. Psalm. How earnestly should we pray, that the veil of unbelief may be removed which hinders their successors from seeing how accurately that prophecy was fulfilled in the sufferings of Jesus!—Ed.]

THE HOUSE OF GOD.

NOT HOLIER IN ONE PART THAN IN THE OTHER.

"Do you imitate the temple, and the Synagogue worship in your Churches?" said he. "Have you an ark there?"

pression of the wealth and luxury of the city. In the evening, the theatre presents a spectacle, which probably few theatres in the world can parallel. The beauty, elegance, wealth and luxury of Mexico, seem concentrated into one brilliant focus.

The finale of the day is generally wound up by a splendid display of fire works, and thus concludes a Mexican Sunday—and in no other part of the world probably is a Sunday so spent—not even in Italy.—*New Orleans Tropic.*

MISAPPLIED TEXTS.

Ecclesiastes iii. 4. "A time to dance." This language is often quoted, with an air of triumph, by lovers of worldly pleasure, as if it furnished a full justification of their vain, not to say sinful, bodily exercises, in scenes of dissipation, and busy, bustling indolence. But before they can safely employ it thus, they must show, that other passages of Scripture which speak of dancing, relate to something like the modern exercise called by the same name; an exercise for which the young are prepared by much tedious tuition, and in which the young and old of both sexes are engaged together, under the direction of a master or manager, who guides all the motions of their feet and hands by a fixed rule, without any reference to the glory and service of God, or the promotion of pious feelings, and holy, heavenly aspirations of the soul. This they can never show. It is not, then, to be taken for granted, that the phrase, "a time to dance," in Ecclesiastes relates to such dancing as that of a modern ball-room or theatre. And if it did, the fact would still remain, that Solomon's use of this phrase, there, would not sanction the practice thus alluded to, any more than his declaration in the same passage that there is "a time to hate," justifies malice and all uncharitableness. The truth is, that his language, throughout the whole passage, beginning with the assertion, that "to every thing there is a season, and a time for every purpose under heaven," is only a description of the events, and not an injunction nor approval of the practices, mentioned. And it is a fact, worthy of notice here, that anciently, in the primitive church, promiscuous dancing of men and women together was prohibited to Christians, and public dancers were entirely excluded from the privileges of the Christian profession.

It is marvellous that the modern admirers of primitive usages have not lighted upon this prohibition for their own guidance and to be enforced upon their adherents: it would open a vast field for reformation.—*ED. BEREAN.*

The exhortation of the beloved apostle in John ii. 15, in these words, "Love not the world, neither the things that are in the world," is often repeated with an addition of a single word, such for example as *supremely, chiefly, strongly, or eagerly.* But such an addition entirely changes and perverts the meaning of the inspired apostle. His language forbids, without any qualification, all love of the world in any degree. For he adds in the very same verse, that "if any man love the world, the love of the Father is not in him." And in the next verse he declares, that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." So plainly does he teach, that any love of the world, in any one, is inconsistent with true piety or godliness, which he describes by the phrase, "love of the Father." And all we have to do in order to make a correct application of the precept, "Love not the world," is to ascertain what is here meant by the term *world.*

The above are culled from a second paper under the heading as prefixed to this article, in the Boston Episcopal Observer, the second number of which (second volume) we have had great pleasure in receiving.—*ED. BEREAN.*

The Berean.

QUEBEC, THURSDAY, MAY 14, 1846.

By a despatch from Her Majesty's Secretary of State for the Colonies, it has been signified to His Excellency the Governor General, that the Queen withholds her sanction from the appointment of the Rev. Dr. J. Bethune to the office of Principal of McGill College. That post is consequently vacant.

It need not be supposed that there is the most distant glance at the qualifications of the individual who has temporarily filled the office, when we express our satisfaction at the decision which Her Majesty has been advised to form in this instance. The efficient discharge of duties, such as arise from the pastoral office, in the parish of Christ Church, Montreal, is sufficient to engage qualifications of no common order; and it is our earnest prayer that the relief afforded to the Rector by the arrival of this late intelligence may extensively benefit the important charge which remains entrusted to him.

But we proceed to venture the expression of our hope and wish that those on whom devolves the nomination of an individual to preside over the intended University of McGill College, may be guided in their selection so as to secure, as far as judicious and devoted superintendence may bring it about, the efficient working of the institution. It must be desired, that the College should become instrumental towards strengthening the connection of the Province with the mother-country by rendering all resort of our youth to the neighbouring republics for academical education needless; and by introducing into the training they are to receive in the Province, every thing that is valuable in the systems pursued at the venerable institutions of Oxford and Cambridge. While

* Bingham's Antiq. Book 16.

however, it is obviously desirable that the Principal of McGill College should be familiar with those systems, it must be hoped that he will be one whose conceptions of an English University extend considerably beyond putting a square cap upon a young man's round head, and who will not be so wedded to what he knows to be the course pursued there as not to be ready to consider every part of it in its relation to the widely different circumstances of this young and struggling community.

Above all, the friends of education upon sound scriptural principles cannot but feel tremblingly alive to the danger lest, if the future head of McGill College has to come from either of the English Universities, he should be one tinctured with the opinions or warped into the leanings which have caused so much painful anxiety with regard to the influence for some time at work at Oxford and, in a certain measure, at Cambridge—an influence adverse to the doctrines of the Church as settled at the Reformation. It is but fair and candid to avow that we cannot view without alarm the Colonial Secretary's official connection with this appointment. The true friends of our Protestant Church could not receive with confidence an individual who should owe his selection to the Right Hon. W. E. Gladstone; because they would naturally expect him to be of the school in theology to which that statesman has, by his acts and writings, joined himself. At the same time we do not for a moment admit the thought that his official influence would be exerted contrary to the nomination of a well qualified individual of a different school, submitted to the Crown by those whose place it is to make the choice on this occasion. The opinion which we entertain of Mr. Gladstone's official integrity is fully as high as our objection to his theological principles is strong and decided.

We shall deem it a very gratifying part of our public duty, if we have space to record intelligence promising to the cause of sound religious and scientific education through a well-directed application of the late Mr. McGill's endowment.

A friend has furnished us with a fuller account than we had before seen, of the trial, of which we gave a condensed statement in our last number but one, under the heading "Damages found for a Priest's curse." We learn from it that the Priest's defence included an allegation that he acted in obedience to the laws of his Church, and under express instructions from his Bishop (Dr. Denvir); and that he had used great forbearance, deferring the awful ceremony of cursing as long as ever he could, consistently with his duty. In justice to the individual, we record this transfer of guilt from the Priest to the Bishop, and from both to the system under which they act—the system which the Legislature and Executive in the mother-country and elsewhere are encouraging by public enactment and private favour. The individuals concerned remain, of course, bearing the responsibility which arises from using their intellectual faculties and moral perceptions so as to continue attached to the system. We subjoin a portion of the editorial remarks upon the occurrence, in the *Dublin Evening Mail*:

"Indignation must be universal, and execration must be general and extreme before it [the Irish government] will protect the people of Ireland against the cruelties of their spiritual tyrants. An improbable, though a less impossible event may arrive. The eyes of the people may be purged of the film that makes them now impervious to light. This brings us to the spiritual offence for which McLoughlin underwent—as far as his priest could impose it—the merciless sentence of everlasting perdition. He read the Scriptures in the Irish tongue. He taught others to read them—to make them the foundation of their hopes for eternity, and the lamp and guide to their path and course through time. He taught them from these Scriptures to render good for evil—to pray for those that persecuted them. He told them how the SAVIOUR, who announced this sublime doctrine of infinite forgiveness, acted on it in his life, and exemplified it by his death. His latest prayer was, 'Father, forgive them, they know not what they do.' McLoughlin read these things to the people in their native Gaelic. The dialect, strong and imaginative, impressed it deeply in their warm and unsophisticated hearts. They listened to him in the recesses and coverts of their barren but beautiful habitations; and for this the Rev. LUKE WALSH—the professing servant of that blessed Saviour, claiming to be the anointed priest—said before him, 'My curse and God's curse on CHARLES McLoughlin, the accused teacher of the Irish Bible.' Beside the priest lay the Gospel, God's good tidings, and the book of His gracious promises. It was placed there, the emblem of the Book of Life, wherein the names of the redeemed are written. Behind him stood the lighted candles, the emblems of the Holy Ghost, whose spirit is unquenchable. At his left hand lay the bell, the emblem of God's call to judgment. He took it up, he rang it. The judgment was pronounced—the curse was uttered—the book was shut—McLoughlin's name was razed from the Book of Life, as the priest pretended. He was shut out from God's promises, and the door of the Gospel was closed against him."

"Such was the scene enacted in the wild seclusion of these remote glens towards the end of August, 1844, when Heaven's bounty was growing yellow amid the heath around them.

"Gladly would we pause, leaving it to be supposed that these demonic doings originated in the 'breast of a maniac—some mountain

monk, whom poverty had ensnared and penance had made frantic."

"Not his the mien of Christian priest,
But Druid's from the grave released,
Whose hardened heart and eye might brook
No sacrifice of souls to look;
Who used the hallowed creed for worse,
And deader emphasis of curse."

"But, alas! we have no ground for believing that the Rev. LUKE WALSH, acting as he did, exceeded the duty which his office prescribed to him. Nay, in justice we are bound to say for him that he appears to have been as merciful as his ideas of duty would permit him to be. He but acted as the executive authority in the matter; he produced the warrant from his ecclesiastical superior authorising, perhaps commanding, the proceeding; he read it; he explained it, and said he had suffered the people to have dealings with the plaintiff long after he had received the bishop's authority. Who was that prelate? The Roman Catholic Bishop of Down and Connor—the friend of national education—the defender of the Charitable Bequests' Act—the supporter of the new Colleges scheme of Government—the intimate associate of the Right Rev. Romish Primate, Dr. CROLY! The sentence, therefore, was deliberate—personal policy mixed not in it. Judge BURTON himself in trying the case evinced no greater calmness than Dr. DENVIR may have felt when issuing the warrant, and Mr. WALSH when executing it."

The system which thus justifies (to use Judge Burton's words) "cutting a man off from all society, making him a cipher, and depriving him of his aid," has been possessed of vast endowments in this Province, and has, within a recent period, been further enriched, through influence at home, by the St. Sulpician property to which, according to the opinion of eminent lawyers (the late Chief Justice Sewell one of them) it had no legal claim; its insupportable character and its increasing confidence in the subserviency of our political rulers is becoming further developed by the announcement which we find in the latest accounts of proceedings in our House of Assembly, as follows:

"Mr. Solicitor General Sherwood presented a petition from certain Roman Catholic Bishops praying that the Jesuit Estates which have been escheated might be given up to them for educational and other purposes, for which they had been originally granted, and which could only be attained through the instrumentality of the Roman Catholic Church. The petitioners were willing to bind themselves in such case to found Colleges and erect Chairs of Law, Medicine, Political Economy, the Fine Arts, &c. &c. and to give annual accounts of the expenditure of the said property to the Legislature."

It is a portentous sign that Her Majesty's Solicitor General for Canada West has consented to present the Petition, and that he did not, as we must conclude from the silence of the report, express at once his dissent from the object of the petitioners. Let this be coupled with the late recommendation, in an official Report from Her Majesty's Commissioner of Crown Lands, that the Jesuits should be employed for the civilization of the Saguenay Indians; and with the impotation of members of that illegal society into the Province, to be in readiness for the commencement of operations to any extent for which means may be afforded them—and it must be evident that alive and stirring ought that portion of the community to be who have a proper sense of the danger threatening their rights and liberties from the overspreading of that power which at one time was compelled to join in the expulsion of the Jesuits "like dogs," and now finds it its interest to aid their being "renewed like eagles," (see their General Francis Borgia's words, quoted by A WANDERER in our last volume, p. 178.)

We find a pamphlet to have been printed and circulated under the title of "Memoir upon the Estate which the Jesuits possessed in Canada, and the Objects to which these Estates should be at present applied"—which advocates the object of the petitioners. It has not yet been in our power to examine it, but the publication forms another link to carry on the chain of preparatory measures for the renewing of the Jesuits among us.

ANNIVERSARY SERMONS.—The Lord Bishop of Calcutta (D. Wilson, D. D.), had consented to preach before the Church Missionary Society on the 4th instant; and the Lord Bishop of St. David's (C. Tirrwall, D. D.) before the Society for the Propagation of the Gospel in Foreign Parts, on the 7th instant.

Our private advices say that the Bishop of Calcutta's health has so much improved as to enable him to preach almost every Lord's day of late.

HER MAJESTY'S CHAPEL ROYAL, ST. JAMES'S.—The Bishop of London, as Dean of the Chapel Royal, St. James's, has availed himself of the opportunity presented by the vacancy in the office of master of the boys of the choir, occasioned by the demise of Mr. Hawes, to make an important arrangement, as well for improving the efficiency of the choir, as for promoting the better education of the boys themselves. His Lordship has appointed to the vacant office the Rev. Thomas Helmore, M.A., Vice-Principal of St. Mark's Training College, Little Chelsea, and one of the chaplains of this institution. We are not aware that the office has ever been filled by one in holy order before; but certainly not for a very long period. The 42d Canon of the Church requires, "That the Petty Canon, Vicars Choral, and other ministers of the Church, be urged to the study of the holy Scriptures, and every one of them have the New Testament, not only in English, but also in Latin;" that they receive, in short, a thorough religious education, in addition to the necessary course of musical instruction, an object which, we believe, is prominently con-

templated in the new and important arrangements of Mr. Helmore's appointment.—*English Paper.*

GERMAN CATHOLIC CHURCH.—A work of Dr. Theiner's, who is one of the most eminent among the adherents of the newly formed community in Breslau, published under the title of "The reformatory efforts in the Catholic Church," having been made a ground of accusation in the Criminal Court, sentence was pronounced on the 26th of March, to the effect that the author "is not liable to punishment for the contents of the work, that he shall be free from the costs, and that the sequestration of the work by the police shall be taken off."

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.
The Central Board met yesterday, pursuant to advertisement, the Right Reverend the President in the Chair, and was engaged in deliberations till a late hour of the afternoon; the amount of business required it to adjourn to this day.

CHAPEL OF THE HOLY TRINITY.

Resolutions passed at two General Meetings of the Pewholders, held on the 28th April and 4th May, 1846.

1.—That the present mode of disposing of the proceeds of the Collections taken up at the Morning and Evening Services in the Chapel of the Holy Trinity, does not meet with the approbation of the Pewholders, and that the Resolutions which at present regulate the distribution of the monies be rescinded.

2.—That the two Orphans now under the charge of the Committee, be transferred to the Orphan Asylum of the Parish Church, provided the present Matron will not take them on the same terms, and that the expense of their maintenance there be paid out of the future Collections at this Chapel, after the balance now in the hands of the Treasurer has been expended for that purpose.

3.—That the Collections at Morning Service on Sacrament days be devoted to charitable purposes, under the Superintendence of the Pastor and Chapel Wardens, after paying for the Sacramental Bread and Wine.

4.—That the Collections at the Chapel, except on Sacramental and other special occasions, be put into and considered one fund, which shall be partly applied in payment of the present debt of the Light fund, and the expense of lighting the Chapel for the future Evening Services; and in defraying part (say to the extent of Ten Pounds) of the annual expenses of the Sunday School in connection with this Chapel.

5.—That the sum of Sixty Pounds be applied out of the General Fund to pay for the services of an Evening Lecturer at the Chapel for the current year.

6.—That the sum of One Pound Ten Shillings be reserved out of the collections made on special occasions, to be added to the General Fund.

7.—That Mr. VON EXTER, as Chapel Warden, be requested to act as Treasurer of the General Fund.

E. W. SEWELL, Incumbent.

JOHN VON EXTER, } Chapel Wardens.

THOMAS WHITE, }

Quebec, 4th May, 1846.

In accordance with the 5th Resolution, the Incumbent, with whom the appointment rests, proposed it to the Rev. C. L. F. HAENSEL, by whom the same has been accepted, and the Lecturer has entered upon his duties.

Diocese of Toronto.

In accordance with a standing Regulation of the Incorporated Church Society of this Diocese, that of the Four Collections to be made annually in the several Churches and Chapels in its behalf, shall be appropriated exclusively to a fund for the extension of Missions in this Diocese.—The Lord Bishop of Toronto requests that the Clergy would be pleased to take notice that the next Collection for this special purpose, is fixed for TRINITY SUNDAY, being Sunday, the 7th of June next.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral Church, at Toronto, on Sunday, the twenty-eighth of June.—Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate, without delay, their intention to offer themselves, and to be present for Examination at the residence of the Examining Chaplain, the Rev. H. J. Grasett, M. A., in that city, on the Wednesday previous to the day of Ordination, at 9 o'clock, a.m. Candidates for Orders are required to be furnished with the usual Testimonials, and the *Si Quis* attested in the ordinary manner.

The Rev. G. W. Warr, lately Missionary at Oakville, has been obliged, from circumstances of a domestic nature, to leave this country and return to Ireland.

The Rev. James Mockridge, formerly Travelling Missionary in the Gore and Wellington Districts, has been appointed to the Rectory of Warwick, in the London District. It is requested that all letters and papers may be addressed to him at that place.—*The Church.*

EMIGRATION.—We learn from the manager of the Protestant Registration and Employment Office, 119 Court street, that out of the 293 steerage passengers in the Washington Irving, arrived last week, only six were Protestants. The steamer North America, from St. John, had 63 passengers, and but one Protestant. The ship Norfolk, which arrived on Saturday, had 167 passengers, of whom 100 are Protestants—one a printer, who wants employment—the other sick with a fever, and sent to the hospital. Thus, the arrivals in these three vessels amount to 518 persons; of whom 9 are Protestants, and 509 are Roman Catholics. These facts have quite a number of bearings. We have not room to comment upon them this week, but will do so in our next. Meantime we hope our Protestant friends will not forget the Employment Office in Court street.—*Boston Fam. Visitor.*

To CORRESPONDENTS.—Received C. B. J. M.—parcel from A. R.—J. R. we are sorry for the loss, and have entered the payment, see below;—2nd pamphlet, Burlington.

PAYMENTS RECEIVED.—Messrs. George Poyer, No. 97 to 148; T. A. Stayer, No. 105 to 156; Robert Easton, No. 105 to 156; J. G. Mackenzie, No. 105 to 156; John Thornton, No. 105 to 156; Thomas Juit, No. 105 to 156; James Tubby, No. 53 to 104; J. Worthington, No. 105 to 156; Thomas Bate, No. 96 to 147; J. Rooney, No. 27 to 104; Robert Symes, No. 53 to 156; John Jameson, No. 97 to 141; Mrs. Davidson, 101 to 152; Mrs. A. Paterson, No. 105 to 156; Brit. N. Am. School Socy., No. 105 to 155; Dr. Holmes, No. 105 to 156; Rev. W. Dawes, No. 105 to 156; Rev. A. T. Whitten, 105 to 156.

Local and Political Intelligence.

EUROPEAN NEWS.—The 19th of April mail from England arrived on Friday last, furnishing eight days' later intelligence than that brought by the *Great Western*. It would probably have reached Quebec a day or two earlier but for an accident which befel the mail steamer, the *Cambria*. She had a fine run to Halifax, where she arrived on the 1st instant, and landed 20 passengers. On Saturday, shortly before midnight, while off Cape Cod, near the entrance of Boston harbour, there being a dense fog, the ship struck on the Beach of Truro: the engines were immediately reversed, and every effort made to get her off by the capstan and anchors, but in vain. A good deal of alarm was felt among the passengers, and some of them landed and proceeded to Boston. A steamer was despatched to the assistance of the *Cambria*, and by her aid she was got off and arrived at Boston on Tuesday.

No events of any particular importance have occurred in Europe since the last mail, except that another attempt has been made to kill the King of the French, which has been frustrated by an over-ruling Providence. The following particulars are given:

About half-past five o'clock on Thursday, as the King was returning from his drive in the forest of Fontainebleau, a man, seated upon the wall, fired at his Majesty. Providence preserved the King's life. The Queen, Princess Adelaide, Duchess of Nemours, and the Prince and Princess of Salerno were in the carriage with the King. Three balls cut the fringes of the char-a-banc—no one was struck—a piece of wadding was picked up by the Queen. The assassin was immediately arrested; his name is Leonate. He is an old general guardian of the forest of Fontainebleau.—*Journal des Débats* of Friday.

The Imperial Parliament met after the Easter Holidays, on Friday the 17th ult., when the Irish coercion bill formed the subject of debate. Strong opposition is offered by the Irish members and, indeed, a doubt is felt by many, as to the prospect of the Premier succeeding in this and his great measures in favour of free trade, though the most general impression is that they will be carried. Meanwhile the accounts from Ireland are of the most distressing nature. In addition to their suffering with disease and poverty, the Irish peasantry are now said to be threatened with the horrors of want, and exposed to actual famine. A most melancholy account is given of the state of the country. Provisions are three or four times as dear as usual; employment is scarce, and the destitution therefore extreme. The following paragraph shows the extent of suffering, as well as some of the means taken to alleviate it.

"Committees have been formed at Ballyduff, Killenker, and Balleborough, County Cavan. Accounts pour in upon us daily of the increasing distress. In many places there are no potatoes left—in none will the fast perishing root be found after May.—A Castlebar paper has the following, headed Famine in Mayo:—'This gaunt and long-dreaded scourge has at last broken forth. We have been written to from several parts of this extensive county, by gentlemen upon whose veracity we place the most implicit reliance, giving the most awful accounts of the sufferings of the people at this early period of the year. Even at Turlough, in the immediate neighbourhood of this town, many families are at this moment, we learn, without food; and the wretched sufferers are, in vain, endeavoring to get provisions in time, that their children may not die! At the market of Castlebar, on Saturday last, provisions, which hitherto were considered reasonable, rose to an alarming height—potatoes from 2 1/2d. to 5d. per stone, and oatmeal from 13s. to 16s. per cwt.'"

"A great riot has taken place at Clonmel, in which an attack was made on some mills and shops in that town and neighbourhood, and several of them were plundered by the mob. A meeting was held in the Court-house of Clonmel.—Capt. Osborne, J. P., in the chair. A subscription list was entered into, and over £500 subscribed, for the purpose of giving employment to the inhabitants and its vicinity alone."

After reading the above sad statement, the announcement which now follows seems almost incredible.

The Repeal Association had its usual weekly meeting on Monday, April 13. Mr. O'Connell was present, and spoke very forcibly against the Coercion Bill. The rent was upwards of £200!!

A large supply of Indian corn has been imported by Government from America, for the use of the sufferers in Ireland; and Sir R. Peel stated that more would have been ordered, but the Government did not wish to interfere with private enterprise.

ARRIVALS OF INDIAN CORN.—Within the past few days several large cargoes of Indian Corn have arrived in Dublin, and every baker in the city has Indian meal bread on sale. It is in very great demand amongst even the better class of mechanics, as well as the labouring people.

The British Ship of war America is shortly expected home from the western coast of South America. She will be the bearer of 2,000,000 of dollars.

The greatest activity prevails at and about all the army and naval depots in England, recruiting is in full operation; at all the dock-

YOUTH'S CORNER.

EITHER LATIN OR DITCHING.

Behind the house of John Adams, lies a meadow of some extent, with which was connected an anecdote he was wont to relate, to the last days of his life.

"When I was a boy, I had to study the Latin grammar, but it was dull and I hated it. My father was anxious to send me to college, and therefore I studied grammar till I could bear with it no longer, and going to my father I told him I did not like to study and asked him for some other employment.

"This seemed a delightful change, and to the meadow I went. But I soon found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I eat the bread of labour, and glad was I when night came on.

THE TWO WALKS.

A village teacher in Germany was once instructing his scholars concerning the difference between a good and a bad conscience, and the nature of the still small voice of the heart.

When he had done speaking, he said to the children, "Which of you can tell me a story to illustrate the truths I have been teaching?"

One of the boys rose up and said, "I could tell a story which seems to me to show how a good conscience and a bad one differ; but I do not think I could tell it well."

"Tell it simply and truly," said the teacher, "and it will be well told. When we have heard it, I shall be able to judge whether it is to the purpose."

"My story," said the boy, "is about two walks which I took at different times."

"When the enemy's troops passed through our village two years ago, they forced my father to take his horse and go with them. They wanted him as a guide. It grew late, and my father did not return. The next town was not far off, and my mother sent me in search of our dear parent.—She wept when she bid me go, and my sisters wept around her, for they thought I too might be kept. Yet it was necessary that we should learn what had become of him, and there was none else to go but I.

"I went with a heavy heart; but it was worse when I came back, for I had not found my father. It was a dark night in the fall season. The wind roared and howled in the oaks, and in the fir trees, and between the rocks; and between the blasts I could hear the screech-owl and the raven making cries more dismal than the wind. My mind was full of the thought that we had lost my poor father, and with that of my mother's grief, at seeing me come back alone. I was never before afraid of the darkness, but then it seemed terrible to me: I used to love to be alone, but then I longed for company, and would have been glad to have even a dog at my side to speak to. The rattling of the branches, and the rustling of the leaves startled me, and I often thought I heard voices in the howling of the wind. I did not think of it then, but it seems to me now that the troubled mind of the wicked must be like my feelings when I walked back from J—, in the dark without my father."

"Children," said the teacher, "would you like to walk in a night so dark and stormy, without hope to find your father, and fearful even of the wind?"

"Oh no!" said they, and shuddered. "Then remember," said the teacher, "that one is your Father in heaven: and that the wicked are without God in the world; groping like blind, and afraid where no fear is."

The boy then began again, and told the rest of his story:—

"My other walk was on the same road, but it was long after my father had come back to us, and we were living together in peace and happiness. My sister was with me, and we were bringing from the town some little presents with which we meant to surprise our mother the next morning on her birthday. It was late this time too when we reached home; but it was a fine warm evening in May, and every thing was quiet and still, except the brook by the pathside, and the nightingales singing in the thickets.

We walked on hand in hand, listening to their sweet music, and the soft murmur of the water, and were too full of delight to be able to tell all we felt. Our father came to meet us, and we clung around him, and I told him of my former dreary walk. Then he blessed us, and we called him our own dear father, and felt that it was pleasanter to have him with us, than to enjoy the beauty of the evening. Such, I suppose, is the joy of a good conscience."

The teacher looked at his children, and they at him, "Blessed is the man," said he, "whose delight is in the law of the Lord! Blessed is the man whose sin is forgiven, his unrighteousness covered! God is with him, to be merciful to him, and to bless him."—Altered from Krummacher, in the Children's Magazine.

FIRE ENGINES SUPERSEDED.—The firemen will learn with pleasure that Mr. Phillips of London has lately invented a "fire annihilator for instantaneously extinguishing fires by aerated vapor."

The principles, says a foreign journal, are chemical, and they proceed on facts deduced from considerations of the source of all power—chemical action. Fire, in the ordinary acceptance of the term, is a phenomenon which results from the union of oxygen, the supporter of combustion, hydrogen, the element of flame, and carbon, the element of light. If the oxygen be withdrawn, the fire ceases. This the fire annihilator accomplishes. A jet of peculiar gaseous vapor, which possesses a greater affinity for the oxygen of the air than the oxygen has for the hydrogen and the carbon with which it is combined, is instantaneously generated by the machine, and thrown with extraordinary rapidity on the fire, which being instantaneously deprived of the supporter of combustion, at once ceases. The extinction is so sudden that in the case of a strong fire, which Mr. Phillips put out on board a vessel in the Thames, the operation did not occupy one second, and it was compared by the spectators to a flash of lightning.

HISTORICAL SKETCHES.

SIR JOSHUA REYNOLDS was the son of a Clergyman who kept a school at Plympton in Devonshire; he was born in the year 1723. His father intended to make a Doctor of him, but the boy showed a partiality for drawing and painting at an early age, and so his father allowed him to follow the bent of his mind by placing him, when seventeen years old, with Mr. Hudson, an eminent portrait painter in London. Here he had been three years, when some person praised his work so much that the master himself became jealous of him, and a disagreement broke out which caused their separation. Young Reynolds now exercised his art at Plymouth, where he acquired the patronage of Captain Keppell (afterwards Admiral Lord Keppell) who gave him a passage on board his ship on her voyage to the Mediterranean in 1749, with a promise that he would land him in Italy, when opportunity should offer. The promise was fulfilled, and Reynolds spent three years in Italy, studying the works of art with which that country abounds; he returned to England as a portrait-painter of such merit as raised him soon into the high reputation of being the head of his profession. He acquired wealth, and lived in easy intercourse with some of the most intellectual men of the age, such as Burke, Garrick, Percey, and Goldsmith. The celebrated Dr. Samuel Johnson was one of the circle in which Reynolds moved, and the bearish lexicographer seems to have treated him with more regard than he was in the habit of showing to any one else of his literary friends.

In 1768, the ROYAL ACADEMY OF ARTS was instituted; Reynolds became its first President; and the King made him a Knight—so that from that time he was called SIR Joshua Reynolds. He made several journeys to the continent, in order to see works of art, and make purchases. In 1789 he lost the sight of one of his eyes; two years after that, he was afflicted with total blindness, and in the year following he died. The whole of his writings have been collected and form two volumes; they include fifteen discourses on Painting delivered by him as President of the Royal Academy, which are much esteemed.

JOHN FLAXMAN, member of the Royal Academy of Arts, and Professor of Sculpture at that institution, was born in the year 1754, and became interested, in early life, in the writings of the Greek philosophers and poets, though he had not then received a classical education. The marks of genius which he exhibited, acquired for him the patronage of the Dowager Countess Spencer, by which he was enabled to cultivate the art in which he has obtained just celebrity. He drew many sketches, taking the subjects chiefly from the works of Homer and other Greek writers, and from the poetry of the Italian, Dante. Several of his works of sculpture are the statues of distinguished characters, raised as monuments in cathedrals. He professed to be a member of the Church of England, and bore the character of warm benevolence and strict integrity; but he had strongly imbibed the visionary sentiments of Baron Swedenborg: His death took place in 1826, and in the seventy second year of his age.—HAS.

JOHN HOWARD.—The eminent philanthropist whose name stands at the head of this sketch was the son of a respectable

tradesman in St. Paul's Church-yard, London, and was born about the year 1726. At the death of his father, he came into possession of a handsome fortune, but suffered very much from illness and a delicate constitution. At this time he lodged with a widow lady who nursed him with so much tenderness and kindness during a fit of sickness that, out of gratitude, he married her. She did not, however, long survive the connection, but died three years after. In the year 1756 Mr. Howard, while on a voyage to Lisbon, was taken prisoner by a French privateer (there being war at that time between England and France) and carried to Brest. During the voyage, the prisoners suffered great hardships, having been forty hours without a drop of water; and in the French prison, where they were placed upon reaching shore, they were exposed to many privations and sufferings. The knowledge which Mr. Howard gained, by his own experience upon this occasion, of the sufferings of prisoners, perhaps caused him to feel more deeply on behalf of these unhappy persons at a later period of his life.

Upon his return to England, Mr. Howard passed many years near Bedford in retirement, but always striving for the improvement of his neighbours in every way, and much beloved for his humanity and Christian charity. As a means for promoting knowledge and morality, he erected and supported schools for poor children, which he superintended himself. In 1773, having been appointed Sheriff of Bedfordshire, his public duty brought him in contact with the prison and the unfortunate beings confined there, where the scenes of misery and distress which presented themselves could not fail of attracting his kind and feeling heart. Great abuses at this time prevailed in the different jails: prisoners of both sexes and all ages were crowded together in such a manner that, instead of providing for the correction and prevention of crime, the jails were places where crime and wickedness of all kinds were abundant; and prisoners who went into confinement, comparatively innocent, were sure to come out experienced rogues. In addition to these serious evils, a distemper called the jail-fever, produced by the unwholesome and bad atmosphere of the cells, raged in such a manner as to render the prisoners highly dangerous: not only the prisoners themselves died in numbers, but the disease had been sometimes communicated to the Judges and Magistrates in Court, and to the families of discharged prisoners. These as well as other abuses, which it would be tedious to enumerate, caused such a concern in the mind of this good and truly great man, that he conceived it his duty to endeavour to check and to reform them.

With a view of ascertaining the practice in other places of confinement, Mr. Howard visited the prisons in several neighbouring counties, where he found the same evil system prevailing. He determined to visit the principal jails of England; and the scenes which then came before him made him resolve to devote himself to the humane and Christian enterprise of improving the condition of prisons and introducing a new system for the management of those confined in them. After having examined the jails in England, he extended his circuit to those of Wales, Scotland, and Ireland; and, in several works which he published, he gave a description of the evil system then prevailing, and suggested many improvements. He had the pleasure to find his efforts successful to a certain degree, particularly as regarded the healthiness of prisons and the means to be used for the moral improvement of prisoners who were, at his suggestion, supplied with Bibles and other improving books, and received the regular attendance of Clergymen. In 1774 he was examined upon the subject before the House of Commons, and received their thanks. Space does not permit a full account of all the benevolent exertions of Mr. Howard. It will be sufficient to mention that, in pursuing the same kind and disinterested object, he visited the principal prisons in France, Flanders, Holland, Germany, Switzerland, Prussia, Austria, Denmark, Sweden, Russia, Poland, Portugal, Spain, Italy, and Turkey: He went to Smyrna while the plague was raging, to endeavour as well as to communicate something which might be useful; and at last, while on a journey in the Russian dominions, he caught a malignant fever in visiting a hospital at Cherson on the river Dnieper, which terminated his useful and laborious life on the 20th January, 1790, after an illness of twelve days.

This imperfect record will give but a poor idea of the extent of Mr. Howard's labours for the benevolent object of improving the condition of a generally degraded portion of his fellow-creatures. It may serve, however, as a testimony to the justice of creating a public memorial in behalf of one who, to use the language of the eloquent statesman Edmund Burke, "visited all Europe and the East, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur; nor, to form a scale of the curiosity of modern art; not to collect medals or to collate manuscripts; but to dive into the depths of dungeons; to plunge into the infections of hospitals; and to survey the mansions of sorrow and

despair; to take the gauge and dimensions of misery, depression and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of men in all countries."—GS.

CATTLE FROM THE CAPE.—We have occasion to notice many remarkable importations now-a-days from various and distant parts of the world, occasioned by new tariffs and the improved and increased privileges which they afford, or other strange and unexpected causes; but that which we are about to mention certainly contains a degree of novelty and importance at once curious and remarkable. A vessel called the Sir Edward Ryan, which arrived in the St. Katharine's Docks a few days since, reporting from the port of Canton in China, and also the Cape of Good Hope, at which latter place she had called on her homeward voyage, had on board, in addition to an extensive cargo, comprising every article usually imported from China and the Cape respectively, 60 bags of flour, 60 bags of barley, sundry packages of onions, apples, seeds, and flowers, and 80 sheep, the produce of the latter place. Not having seen them at the time of landing from the importing vessel we cannot speak with any degree of correctness as to their quality and appearance; but as the Cape is invariably described by persons acquainted with the place as being most fruitful, with a most delightful climate, it is most probable that they were of excellent kind and quality. The importation of cattle from the south of Africa is certainly a novelty, and it remains to be seen to how great an extent such importations from that distant quarter of the globe may profitably or can actually be carried.

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