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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. 14.]

QUEBEC, THURSDAY, JULY 4, 1844.

[Vol. I.]

Poetry.

NO SURRENDER.

[The city of Londonderry, Ireland, is celebrated for the long siege it sustained against James II. in 1689.]

When Derry clos'd her far fam'd gates,
Guarded by many a bravo defender,
'Tho' treason, famine, sword combin'd,
Her banner floated "No surrender."
'Twas the world, the flesh, with Satan league,
And broods of deadly foes engender,
Clos'd to be the heart, the eye, the ear,
Your daily watchword "No surrender."

Temptation drags her baneful cup,
With all the charms that Art can lend her,
Ambition, beauty, wealth, renown;
The antidote be "No surrender."
Should sin approach in pleasure's garb,
Unmask at once the base pretender;
The serpent lurks amid the flowers,
Your only safeguard "No surrender."

When vice conceives, she brings forth death,
Hemorrhage, disease, and shame attend her;
Her downward path inclines to Hell,
Oh! raise the War-cry "No surrender."
Virtue walks on pure, undefil'd,
All things on earth, in heaven befriending her,
The Palm, the Robe, the Crown, the Throne,
These are thy trophies, "No surrender."

BISHOP OF KILLALOE.

THE REV. SAMUEL CROWTHER'S NARRATIVE OF HIS CAPTURE, LIBERATION, AND CONVERSION. (Concluded.)

The crew being hissy in embarking us, 187 in number, had no time to give us either breakfast or supper; and we, being unaccustomed to the motion of the vessel, suffered the whole of this day from sea-sickness, which rendered the greater part of us less fit to take any food whatever. On the very same evening we were surprised by two English men-of-war; and the next morning, found ourselves in the hands of new conquerors; whom we at first very much dreaded, they being armed with long swords. In the morning, being called up from the hold, we were astonished to find ourselves among two very large men-of-war, and several brigs. The men-of-war were, His Majesty's ships "Myrmidon," Captain H. J. Locke, and "Iphigenia," Captain Sir Robert Mends, who captured us on the 7th of April, 1822, on the River Lagos. Our owner was bound, with his sailors; except the cook, who was preparing our breakfast. Hunger rendered us bold; and, not being threatened at first attempts to get some fruit from the stern, we in a short time took the liberty of ranging about the vessel, in search of plunder of every kind. Now we began to entertain a good opinion of our new conquerors. Very soon after breakfast, we were divided into several of the vessels around us. This was cause of new fears, not knowing where our misery would end. Being now, as it were, one family, we began to take leave of those who were first transported into the other vessels, not knowing what would become of them and ourselves. About this time, we six, intimate friends in affliction—among whom was my brother, Joseph Bartholomew—kept very close together, that we might be carried away at the same time. It was not long before we six were conveyed into the "Myrmidon," in which we discovered no trace of those who were transported before us. We soon concluded what had become of them, when we saw part of a hog hanging, the skin of which was white—a thing we never saw before, as a hog was always roasted on fire, to clear it of the hair, in my country; and a number of cannon-shots ranged along the deck. The former we supposed to be the flesh; and the latter, the heads of the individuals, who had been killed for meat. But we were soon undeceived, by a close examination of the flesh with cloven feet, which resembled those of a hog; and by a cautious approach to the shots, that they were iron. In a few days we were quite at home in the man-of-war: being only six in number, we were soon selected by the sailors for their boys, and were soon furnished with dress. Our Portuguese owner and his son were brought over in the same vessel, bound in fetters: and I, thinking I should no more get into his hands, had the boldness to strike him on the head, while he was shaving by his son—a fact, however, very wicked, and unkind in its nature. His vessel was towed along by the man-of-war, with the remainder of the slaves therein. But after a few weeks, the slaves being removed from her, and being stripped of her furniture, the schooner was left alone on the ocean—destroyed at sea by captors, being found unseaworthy, in consequence of being a dull sailer. One of the brigs, which contained part of the slaves, was wrecked on a sand-bank; but, happily, another vessel was near, and all the lives were saved. It was not long before another brig sunk, during a tempest, with all the slaves and sailors, with the exception of about five of the latter, who were found in a boat, after four or five days, reduced almost to skeletons, and so feeble, that they could not stand on their feet: 102 of our number were lost on this occasion.

Settlement at Sierra Leone—Baptism, and Christian Labours.

After about two months and a half, cruising the coast, we were landed at Sierra Leone, on the 17th of June 1822. The same day, we were sent to Bathurst, formerly, Leopold. Here we had the pleasure of meeting many of our country-people, but none were known before. They assured us of our liberty and freedom. We very soon believed them; but a few days after our arrival at Bathurst, we had the mortification of being sent for to Free-

town, to testify against our Portuguese owner. It being hinted to us that we should be delivered up to him again, notwithstanding all persuasion that we should return, we entirely refused to go ourselves, unless we were carried. I could not but think of my ill-conduct to our owner, in the man-of-war. But as time was passing away, and our consent could not be got, we were compelled to go, by being whipped; and it was not a small joy to us to return to Bathurst again, in the evening, to our friends.

From this period I have been under the care of the Church Missionary Society: and in about six months after our arrival at Sierra Leone, I was able to read the New Testament with some degree of freedom; and was made a Monitor, for which I was rewarded with sevenpence-halfpenny per month. The Lord was pleased to open my heart, to hearken to those things which were spoken by His Servants: and being convinced that I was a sinner, and desirous to obtain pardon through Jesus Christ, I was baptized on the 11th of December 1825, by the Rev. J. Raban.

I had the privilege of visiting your happy and favoured land in the year 1826: in which it was my desire to remain for a good while, to be qualified as a Teacher to my fellow-creatures. But Providence so ordered it, that, at my return, I had the wished-for instruction, under the tuition of the Rev. C. L. F. Haensel, who landed in Sierra Leone in 1827; through whose instrumentality I have been qualified so far, as to be able to render some help, in the service of the Church Missionary Society, to my fellow-creatures. May I ever have a fresh desire to be engaged in the service of Christ! for it is "perfect freedom."

Thus much I think necessary to acquaint you of the kindness of Providence concerning me. Thus the day of my captivity was to me a blessed day, when considered in this respect; though certainly it must be unhappy also, in my deprivation, on it, of my father, mother, sisters, and all other relations. I must also remark, that I could not as yet find a dozen of Ocho-gu people, from among the inhabitants of Sierra Leone. I was married to a Christian woman on the 21st of September 1829. She was captured by His Majesty's Ship "Bann," Captain Charles Phillips, on the 31st of October 1822. The Lord has since blessed us with three children—a son, and two daughters. As I doubt not it will be also acceptable to you to know a little how part of my time is employed, I hope it will not be looked upon as ostentation, when I briefly mention the effect of Mr. Kissling's advice on my "stridty." I thankfully accept the offer of improvement held out to me, by my being stationed here. At my coming to the Institution the second time, I look on myself as a student rather than the one hand, while I endeavour to assist the pupils on the other; and I may humbly say, that, through the ministry and private assistance of the Rev. G. A. Kissling, I am greatly improved in many respects. My views of many things, which were dark, are set in a much clearer light; and when any difficulty arises in my course of study, I always endeavour to avail myself of the opportunity of a living Teacher, for which I sometimes prove troublesome to him. My studies, which before were loose and unconnected, have been more stated and regular. When the plan of a regular study, and its consequent effects, had been pointed out to me, I immediately endeavoured to follow the experimental direction. I chose Doddridge's Family Expositor, with which the paternal desire of the Rev. C. L. F. Haensel, for my improvement, has furnished me; and which was pointed out to me by Mr. Kissling, as indeed a worthy book. I commenced reading it regularly at six o'clock, for one hour, in the school-room, before our morning devotion. Though it was with some difficulty before I could bridle myself down to this plan, yet, in a few weeks, when I began to see the thread of the Four Gospels harmonized, at the same time comparing it with what was expounded at our morning devotion by Mr. Kissling, I soon began to perceive the privilege of a regular and stated course of study, and the beauty of the history of our Lord and Saviour. When I had gone through that book, I was very much delighted with it; and being so poorly and scantily supplied with its rich and excellent contents, especially the epistolary part, I hesitated not to give it a second regular perusal; which I am now doing, as far as the Revelation, with clearer views and greater delight than formerly. Thus I begin to experience what is quoted of Bishop Horne in the Companion to the Bible, when he said with respect to the Psalms, "These un fading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets are extracted from them: who hath once tasted their excellencies will desire to taste them yet again; and he who tastes them often will relish them best."—I hope I may pursue the study of the Holy Bible without much mixture of weakness and weariness, which I often experience in so doing. May the Lord pardon my infirmities, roviness, and instabilities in the use of His Holy Word!—That the time may come when the Heathen shall be fully given to Christ for His inheritance, and the utmost part of the earth for His possession, is the earnest prayer of your humble servant.—From the Church Missionary Record.

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF RIPON,

(C. T. LONGLEY, D. D.)

In advertising to the opinions of those among the clergy who, in their writings, have advocated the restoration of ancient forms, it may

surely be said, that so far as they earnestly call upon us to act up to the principles of our church—to provide, as much as in us lies, that she becomes in practice what she professes to be in theory—encouraging us to aim more fervently and resolutely at that high mark of holiness, self-denial, self-discipline, and alms-giving, which she holds forth to our view, and to live up to the elevated standard, which she sets before us, arousing us at the same time to a stricter sense of our accountability to God, they deserve our honour and our thanks; still farther, I believe that they have done good service to the Church, in bringing forward more prominently some comparatively neglected truths with regard to the proper standing of the Church herself and her ministers; as well as in leading some who were, perhaps unconsciously, inclined to view the holy sacraments as mere badges of the Christian profession, and the holy eucharist as little more than a commemorative rite, to entertain a juster sense of their real import. It might, however, have been better for the peace and welfare of the Church, had their efforts been limited to these points only; for who can fail to feel pain and grief when he hears their speaking tenderly of practices to which our standard divines have usually affixed strong terms of reprobation.

Let us instance the case of the invocation of saints and the worship of images, or, as they would term it, "the honour paid to images," which they seem to consider as merely dangerous to the uneducated. I am far from wishing to intimate that they would either sanction or wish for a general return to such usages; at the same time, it is difficult to escape from the conviction that the language used has had a strong tendency to foster their adoption. The tone also of depreciation and disparagement in which our own reformed branch of the Catholic Church is sometimes spoken of, as though her reformation were, after all, but a very questionable blessing, as if she gave no free scope to the higher devotional feelings, can scarcely fail to weaken the attachment of some of her less reflecting sons, and prepare them for an abandonment of her communion; indeed, the fact that such teaching has led to consequences which we fully believe those pious and learned men could never have themselves contemplated, and we are satisfied they must now deplore, in bringing many to the verge of schism, will evidently show that their guidance in these matters must be looked upon with some suspicion.

In descending to particulars, on doctrinal points, it cannot, I should think, but excite surprise and deep regret that the effect of sin after baptism should have been placed by them in so gloomy and cheerless a light, unwarranted, as we believe, either by Holy Scripture, or by the authority of our church. Did she really teach, that if we sin again after baptism there is no more such complete absolution in this life as was then imparted; and we could then never attain to the same state of undisturbed security in which God had thus placed us; if she sanctioned the conclusion that the penitent and believing sinner had no promised security for the fullest and freest pardon through the atoning blood of Christ, not only for his original sin, but also for all his actual sins committed subsequent to baptism, how could she have bid her ministers open the daily service of the Church with a declaration, that if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness? What comfort could it bring to the offender to be told that his inherited corruption is washed away, and his original guilt pardoned through the merits of the Saviour, if he is at the same time to be reminded that there is no full security against the wrath of God for his numberless transgressions in after life? or how can the priest venture to pronounce that God pardoneth and absolveth all that truly repent and unfeignedly believe His Holy Gospel—how speak of Almighty God as so putting away the sins of those who truly repent, that he remembereth them no more, if the pardon of sin after baptism stands upon a different footing from that committed before? if the promise of God is not equally sure and certain as regards both? Surely, my reverend brethren, if the faithfulness and justice of God are both, as the Holy Scripture declares, pledged for the forgiveness of all the penitent believer's unrighteousness without distinction, his security for the pardon of the one must be as secure as that for the other; and this is exactly in accordance with the doctrine laid down in our Homily on Repentance, wherein it is said, "Although we do, after we be once come to God, and grafted in His Son Jesus Christ, fall into great sins; yet if we rise again by repentance, and with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in His Son Jesus Christ, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father." Again, the same Homily, speaking of the Holy Scriptures, saith that they "pronounce unto all true repentant sinners, and to them that will with their whole heart turn unto the Lord their God, free pardon and remission of sins." Let a belief inconsistent with these declarations become prevalent and popular, and we shall ere long, I fear, find the conscience-stricken sinner resorting to fasting and self-denial, not merely as instruments of self-discipline to keep the body under, or as a help to prayer (and when limited to these objects we know them to be truly scriptural and godly, and edifying), but as a means of making satisfaction for sins, from whose penalty he feels no security, that the vicarious sufferings of Christ will deliver him. It need not, however,

PROGRESS ROME-WARDS.

One of the latest illustrations of the progress made towards Popery in our own communion, is a work published by Messrs. Burns, entitled, "Devotions commemorative of the most adorable passion of our Lord and Saviour Jesus Christ, translated from Catholic (i. e. Romish) sources." It "has been compiled," says the Preface, "with the view of supplying in a measure the want which is believed to be extensively felt, of some assistance towards realizing for the purposes of meditation the solemn subjects of Passion and Holy Weeks." On Maunday Thursday at Lauds, we have the following rubrical direction—"While the canticle Benedictus is being said, all the candles in the triangular candelstick having been first extinguished, except the one on the top, the six candles on the Altar are also extinguished, one by one, at every 2nd verse, so that the last may be put out at the last verse. Likewise the lamps and lights throughout the church are put out. When the Antiphon, Now the traitor, is repeated, the topmost candle is taken from its place, and hid under the Epistle side of the Altar, whilst all kneel and say, Christ, become for us obedient unto death. Our Father, privately. Then the Psalm, Have mercy, p. xiv., a little louder; after which is repeated in the same tone, without saying, Let us pray, the Collect. . . . After the Collect there is a confused noise for a short space, and then the lighted candle is brought out from beneath the Altar, and all rise and depart in silence."—pp. xix. xx. For

* See the Rev. Mr. Newman's Letter to Dr. Jeff. in explanation of No. 90 of the Tracts for the Times, p. 24, 2d edition.

† Homilies, Oxford edition, p. 453.

be imagined that the most ample conviction of God's forgiveness of all our sins, for his dear Son's sake, does in any degree interfere with the necessity of a deep humiliation, of an earnest and unfeigned contrition for past transgression. We should rather believe that the stronger the sense of God's pardoning mercy through Christ, the stronger would be the feeling of indignation at wilful sin, the more vehement the zeal and the revenge against ourselves on account of it. It may, indeed, be very true that rash and hasty declarations are sometimes made as to individual cases; that the wound of the wilful sinner may in some instances have been too slightly healed; and that the minister in his eagerness to vindicate the cardinal doctrine of the Gospel—that being justified by faith we have peace with God—may have been tempted, before there has been adequate proof that the sorrow is a godly sorrow, to administer to the soul the full consolations of grace; but if we once admit the notion that God's promise does not give security, I know not how the church militant on earth can ever hope to enjoy the peace of God, which passeth all understanding.

Now were it solely to guard against the abuse of the doctrine of grace above alluded to that the ministers of our church had been recommended to maintain a reserve in making known the doctrine of the ever-blessed atonement, the object would have been intelligible, and the fruits of it less seriously injurious, than we have great reason to fear that in many instances they have been. Earnestly, indeed, do I pray, my reverend brethren, that you will not listen to those who would bid you be cautious and sparing in doing that which our obligations as Christian ministers bind us to do, in all the various branches of our ministerial offices; and besides the specific injunctions of our own church, surely the same necessity is laid upon us, the same we denounced against us, as against St. Paul, if we preach not the Gospel of our Lord Jesus Christ in all its fulness and its freedom, its riches and its mercy.

There is one more subject, my reverend brethren, on which so much discussion has recently arisen, that you may, I think, fairly expect some expression of opinion upon it before I close this address. I allude to the legitimate mode of interpreting our Articles. Now it will be most freely granted, that our Articles do leave some questions open, where the Word of God itself leaves them undecided; and I think that he does no good service to religion or the Church, who labours to give a more stringent interpretation of their language, than the expressions will fairly warrant. Nay, farther, I would say that those who strive thus, unnecessarily to limit the terms of communion, are the real schismatics; not those who may find themselves forced beyond the pale of the Church by restrictions unduly imposed. It is clear, however, that there must be limits beyond which this forbearance cannot be carried; and I confess that when I find it asserted that "the Articles are to be received, not in the sense of the framers, but (as far as the wording will admit, or any ambiguity requires it) in the one catholic sense," the integrity of subscription appears to be endangered. In the case either of oath or subscription, the *animus imponentis*, by which I mean the sense of the framer, should surely be the index of the sense in which it is to be made or taken. There can be but one true and legitimate meaning to an Article, and that must be the meaning intended by the framer. Nor should I myself feel justified in taking advantage of any ambiguity in the wording, and allying what, according to my own notion, might be the catholic sense to it, until I had found it impossible to ascertain what was the special sense originally designed by the authors; for, knowing the respect in which our Reformers held catholic antiquity, I should believe that they were more likely to have correctly embodied that sense in it, than I, as an individual, should be, to discover that sense for myself.—(Charge to the Clergy of the Diocese of Ripon, 1811.)

BUILDING CASTLES IN THE AIR.

However foolish may be the conduct of those who build castles in the air, who pile huge projects upon no foundations, and hang, as it were, a world upon nothing, yet there are few who, in some way or other, do not build such fascinating but aerial edifices. In some cases such a practice may be little more than foolish, and deserve only a smile; but in many instances it is dangerous, and often ruinous, inasmuch as it turns the thoughts and energies from employing adequate means to securing the desired end, and with dreams of certain success, betrays its hope into shame, disappointment and ruin. Means and ends are invariably coupled together in an indissoluble union; and it is our duty not only wisely to propose to ourselves the most desirable ends, but also to pursue them by the most diligent means; for to hope to obtain the end without using the means is mere folly and fanaticism. The religious frequently build a castle in the air, namely, the hope of the conversion of the world without the efforts of the church. Christians pray for the conversion of the world to God, and the coming of Christ's kingdom, but comparatively few feel as they ought, as to their own individual duties in connexion with this glorious consummation. We delight to believe that the time will come, when the world will be gathered into the church, when the truth of Christ will spread over the whole earth and the gospel leaven shall leaven the whole world. But we have another duty in connexion with this expectation; beside that of praying for its fulfilment; we are to labour for it, to study for it, to be liberal for it, to live for it. It is undoubtedly a great duty to pray for the coming of God's kingdom; but it is not all our duty. If we are in earnest in our prayers, our earnestness will be manifest in our actions, and the prayer of the lip will become the effort of the life. God invariably connects heavenly blessing with human instrumentality, and we have no good ground for expecting that God will convert the world without the efforts of the church. It is not so much that our understandings do not believe this as that our hearts are cold and worldly. We grudge the liberality, the effort and the self-denial, which such a view of the coming of God's kingdom demands, and we content ourselves with the easier and cheaper duties of praying and hoping for its arrival. Instead of moving themselves for vigorous exertion, too many that bear the Christian name, act as though they expected that some irresistible influence from heaven would some day suddenly fall upon the world, and mysteriously and instantaneously change a world of wickedness to a world of holiness, and the kingdom of Satan into the kingdom of God. Let us not indulge in such delusive expectations. Let us not hope to accomplish the end without the appropriate means. Let us not drag on heavily on the rear of the Christian church, regarding its progress, cooling its zeal, discouraging its

* See the Rev. Mr. Newman's Letter to Dr. Jeff. in explanation of No. 90 of the Tracts for the Times, p. 24, 2d edition.

† Brit. Crit. for April 1842, pp. 550, 551.

Good Friday we have the following "Catholic Hymns,"

O Faithful Cross, thou peerless Tree,
No forest yields the like of thee.
Leaf, flower, and bud,
Sweet is the Wood, and sweet its weight,
And sweet the nails which penetrate
Thee, thou sweet Wood. . . .

When our first forefather ate
The fruit which wrought his woful fate;
Our high Creator, piteous in our need,
His holy Law by creatures scored;
And fate, to make the damage good,
Through Wood revoked the curse of wood.
Sweet is the Wood, &c. . . .

How thy branches, haughty Tree;
Suspend thy wonted cruelty;
Relax thy tightened arms;
Repress, for once, thy native stubbornness;
Thy Royal burden gently bear,
And spare our dying God, O spare!—
Sweet is the Wood, &c. . . .

Thou alone wert meet esteemed
Him to bear, who man redeemed;
Thou, unshaken Ark, bedewed
With the Lamb's availing blood,
Shipwrecked man dost safely guide,
And in port securely hide.
O Faithful Cross, &c.—(pp. LIV.—LVI.)

If the reader should say, This is but nonsense, I reply, True, but it is very dangerous nonsense. And of this work thus speaks the British Critic,—"We hail with peculiar pleasure the appearance of a little work called 'Devotions, &c.' and we hope that the great success which, as we understand, it has met with, may encourage the compilers to extend their plan, and make accessible to the English churchman more of such devotional treasures. It is by such exhibitions of Catholic truth that the English Church will best retain her hold on the affections of those of her children who may be wavering in their allegiance, [i. e. if they see that such things are about to be introduced into the English Church, they will naturally conclude that they may as well stay where they are,] and it is thus also that many religious minds, who are as yet in greater or less degree in bondage to the popular religion, may feel the far deeper and sifter gratification to their religious cravings, which the Catholic system supplies. . . . It may be added that Buonaventura's Office on the Passion, with which this work commences, will be found very appropriate also for those who may wish at other seasons of the year, e. g. on an ordinary Friday, to make some special commemoration of our Lord's death; which indeed seems to have been its object in the case of the saint himself."—From THE CASE AS IT IS, by William Goode, M. A., of Trinity College, Cambridge, Rector of St. Antholin, London.

enterprise; but let us be found in the van, stimulating ourselves and others to deeds of holy usefulness, encouraging the timid, supporting the weak, and assisting the vigorous. If we pray that God will perform his part, let us see to it that we do ours. Let us enter into the spirit of the times, and the duties of the day; let us not spare our efforts, and God will not spare his blessing. Let us be vigilant, active soldiers, fighting under the great Captain of our salvation, and we shall not fight in vain.

There is a castle in the air, very frequently built by the worldly, and the most dangerous in its consequences of any we have mentioned, namely, the hope of salvation without Christ, and of heaven without holiness. Even the worldly and depraved have hopes of reaching heaven. The worst men hope, if they are not ready, they shall be; and the merely moral believe that they are quite as well prepared as those who talk so much about religion. Whether they possess holiness or not, or whether they have faith in Christ or not, they hope that somehow or another they shall arrive at heaven with the best. Yet what is this opinion but a castle in the air that will surely melt away in the light of eternity—an opinion based merely upon human hope, and neither supported by God's revealed will, nor probable in the nature of things? There is nothing can render man happy but a likeness to God, and if he be radically defective in this point, no possessions or condition can make him happy. Even heaven itself could not contribute to such a man's happiness; for heaven can be no heaven to him who has no proper fitness to enjoy it, nor sympathy with its engagements. If we would escape destruction and secure heaven, we must be careful not to form our opinions independently of the Bible, which is the cause of so many ruinous mistakes. Let us come with humble minds to the study of God's word, prepared to receive what it teaches, and to practise what it enjoins, and we shall be preserved from many fatal errors. If we do this, we shall not be long in learning, that however men may dream, there is no way for a sinful man to be saved but by Jesus Christ, nor any heaven for those who have no fitness to enjoy it. We are all guilty creatures, and God, as the moral Governor of the universe, must uphold his law and punish offenders; and unless some mediator interpose between the sin and the punishment, justice must take its course, and the criminal must perish. But Christ meets us in this degraded and dangerous condition; he has brought about a reconciliation between God, the Lawgiver, and man, the criminal; and he offers to save us from our sin and its punishment, and bestow upon us that fitness for heaven which will enable us to enjoy it.

Let us beware how we build that dangerous castle in the air, hoping for heaven without holiness, or salvation without Christ. Let us not build upon the sand, but upon the sure foundation, that immovable rock, Jesus Christ, and we shall find that this will prove no baseless castle in the air, but a solid foundation, secure and immovable, in time and in eternity.—From the Dublin Christian Journal.

Recurring to the notice which we gave in our last number, we now state more fully that we shall be happy to send the BEREAN for six months to any Clergyman, who may be disposed to promote the circulation of it, to be used as Specimens for making the paper known and we shall require no payment for it; and if our friend should procure us five Subscribers, advance payment, we shall consider his paper to be paid for, six months or twelve months, as the Subscriptions may be. This notice applies to those Clergymen as well, who have already paid and who may succeed in obtaining for us the number of Subscribers as before mentioned. We feel much indebted to those brethren who, amidst their straitened circumstances, have so kindly offered help towards promoting the interests of this publication.

We beg to inform those of our Subscribers in towns who commenced at the first number, and have not paid their Subscriptions in advance, that our Publisher will take measures for their being called upon to know if they wish to avail themselves of the reduced Terms for advance payment. It is at their option to do so or not, but the full Terms of fifteen shillings for a year, or seven shillings and six pence for six months will be required of those who defer payment beyond the present call.

The Berean.

QUEBEC, THURSDAY, JULY 4, 1844.

We must notice one more point in the Declaration which has afforded us subjects for two Editorials already, and then we shall have done with a document which, indeed, has not called for our attention on account of its own importance—of which we know nothing—but on account of its touching upon important truths, a misapprehension of which is likely to unsettle minds sincerely attached to the Episcopal Church, but tremulously alive to fears lest she should lose her character for spirituality in exchange for novelties of ceremony.

The Declaration states that "the true Apostolic succession is the succession of faithful ministers in the churches of Christ, who have preached the doctrine of the Apostles." This definition is, we suppose, intended to be set against a current one which the Bishop of Norwich, in a sermon preached last year before the venerable Society for the Propagation of the Gospel, has described in these words: "The term Apostolic succession is interpreted to signify an unbroken, undeviating line

of regular succession from the apostles themselves, endowing the Church of England with the privilege of assuming to itself a pre-eminence over and an obedience from all other religious bodies, in this country, as a matter of right. Nay, more than this even, that its officiating ministers have in consequence a legitimate claim to a divine, if not something approaching to a miraculous character, and that therefore to resist its ordinances, or deny this assumption of power claimed by its priesthood, is in fact to resist the ordinance of God himself."

The signers of the Declaration, no doubt, feel as His Lordship does, that such claims are "awful," even as they are "untenable and dangerous;" they see the deteriorating tendency of such exaltation of outward order over inward qualification, and they would be content to set before themselves the claim to apostolicity which the Bishop has eloquently expressed in the following passage:

"What can, what ought to be the glory of a Christian Church, but this, to have been the instrument of transmitting from age to age, from generation to generation, those precious truths, first taught, first promulgated by the immediate disciples of our Divine Head, by the Apostolic, by the primitive Church of Christ. What can, what ought to be its earnest desire and high ambition, but this: so to transmit the sacred treasure, as to guard it from the defilement of its earthly tabernacle, to preserve it from the ever-corrupting tendencies of the surrounding world and of all human things?"

We must confess, however, that in making a declaration of our views upon this point, it would seem to us right, not entirely to pass over the question of outward order; and the Clergy of the Church of England, certainly, if not the Laity, seem to us pledged to a view of Apostolic succession to which no reference is made, either in the document above referred to, or in the Bishop's sermon. The Preface to our ordination service, besides declaring that "from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons," decides that "to the intent that these Orders may be continued, and reverently used and esteemed in the United Church of England and Ireland, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination."

The Church here twice guards herself against a charge of arrogance, as if she unchurched other Christian communities, or denied the validity of non-episcopal orders farther than "in the United Churches of England and Ireland;" she does not advert to them, nor presume to censure them. But she uses the plain right and liberty of making laws for her own community; and so she decides that, as the separation between her and certain other communities with which in point of doctrine she fully harmonizes lies precisely in the source from which they draw their ministry, the perception of the point of difference should not be rubbed out by promiscuous interchange of offices, within her own pale, by her ministers with other ministers as such, and it is a question not lightly to be pronounced upon, whether, in acting up to this decision, her Clergy have not more effectually preserved true charity than they would have done by a relaxation of the law in this matter. We will pronounce our persuasion that there is as much kindly feeling on the part of Church of England Clergymen—barring those who move in the progress Romewards—towards the ministers of other denominations, as there is among non-episcopal ministers towards those of the various denominations differing from their own.

As a finish to the narrative which we complete on the first page of this number, we will add an extract or two from letters written by Mr. Crowther to his former Tutor. The first is from a letter dated, Islington, 8th November 1842.

"You left me at Fourah Bay with the Rev. G. A. Kissing, when you were obliged to leave Africa on account of ill health. I was at Fourah Bay for nearly six years, when I was removed to Kissy to prepare for the Timneh country where you had previously laboured. George Metzger and myself studied the Timneh language together for nearly six months; when my services were transferred to the Niger Expedition, with the Rev. J. P. Schoen. . . . We joined the Expedition July 1st 1841, the result of which you will see fully related in the Journal of the Rev. J. P. Schoen. I returned to Sierra Leone in June 1842, when I met a direction from the Parent Committee desiring me to come over to England for ordination. . . .

When I was reading in a regular order Dr. Doddridge's Family Expositor, which you gave me some years ago,—that I might know the Greek words which generally occurred in the notes; and which are always explained in English, I learned the Greek Alphabet from an old edition of Johnson's Dictionary; and by the assistance of the Rev. Mr. Schlenker and Mr. Schoen, I am able to read some portions of the Greek Testament grammatically. This is a great advantage to me, as it facilitates my study of that language, which His

Lordship the Bishop of London wishes I should be particularly acquainted with: I have also commenced Latin."

The next extract is from a letter dated, Islington, 17th October 1843.

"I was ordained Deacon on the 11th of June last, Trinity Sunday, and Priest on the 1st of October, by the Lord Bishop of London. The Rev. C. Ehemann, the Rev. N. Denton, with Messrs. Schlenker and Schmid and myself, received our instructions yesterday in the Hall of the Institution on our departure to Sierra Leone. I mentioned in my first letter about the desire for emigration which has prevailed of late among my country people, into the Interior of Africa; and that, should it please God to open a way, the Society will take the subject of commencing a new Mission in that part into consideration.—The appeals of these liberated Africans to the Society, to send out missionaries along with them became so urgent that the local Committee could be silent no longer. Mr. Townsend, the Catechist, who has been acquiring my language some time ago, was sent on a mission of research; the natives (liberated Africans) who now own several vessels formerly used as slavers, among whose owners are George Lacey and William Savage, granted free passage to Mr. Townsend in their vessel to Badagry, a seaport on the Bight of Benin, East of the Greenwich longitude. From Badagry they conducted Mr. Townsend to a town about 90 or 100 miles from the nearest coast, called Abbeh-Okuta (Under Rock) where to his great surprise he found the population of about 30,000 inhabitants at the lowest estimation. The chief received him kindly, and requested him to stay there with him to teach him and his people. He offered him lands, and promised to get his people to build a school house, and that if he would stay, he would give him more children than he could teach.—Mr. Townsend told him that he would report all these things to them who sent him.—Now the Society has determined to commence a mission in this place.—I am appointed for this new mission, but in the meanwhile, I shall stay in the Colony of Sierra Leone to pursue my translation of portions of Scriptures, and to commence preaching in the Yoruba (my native) language to the people speaking that language in the Colony of Sierra Leone."

Our readers will, we trust, prayerfully unite in the sentiments expressed by the extract with which we close this article:

"I now afresh dedicate myself to the service of the Lord among my country people. If I be made an instrument in his hand of beating the path, by introducing the reading of the Holy Scriptures in the native dialect, I shall feel thankful. He whose is the work will, I trust, keep me from errors, and will guide me in the right way."

ECCLESIASTICAL.

ABSTRACT OF THE SECOND ANNUAL REPORT OF THE TORONTO CHURCH SOCIETY.

The Income of the Society during the year 1843-4 has been £1796 16s. 7d. which, with £279 4s. 11d. balance from the preceding year, makes a total of £2076 1s. 6d.—The expenditure has been £1062 8s. 7d. which, with £937 10s. Investment, and £76 2s. 10d. funds in hand, balances the total receipts: it is to be remembered that the income of the several District Branches is not included in the above. There has been some falling off in the income derived from subscriptions and donations during the past year, which may, among other causes, be attributed to the late agricultural and commercial depression: and it is hoped that the resources of the Society will soon reach former expectation, and continue steadily to increase. At the Depository, the sales have been increasing, the receipts nearly doubled since the first year: amount £960. Books sold:

703 Bibles, 720 Testaments, 1641 Prayer Books; Publications of the Society, . . . bound 138, Tracts 3508 of the Society for Promoting Christian Knowledge. " 1257, " 14074 Bristol Tracts . . . 1473 Miscellaneous . . . " 1308, " 2597 Total Scriptures, Books and Tracts 27,419

New Publications by the Society:—1. The Roman Catholic Church not the Mother Church of England; 2. Letter to a Methodist, by a Presbyter of Maryland, in three Tracts.

The proceeds of the investment made, form the nucleus of a fund which is to enable the Society for the future to enter into arrangements with its Missionaries, without the fear of that serious embarrassment, which would otherwise attend any falling off in the ordinary income of the Society.

A permanent annual sum of £100 placed at the disposal of the Bishop, has enabled His Lordship to offer assistance to Branch Associations in providing Travelling Missionaries for their respective Districts; the Gore and Wellington District Branch has complied with the stipulation by furnishing three-fourths of the Missionary income, the remaining fourth being provided out of the above sum: in consequence of which the Rev. J. Mockridge has been employed in the unsupplied parts of that extensive tract of country.

Mr. Francis Wilson is engaged as Catechist and Interpreter among the Sabel Indians in the Western District; in the exercise of which office, the Society has been assured of his faithfulness and diligence.

At a special general meeting of the Society held in September last a Resolution was adopted with reference to the lands set apart for the support of religion, to the effect that in the opinion of the Society, the best means of making the endowment productive, will be to transfer the reserved lands themselves to the several religious communities, who are to be assisted in the support of their ministers, making such provisions, in any Legislative act for that purpose, as shall, upon consideration, seem necessary for the convenient management of the lands, and for the protection of the public interests. A petition, founded upon this Resolution, has been very generally signed and remains to be used, may be deemed most convenient. A petition has been forwarded to the Queen, praying that

"The country is called both Ejo, as in the narrative, last number, and Yoruba.—Editor.

suitable provision may be made for the support of the Episcopate in the Diocese.

The following are the Branches in connexion with the Society:—

1. The Newcastle and Colborne.
2. Midland.
3. Prince Edward.
4. Eastern.
5. Niagara.
6. Gore and Wellington.
7. London, Brock, Talbot, and Huron.

Newcastle and Colborne Branch.—The Rev. John Wilson was, in July last, appointed Travelling Missionary in this District, in addition to his duties as Assistant Missionary at Cobourg. A Depository has been established at Cobourg, £145 19s. 6d. of which £26 13s. 1d. remitted to the Society.

Eastern.—The Committee hopes that before the next general meeting, a Travelling Missionary shall have been labouring in the Johnstown and Eastern Districts, supported wholly by the funds of the Church Society. Seven parochial Associations; total income, including year 1842-3, £347 7s.—of which £78 2s. 8d. remitted to the Society.

Niagara.—A Travelling Missionary has been promised, one-fourth of the moneys raised by the Branch pledged to this object. Nine par. Associations; income, £202 13s. 4d. of which £55 4s. 6d. is retained for the Society.

Gore and Wellington.—Rev. J. Mockridge, Travelling Missionary; Depositories in successful operation. Nine par. Associations; income £199 15s. 1d.—of which £49 5s. 7d. remitted to the Society.

London, Brock, &c.—Nine parochial Associations: no remittance to the Society, in consequence of there being no quorum at the last quarterly meeting of the Committee.

Midland.—The Kingston parochial Branch is in a position to secure £75 per annum towards the maintenance of a Missionary Clergyman for the township of Pittsburg, where two new churches have been built. Depository in Kingston. Income, £217 11s.

Prince Edward, has guaranteed £75 per annum towards the support of a Travelling Missionary; Depository in Picton; contributes towards a school in one ward of the town, and intends to establish one in each ward.

Home District Parochial Associations.—Toronto, city and neighbourhood collections, £255 11s. 7d. No grants have been made for the special use of this parish.—York Mills ward in £2—received a grant for service-books for new church.—Thornhill, paid in £36 8s. 9d. received £22 10s. towards enlarging church.—Streetsville, two churches building, no remittance.—Georgina, received £3 19s. 3d.—Tecumseh and West Gwillimbury, paid in £25 2s. 4d.—Barrie and Shanty Bay, quite newly organized; £12 subscribed.—Scarboro', donations to the amount of £70 towards discharging the debt of the church.—Newmarket, subscriptions £8 8s. 9d. No reports from the other missions.

The close of the report speaks in the language of congratulation upon the past labours of the Society, with grateful remembrance of the generous liberality of those venerable Societies in the mother country to whom Canada owes so much, and with humble hope that this Society will be made instrumental in propagating Evangelical Truth and Apostolic Order through every Township of this wide and fertile country.

OXFORD.—A sermon, preached by the Rev. James Garbett, Professor of Poetry in this University, has been excepted against by the Rev. Chas. Marriott of Oriel College, who called upon the Vice Chancellor to summon a Board of Heresy to examine his charges. The Vice Chancellor, after having had the sermon before him, informed Mr. Garbett that, "in the exercise of the discretion reserved to him by the statute, he deemed it unnecessary to institute any further proceedings." It will be recollected that Mr. Garbett was elected to the Chair he fills in preference to another candidate whose sentiments were known to coincide with those set forth in the "Tracts for the Times." The subject of the sermon thus objected to by Mr. Marriott, but considered as calling for no further proceedings by the Vice Chancellor, is *Unauthorized Teaching not necessarily Schismatical*.

THE PROTESTANT ASSOCIATION held its annual meeting in London on the 8th of May, J. M. Plumtree, Esq. M. P. in the chair. The Report stated the urgent call there was for zeal and energy on the part of all faithful Protestants in order to counteract the efforts making either openly to assail or secretly to subvert their religion. The receipts during the year, including a donation of 1000 guineas from Admiral Duff, were £2188, and the expenditure amounted to £1801.

THE BRITISH AND FOREIGN SCHOOL SOCIETY held its annual meeting in London on the 6th of May, Lord John Russell in the chair. The Report placed in a strong light the necessity which there was for enlarged exertion to engage additional teachers, promote school inspection, and originate new schools. The Society's income during the year had been £10,081 1s. The Chairman and other speakers adverted with much feeling to the loss which the cause of popular education had recently sustained by the death of William Allen, Esq. the benevolent Quaker whose name has long been connected with the cause of humanity at home and abroad, towards white and black.

RELIGIOUS PERSECUTION IN 1843 AND 1844.

It is often asserted by Romanists, and believed by Protestants, that the Church of Rome has laid aside the practice of persecution, and that her return to power would not be accompanied by a recurrence of severities against those who dissent from her communion. A statement of facts of recent occurrence cannot but be very useful to set the public mind right on this point.

A British subject and Protestant, Dr. Kalley, residing in the island of Madeira, made himself useful to a number of the inhabitants, Roman Catholics, by the scriptural knowledge which he imparted to them in a variety of ways; and two individuals were so convinced

of the errors of their religious communion that they forsook the religion of the State, and embraced the protestant faith. Upon this, Dr. Kalley was accused both of "blasphemy and heresy" and of "abetting" these two crimes; and he was condemned and consigned to a dungeon upon this sentence.

Fortunately for this heretic, he was, as a British subject, entitled to the protection of his government; and though the movements on his behalf, on the part of Lord Aberdeen and subordinate diplomatic functionaries seem to have taken effect but very tardily, yet by obtaining a decision in Dr. Kalley's favour from a superior tribunal at Lisbon, they have compelled the local court at Funchal at last to relax its grasp of the victim. We communicate to our readers the following exposition of law, according to the new charter which is to secure the liberties of the subject in Portugal; it emanates from the Public Prosecutor at Lisbon, acting as counsel in the case.

"According, then, the matter of the accusation in the manner in which I think it should be met, I dare not characterize it as it is presented to this venerable tribunal. I do not characterize it as *blasphemy*, nor as *heresy*, because these crimes are only considered such when committed by followers of the Roman Catholic Apostolic religion, and not by those who, like the appellant, follow a different faith, and, therefore, being *extra ecclesiam*, are beyond all censure, civil and ecclesiastical, when they utter expressions which, in the mouth of a Christian, are truly blasphemous and heretical. . . . Nor can I characterize as an abetting of the crimes of *apostasy* and *heresy* the having promoted by his seductive and malevolent exhortations, the abandonment of the religion of the State by two Portuguese citizens, their embracing Protestantism, and their then proceeding to propagate the very doctrines of the appellant: because, in my thorough conviction, I understand that the crime of apostasy ceased to exist among us in virtue of Article 145 of the Constitutional Charter, in which ample religious liberty is guaranteed to Portuguese citizens in the following terms:—'No one shall be prosecuted for motives of religion;' where the absolute term, 'No one,' excludes all exception of person, and the very broad expression, 'for motives of religion,' embraces all that relates to the religious creed of every one. . . . And, therefore, if these two citizens apostatized from our religion, though they did great injury to their souls, according to the creed which we follow, they did not commit any civil crime for which they can be punished; and if they did not commit crime, neither can the appellant be punished as accomplice; for *abetting* supposes the existence of crime, without which it cannot exist. And if these two citizens do not now belong to the bosom of the Catholic Church, neither can they be held as heretics for having propagated the English religion which they had embraced: because the same principles already stated with reference to the appellant hold good in respect to them: and consequently, the crime of heresy not being imputable to them, the appellant cannot be regarded as an accomplice in it."

Now this authoritative exposition speaks very well, certainly, for the new Charter; but it reminds one of Lord Byron's sally with reference to the suspension of the Habeas Corpus Act:

"I like the Habeas Corpus—when we've got it." There seems to be great religious liberty on the parchment; but if Dr. Kalley had not been a British subject; if he could not have made his case to excite a strong public feeling in England, and the influence of the British government to bear upon the functionaries superior to the persecutors at Funchal, this Protestant, even though he had violated no law under the Charter, would languish in a dungeon now, or have sunk under its severities, for simply promoting amongst the people around him a knowledge of the pure gospel as the Scriptures set it forth to us.

The result of the interposition on the prisoner's behalf, is contained in the following declaration and order by the Judge Conservator at Funchal in Madeira, Senor Negroa, given on the 24th of February:

"In compliance with the decision of the Tribunal of Relacao, which Dr. Kalley, a British subject, has laid before me, ordaining that the Judge should follow out in a competent manner the legal steps of the process; the depositions of the witnesses in the summary having been examined and compared with the law of this country, it is to be concluded, that supposing the British subject, Dr. Kalley, to have disturbed the public order of this island by preaching doctrines opposed to its religion, as is sworn by the witnesses: and considering this preaching an abuse which degenerates into crime; nevertheless, the said Dr. Kalley, as a Protestant, which he is, is not punishable, seeing that there does not exist a law to punish in the person of the accused the act charged; as was already declared at sheet 77 of the process. I therefore declare the accusation given against the said Dr. Kalley irrelevant, and order him to be held clear of guilt."

It is stated that, at the suggestion of Lord Aberdeen, Dr. Kalley is about to claim compensation for the loss of his professional income as a physician during his illegal imprisonment; his opponents on the other hand, intend to proceed against him as a disturber of the public peace.

But the air has scarcely ceased vibrating from the sounds of Senor Negroa's order to hold Dr. Kalley clear of guilt, than it trembles again with sentence of death pronounced by the same Judge (of versatile talent, it would seem) against one of the persons to whom the light of Scripture has penetrated. The mother of seven children is condemned to be executed for using that liberty in Madeira which the official expositor of law at Lisbon declares that the Charter assures to every subject. When Her Britannic Majesty's representative at the Portuguese Court, with a Squadron of men of war at his command; sets them upon expounding the law; they see how the 145th Article of the Charter "excludes all exception of person," and "embraces all that relates to the religious creed of every one." But when they have to apply the law to the poor, friendless confessor Maria Joaquina, all they have to do is to slip in the little word *although*, and instantly the law reads "although nobody can be prosecuted for motives of religion, it is necessary that the religion of the State be

respected? &c. The following is the sentence:

"In view of the answers of the jury and discussion of the cause, &c., it is proved that the accused Maria Joaquina, perhaps forgetful of the principles of the holy religion which she received in her first years, and to which she still belongs, has maintained conversations and arguments condemned by the Church, maintaining that veneration should not be given to images, denying the real existence of Jesus Christ in the sacred Host, the mystery of the most holy Trinity, blaspheming against the most holy Virgin, Mother of God, and advancing other expressions against the doctrines received and followed by the Catholic Apostolic Roman Church, expounding these condemned doctrines to different persons, thus committing the crime of heresy and blasphemy punished by the laws of the kingdom; and although it be affirmed that nobody can be prosecuted for motives of religion, as a principle truly constitutional, it is necessary that the religion of the State be respected, and public morals be not perverted by words or acts that are condemned, as is expressly established in the fundamental law of the State, Art. 145, § 4. Which the accused, in truth, did not do; on the contrary, blaspheming against God and his saints, she gave over respecting the religion of the State to which she belongs, seeking to associate to her party those who nourished principles different from hers. This accusation cannot be eluded by the defence to which she has recourse, because it consists only in sustaining the illegality of the action and the incompetency of the Court to condemn in the penalties decreed by the ordinance, book 5th, title 1st. It appears that it belongs only to the tribunal ad quem to decide a question on all accounts delicate. Attending, then, to the fact that the crimes of which the prisoner is accused are found proven in the form decreed by the law of 15th of Dec., 1771, and ordinance of book 5th, title 2d, § 1, which says thus, 'And if he be a peasant let him receive thirty strokes at the foot of the pillory, with a cord and proclamation, and let him pay two dollars,' observing, moreover, that the aforesaid law of the 15th of December imposes on those guilty of the crimes of heresy the penalty of death with infamy; observing, likewise, that now is abolished the said penalty of infamy and strokes, and that the greater punishment always includes the lesser, I condemn the accused, Maria Joaquina, to suffer death, as declared in the said law, and in the costs of the process, which she shall pay with her goods. Funchal Oriental, in public court, 2d of May, 1844. Jozé Pereira Leitô Pitta Ortegueira Negro."

It only remains to be added that Dr. Kalley writes positively that the woman believes in the doctrine of the Trinity, and never said a word against it. He says "She is a most clear-minded, intelligent Christian woman, and quite willing to die, if the Lord will." Lord Aberdeen has also been applied to on behalf of this woman, and is said to have expressed himself kindly.

Since we sent this to the Printer, we have seen a short notice of Maria Joaquina's case in the Quebec Gazette; as it is too late now for us to adopt the Editor's most appropriate heading, we will do ourselves the pleasure at least of winding up this article with it:—"THE NINETEENTH CENTURY!"

To the Editor of the Berean. Sir,—If not out of place in addressing you on the following subject, I would beg to suggest (if it be not included in "repairs" about to take place in Trinity Chapel, for which purpose the Incumbent informed us last Sunday the building would be closed for about three weeks). I say—I would beg to suggest the propriety—as an improvement—of adding blinds to the upper or gallery windows of the Chapel. I have attended there for several years past and have thought that in clear, sunny weather, the Chapel was too light, that there was too much glare. I think a more subdued, "dim religious light" would be more in character with a place of worship, and am singular enough to think that 'tis a help to devotional feelings; we seem more shut out—separated from the world, and with greater ease can exclude all worldly thoughts from our mind; I think a Calico or Linen blind painted to represent a gothic window would be the most appropriate; they might be made to roll up or down, to suit either a hazy or bright atmosphere as the case may be; if you deem these lines worth your notice, you perhaps will acknowledge them in an early number of your excellent paper, and oblige Yours with great respect, A CONSTANT READER.

Quebec, 25th June 1844. [We have been disposed to hand this letter over to the Incumbent of Trinity Chapel for consideration, instead of publishing it; but perhaps the writer would not like his handwriting to point him out personally, which it does not to us—and the letter suits us as a peg to hang a remark or two on. Now then, we suppose the Incumbent laid down his plans for repair before he commenced them, and will abide by them in the main, else he may get too many counsellors. But we feel persuaded that it is designed to consult the convenience of the congregation together with suitability for a place of worship in every thing; and that the matter of light will receive due attention. As to blinds, it must be remembered that while they subdue light, they also shut out air, for they prevent the windows from being opened and are an obstruction themselves; and it will be often difficult to decide whether a congregation would suffer more from the glare or from the heat. So far as the two things can be combined, an improvement would result, it may be. But we protest against painting the gothic upon the calico, if the builders have not made the windows gothic already; and we would rather warn against the supposition that a connection exists between dim religious light and devotional feeling, especially at the present day, when so many attempts are made at shrouding that in mystery which God has given for him that readeth to read. Our correspondent himself may be perfectly safe on that point, but others are liable to be led back, by contrivances of church arrangement for a help to devotional feeling, to that profitless—yea soul-destroying mimicry of devotion exposed in our selection in a former column "Progress Rome-wards."—EDITOR.]

ON PUNCTUALITY. How very much do they err, who consider the absence of order and method as supplying greater liberty or removing a sense of restraint! Such freedom is galling to me, and in my eyes, the want of punctuality is a want of honest principle; for however people may think themselves authorized to rob God and themselves of their own time, they can plead no right to lay violent hand on the time and duties of their neighbour. I say it deliberately, that I have been defrauded of hundreds of pounds, and cruelly deprived of my necessary refreshment in exercise, in sleep, and even in seasonable food through this disgraceful want of punctuality in others, more than through any cause whatsoever besides. It is also very irritating; for a person who would cheerfully bestow a piece of gold, does not like to be swindled out of a piece of copper; and many an hour have I been ungenerously wronged of, to the excitement of feelings in themselves far from right, when I would gladly have so arranged my work as to bestow upon the robbers thrice the time they made me wantonly sacrifice.—To say "I will come to you on such a day" leaving the person to expect you early, and then, after wasting her day in that uncomfortable, unsettled state of looking out for a guest, which precludes all application to present duties, and to come late in the evening—or to accept an invitation to dinner, and either break the engagement or throw the household into confusion by making it wait—to appoint a meeting, and fail of keeping your time—all these and many other effects of this vile habit, are extremely disgraceful, and wholly opposed to the scriptural rules laid down for the governance of our conduct one to another. I say nothing of the insult put upon the Most High, the daring presumption of breaking in upon the devotions of His worshippers, and involving them in the sin of abstractedness from the solemn work before them, by entering late into the house of prayer. Such persons may one day find, they have a more serious account to render on the score of their contempt of punctuality than they seem willing to believe.—Charlotte Elizabeth.

[This piece has been written out for us by a friend who feels with ourselves upon the great inconsistency exposed in it. We are quite sure, it says not a word too much upon the inconvenience to which sufferers are subjected, though we think the censure applied with undue severity. Several of the expressions used respecting the wrong-doers, we should be glad to soften, if we felt at liberty.—EDITOR.]

To CORRESPONDENTS.—Received G. S.—Setapings.—Rev. R.; complete set forwarded.

We beg to acknowledge the following subscriptions, received on account of the Berean, since our last publication:—From W. S. Sewell, Esq., 12 months; Mr. Charles King, 6 months.

Political and Local Intelligence.

PAPAL STATES.—For some time past the English newspapers have given frequent statements of disturbances occurring in the Papal States, which have been noticed in the columns of the Berean. A short account of the manner in which these disturbances are settled by His Holiness the Pope, as evinced in the most recent case, may prove instructive. The facts are vouched for by a correspondent of the London Times. It appears that an attempt at an insurrection was made last summer in the province of Bologna. It was confined to a few individuals in the mountains on the confines of Romagna, and soon died from its own feebleness. The leaders of the plot escaped out of the country, leaving their unhappy dupes to suffer the consequences. Fifty individuals were brought to trial before a military commission. They were all from the humble class of society, being principally small tradesmen and mechanics, and very young, the majority in fact were boys. From an analysis of the official list, the ages of thirty three of the fifty were found to vary from seventeen to twenty three years. Of the fifty, twenty were condemned to death, thirteen to the galleys for life, one for twenty years, five for fifteen years, three for ten years and two for five years, the remaining six were discharged in "liberta provisona" that is, to be tried again for their lives, should further evidence be adduced. The military commission opened its proceedings with "the divine sacrifice of the mass," and the recital of the accustomed prayers, and these cruel sentences on such young and misled offenders were pronounced after the solemn "invocation of the most holy name of God."

SECRETARY AT WAR.—Successor to Sir Henry Hardinge in this office is Sir Thomas Fremantle; he is succeeded by John Young, Esq., M. P., as Secretary to the Treasury, and Lord Arthur Lennox takes Mr. Young's place as one of the Lords of the Treasury.

PROMPT CONVEYANCE of an express containing the sentence upon Mr. O'Connell and his accomplices, in seventeen hours from Kingstown Harbour to the Times-office in London.

RHODE ISLAND.—Sentence has been pronounced upon Thomas W. Dorr, who was at the head of an insurrection in the State last year; he is condemned to solitary confinement and hard labour in the State prison for life.

PRESIDENT TYLER, aged about 60, has been married to a young lady of 22.—A son of President Tyler, some time ago, wrote a letter transmitting to the Irish Repeal Association a contribution of £200 from Philadelphia sympathizers. Mr. J. O'Connell, in moving the thanks of the Association to the writer of the letter, stated that the gentleman was

indeed the son of the man who had set his name to a treaty for annexing Texas to the United States; but as the letter contained a sentence to the effect that "all men are capable of self-government" it must be presumed that the writer could not sanction slavery nor approve of the annexation. We are afraid, Mr. J. O'Connell does not know enough of republican logic in this matter.

A GOLDEN SENTENCE, the close of the Governor General's reply to an address from the Montreal Board of Trade: The best that I can do for you, I believe, is to co-operate in removing every obstacle that may prevent your doing the best for yourselves.

NEWSPAPERS FROM ENGLAND may now be transmitted by mail-steamer via Boston, without any charge for conveyance by the steamer, but subject to the United States postage, and one penny each paper colonial rate.

MUNICIPAL.—At a meeting of the City Council on Friday last, the resignation of the City Clerk was sent in to and accepted by that body.

Persons wishing to undertake the duties of the office are to make application at the City Hall until Friday the 12th inst., at 4 o'clock P. M.

Amount of ASSESSMENT for the current year as returned by the ASSESSORS:—

St. Lewis' Ward	£	s.	d.
Palace do.	1,888	13	4 1/2
St. Peter's do.	1,198	7	5 1/2
Champlain do.	3,235	10	9
St. Roch's do.	1,081	6	2
St. John's do.	1,094	5	7
St. John's do.	1,155	19	7 1/2
Total	£9,657	2	11 1/2

The Provincial Court of Appeals met in this city on Monday. The next session is to be in Montreal.

JUDGES PRESENT:—The Honble. Sir James Stuart, Bt., Chief Justice of Lower Canada, and Justices BOWEN, PAXTER, and BEDARD, of Quebec. Justices ROLLAND, GALE, and DAY, of Montreal. FLETCHER, of St. Francis, and MONTGOMERY, of Three Rivers. The Chief Justice of Montreal, Honble. VALLEES DE ST. REAL, was prevented from attending by indisposition. Two Appeals from Quebec were heard that day.—Gazette.

THE BAR.—Mr. Charles Gates Holt, candidate, passed an examination on Tuesday, before His Honour the Chief Justice, who expressed himself well satisfied with the result.

CENSUS OF MONTREAL.

The following statement of the present population at the seat of Government is condensed from the Montreal Herald which contains the official returns of the census just completed. The numbers of the religious denominations and of origin do not exactly correspond with the grand total: this difference is not accounted for.

Inhabitants	44,591
Proprietors of Real Estate	1,607
Tenants qualified to vote	1,763
Total Electors	3,370

ORIGIN OF POPULATION. England, 3,161; Ireland, 9,595; Scotland, 2,712; Canada (French), 19,041; do. British, 8,863; Continent of Europe, 212; United States, 701; Aliens, 214.

RELIGIOUS DENOMINATIONS. Church of England, 6,706; do. of Scotland, 4,349; do. of Rome, 29,280; British Wesleyan Methodists, 1,802; Canadian do., 21; Other do., 23; Presbyterians unconnected with the Church of Scotland, 1,102; Congregationalists, 617; Baptists and Anabaptists, 400; Lutherans, 8; Quakers, 1; Jews, 105; Others, 117. Deaf and Dumb, 21; Blind, 35; Idiot, 36; Lunatics, 46.

Rumour at Montreal states that an arrangement is in progress by which Mr. Lafontaine and some of his former colleagues (not Messrs. Sullivan, Hincks and Aylwin) will return to office; Mr. Daly to retire and be Prothonotary.

ENGLISH MAIL.—To be closed on Friday the 12th of this month; paid letters till 7, unpaid till 9 o'clock, P. M.

Port of Quebec.

- ARRIVED.
- June 27th.
- Brig Bowes, Ellwood, Killala, G. B. Symes, bal.
 - Crowley, Atkinson, Newcastle, T. Froste & Co. general cargo
 - Schr. Emilia Jane, McKay, Newfoundland, order, herrings.
 - Marie Dolphine, Richards, Charlotte-Town, (P. E. I.) M. Ray, ballast.
 - Bark Rochfour, Wakeham, Bristol, Atkinson, & Co. ballast.
- 28th.
- Brig Marys, Irvin, Newcastle, R. Davison, (Montreal) general cargo.
 - Bruce, Willinger, Sunderland, Levey & Co. coals, &c.
 - Donegal, Hodgson St. John, Newfld, Tibbits & Co. ballast.
 - Hope, Robertson, London, T. Froste, bal.
 - Bark Pergus, Blyth, Hull, H. & E. Burstall, coals, &c.
 - Charlotte, Parre, Lancaster, H. W. Welch, coals.
 - Brig Victoria, Price, St. Johns, Newfld, Levey, & Co. general cargo.
 - Oscar, Barratt, do. do., G. B. Symes, sugar, wines, fish, &c.
 - Bark Gwen Evans, Evans, 12th June, Boston, G. A. Holt, ballast.
 - Brig Indian, Mackie, Bristol, Thorne & Howard, Montreal, general cargo.
- 29th.
- Schr. Caroline, Dennis, St. George's Bay, Newfld, H. J. Neale, herrings.
 - Bark Bowick Castle, Foster, Liverpool, Dimming, & Co. Montreal, general cargo.
 - Ocean Queen, Wilson, Belfast, Tibbits & Co. salt, &c.
 - Ship Dunfrieshire, Kelly, Belfast, Parke, & Co. salt.
 - Brig Hens Harrison, Sligo, order, ballast.
 - Spartan, Chevers, Sunderland, LeMesurier & Co. ballast.

- William & Ann, Matthews, North Shields, A. Gilmour & Co. ballast.
 - Cook, Dornald, St. John, Newfld, order, bal.
 - Jane, Finlay, London, Atkinson, & Co. bal.
 - Intrepid, Dublin, Bordeaux, Pemberton, bal.
 - Gen. Lockwood, McKenzie, do. Burstall, bal.
 - Aspasia, Gros, Sunderland, T. C. Lee, bal.
 - Janet, Handyside, Hull, Blenkin & Co. general cargo.
 - Medora, Stewart, Newcastle, T. Froste & Co. coals, &c.
 - Bark Crankston Castle, Wilson, St. Johns, Newfld, McEw & Co. ballast.
 - Brunswick, Beckett, London, Atkinson, bal.
 - Hebe Wright, New York, T. Froste & Co. bal.
 - John Munn, Watt, Liverpool, Dean, & Co. sugar, salt, &c.
 - Henry Woodley, Clapperton, London, order, general cargo.
 - Blessing, Morrison, London, T. Froste, bal.
 - Brig Trent, Moldrum, London, order, ballast.
 - Terry, Glazier, Maryport, Sharples & Co. bal.
 - Dolphine, Paton, Glasgow, order, gen. car.
 - Ann Henszell, Henszell, Glasgow, general car.
 - Eagle, Patterson, Dublin, LeMesurier, bal. 3rd.
 - Brig Alice, Heath, Newfld, order, ballast.
 - Hope, Sheridan, Newcastle, Sharples, bal.
 - Niobe, Glen, Sunderland, Burstall, ballast.
 - Thos. Rowell, Robertson, Newfld, order, bal.
 - Quebec Packet, Hastings, do. R. Hickson, ballast.
 - Samuel, McLean, Magdalen Islands, G. B. Symes, ballast.
 - Reindeer, Wilkinson, St. John, Newfld, LeMesurier & Co. general cargo.
 - Wansbeck, Newcastle, Newcastle, Symes, coals, &c.
 - Bark Wolfe's Cove, Boyce, Glasgow, Gilmour & Co. ballast.
 - Springfield, Roy, New York, order, bal.
 - Persverance, Scott, do. order, ballast.
 - Schr. Newport, Lawson, Liverpool, R. Froste & Co. general cargo.
 - Mary, Townsend, Sydney, C. B., order, ballast.
 - Brig Edward & Mary, Wright, Dublin, Symes, general cargo.
 - Cadmus, Campbell, St. Malo, H. N. Jones, ballast.
- July 1st.
- Brig Constitution, Wilson, Belle Mullet, Pemberton, ballast.
 - Carricks, Scrughan, Belfast, Symes, bal.
 - Bark Londonderry, Patrick, Londonderry, Pirrie, & Co. salt.
 - Harper, Murphy, Leith, Dean & Co. gunpowder.
 - Resource, Buchanan, Liverpool, Tibbits & Co. general cargo.
 - Fanny, Gruber, Alton, Parke & Co. coals.
 - Bark Queen Victoria, Bain, Sligo, order, bal. 2nd.
 - Foster, Akett, Hull, Symes, coals.
 - Regent, Stephenson, Hull, Gilmour, bal.
 - Brig Albion, Howell, Cork, Chapman, bal.
 - Hector, Anderson, Glasgow, order, general cargo, for Montreal.
 - Ellen, Rowley, Waterford, LeMesurier & Co. ballast.
 - Ship Leander, Phelan, Liverpool, Tibbits & Co. salt, &c.
 - Brig Dart, Cornforth, Hartlepool, Pemberton, ballast.
- 3rd.
- Ann, Henderson, Donegal, LeMesurier, do.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 2nd July, 1844.

	s.	d.	s.	d.
Beef, per lb.	0	4	0	5
Mutton, per lb.	0	5	0	5 1/2
Ditto, per quarter	2	6	3	9
Lamb, per quarter	2	6	4	6
Veal, per lb.	0	4	0	5
Do., per quarter	4	0	5	0
Pork, per lb.	0	3	1	4
Hams, per lb.	0	5	0	6
Bacon, per lb.	0	4	0	5
Butter, fresh, per lb.	0	8	0	9
Ditto, salt, in tins, per lb.	0	4	0	6
Eggs, per dozen	0	5	0	5 1/2
Fowls, per couple	1	8	0	2
Lard, per lb.	none			
Potatoes, per bushel	0	10	1	0
Turnips, per bushel	none			
Turkeys, per couple	none			
Geese, per couple	none			
Ducks, per couple	none			
Fish, Cod, fresh, per lb.	none			
Maple Sugar, per lb.	0	3	0	4 1/2
Peas per bushel	none			
Flour, per quintal	12	6	13	0
Oats per bushel	1	2	1	4
Hay per hundred bundles	22	6	25	0
Straw ditto	15	0	20	0
Fire-wood, per cord	10	0	12	0

RECEIVED ex RORY O'MORE, Brilliant, Mary and Nestor.

TIN PLATES, CANADA SCYTHES and Sickles. Sheet Lead, Patent Shot, Common and Best White Lead in tins, Blister and Spring Steel, Pig Iron and Castings, "Smith's" Bellows, Anvils and Vices, Iron Wire, Spades and Shovels, Logging and Trace Chains. —AND— Register Grates. C. & W. WURTELE, St. Paul Street. Quebec, 27th June, 1844.

BOOT AND SHOE WAREHOUSE, 14, BUADE STREET.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line. The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed. —TOP BOOTS made to order. THOMAS COWAN. Quebec, June 27, 1844.

TUITION.

MRS. STANLEY, having re-opened her School for YOUNG LADIES, has a few vacancies which she is desirous of filling up. In addition to the usual branches of Female Education, including French, Drawing and the Use of the Globes, she will, if a class be formed, procure Masters for Music and Italian. For terms, &c. apply at the Bible Depository, No. 15, BUADE STREET. Quebec, 27th June, 1844.

Youth's Corner.

THE MISSIONARY BOX, OR AN ORANGE.

At a Missionary Meeting, held several years ago in a certain town in this country, the attention of a Clergyman, who was engaged in addressing it, was drawn to a poor man standing against the wall, holding in his arms a little girl of about five years old. It was not the man, so much as the child, which caught the speaker's notice. The little thing kept her eyes steadily fixed on him; and while he was relating facts which showed the sad state of the heathen, she seemed to listen with wonder.

This gentleman, whom I shall call Mr. B., was surprised to see that this little face showed deeper interest in what he was saying, than any face in the room. And it is not strange that he should be surprised at this; for we often see little children so careless and giddy, or giving so much trouble, that we are sorry they are brought to such places. But though Mr. B. often looked across the room at this little face, he always saw it the same: the child was always listening with deep attention to every word he spoke.

Well, some time had passed after this Meeting, when one day a message came to this Clergyman, who lived in the town where it was held, to ask him to visit a sick child. He went as he was told, to a poor cottage, and was taken into a small room; where lying on a bed, he saw the same face which he had beheld at the Missionary meeting. He knew the child instantly; and she smiled. He immediately took a seat beside her bed; but he did not begin to ask if she loved to hear of Missionaries, and had ever tried if she could do anything for them. No; he saw the child was ill; and he knew that if she were to die, there were things that concerned her more than these. His first wish was to find out whether she knew that God loved her, and had given His own dear Son to die for her; that she, believing His love to her, might love Him in return, and be saved from sin and Satan, and be made His dear child for ever. Mr. B. talked with her about this; and he was much pleased to find that, young and simple, and in other things ignorant, as she was, she had gained this most precious knowledge—a knowledge which cannot be gotten for gold: which maketh wise the simple; and which many learned, and many great, and many noble men have not gained, and for want of it, have been unhappy both in life and in death.

God is true, and God is love. He has said, *I love them that love me: and those that seek me early shall find me:* and so He had put it into this infant heart to desire to seek Him early, and to know Him, and to love and serve Him; and then He was found by her, and led her little sinful heart to love Him, as it never would have done, if He had not first loved her. This little girl had been taught by His good Spirit; and she knew that she had a sinful nature, that often tempted her to think and do what was wrong. She felt that she did not love the Lord Jesus as she ought. She knew too that she had often done the things which she ought not to have done; and therefore she daily prayed that her sins might be forgiven, and washed away in the blood of Jesus, *the Lamb of God which taketh away the sin of the world.*

Mr. B. soon discovered all this, and was glad for the sweet child. Then he thought he might ask about the Missionary meeting, in order to know whether she had thought of it since; and he found that she loved to hear of Missionaries, because she loved God; and because she wished that every human being, every man, woman, and child, all over the world, should know His love and be as happy as she was.

"Happy!" you will say; "why, the child was poor and sick! how could she be happy?" Yes, she was happy; happier than many rich and gay, and proud and haughty children are; for the peace of God was in her heart, and heaven was before her. And if any want to know how she could be happy, let them go to Jesus Christ and learn of Him, and they shall find rest unto their souls.

This dear child, before she was ill, was happy. She was happy when she was ill. Religion did not prevent her from feeling pain; but it made her quiet and patient. She trusted in God, and He did deliver her: she prayed to Him, and He comforted her.

Mr. B. often visited her, and loved to visit her. At last the blessed Saviour, who had made her one of His lambs, took her to His heavenly fold. When she was dead and buried, her father came to the Clergyman; and, with tears rolling down his cheeks, drew out of his pocket a little box, and gave it to him. When Mr. B. took it, he said, "What is this?" And the father said, "Sir, in this box you will find some pence; and I will tell you how they came there." So he gave this history of them. He said, that, as he was going home with his little girl from the Missionary Meeting, she was talking to him all the way about what she had heard, and wondering very much at many things. She reminded him that the gentleman had said, every one might do something, if it was ever so little, to help the Missionaries; and that they all ought to have Missionary boxes in their houses, and get

as much as they could put into them; and then she begged her father to get her a box. He told her he did not know how to get one; but she was not contented with that answer, and pressed him so much, that as they were passing a toy-shop, he went in and bought a little common box, and gave it to her, so that she was delighted. But her father had more than this to do; for the next day she wanted something to put into her box. He told her he was too poor; but she thought he might give her something, and begged so hard, that he promised, if she was good, every Saturday night to give her a half-penny.

"And so, Sir," said the poor father, "I got the box when she was gone, for it used always to be near her; and I have brought it to you to open. It is just thirty-four weeks since the Saturday after the Missionary meeting, and she had her halfpenny every Saturday night since; so I think you will find just seventeen pence in it for the Missionaries."

So the box was opened, and the money counted; but what did they think when they reckoned up eighteen pence and one halfpenny! just three halfpence more than the thirty-four, which the father expected to find in it! He was quite puzzled: he counted it over, and over; but there it was—eighteen pence and a halfpenny. He then asked Mr. B. if they could be mistaken in the number of weeks since the meeting. Mr. B. thought a little, and said, "No, it is just thirty-four weeks since the Saturday after the Missionary Meeting." The poor man seemed distressed, and went away saying, he could not think how his little girl had got the other three-halfpence.

Now we all know that many little children are sent on messages for their parents to shops; and perhaps the poor man might have thought of times when his dear child, who was now laid in the cold grave, had gone to buy a penny-worth of some little thing for him. But he could not think she was so ignorant as to suppose that she could please God by putting into the Missionary box what did not belong to her, or that she could be so deceitful as to drop the penny into it, instead of paying it at the shop. But though he could not think ill of his little girl, he was very uneasy, and wished he could find out how these three halfpence came into the box.

Well, one day he was sitting alone, when a lady, who sometimes visited the cottages around him, came in to leave a book for him to read, and to talk to him, as she knew he was in sorrow. She spoke of the beloved child he had lost; and his mind was so full of these three halfpence, that he told her all about them, and said it made him very sorry to think he could not find out how they came into the Missionary box. "I will tell you!" cried the lady, with much delight; "I will tell you." And so she told the poor father that one day she came in and found the little girl lying alone, and sat and talked to her for some time. The poor little thing was very ill: her mouth was dry, and her lips very hot; and so the lady said, "My dear, your mouth seems very dry and hot; should you not like something to cool it?" "Oh, yes! ma'am," said the dear child, "if any thing would cool it, and take away my thirst, I should indeed like it very much." She could hardly speak, her tongue was so parched. "Well," said the lady, "would you like an orange?" "Oh yes, ma'am! very much." So the kind lady took three halfpence, and laid them on the bed, and said, "There, then, is three halfpence for you to buy an orange."

Well, the little box was near to her, and the lady said, she saw her look at the box, and then at the three halfpence, and then at the box again. Surely at the time she felt her dry and parched mouth, and thought of the cool juicy orange; but she thought also of the sad state of the poor perishing heathen, and that she could do better without the orange than they could do without the Gospel; and so she put the three halfpence into the box, and this made up the sum—the eighteen pence and the halfpenny, which Mr. B. found in it when it was opened.

Here was self-denial indeed! It was little that she could do; but she did what she could!

INTERESTING CONTRIBUTION.

The Secretaries have lately received from the Rev. G. F. W. Mortimer, D. D., Head Master of the City-of-London School, the sum of 18s. 4d. in the name of his eldest son, who was drowned in the river Teign, Devonshire, in an unsuccessful effort to save his brother, having plunged into the water as soon as he heard his cry for help addressed to him. He was a youth of hopeful piety, and had intended to become a Missionary. Dr. Mortimer's Letter enclosing the contribution is so interesting, that we make the following Extracts:—

"My eldest boy, who was drowned in August last, had belonged to him, at his death, 18s. 4d., money given him by his friends and relatives. It was his purpose, had his life been spared, to become a Missionary—a purpose which I always encouraged, and which I had hoped to see carried out, as I felt sure that his strong and vigorous intellect could not be employed in a more useful field of labour. It has pleased God to will otherwise. He was taken from us in a moment, at the

early age of twelve years and five months. I believe that his wish would have been, had not the manner of his death prevented the expression of a wish, that his money should be given to the Church Missionary Society, a collecting-box for which he had procured at the Church Missionary House in the preceding May. I therefore enclose 18s. 4d., in the name of "George Gordon Mortimer, drowned Aug. 16, 1843."

In a subsequent letter, Dr. Mortimer gives the following further information respecting his late son's desire to become a Missionary:—

"To be a Missionary was his settled purpose, held in much weakness and much ignorance of what would be required of him, but still firmly and steadily. The month before he lost his life, a friend set fully before him all the hardships of a Missionary's life; but without making him at all waver from his purpose."—*C. M. Juv. Instructor.*

EDUCATION.

INDUSTRY.—As it was at first declared to Adam, "In the sweat of thy brow shalt thou eat bread," so we still find it the appointment of Providence, that in every station of life, comfort and success should depend upon diligence and activity.

"An idle soul shall suffer hunger." (Proverbs xix. 15.)

"He that is slothful in his work, is brother to him that is a great waster." (Prov. xviii. 9.)

"The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat." (Prov. xiii. 1.)

Mark the characters and histories of those who have sunk into the most abject and deplorable circumstances, and you will generally find that they have failed, not from the want of opportunity to improve their condition in life, but from the absence of industry and care. Nor is idleness at any time more to be dreaded, than during the season of youth, when the habits are to be fixed for life, and when the mind, unless engaged in useful occupations, will certainly employ itself in those which are injurious or sinful. It is, for example, owing to idleness, that so many boys begin gaming in the streets, and are led on from pitch-farthing, &c. to betting, swearing, and other pernicious habits. It is, in most cases, owing to idleness, that young people of both sexes are tempted to go into bad company, and to proceed from step to step, till our penitentiaries and prisons are crowded with wretched inhabitants, who, but for the want of good training in their early years, might have lived with present comfort and a well-grounded hope of future happiness.

Endeavour, therefore, as far as possible, to introduce into your families a just sense of the value of time, as a talent which must be solemnly accounted for hereafter; and teach them, that as by squandering pence they are soon deprived of shillings and pounds, so by wasting minutes they will lose not only hours, but days and months. The great thing, however, will be to train up your children at home, to habits of industry and activity, and to provide them with proper employments during their leisure hours, that they may be kept from sauntering about the streets in idleness and mischief. "It is lamentable to observe, how fine, robust, active children will stand idling, quarrelling, and playing tricks, merely for the want of something to do; while the poor mother, toiling over her wash-tub, complains 'that her children are fit to craze her!'"

That you may avoid these evils, be strict in sending your children regularly to school, and never keep them away on slight excuses. When at home, let them lose no opportunity of earning a little for themselves, and feeling the pleasure of gaining something by their own labour. Do your utmost to give them a taste for useful occupation, and as far as possible employ them, during their leisure hours, in spinning, knitting, making and mending their clothes, or reading and writing; and as they grow older, in housework and washing. It is true, that at first it is much less trouble to a mother to get through her business alone, than to teach a child to help her; but consider the incalculable benefit you are rendering your families, if you can bring them to habits of industry and notableness. The trouble may be great, but the reward will be greater; for you will be not only laying the foundation of one of the most necessary virtues, habitual industry, but you will be building around your children a wall of defence against the inroads of evil and corruption.—*Friendly Advice to Parents.*


KING EDWARD VI. AND ST. GEORGE.

King Edward the Sixth, the fourth year of his reign (1550), being then but thirteen years old and upward; at Greenwich, on St. George's day, when he was come from the Sermon into the presence-chamber, there being his uncle, the Duke of Somerset, the Duke of Northumberland, with other Lords, and Knights of that order, called the Order of the Garter, he said to them, "My Lords, I pray you, what saint is St. George, to whom we here so honour him?" At which question, the other Lords being all astonished, the Lord Treasurer, that then was perceiving this, gave answer and said, "If it please your Majesty, I never did read in any history of St. George, but only in the *Legenda Aurea*, where it was there set down 'that St. George out with his sword, and ran the dragon through with his spear.' The King, when he could not a great while speak for laughing, at length said, "I pray you, my lord, and what did he with his sword the while?" "That I cannot tell, your Majesty," said he. And so an end of that question of good St. George.—*Dublin's Life of Edward VI.*

I would not give a straw for that assurance which sin will not damp. If David had come from his adultery, talking his assurance at that time, I should have despised his speech. For an old Christian to say to a young one, "Stand in my evidence," is like a man who has with difficulty climbed by a ladder to the top of the house, crying to one at the bottom, "This is the place for a prospect—come up at a step!" (Rev. John Newton.)

PRAYER BOOKS, &c.
THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices.
ALSO,
THE PSALMS AND HYMNS
USED IN TRINITY CHAPEL, QUEBEC.
G. STANLEY.
15, Duane Street.

THOS. ANDREWS,
TIN PLATE, SHEET IRON & COPPER WORKER,
No. 13, BUADE STREET,
BEGS to return his sincere thanks to the Military, Gentry, and Public in general, for the liberal support he has received since his commencement in business, and hopes by strict attention and moderate charges still to merit a share of public patronage.
N. B.—T. A. has just received per late arrivals an assortment of British manufactured goods in the Tinware, which he offers to the public at most moderate charges.
Quebec, 20th June, 1844.


THE POCAHONTAS.
THIS Steamer will leave the QUEEN'S WHARF EVERY THURSDAY MORNING, at SIX o'clock precisely, for RIVERS DU LOUP en las, and the adjoining Parishes.
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