

ply as he looked around upon the upturned faces of the prodigal, the profligate, the abandoned, the hopeless, the drowning men clinging to straws, the doomed, the guilty. The gallows loomed in the distance of thought, the hulks were ready.

"Mutual aid" was what his Lordship most recommended—self-denial, self-sacrifice, a relinquishing of their old practices, and new resolves for the future. "But how," said they, "are we to live till our next Meeting? We must seal or die." One of the party arose and said, "My Lord, and gentlemen of the Jury, prayer is very good, but it will not fill an empty stomach." There was a general response of "Hear, hear;" and the "directors of the Meeting," we are told, "were in considerable difficulty." One thief hereupon came forward and recounted how he had forsaken his criminal calling, and travelled to Exeter on foot in search of employment, and back again to Mr. Jackson, who received him, foot-sore and faint, and relieved him. Step by step, with evidence of repentance, must those rise, who do emerge from their position; but without aid of some kind, how few will escape the fate to which they are hastening. Those who were present felt this; for a sum of money was contributed on the spot, and thirteen of those who were present are now in the wilds of Canada. Our readers must draw their own comments from these facts.—The Era.

HOUSE-BUILDING IN AFRICA.

(From the Church Missionary Record.) Preparations for the Mission Premises at Abbeokuta—their completion.

The particulars given under this head are somewhat amusing as well as instructive. The first notice occurs in Mr. Townsend's Journal, as follows—

Aug. 25, 1846.—To-day we have been busy measuring a piece of ground given us by Saghu and others this morning, to build our Mission Premises on; it is about three acres. We have taken so much to preserve an open space around us, the people throughout Abbeokuta showing a tendency to crowd their houses together in the closest possible manner, through which they have been visited by very destructive fires. The spot is eligible in many respects; not so central as we could wish, but we could not obtain one more so, and at the same time sufficiently large and open for our purpose.

Having obtained the ground, the Missionaries were anxious at once to commence operations upon it. Our readers will not be surprised at this, when they hear that Mr. Townsend's residence consisted of one apartment, about thirteen feet by six! When a Native is about to build, it seems he calls his friends together, with their domestic slaves, to assist him, he feasting them as long as he may require their services. The building goes on but slowly, the expense of keeping a number of people is great, and the man contracts the obligation to assist his friends if they should ask him to do so. The Missionaries determined to try the plan of paying wages, with what effect will be seen below. The first measure was to dig clay from a pit, and carry it to the site of the new premises. Mr. Crowther writes—

Sept. 1-12.—No one could be got to do any thing till the yearly festival was over. We asked Saghu for twenty labourers, but they could not be got, and we were obliged to commence with two Sierra-Leone men. Before two weeks were over, however, the number of labourers increased to fifty men, whom we employed at the rate of 160 cowries (about 5d.) per day each man. When we commenced to collect clay for the walls of the house, thirty women applied as carriers, who were employed at 120 cowries (less than 4d.) and their number soon increased to 175. The next day the wages were lessened to 80 cowries (less than 3d.), thinking that would decrease the number of labourers; but, instead, they increased to 455 women and children. To get rid of them, the next day we promised to pay only 40 cowries (little more than a penny) for the day's labour; but the number of our female labourers increased so much that we could not manage them. We were obliged to dismiss them before breakfast by paying 20 cowries for their morning's labour, and found the number to be 670 women and children, who, notwithstanding, were very reluctant to leave the work. In one week we had eight large heaps of clay ready for our building. Here is an evident proof of the advantage of free labour over slave labour: the people turn out willingly; both old and young; the wives and children of the Chiefs, as well as of the common people, were actively employed from seven to four o'clock, with the exception of an interval of about an hour for breakfast.

As the carriers gained so much upon the men who dug in the pit, I selected twenty-four men, at the close of the day, and requested them to go to work earlier the next morning, and dig out plenty of clay before seven o'clock, when they would be relieved by the other party. So ready and willing were these men, that they rose up before the cock crew, and worked so well that there was plenty of clay in the pit before seven o'clock. Everybody remarked, that even if the late Sodeke had called the men to work for him, they would not have turned out so well, nor worked half so much, as they did in our service. Thus we collected six months in one week as would have taken them six weeks or two months to gather according to their system. The Chiefs stand to watch our proceedings, and admire our plan.

On this point Mr. Townsend writes— "Many old men, governors of the little towns which make up Abbeokuta, came to see into the secret of our getting so many women together to work; and when they saw that we permitted no loitering, they exclaimed, 'God is great! White men have sense!' The pickaxe came in for a share of their admiration. 'What have we been doing so long that we never thought of such tools?' And referring to our having provided ourselves with such things, 'I foresee that they would be wanted,' they exclaimed. 'White men foresee something.' The tool they use for digging clay is a stout stick about with iron. "The houses were inhabited on the 23rd December, when Mr. Crowther relates— "After much delay in getting sticks and bamboo for our houses, we succeeded in putting in the roofs, and had one end of each thatched in, into which we removed this afternoon. How much more comfortable, though not yet finished, when compared with the little cells where we lived for nearly five months! Houses with doors seven feet high and windows, are novelties in Abbeokuta which Chiefs and people do not consider it a waste of time to spend hours in looking at with admiration. All the materials

of our houses are of native production. The mud is the same with which people build here; the builders were Natives, our doors and windows have been made from boards sawn in the bush of Abbeokuta, the sawyers and carpenters themselves Liberated African Natives of this place. Nails can be made here in great abundance from native iron, dug in the neighbourhood, and smelted in this town; locks and hinges may be executed. Thus we are able to show the people that it is not the poverty of their country they have to complain of, but want of skill to make use of what Divine bounty has blessed them with, and for want of application to improve their own condition. The highest floor of a house in Abbeokuta is scarcely four feet six, and there are no windows of any kind. In a hot day the native houses are very close.

Mr. Townsend adds— "On acquainting Saghu with our intention to occupy our houses he remonstrated with us on what he called our precipitation. His reasons were, that we had not propitiated the demon of the ground whereon our house stood, nor acquainted the Chiefs of the town, who, he said, should be called together and feasted on such an occasion. Happily it was not difficult to remove these obstacles from the Chief's mind; the ground, we said, belonged to the maker of it, God, whom we worshipped and served; and whatever demon there might be there we cared not, for God was able to preserve us. As to the Chiefs, we promised to call them at a convenient season.

The bondage in which the devoted idolaters of this country are held is indeed a hard bondage. They dare not build a house without first consulting their Ifa; or laying the foundation the demon of the ground must be propitiated; and from that time the master, or some of his slaves, must sleep on the spot, lest some enemy should bury a fetish there to injure him. These matters, so important to the idolater, and to none more so than Saghu, we have disregarded, to their terror, and it is to be hoped, to their instruction. They have looked on our proceeding with a fear—for they wish our good—that the gods would avenge their injured honour on us.

The Berean.

QUEBEC, THURSDAY, DEC. 25, 1845.

The apostle warns us that "the time is short;" and whoever reflects upon the great work which is to be done upon the earth, the great effect especially which is to be wrought upon him, that he may be fitted for the abode of the spirits of just men made perfect, must feel that the time, even of a long life, is but short on a retrospect of what is past—though long may seem the period which yet separates him from the accomplishment of some ardent wish for good in prospect.

We are hastening on to the close of the year which, amidst the constant demands upon us for exertion in the various departments of duty undertaken by us, has passed so rapidly that we can scarcely realize our being within a few days of the commencement of another year.

It is, however, highly gratifying to bring our mind to a steady view of this fact, inasmuch as it presents a constraining call for our thankful acknowledgment, personality, of support under difficulties, help in the time of need, and abundant opportunity for exercising an influence favourable to the cause of pure, simple truth, in public and in private, among old and young, by personal conference and by the circulation of these columns.

While to God, the Author and Giver of every good gift, belongs in the first place our offering of devout thanksgiving, we have to acknowledge our indebtedness to many friends, far and near, from whom we have received kind and self-denying aid towards advancing the interests of this publication.

Under the severe labour and responsibility which this enterprise has laid upon us, we have needed, and we have received, the comfort of knowing ourselves sustained by the sympathies and exertions of numerous friends of evangelical truth to whom the BEREAN has been a messenger of the prevalence and the spread of sound evangelical principles or, as it unfortunately happens, the discouragements and opposition thrown in the way of their diffusion. We have been cheered by the tokens which have come to us, of good-will towards the success of our labours; and it has been our sincere wish to continue our services in this department until we could transfer the charge of it to other hands with a prospect that the labour which it requires would be suitably remunerated by the financial results of the enterprise.

The prospect of such a state of accounts has not, however, opened so freely before us as we, in our want of acquaintance with such matters, had thought it reasonable to expect. From year to year we have found our expenses to be swelled by items which had not at first been taken into account, while our receipts are beginning to be materially affected by the discovery of what we had flattered ourselves were only arrears, but which turn out to be bad debts, and therefore lost, total or partial. We have, indeed, been enabled to meet all our expenses for the first four volumes of the BEREAN; but the generally prevailing commercial difficulties during the present year, has been a great discouragement also to the extension of our Subscribers' list, and the increase of our expenditure since the commencement of this volume, by the enlargement of the sheet which we publish, has not been met by a corresponding addition to our receipts.

We are sorry, therefore, that we are not able now to describe this publication as one which invites the labours of a competent Editor with the prospect of adequate compensation for his services. At the same time, we are under the necessity of signifying to our readers that the burden which we have sustained, now for five years nearly, is become too heavy for us to bear any longer; and we have been induced to accept a call, lately addressed to us, to a sphere of labour in a rural settlement, which promises retirement, together with sufficient opportunities for the exercise of a salutary influence within a more limited, but not uninteresting, circle.

Our movement will be deferred a sufficient time to enable us to complete the current volume of the BEREAN; when our responsibility so far shall have been discharged, the time will be close at hand for us to enter upon the new charge which will remove us from the printing-press, and imperatively command that we should resign our duties connected with this Publication.

But it is our hope and ardent desire that the publication itself will not cease on our retirement from it. In the seclusion to which we look forward, we ourselves shall feel the want of such a visitor as this weekly sheet—for our own profit and that of those among whom it will be our lot to dwell and to labour. We shall hope that the friends of the BEREAN will devise means for effecting its transfer from our hands, both as Proprietor and as Editor, by some mode calculated to improve its finances, ensure its stability, and largely to increase its usefulness.

To the present time we have conferred upon this change in prospect, with some friends near at hand only; if our engagements permitted, we should have communicated with some, to whom we especially look for advice and aid in this matter, by correspondence. This has been utterly out of our power, and we are doing the best we can by thus opening the case to our readers in general, some of whom will, we trust, find themselves able to transmit to us practicable suggestions upon this communication, and we shall consider it our duty to give them the best attention in our power.

Our main solicitude, in the prospect that the BEREAN will pass out of our hands, is for the preservation of its character as a vehicle of sound evangelical truth. Modifications may with advantage be introduced, upon which we shall gladly defer to our friends who may propose to relieve us from our present responsibility, so that the main point be secured. Our course, so far, has been shaped upon the best consideration we could give to the advice of friends from various parts who have conferred with us upon the undertaking. Its success has in reality been such as to preclude discouragement, when the result of similar enterprises in other hands is taken into consideration. Periodicals which, like the BEREAN, exclude many of the ordinary advertisements, lose a branch of revenue from which a large share of the income of the secular press is derived. It has lately been found that a religious newspaper published in this Province, under high patronage and long without competition in the Church whose cause it advocated, has been conducted at a loss for years; and we have just read an editorial statement in another, not limited to the interests of one particular branch of the Christian Church, from which it appears that three years' operations, with a very large circulation, and without calculating anything for editing, leave that publication "still several thousand dollars in arrears of paying its own way." The BEREAN, with the number of Subscribers it has now on its list, might be transferred to the hands of a new Proprietor with a vast advantage, at all events, over the position which the one now presenting these considerations has occupied since he entered upon the publication of this journal.

Having been necessarily led to write so much on the financial position of the BEREAN, we may as well take the opportunity of expressing our wish that those among our Subscribers who are still in arrears may promptly come to our aid by payment or remittance. In country situations, where we have no friend resident who receives payments on our behalf, subscriptions have become due, without any blame attaching to the Subscriber. But as it is of great importance for us now, to know accurately how our finances stand, we shall be glad to pay the postage for remittances (which our Subscribers, situated as above described, may send us.

We commend to the affection and thoughtful consideration of those among our readers who are in a situation to help towards the diffusion of genuine Christian principles, the position of the BEREAN, as now laid before them. If any among them feel that it will be in their power to enlarge its resources, by voluntary agency or otherwise; the communication of their proposals may have an important bearing on the new arrangements which have to be formed.

To all our readers, we tender our best wishes for their prosperity.—our prayer that the shortness of time may be no painful reflection to them;—that their thoughts may be

directed to eternity;—that their treasure may be where change is unknown;—that the prospect of passing the change which shall place them beyond the reach of the reach of human aid towards the communication of scriptural knowledge and the cultivation of holy affections, may be to them the certain prospect of gain,—of passing from where we see through a glass darkly, to where we see face to face—from where we know in part to where we shall know even as we are known, and all that is in part shall be done away.

BURIAL OF PROTESTANTS OFF VIGO.—"Madrid, January 19, 1845.

One of the English steam-packets from Malia put into Vigo, on the 30th December, with the bodies of four men on board, whose death had been caused by the bursting of a cannon, off Oporto. One of them, a Spaniard, was interred on shore, but the others, being heretics, were refused the rights of sepulture, by the charitable, tolerant, and enlightened clergy of Vigo. They were, in consequence, buried at sea.—Correspondent of Morning Post.

St. SAVIOUR'S CHURCH, LEANS.—There has recently been an octave of services, or solemnizations, extending over eight days, in St. Saviour's Church, in commemoration of the anniversary of its consecration. Its walls and pillars and chancel-screen were tastefully adorned with evergreen, flowers being elegantly mingled with the foliage on the latter. Seventeen clergymen officiating in their own white surplices, and at times moving in procession in the aisles; the monotony of the chants, the bowings and foldings, and frequent turning and bowing to the altar during the prayers; the kneeling group of assisting priests, clustered around the altar for minutes in silent meditation, when the commemorative or sacrificial rite was finished; their reverential bows to the altar, as they left that chancel where none but priestly feet may pass; all these things furnished a combination of circumstances of highly picturesque and scenic effect. We can easily understand, in the times which it is the hopeless task of this antiquarian worship to recall, when the intellect could relish this display, and be reached through little else, that its effect must have been solemn, and its influence beneficial on the mind. We know, too, it is as possible to be bigoted against ceremonies as to be bigoted to them; and it is certainly from no error of this kind that we were affected as we were by what we saw. But we confess, when we remembered that we were witnessing an attempt to force back ceremonies upon a system which had long since disowned and discarded them as the reminiscences and the causes of many things it profoundly disapproves; when we further remembered that this attempt had the unhappy effect of exciting the jealousy and raising the animosity of all but a handful of those to whom this system is dear, our impression, we must confess, was painful and sad. If the clergymen before us, separating from the Church, had chosen to make an experiment how far the complexity and ceremony which has a tendency to give undue, and, as Protestantism believes, mischievous prominence to the priest, and as impeding the view of the unseen by the seen, could consort with Protestant professions and views, we should have had little to say. But when we see these gentlemen making use of the Church for their experiment, filling it, in consequence, with excitement and divisions, and exposing it to the obloquy of its foes, they appear to us, we are sorry to say, more zealous about their taxes as Antiquarians than their duty as priests. That they should meet together to take part in a religious pageant, which but few find solemn, most offensive, and many frivolous, was unsatisfactory enough. But when we remembered they would soon separate to agitate for their peculiar views, to set up haughty pretensions, to sow and to encourage seeds, to engraft medieval follies on the modern Protestant mind, and to throw suspicion on the fair fame of the Church, our feeling was that public opinion should rebuke them, and we determined that to the extent to which we are its organ, it should.—Leeds Intelligencer.

THE PEER AND THE ARTISAN, FELLOW-WORKERS.—The annual general meeting of the supporters of Westminster Ragged School was lately held in Westminster Chapel, Lord Radnor in the chair. He said he would mention an instance of the great interest the working classes took in those schools. A school had been built in Lambeth in a very unhealthy spot, and when it was found necessary to go elsewhere, the operatives by whom the school was supported gave up their evenings and holidays, and built another free of cost. The report stated that in the district in which the school was situated, a great many children, who lived by pursuing crime had been instructed and provided with the means of living honestly. The average attendance of boys was 150, and of girls about 70, all of whom were instructed in reading, writing, elementary arithmetic, and the Scriptures. The receipts of the institution during the year amounted to £62. 13s. 3d.; and the expenditure left a balance in the hands of the treasurer.

SMITH O'BRIEN'S POETRY.—The Cork Constitution states that this conceited and haughty creature, when in the dock at Clonmel, occupied himself in writing fragments of doggerel rhyme, of which the following is a Sample—

"Whether on the gallows high,
Or in the battle's van,
The only place for man to die
Is where he dies for man."

The Achill Herald, in quoting this fanfarona, remarks how much more suitable for the hapless and dejected man, are the sentiments contained in these lines—

"Poor sinner! turn thy thoughts on high,
And hear oh! hear the rod!
The only way for man to die,
Should be in peace with God."

Kingston Chronicle.

THE QUEBEC POCKET ALMANAC AND GENERAL REGISTER FOR 1849.—This is another publication of Mr. GILBERT STANLEY'S, forming a very convenient article on the desk or in the pocket, as it contains a great amount of useful information, including lists of public Officers in all departments; Clergy, Physicians, Banks, Societies, Bonfires, and Associations; Routes and Distances from Quebec, &c. &c. It is very neatly printed, and on sale at all the principal Bookellers; besides the Publisher, A. S. Anne Street.—Price 74d.

ECCLESIASTICAL.

Diocese of Quebec.

ORDINATION.—On Sunday last, at the Cathedral Church in this city, the Lord Bishop of MONTREAL admitted to the order of Deacon

Mr. HENRY GEORGE BURRAGE, and Mr. THOMAS SHAW CHAPMAN, both of them Students of Bishop's College, Lennoxville.

The Rev. H. G. Burrage is to be Assistant Minister at Hatley, Eastern Townships; and the Rev. T. S. Chapman Travelling Missionary of the Incorporated Church Society, to commence his duties in the Montreal District.

PARISH OF QUEBEC.—Next Monday, 1st of January 1849, being the Festival of the Circumcision, divine service will be performed at the Cathedral, and in the Chapel of the Holy Trinity, at the usual hours in the morning.

At the CATHEDRAL, on Monday next, a Sermon will be preached on behalf of the ASYLUM FOR WIDOWS AND ORPHANS OF THE MILITARY, and a collection will be made in aid of the funds of that useful and well conducted institution.

TRINITY CHURCH, CHRISTIEVILLE.—A meeting of the Parishioners, held in the Very of Trinity Church, Christieville, on Friday, 22nd of December, to consider the necessity and suitable means to pay respect to their late Pastor, the following resolutions were proposed and adopted.

Wm. Bowman, Esq., in the chair, and Wm. McGinnis, Esq., acting as Secretary.

Res. 1st. That a monument similar to the one erected at St. John's, in remembrance of the late Rev. Wm. Dawes, be procured and erected at the burial place of the late Rev. WILLIAM THOMPSON, to be an evidence of the high respect due to him, and to perpetuate his memory.

Res. 2nd. That the following gentlemen be respectfully requested to act as a Committee for the accomplishment of the particular object of this meeting, namely, Wm. McGinnis, Esq., Wm. Bowman, Esq., with the Churchwardens of Christieville, and Dr. Holmes and W.C. Evans, Esq., of Montreal, and that they be authorized to receive any contributions that may be offered them, to realise the design of this meeting.

Res. 3rd. That the late Rev. WILLIAM THOMPSON, having formerly officiated at St. Thomas' Church, Montreal,—notice be given to the Congregation of that Church, respecting the intention to erect a monument to his memory, and to inform them, that their respectful contributions may be given into the hands of the gentlemen named in the second resolution of this meeting.

Res. 4th. That CHARLES FOREST, Esq., be requested to act as Treasurer.

THE REV. G. C. GORHAM AND THE BISHOP OF EXETER.—This case, the particulars of which have been before stated in the Berean, has passed through some steps in the Court of Arches. The Bishop's answer to the question why he had not instituted Mr. Gorham to the vicarage of Brampton (Spoke) on the nomination of the Crown, was brought into Court on the 23rd of October; Mr. Gorham's Proctor replied on the 11th of November, and the Bishop's rejoinder was to come in on the 20th of November.

JUBILEE FUND OF THE CHURCH MISSIONARY SOCIETY.

Table with 2 columns: Name and Amount. Includes entries for St. James Street, Bart., G. O. Stuart, Canada West, Mrs. Bradshaw, Rev. R. W. Rogers, Mrs. R. D. Cartwright, D. McLeod, Esq., Captain Hammond, R. B., Edward Newdigate, Esq., R. B., Mrs. McLeod, Dr. Fraser, R. B., Mrs. Dupuy, H. Preston, Mrs. Allen, Mrs. J. Allen, (Alvington), Rev. W. Greig, A Friend, S. S. Children of St. James, Total from Kingston, £187 15 10.

C. H. GATES, Treasurer.

For the Berean.

CHANGES!—The world is full of changes! Empires rise, and flourish, and then are swept away. Cities vanish from off the face of the earth, and their very sites become unknown. Mighty monarchs and conquerors appear on the world's stage, and disappear, while all their world-wide achievements and exploits are but a "schoolboy's tale." Some arts and sciences are totally lost, while others spring up and take their place. Each successive century displays a long list of poets, philosophers, statesmen, men of genius in every form; but they have gone of a few only the names and works remain, read and unread. In short, all things pertaining to man are full of change. His years roll on in ceaseless vicissitude—as they have done since the creation of the world, and shall continue to do, till the end of it. Nor is this any less visible in the material than in the moral world. Mountains and rivers, the shores and boundaries of the ocean, trees and forests are all equally subject to the mighty influence of time, and undergo perpetual change. How narrowly do we watch the insects made by time on some ancient tree, the friend of our early youth, which afforded shelter in our boyish days; or the sad ravages he leaves behind on the ruined wall of some favourite edifice. Each one has some tree or building, some rural spot or favourite haunt in which his childhood delighted, the recollection of which—as he plods his weary way through life—is a pleasing melancholy. If there be any who has not—he is a being bereft of sympathy with nature, a moral anomaly amongst mankind. But more, and more melancholy still, as change we ourselves, in the journey of life, are sensible of mighty changes, of which the constant recurrence may lead us into the tranquil regions of reflection. No vicissitudes that we know

or witness in the universe, either moral or material, can at all influence us as a power equal to that which the experience of change in ourselves can produce. Our thoughts no longer wander to other men and things; while we educate on the past and the future of our lives, we must think actively of ourselves. If possessed of mind, here will be scope for its exercise, an ample field for self-contemplation. It is not over a month or a year that we must cast the glance of our recollection; but over months and years, while we seek to know what we were, and what we are; in how many things we are changed; in what sentiments and opinions we have altered; in short how time has dealt with us, and—more momentous still—how we have dealt with time.

There may be some, indeed, utterly regardless of change both in themselves and others; who pass along through life without concerning themselves about the flight of time; unmoved by the events which transpire before them on the world's stage, and scarcely noticing even the changes and vicissitudes incidental to themselves. But with such as these we have ought to do; to them it were vain to speak; they are "without understanding, and may be compared unto the beasts that perish." Man was made to be a thinking being, and limited as his knowledge is, to seek for light and information from every source; and no man who does not reflect, and make it his business at times, can learn. And surely lessons numerous and important may be gathered from a survey of the many changes which all experience in their progress through the world. In some things, doubtless, we are the same as we ever were; but in many things we are not the same, and can never be again. The childish scenes of our early days have vanished like a dream, or like the morning mist before the sun. How different the scenes of our present life, its sober and often sad realities; yet with all this momentous change, we are still the same human beings, the same rational intelligent creatures that we were before; whatever changes and alterations may take place in the rough outward crust, the living diamond within still retains its sparkling identity; the tabernacle of clay may be shattered and decayed by the ravages of passing years, but the celestial essence, the inward soul of man, is the same. But still we are changed; nor can we conceal from ourselves the fact that in many circumstances and particulars in our relation to the world and connexion with those around us we are no longer what we have been. The world has changed to us as we have changed to the world. Many advantages and privileges which we once enjoyed, we enjoy no longer. Many faithful and valued friends are blotted out from the list of our attachments; new ones we rise up in their place, again perhaps superseded by others. In early youth, age and old experience were ever at hand to guide and rectify our slippery steps with fond attention; now perseverance we may make—as but we are—our weary way through the wicked world, unaided upon its endless ocean of trouble and temptation.

With time to check, and few to point in time, a thousand paths that slope the way to crime. It may be, too, that providence has cast our lot in different parts of the world, in different ages and conditions of life, involving vast and momentous changes, which materially alter even our moral character and prospects. If we have been led away with the evil influence of the good impressions which were early given upon our minds—have they been effaced by the rough attrition of a cold world, or blotted by the fresh temptations amongst which we are thrown? No change that can possibly take place in a man's constitution and character demands such attention as this. If, in the cold turmoil of new scenes and new avocations, conscience, which once was keen and quick in its reproof, is lulled to rest, removed in the vortex of guilty or worldly pleasures, and sensibility blunted—how great a fearful change has passed over us! Alas with these, religion of course has shared a star fate; and so that transition is made—into numbers is no less imperceptible than from an early regard and attachment to God religion to a total carelessness and unconcern about sacred things. To discover when this be the case with us or not, we have to compare our present feelings in the matters with those of the years gone by. We've lost friends or relatives, perhaps; and not the recollection is gloomy; health and property may have departed from us—this too is as; but if grace has forsaken us in any degree—spiritual light and life departed—the exultation, and no earthly change that has taken place can present so gloomy an aspect. How narrowly should we watch the slightest alteration in our feelings in the important matters of the soul! and guard against evening that may tend to divert our minds from our closest consideration.

Other changes pass over us—even our beliefs—not unworthy of our notice. They have enjoyed great and inestimable privileges in the way of religious instruction. God has cast us in a place where the bright shining light of truth has blessed them with its heavenly ray. Amidst much darkness and world-mindedness, means of grace, and opportunity of drawing nigh unto God peculiarly sweet and pleasant, have been afforded them. Whichever means for promoting earnestness in religion are disregarded by some, and frowned upon by others, and in various ways reproach an irreligious world—they are valued and enjoyed by those whose hearts are knit together in one common attachment to the thing God. But here, too, changes will take place; seasons of spiritual death have visited spots once fruitful, darkness broods where light used to shine. The candlestick may be removed—and what can supply its place? Good men have been taken away by death, and others have been removed from their services were not valued, nor their exertions heeded. Many perhaps have "loved to have it so," but for all that, the rod is in them. And these changes are deplored by those who feel themselves deprived of means and opportunities of grace; they miss seasons of sweet spiritual comfort, once enjoyed long for the faithful and zealous; and unshrinking proclamation of the truth, the change which removes this, leaves a feeling of want indeed. Yet such a view must expect in this ever-changing world in the visible church it is the same; and it is in that part of the church which is the spiritual body of Christ. But then, time is rapidly flying; we are rolling onward in haste, to other scenes and changes in life; other seasons and opportunities of grace and spiritual improvement may be opening before us to be valued or neglected—and if we neglect the important consideration of life's journey, as to value more highly every precious moment of good, it will be pleasant to reflect that each successive change, which may ever us, is but bringing us nearer and nearer to a long, a blessed and changeless rest.

REPORT OF THE DIRECTORS OF THE QUEBEC PORTENTARY SOCIETY, presented to the Stockholders, on the 26th December, 1848. The Directors beg to present a special Report upon the result of certain amicable conferences,