

wretch, some stray fragment of the universal wreck of man, some trampled stone in the mity clay—sound aloud the word of the Lord—that harp of blessed music, by which the Spirit draws dead stones to Christ. By and by, under the power of God, blessing the word, that soul is led, in the strong captivity of the truth, to Christ. No sooner does he touch that rock, than the virtue of a new life comes into him, and he lives. The love of God is shed abroad in his heart. The beautiful garniture of inward graces, more precious than the most fine gold, adorns him. He is united to Christ, and through him to God. What a miracle of Grace! How wonderful that communication of life—that resurrection from the dead—that ascension of the regenerated soul to "sit in heavenly places in Christ." Look unto the rock whence he was hewn, and the hole of the pit whence he was dug! How is God glorified in such an addition to His Church! What joy is it to the angels that do His will! By such additions, is the Church a building of God. Thus does it rise towards heaven. These are thy jewels, daughter of Zion! Thy walls salvation, thy gates praise!"—Bishop McLevaine's Sermon on the Holy, Catholic Church.

**THE REST WHICH REMAINETH.**

We all profess to look for a heavenly rest. There are few, perhaps, none, who do not desire and expect to pass to a happy eternity when they die. Their ideas of its nature may be obscure, their preparations for it may be most defective. Still a vague hope of it, as opposed to eternal misery, and under the idea of a state of repose and felicity, occupies most minds. But let us consider the strict connexion which subsists between the employments and delights of the Sabbath upon earth, and those of that endless and beatific Sabbath which "remains for the people of God?" at last. Do we recollect the descriptions given in the Bible, of the company, the praises, the spiritual and unceasing employments of that exalted place? Is it a carnal repose which it offers? Is it bodily indulgence? Is it mere cessation from toil and sorrow? Is it not the eternal presence, the eternal enjoyment, the eternal praises of our God and the Redeemer? Open the heavenly gates. You see the worshippers. You hear their hymns. What do they chant? The praises of "the Lamb that was slain;" "the love of him who died for them;" "the majesty, and wisdom, and power, and glory, of their Father and Lord. And what is the temper of mind, what the habits, the notions of happiness, what the moral condition which can derive felicity from such an employ? It is an employ of continual holiness, ceaseless adoration, perpetual activity in the service of God. The loose ideas formed of heaven, as an exemption from suffering merely, as standing only in opposition to fatigue and weariness, as being contrasted with misery and condemnation—are most delusive. It is holiness—it is the love of God—it is the worship of the Lamb that was slain—it is the resting not day nor night in the praises of the Almighty—it is felicity derived from the completion of the divine faculties and habits acquired in this world.

Observe, then, the connexion of the Sabbath—rest here on earth, with these ultimate and consummated duties of the eternal Sabbath above. The employments of the day here, the praises of creating, redeeming love. The Sabbath is the day of God, of Christ, of the Holy Spirit: that is, it is the very same in essence with the heavenly Sabbath; has the same objects, the same joys, the same praises, the same gratitude, the same sources of happiness.

He that would prepare for heaven, must honour the Sabbath upon earth. He that would hope for the spiritual joys there, must acquire a taste and aptitude for them here.

All is connected in the divine plan. The Sabbath of the church militant is the pledge and foretaste of the Sabbath of the church triumphant. Were we in heaven without a new nature, a change of heart, a delight in the worship of God, an earnest longing after Christ, an acquiescence in holiness—we should neither derive happiness from it, nor be capable of its employments. They who argue against our feeble, preparatory Sabbaths; they who object, cavil, condemn; they who prefer every other employment to the worship of God; they who complain of weariness and satiety in the services of Christ—have an evidence in their own breasts of their unfitness for a heavenly world—they are condemned out of their own mouths. The louder they exclaim against our Lord's day and its duties, the more decidedly do they exclude themselves from the Christian character and the Christian hope.

Let us, then, awake to the truth of the case. The day of Sabbath made and constituted for man, is essential to all his moral duties and hopes—it seals his evidence for a heavenly world—it prepares him for its joys and its employments—it forms its harbinger and foretaste.

The Sabbath will, therefore, never cease till it be fulfilled in the kingdom of God. As other figures and emblems terminated not till the substance of them came; so will not this grand type and foretaste of the ultimate repose of eternity be determined, till earth gives place to heaven.—The Right Rev. Daniel Wilson, D. D., Lord Bishop of Calcutta.

**PROTESTANTS IN ALGIERS.**

An esteemed correspondent in Algiers has favoured us with an appeal from the Protestants of that French colony to their Protestant brethren in these and other lands. This interesting document is in the French language; but, instead of presenting a translation, we shall give our readers a brief summary of its contents. After describing the present spiritual desolation of a country where the Gospel once shone so brightly, the memorial proceeds to state, that the church in Algiers, established five years ago, has already three chapels connected with it. One at Dely Ibrahim, a beautiful village, inhabited by German families of the Confession Augsburg; another at Oran, in the west of the province; and the third at Philippeville on the east. They hope to establish

two chapels, one at Bonn, a flourishing town, the other at Blidah, for the Protestant families already numerous there, and for those scattered at the foot of the Atlas, and the plains and villages around. Feeling that they have a large and interesting field for labour upon the confines of the Great Desert, they now appeal to their Christian brethren in other countries. They entreat the Protestant churches in other lands, to furnish them with six devoted evangelists. They would desire three from the churches in France, Switzerland and Holland; and the other three from England, America and Sweden; thus offering a striking example of Christian union to the Christian Church in that distant land. The General Consistory would exercise over these missionaries a superintendence, directing them to suitable spheres of labour, and giving an annual return to the societies sending them, of the expenses incurred. The missionaries would themselves furnish a report of their labours to the societies by whom they were sent. Such is the nature of their reasonable appeal. It would be a matter of great interest, if English Protestants would send suitable evangelists to that important settlement: it would, at least, be an instalment of the debt we owe to injured, insulted, degraded Africa. We may return to this subject.—Christian Examiner.

**The Berean.**

QUEBEC, THURSDAY, APRIL 10, 1845.

A Correspondent addresses us with much concern for the state of the children of Israel in their dispersion and alienation from the Lord who came to save their souls. There are so few of that interesting people in our immediate vicinity, that the work of evangelizing them presents itself to us usually no otherwise than as one whose field of action lies remote. We do not, however, feel the less interest in the spiritual restoration of God's ancient people, and it would be very gratifying to us, if any of our friends who possess statistical or religious information bearing upon the present state of the Jews in any part of this Province, or upon means of benefiting them, would enable us to lay it before our readers. We cannot but believe that the case of the aged daughter of Israel, described in the article "A Converted Jew" in another column, is not quite a solitary one, and that the exhibition of a judicious, affectionate care for Israel's prosperity on the part of the Messiah's followers might go some way towards bringing to light a preparedness for gracious visitation in some, and an unprofitable state of bondage in others who might pierce through to the enjoyment of liberty, if the unsearchable riches of Christ became known to them.

We have recently looked over the Annual Report presented to the Governor General by the Superintendent of Education for Lower Canada, and printed by order of the Legislative Assembly. It has given us great pleasure to find that, even under the almost absence of organization for the spread of the cause upon which the Superintendent has to report, the information which has reached his office for the year 1843-4 leads him to conclude that "at no period have the schools been so numerous in the country, or so well attended, or generally so well conducted as they are at present."

It appears from the most recent Census of this part of the Province, that the whole number of children between five and sixteen years of age in Lower Canada is 185,574; and in the different Colleges, Seminaries, Academies, and Schools of every description, there are under education 57,634. In these figures, the Superintendent—notwithstanding the favourable conclusion at which he has arrived by comparison, as before quoted—finds matter for lamentation "that 127,940 children still pine in a state of complete ignorance."

We see abundant reason for pain at the deficiency which exists, as well as for zeal that it may be remedied at the earliest possible day; but we do not by any means jump with the Superintendent at the conclusion that children "pine in a state of complete ignorance," because they are not, during the whole period from their fifth to their sixteenth year, enrolled as scholars in College, Seminary, Academy, or other place of education. We think it is neither to be expected nor to be desired, that eleven years of children's lives should be so employed among the kind of population inhabiting this Province, or among any population. If they could really be brought under school-instruction at the age of five years, it would certainly be most desirable that the large majority of them should be engaged in industrial pursuits, which must take their names off the school-lists, long before they have attained the age of sixteen. And so, indeed, the greater number of them are, though, we regret to say, without having had the benefit of schooling from the early period contemplated by the present Education Act. It is well known, that in the country parts the manual labour of boys and girls at the age of 13 and 14 becomes too valuable for

parents to dispense with the services of their children so far advanced in years; if this class of youth have been well instructed during the eight or nine years which have elapsed since they attained their fifth, they must have scholarship enough for the station in life which they are to fill; and if they have it not then, they are not likely to acquire it by going to school.

The real state of the matter will present itself more clearly to men's minds by saying that, of the children between 5 and 16 years old, one-third only are actually under school-instruction. This is a proportion far below what one could wish it to be. But it is not to be said, therefore, that two-thirds of the children pine in "complete ignorance." It is not to be wished that the three-thirds should be at school; on the contrary it is much to be desired that in the country-parts, where large numbers of scholars, of all stages of learning, must necessarily be consigned to the care of one Teacher, the boys generally should get their schooling several years before they arrive at the age of sixteen, when they mostly become difficult to manage, sometimes successfully resist the Master's authority, and often contaminate a whole school by the influence of their bad example. Supposing that—as we hope will be the case in a few years hence—our youth in those settlements shall have had 3 or 4 complete years of effectual schooling before they are 13 or 14 years old, it would be best that then those designed for agricultural or mechanical pursuits should be at their manual labour, and leave the Teacher's time and energies to be undividedly given to their brothers and sisters of tenderer years. Of course, then, a considerable proportion of our 185,000 children would never appear in the returns made to the Education Office, or as scholars in the Census—and yet every part of the community might gradually emerge out of "complete ignorance."

It will not be supposed that we should like youth, at the ages named, to become released from control, or to think themselves beyond the need of further instruction. By all means, they should be kept under authority, but under a more effectual one than what is likely to be maintained at school, under the circumstances mentioned: and they should be encouraged to acquire learning yet, as far as means can be found which shall not interfere with the attention due to the younger children at the day-school. Above all, they should be kept or brought under the influence of religious teaching by meetings for Bible-reading and catechising. But so much the more must they be taken from school, if the Superintendent's suggestion should be extensively adopted, that Teachers should "abstain from imparting religious instruction during school hours." The objection which occurs in the following passage, which we give entire lest we should misrepresent that officer: "As the establishment of Dissident Schools cannot but retard the progress of Education, because they have the effect of diminishing the means of supply, by dividing them, I have endeavoured, whenever I have had an opportunity, to engage the School Commissioners and Teachers in localities wherein different religions exist, to guard themselves from a spirit of proselytism, and even to abstain from imparting religious instruction during school hours. These suggestions were generally acted upon, even by the greater part of the Clergy of the different religious denominations, and the Schools wherein they were followed have been managed, I believe, in a manner satisfactory to the people, of whatever creeds."

We shall probably take future opportunities of recurring to this part of the Report, for the purpose of expressing our mind that Dissident schools should be formed, in order that religious instruction may be given, rather than union should be maintained at the loss of the freedom which scripturally taught parents will claim, to have religion laid as the basis of all education. But we will content ourselves for the present with an expression of the surprise which we have felt, after reading this cautious recommendation of the Superintendent's, when we met with a notable piece of "religious instruction" volunteered by that officer in the very next page of the Report. In recommending more efficient legislation for the support of schools, the document says thus: "The ignorant part of the people can little appreciate the advantages of instruction, and would hardly think of sending their children to School, even though a gratuitous education were promised them. They are the lame, the halt, and the blind mentioned in the Gospel, who must be forced to sit down to the banquet, the banquet of science." Our readers connected with Sunday Schools will be thankful to us for enriching them with this contribution to the stores of Scripture interpretation. They never before thought that the great supper, where the lame, the halt, and the blind are, compelled to come in, means THE BANQUET OF SCIENCE—or in other words the school-room where, under total abstinence from religious instruction, may be learned A B C and the multiplication table.

We have been rather more surprised to read, on the first page of the Report, the following intelligence: "A bookseller of this city intending to re-publish the numerous elementary works for the use of mixed Schools in Ireland, and having first submitted them to the approval of the Ecclesiastical Superiors and of this office, has obtained that approval." The "mixed Schools" here spoken of are those established upon the system which the majority of the Prelates of our Church in Ireland discountenance, as our readers have seen by their address printed in our last number. The leading feature in the works published for the use of those Schools is, that the unutilized volume of God's revelation is excluded from the set, and a book of skillfully framed Scripture Extracts substituted for it. The principle herein involved is the one which prevents the majority of our Irish Bishops from countenancing that system: and we will venture to say that the Protestant Bishops in Canada view it with no more favour. Now we should like to know what the Superintendent of Education means by "the Ecclesiastical Superiors?" Does he think the time has come already for assigning supremacy to the hierarchy of his Church? He may say that the sanction of the Synod of the Presbyterian Church has been obtained; this we have no means of knowing; but we are sure we may even deny that the approval of the Ecclesiastical Superior of the Church of England in Lower Canada has been obtained to "the numerous elementary works for the use of mixed Schools in Ireland." The truth is, that some of the elementary works, for mere instruction in science, in the mixed Irish Schools, are exceedingly good books, and one gladly sees them re-published, and Protestant Bishops might approve of them, if they had time for these matters, and pious Teachers might readily use them; but when this lawful and laudable bookseller's transaction is to become the narrow end of a wedge in the hands of a public Officer for giving currency to "the numerous elementary works for the use of mixed Schools in Ireland?" and claiming for them the sanction of Ecclesiastical Superiors whom Protestants recognise and revere, it is what the respectable publishers of those books, we are sure, never intended, and what we can not allow to slip in unnoticed. And as the Superintendent considers the establishment of Dissident Schools as an evil, we will advise him not to try the Protestants of Lower Canada with the Irish Extract Book. We are much disposed to believe they would even stand the Total-Abstinence-from-religious-instruction plan sooner, for that is bare and undisguised. The other is sly and provoking: and we Berreens condemn it as a dishonour done to the God who is well pleased that even "from a child" every one should know the Holy Scriptures which are able to make us "wise unto salvation, through faith which is in Christ Jesus."

**ECCLIASIATICAL.**

**ST. PAUL'S CHAPEL (MARINERS).—**The annual Vestry Meeting was held on Tuesday the 25th of March, the Rev. J. C. F. Simpson, presiding. The general interests of the Chapel, which present a favourable view by large attendance upon public worship, engaged the attention of the meeting, and Messrs. THOMAS WESTON and EDWARD TAYLOR were unanimously re-elected Chapel-Wardens for the ensuing year.

**TORONTO CHURCH SOCIETY.**  
THE PRESBYTERIAN BRANCH during the year 1844 raised £30 5s. yearly subscription, of which £7 5s. were remitted to the Parent Society. For various local church purposes there were raised in the parish £270. which, with £7 for the Widows' Fund, make a total of £277 5s. collected in the parish for objects within the Society's province, including the building of a school-room.

THE BUCK DISTRICT BRANCH has collected £81 9s. 3d. of which £8 has been paid to the Widow and Orphan Fund, £15 for Books, and £17 5s. 6d. in aid of Clergy, leaving a balance of £41 3s. 9d. in hand. Two Travelling Missionaries labour in this District.

The Collections made throughout the Diocese, towards the Widows and Orphans' Fund, amounted last month to £495 6s. 14d. being 116 in number. Those made in compliance with the Lord Bishop's letter of last December, for the relief of the five Clergymen who are left without salaries, amounted to 126 in number, and the sum raised was £637 14s. up to last month.

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to contribute £10. in aid of a fund for erecting a church in the village of Palermo, Township of Trafalgar.

We understand that the Rev. George Hallen, missionary at Penetanguishene, on Lake Huron, is about to return to England on account of bad health; this is considered a great loss by the members of the congregation, among whom Mr. H's faithful preaching has been duly appreciated. The appointment is one of more than usual importance, the Clergyman having to officiate as Chaplain to the Army and Navy forces, besides his ministrations to the settlers; by which also it becomes more adequately remunerated than the generality of missionary stations. The Rev. C. Ruttan, at present Assistant Minister at Cobourg, is to succeed Mr. Hallen.

It is also stated that the Rev. W. Maw Shaw, B. A., of Emily, Colborne District, is compelled to return to England this spring, on account of ill health.

ing of the Building Committee of St. James' Church, Stuartsville, that the thanks of the committee be forwarded to those friends whose liberality they hereby beg to acknowledge."

—NEWS.  
The Hon. P. B. De Blaquiere has presented £10 sterling—Sir Robert H. Inglis, Bart., £5—and the Rev. T. Huntington, London, £5.

THE UNIVERSITY-BILL.—A petition against this measure, as it affects King's College, Toronto, was signed on the 10th of March, by the four Judges who are constituted Visitors of the said College (one of them a member of the Church of Scotland) and presented to the Legislature lately in Session.

A memorial against the same has also been addressed to the Legislative Council and forwarded by the Hon. P. B. De Blaquiere, a member of that body, but who was prevented by circumstances from taking his seat during the late session.

EXTEMPORE PREACHING.—King Charles the Second's order, printed from the Statute Book of the University of Cambridge, p. 300.

"Mr. Vice-Chancellor and gentlemen,—Whereas his Majesty has been informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty hath commanded me to signify to you his pleasure that the said practice, which took beginning with the defenders of the late times, be wholly laid aside, and that the aforesaid preachers deliver their sermons, both in Latin and English, by memory or without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of all foreign Churches, to the Custom of the University heretofore, and the nature and intention of that holy exercise. And that his Majesty's commands in the premises may be duly regarded and observed, his farther pleasure is, that the names of all such ecclesiastical persons as still continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice-Chancellor for the time being, under pain of his Majesty's displeasure."  
"MORMOUTH."  
"Oct. 8, 1674".

[The above may not have to be considered as binding upon preachers, but it certainly may go some way towards forbidding the condemnation of Extempore Preaching, of which there has been of late a very prominent and ill-advised instance in the mother-country.—EDITOR.]

**A CONVERTED JEW.**

A New York correspondent of the Christian Watchman gives the following interesting particulars in relation to a young man who is a member of one of the New York Baptist Churches, who was born in Breslau, his parents being persons of wealth and influence in the Jewish community. Some years ago he left his home for England, and after remaining there for some time, he sailed for America, and neglected to inform his parents. His father came to England in search of him, but was informed he had sailed for home, and then the father, having heard that a vessel had been lost about that time, gave him up for lost. So strong was the affection of his mother for him, that she was taken sick in consequence of the supposed loss of her son, and has continued in a feeble state ever since. Upon his conversion to Christianity, he immediately wrote home, and has since received from that mother a long and affectionate reply. It seems that she was sick in bed, sinking under her affliction, and her mother's heart yearned over her poor lost boy. At length, a letter arrives. Upon being told it is from her son, she faints and continues insensible for some time. In the mean time a grown-up daughter reads it, and is alarmed and thunder-struck with the news that her brother had renounced the religion of his fathers and become a Christian. The sister is so overwhelmed with terror and alarm, that she can scarcely maintain her composure, supposing that the dreadful intelligence will at once bring down the grey hairs of her mother with sorrow to the grave. At length the mother revives, and with the greatest composure says she is now ready to hear the letter from her long lost boy. The daughter proceeds, but fearful of the consequences, in the present weak state of her mother, omits that portion giving an account of his conversion. The watchful eye of the mother, fixed upon the countenance of the daughter, notices the omission, and says—"My daughter, you have not read the whole of that letter; do not deceive me; let me hear it all; I am now calm and composed, I have heard from my son and he is yet alive, and I am prepared for any thing." The daughter then read the whole, but instead of that fearful emotion she anticipated at the dreadful intelligence, the mother continued calm and silent to the close and a little after, and then, what think you was her remark? Wiping a tear that started from her eyes, she said—"Well, I am not surprised. I have thought ever since he was a boy, that he would one day burst the bonds that bound him!"

The mother immediately revived, and wrote to her son a beautiful and affectionate letter in Hebrew, which, said brother T. I have seen, and heard translated, and from it, I have no doubt, that for years that mother has been a believer in Jesus Christ, the Messiah, "but secretly" for fear of the Jews.—Christian Advocate.

IDOLATRY IN INDIA.—In a late Parliamentary debate on the affairs of India, Sir R. H. Inglis asked the Government whether any thing had been done to secure the object that the Government of India