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The Beacon.

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

No. 38.]

QUEBEC, THURSDAY, DECEMBER 19, 1844.

[Vol. I.]

THE KINGDOM OF CHRIST.

His dominion shall be from sea to sea, and from the flood unto the world's end.

PSALM LXXII. 8.

O Word of truth, to cheer
The waiting pilgrim's ear;
A light to trusting faith for ever given:
Stretching from sea to sea
That kingdom yet shall be,
Tinging the clouds of earth with rays from heaven;

Lo! to each distant shore,
With darkness brooding o'er,
The message of eternal life is borne:
O'er India's idol fanes,
Where darkness ever reigns,
Soon shall be ushered in the glorious morn.

Tribes of the desert far,
Behold, the Morning Star
With beams of ever-living truth shall shine;
And every mountain dull
The chorus glad shall swell,
And spread the tidings of that peace divine.

For he shall ever reign,
And death and sin and pain;
Shall cease; his promise ever sure will be.
Hasten, O Lord, the hour
When all shall own thy power,
And humble waiting souls may thy salvation see.

Mrs. H. W. LICHTER.

(From the Church of England Magazine.)

THE CONVERSION OF THE JEWS.

Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, "O fools and slow of heart to believe all that the prophets have spoken." May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dulness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the Divine purposes affecting the ancient people? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea; the angels' food; the rock that followed them; the garments which waxed not old, and the feet that swelled not; the opening of the earth; the fire from heaven; the parting of the waters of Jordan; the walls of Jericho; the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that which announced to one "as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable?" What more mysterious than the way by which they were led out of Egypt on the exact day foretold 430 years before? What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? Once the wonder of the world—now not one stone left upon another; once the glory of all lands—now without a mark or token to tell the traveller of its site. Or what more marvellous than their own career as a people? Once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now "an astonishment, a proverb, and a byword among all the nations," whither the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man, yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them, without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came—that of them was the goolly fellowship of the prophets—that of them was the glorious company of the apostles. Would we could add, that of them, too, was the noble army of martyrs! And though subjected to whip and scourge, and scorn and contumely, their enemies, and they who have been the instruments of their punishment, have been themselves abused; Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history. "Blessed is he that blesseth thee, and cursed is he that curseth thee." Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? Truly we may say, all these things are wonderful, too wonderful for us to know; they are marvellous in our eyes; but we must add nevertheless, with all the cer-

tainty and assured belief of men who have seen with their eyes, and heard with their ears, and to whom their fathers have told it, This hath God wrought.

And lastly, be the time near, or be it distant, when shall be manifested that last and greatest of wonders, connected with this people, the time of their being grafted in again into the good olive-tree, what a motive is suggested by the certainty of the event, for a glad and cordial co-operation with the friends of the sons of Israel! What a motive for prayer, like that of the watchmen upon the walls, that never hold their peace day nor night, and give the Lord "no rest till he establish and make Jerusalem a praise in the earth." Be the time distant, or be it near. Be it distant, as some would construe it, so as practically to deny the coming future; or be it near, as we are told by one who has reverently watched the seasons, and discerned the signs of the times; be it that the hour is at hand, near at hand,—so near, that peradventure the time shall be fully come, the warfare of Jerusalem accomplished, and her iniquity pardoned, within the revolution of another century,—peradventure ere this generation pass away,—peradventure within the measure of the days of not the youngest of living men,—peradventure within half the space of time which intervened between our Lord's prediction and the destruction of the temple, or little more than the number added to the years of sick Hezekiah. That brief period to which I have last adverted, in the opinion of the latest and most learned of the students of the pages of prophecy, is the very time assigned for the fulfilment of the Psalmist's prediction—"Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time is come; for thy servants think upon her stones, and it pitieth them to see her in the dust." And though, in scrutinizing the secret things which belong to the Lord our God, it were presumptuous to dogmatize, and perilous to determine with chronological precision; though the spirit in which we approach them should be in the temper of him who said, in reference to these very studies, "I assert nothing positively; I only suggest;" yet are we encouraged by the direction of our Lord himself to mark the budding of the fig-tree; we are warned by his rebuke of Pharisees and Sadducees, not to neglect the discerning of the signs of the times.

But, be it when it may, the hour cometh. "It shall come, that I will gather all nations and tongues; and they shall come, and see my glory." How blessed the change! How gracious the promise! How illustrative of the ground of sympathy, and motive for exertion, and theme for prayer! They, whom the Scripture calls the outcasts, ready to perish, the lost sheep of the house of Israel, they shall declare the glory of the Lord among the Gentiles. It shall come, this day of glory. And while the Spirit and the bride say, Come, let the heart of Jew and Gentile, joined, like the sticks of Judah and Ephraim, in unity of faith and love, respond in common—"Even so, Lord Jesus, come quickly."—From the Lord Bishop of Winchester's Sermon before the London Society for Promoting Christianity amongst the Jews, 1844.

LAY EXHORTATION.

We proceed to the question of lay-exhortation, which, if we might judge from what has frequently been published, is viewed by some as one of the greatest and most dangerous evils which prevail in our country. That what I have to say on this head, will be satisfactory to those who are so exceedingly opposed to these meetings, or will by many of them be read, there is little reason to expect. But to the satisfaction of far the greater part of pious Christians, and we believe, to all who are willing to be so convinced, it may easily be made to appear that laymen have a right to converse with and exhort each other on the subject of religion.

The word *preach* or *preaching* is of such extensive and comprehensive meaning, that in respect to the present question, no definition would be satisfactory to all; and we may as well hope to silence an echo with strength of voice, as to convince men by disputes on the subject. But we appeal to the honest principles and common sense of mankind. If a parent teach his children the doctrines of Christ, and the duties of a Christian; if the master of a school explain the Catechism; if a man, with serious concern, speak to a company of people, on whatever occasion assembled, on the importance of attending to the concerns of their souls; or should he exhort a number of Christians to be zealous and faithful, all this may in some sense be called preaching; as may also reading the Scriptures in public. In the apostles' days it was said, "Moses of old time hath in every city those that preach him, being read in the synagogues every Sabbath day." But in none of these cases would there be any usurpation of the clerical office. They who speak in prayer meetings are conscious to themselves that they have no such intention: they have no reason to believe that they violate any law

• Is. liii. 6, 7.

† The Rev. E. B. Elliot. See his "Horæ Apocalypticæ," the most important prophetic work of this century, and as remarkable for elaborate research and wide range of illustration, as for the absence of all dogmatical spirit in its conclusions.

‡ Ps. cii. 13, 14. See "Horæ Apocalypticæ," vol. iii., p. 1432.

§ *Nihil affreno, sed proprio.* Medo's answer to Dr. Wisner's "First Letter." Ep. xiv. Book iv., p. 701.

|| Luke xxi. 29-31. ¶ Matt. xvi. 3.

•• Ezek. xxxvii. 19.

of God or man; and they had every reason to hope and trust, that, notwithstanding all the evils which the arts of Satan, of man have introduced, the Messiah, generally speaking, blessed the meetings instrumental of much good. We know, think very differently. We have reason to fear even uncharitably judged, being *phased* in his own mind, follow what he conscientiously believes to be most conducive to the glory of God, the prosperity of the Church, and the salvation of himself and his fellow-men. But this plea, we have learned from painful experience, is unavailing. We therefore appeal to the common sense of all who will give us a patient, candid hearing, whether it be not generally understood, by Christians and by other men, that what constitutes the manner and the character of a clergyman and his performing those offices which are distinctive of an authorized minister of Christ? Such is evidently the understanding of our Church, when she forbids laymen in performing Divine Service in the congregation, to go into a pulpit, and to wear a clerical dress. And this is not because the pulpit is more sacred than the desk; for if there be any difference, it is less so; but because the pulpit is assigned particularly for preaching; and forbidding laymen to preach from it, reminds the people that they are not commissioned to preach, and teaches them to make due distinction between candidates and ordained ministers. And the canon, which contains this prohibition, and which has been but a few years in operation, has had an evident and salutary effect. And yet this precaution notwithstanding, it is a fact that our candidates who officiate as such in parishes, are sometimes treated and spoken of as ministers of Christ. But like we have never known in consequence of laymen speaking in these meetings. Suppose (what is a case too common that a clergyman in orders delivers before a congregation, a sermon written by another person; still it is allowed to be preaching, because he adopts it as his own, and utters it in his own name, and before the same congregation; and though he read it better and with more good effect upon the hearers, yet it is not understood to be preaching, nor usurping the clerical office. And why not? Evidently because he has not and does not pretend to have authority to preach; and he disclaims all pretensions to the clerical character. And they who speak in the Prayer Meetings, are still farther, if farther can be, from making any such pretensions: they disclaim all such pretensions. Were the meetings held in a Church, or a public consecrated place, scarce one of them would be willing to open his lips. We might, were it necessary, show that what laymen speak in these meetings would not, even from the lips of a clergyman, be meant by him, nor be received by those who should be present, as preaching; but rather as serious advice, religious conversation, or at most, as exhortation. And there are, we hope, but very few Christians who believe this to be exclusively the duty of the clergy. Low indeed will be the state of religion, where they only exhort to godliness. It would be sufficient to observe, that the meetings are not, by those who attend them, considered as occasions for preaching or for public worship; but on the contrary as private or more retired meetings for social prayer and mutual edification. And this being their view and intention, such in the sight of God the meetings truly are, whatever their opponents may persist in saying to the contrary. If we were accustomed to judge ourselves more and our neighbors less, we should better promote the good of the Church, and our own and others' salvation.

It may be further said in behalf of those who attend these meetings, that they are always desirous that a minister in orders should meet with them, and should lead and direct in all their exercises. In such case more attend the meetings, and express and doubtless feel more satisfaction. No Christians manifest more love and respect for their ministers than they, nor more willingness to be guided in all things by their counsel. The best friends and supporters of the clergy are not they who talk most, and write most of the power and prerogatives and Divine authority of the priesthood; but rather they whose actions show respect—who conscientiously attend upon all their ministrations—receive meekly the will of God from their mouth, and love them because they are the ministers of Christ.—The Right Rev. A. V. Griswold, Bishop of the Eastern Diocese.

[The following, being the 11th Canon of the Pr. Ep. Church in the United States, will throw light upon some of the remarks in the above article; it has to be added that laymen who are not candidates for orders, very commonly perform the service of the Church in the absence of a Clergyman and in some Dioceses under license from the Bishop, conforming to the instructions contained in this Canon.—Ed.]

No Candidate for Holy Orders shall take upon himself to perform the service of the Church, but by a license from the Bishop, or there be no Bishop, the Clerical Members of the Standing Committee of the Diocese, in which such Can-

didate may wish to perform the service. And such Candidate shall submit to all the regulations which the Bishop or said Clerical Members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to Clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or said Clerical Members, as to the sermons or homilies to be read; nor shall any Lay reader deliver sermons of his own composition; nor except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a Clergyman is present in the congregation.

THE MORAL, SELF-COMPLACENT MAN.

Often have I seen those, who entertained the most self-complacent views of their own character, led to change their minds altogether in relation to themselves.

A striking instance of this now occurs to me: I was thrown into the society of an individual, who evidently possessed strong and masculine powers of intellect, and passed in the world for a person of great intelligence, and high moral worth. It was very obvious, however, after a brief acquaintance, that this man was proud of his own moral excellences. He gloried in his own righteousness. Indeed, he distinctly said to me: "I love religion, because it sustains morality. I have ever sought to do my duty; and I have, thank God, a conscience void of offence. If I thought I could perform my duty any better by becoming a professor of religion, I should be very willing to become one." This was his view of the matter. It was abundantly evident that he had no idea of his own sinfulness, or his need of a Saviour. But observe: this man attended upon a preached gospel. The Spirit of the living God was there present; only a few weeks elapsed after this conversation before the truth broke in upon his mind. With all his supposed righteousness, he now saw himself a condemned sinner, in the hands of an angry God. So changed were his views in relation to himself—so utterly sinful did he now appear in his own eyes, that he could scarcely be persuaded that even the infinite mercy of God could reach his case—that there could be any salvation for one who was so vile and hell-deserving as he was.

How well it will be, dear friends, to make this discovery as to our real character, before it is for ever too late to be benefited by the discovery! This is not always the case. Some men die as stupid and as ignorant of their awful sinfulness in the sight of God, as they have lived. Oh, what a tremendous scene opens upon them in eternity! Others lie stretched on a dying bed, and the truth flashes in upon them in a moment.

A few years since, a case of this kind was related to me by a friend, under whose own eye it happened: One who had lived so as to gain the general esteem of his neighbours, and who had reached a good old age, was at length laid on the bed of death. The thought of going into the unveiled presence of God, to be tried for his soul, awoke him from his spiritual slumbers. He sent for his pastor, and upon his arrival, said to him: "Why have you not plainly told me of my guilt, and laid before me my danger?" The pastor replied: "I have repeatedly in the pulpit, yea, constantly proclaimed the guilt and danger of all unconverted men." "But," said this awakened and dying sinner, "I always thought that you were speaking to others. Now I feel that I am the man: and now it is too late! Oh, what a load of guilt is now on my soul. Three score years and ten have I lived, and neglected God all the time! I used to think I was ready and prepared to meet him: but I did not then see the exceeding wickedness of my heart, and now it is too late. Oh, if I could live only one week—only one week—how would I work to save my soul. But I cannot do it—I cannot do it—I am lost. For I feel that even now I am dying!" It was indeed so! The ghastly hue of death set upon his countenance, and though his pastor sought to direct him to Christ, no comfort dawned upon this aged sinner. In the midst of his distracting fears and bitter anguish, the string of life broke asunder, and his soul was hurried away to the judgment bar to hear the sentence that sealed its everlasting doom.

I will only add, will it not be better to see and feel our malady, while we still dwell in Immanuel's land, and while a voice is still coming upon our ear, saying, "there is balm in Gilead, and a physician there," rather than wait and make the discovery just as the iron gates of despair are closing upon us for ever? One thing is certain, that he who does not see and deplore his guilt here, will see and deplore it through the wasteful ages of eternity.

My dying hearer, then came to the light. See that you are polluted. Neither deny, nor attempt to conceal your exceeding sinfulness; but come to the fountain of Immanuel's blood, and wash and be clean.—Rev. J. A. Clark.

THE FEMALE SEX IN INDIA.

A marked and invidious distinction between male and female children is perceived at a ceremony which follows shortly the birth of a child. On the sixth night after this occurrence, the eventful night when Vidhat is supposed to mark upon their forehead in indelible, though unseen characters, its pre-ordained fortunes, the goddess *Shashthi*, the tutelary guardian of infants, is worshipped. Offerings and adorations are paid to her in order to render her propitious to the child lately born, and thereby to insure its life and health. The peculiar way, however, in which the prayers to be offered upon this occasion were composed, indicates the disregard

which the Hindu ritualists harboured for the sex, and the studious care with which they intended the supplications to be used solely for the benefit of male children. To this exclusive enactment is owing the custom which now prevails, of dispensing with this ceremony when a daughter is born, and of performing it with special attention, and at a considerable expense, upon the birth of a male child. This difference in parental anxiety for the life and health respectively of sons and daughters, is not an improper criterion for estimating the value that is set upon them severally.

The same spirit pervades the Hindu Institutions with reference to the subject of education. Provision has been religiously made for the mental development of boys, whose guardians are solemnly enjoined to introduce them into the study of literature at the age of five. This introduction is to be accompanied with invocations to *Saraswati*, the Hindu Minerva, and to be conducted throughout as a holy sacrament. The position in which the tutor and the pupil are respectively to be seated, and the direction in which their faces are to be turned, have all been religiously regulated. The mode in which the work of tuition is to be prosecuted, and the occasions when there must be vacation, and even the kind of letters that a good scribe ought to attempt, have been prescribed as subjects of faith, and are received as matters of revelation.

But in these detailed rules concerning initiation into learning, no precepts are found imposing any obligation upon parents to instruct their female children. The silence with which the Hindu writers pass over this important question, while they are so minute in their provisions for the intellectual cultivation of boys, is expressive of their neglect of the sex, and of their ignorance of the vast influence which women exercise over the happiness and well-being of society. They did not seem to understand that a nation could never rise high in the scale of civilisation, while illiterate mothers and wives obstructed its growth by perpetuating the moral degradation of the rising and the present generations.

The Shasters have gone further than neglecting, by mere passive silence, the interests of women, who are strictly prohibited to read or hear the Vedas. This privilege is restricted to the first three castes; but neither the servile class, nor women (the wives of the first three orders not excepted), are at liberty to read, chant, or even to repeat these sacred compositions. Shasters of inferior sanctity, such as the Puranas, the Smritis, &c. may be heard by the proscribed creatures just alluded to; but the holy sentences which have been desecrated by either passing their unholy lips, or entering into their profane ears.

And as pronunciation, grammar, versification, arithmetic, and mixed mathematics, were included in the number of the Vedangas, or members of the Vedas, an almost impassable barrier was opposed to the education of the Shudras and the women. No language could be studied without its grammar being understood; and no education would be of much worth, from which arithmetic, &c. were carefully excluded. The Indian sages have sapped the very foundation of female education by placing grammar upon a basis that was inaccessible to the sex; and have otherwise guarded against their intellectual advancement by forbidding the ordinary branches of knowledge to them. The effects produced by these ignoble prohibitions are female ignorance, and female misery. The key whereby the treasures of learning might be unlocked was denied to this devoted class, and a seal was set upon some of its most useful and important parts, which they dared not break.

It would, however, be unjust to the Shasters not to acknowledge that the prohibitions extended no further than to the authorized grammars and scientific works in the Sanscrit language; and therefore the proscribed classes were not excluded from the enjoyment of other sources and kinds of instruction. They were at liberty to learn the *Prakrita*, which then stood in the same relation to Sanscrit as Bengalee now does; and they might even study this sacred dialect itself, if they could dispense with the authorized grammars. But as uneducated females were not the most suitable persons for mastering a language in spite of difficulty and obstacle, this indulgence has been productive of hardly any solid benefits.

To exonerate the Shasters still more from much direct influence in obstructing female education, we must mention the existence of several examples, recorded therein, of women that had successfully pursued the study of literature. Of these, the first place is undoubtedly due to *Lilavati*, the daughter of *Udayanacharya*, whose name has been rendered immortal in two works, one on *Jyotis*, and the other on *Nyaya*, both designated after her. Tradition attributes to her, erudition and learning of an extraordinary kind, and she is said to have been appealed to as judge in a philosophical controversy held between the famous *Shanaraacharya* and

* The tutor sitting with his face towards the east, is to instruct the pupil having his face turned towards the west.—*Brikhaspati*.

† He is a good scribe whose letters meet at the top, are full, and well arranged in the line.—*Matsyapurana*.

‡ The Vedas are not even to be heard either by the servile class, women, or degraded Brahmins.—*Shri Bhagavat*.

§ Women have no business with the texts of the Vedas.—*Mnu* is 18.

¶ Pronunciation, description of sacred rites, grammar, versification, pure and mixed mathematics, and glossarial explanation of obscure terms, are the six members of the Vedas.—*Anura*.

• Luke xxiv. 25. † Heb. xi. 12.
• Exod. xii. 10, 11. ‡ Jer. xxv. 11, 12.
xxix. 10; compared with Ezra i. 11.
•• Deut. xxviii. 37. †† John viii. 33.
•• Numb. xxiv. 9. ††† Jer. xvi. 28.
†† Isa. xxvii. 7.

her husband. Lilavati was, however, one among a few happy exceptions.

The Hindu writers had sufficient respect for intellectual acquirements to laud them even in women; and therefore characters like Lilavati are esteemed, instead of being depreciated. Every instance, however, where they speak of learning with reverence to females is not to be considered as decidedly that of intellectual cultivation; for the word vidushi is not unfrequently applied to persons that had merely good practical sense, but had never turned their attention to the study of letters.

Notwithstanding the partial liberty which the Shasters give, and the several superior examples which the classics contain, so cruel have the rules of society proved for ages upon the sex, that it is now considered almost disreputable to afford them the blessings of education. Although the Brahmin can bring nothing either out of his theology or his philosophy which might be construed into a prohibition against their emancipation, yet the tone of society has so long been raised against this humane proceeding, that no Hindu can attempt it without encountering the opposition and the brow-beating, which a firm resistance of popular prejudices, and of the influence of a false priesthood, has always in every country to withstand. Taunts and sneers, which ever operate with inexpressible force upon ordinary minds, are likely to damp the energies and disconcert the efforts of the friends of humanity under present circumstances; and this is one of the reasons why numbers approve in theory, without reducing into practice, the great question of female emancipation.—Rev. K. M. Banerjee, Minister of Christ Church, Calcutta.

Some account of the Author from whose Essay on Native Female Education in India the preceding extract is taken.

"One of the most solemn, and at the same time gratifying scenes that we ever witnessed, was exhibited last evening at the house of the Rev. A. Duff." The occasion was the public avowal and profession of Christianity, sealed by the ordinance of Baptism, of an intelligent Kulin Brahmin, the well-known editor of the Enquirer newspaper.

"This sacred ordinance was administered in the presence of a numerous and highly respectable company of ladies and gentlemen, and of upwards of forty natives, the majority of whom are quondam pupils of the Hindu College, and were some of its brightest ornaments.

"The service was commenced by the Rev. Mr. Mackay in a short and impressive prayer: Mr. D. then advanced with the young convert before the audience; addressed him at considerable length on the nature of that rite by virtue of which he was admitted into the church of Christ; and concluded by asking, in the most solemn manner, several questions, relative to his present views and resolutions.

"The first question was to the following effect:—Do you renounce all idolatry, superstition, and all the frivolous rites and practices of the Hindu religion? To this the Baboo replied:—I do, and I pray God that he may incline my countrymen to do so likewise." The second question was:—Do you believe in God the Father and Creator of all, in Jesus Christ as your Redeemer, and his sacrifice as our only means whereby sin may be saved, and in the sanctifying influences of the Holy Spirit? To this, with considerable emotion, he replied, "I do, and I pray God to give me His grace to do His will."

"These, and other questions being answered, Mr. D. administered the ordinance in the name of the Father, Son and Holy Ghost; and then engaged in prayer, the whole company kneeling and apparently wrapped in the most intense devotion. The fact of a sensible young man, who had received a liberal education, and a Kulin Brahmin, throwing off the shackles of a grovelling superstition, and embracing for his faith the glorious Gospel, after a long and patient investigation, with the sacrifice of the affections of a tender mother and fond relations, exposed to the ridicule and cruel treatment of his countrymen, and, despite of these, counting them as dross for the excellency of the knowledge of the truth, eventually avowing his conviction of that truth, and now receiving the outward sign of that grace of which he is the subject, was indeed enough to excite that deep interest which was so conspicuously manifested."—From a Calcutta Journal.

The Berean.

QUEBEC, THURSDAY, DEC. 19, 1844.

While inserting a second letter from our valued Correspondent MIKROS, we think it needful to add a remark which, we trust, our friend and our readers generally will not interpret as if we meant to discourage an earnest contending for the principles which MIKROS maintains, and against those upon which he animadverts. The pages of the BEREAN may be referred to for a willing, though not a very skilful, use of a Christian Editor's armour on the right hand and on the left, in defence of our Protestant Church-doctrines, and in an onset against the corruptions for which an entrance is industriously sought by those who seem determined, openly or by reserve, to bring the Church into conformity again with those usages and doctrines from which her members had been authoritatively taught to shrink as from error widely removed from the truths of Scripture. But we believe that our readers generally have appreciated our labours, for the peacefulness which has been their character, in the midst of preparations for war. We, with our readers, love to see the BEREAN as a man of war rigged for

* Since then Dr. Duff, the eminent Missionary of the Church of Scotland.
† Vide the Rev. Dr. Duff's work on India, and Indian Missions, page 676.

Church. There are weapons and munitions of war close at hand—and the quarterdeck, where we assemble, may be the scene of conflict any day, if the enemy assails; but if, by showing ourselves prepared, we may keep him off, while we increase our strength by accessions from those who have a choice to make and see our flag floating respected, and the service in which we are engaged one which it is safe to join—we much prefer treading our planks as the floor of a place of worship to making them bear the tramp of combatants.

We will avow to our Correspondent the impression which has been made upon us by the word "arena" in his communication. It is not with reference to the use which we conceive that MIKROS intends to make of our columns, so much as to the alarm which might possibly be taken by some of our readers when they read his announcement, as if the din of war was to resound in the numbers of the BEREAN. We call to mind the terms in which a gray-haired subscriber to our paper wrote to a friend respecting it, some time ago, and of which we asked a copy; they were these: "It is a relief to me to take up a paper that is devoid of political and party strife; one that will lead the mind to higher and better things than the passing events of an ungodly world, and infuse a spirit of charity and kindness into the heart, for our fellow-men." Testimony like this we are anxious to continue to deserve; and we doubt not but our friend MIKROS will give us his aid towards it.

We will now add that, without setting the result of our observations in contradiction to those of our friend whose sphere of labour is at some distance from ours, we take a less gloomy view of the aspect of things as it comes under our cognizance—or perhaps we ought only to say that we are not at all put out by the discovery that multitudes receive with favour those perversions by which men are countenanced in an idea of Churchmanship upon the strength of punctiliousness in matters of outward observance, while the question respecting a renewal of the heart is elbowed into a corner. It is nothing but the old low Churchmanship which conceives of the Church as of the earth, earthy; it seizes upon any thing that will shift the ground upon which Scripture requires that religious profession is to be judged. According to the apostle's stating (1 John v. 4) the question as to the new birth turns upon the victory over the world which the true child of God achieves; but the vast multitudes who do not mean to relinquish worldly conformity find their hearts' content in schemes which let them off with a search of baptismal registers. Of that high Churchmanship which will not think of the Church separately from her Master's design with her as an ordinance for winning sinners from the power of Satan to God—and conceives of outward ordinances in subservience only to the grace to be sought in the use of them, we still meet with numerous, cheering instances—the favour with which the publication of the BEREAN has been received, among the rest.

CHURCH ARCHITECTURE.—When he spoke of the improved style of the new churches in this diocese, he did not confine himself to mere architectural propriety, though that was worthy of due consideration; nor did he allude to ornamental decorations, which were of much less moment, and which might indeed be carried to too great an extent;—but he alluded to churches built on the best models for Christian worship—with such arrangements as were most conducive to the whole body of worshippers joining together in offering up their prayers and praises in the service of God—built on a plan so that the invidious distinction which so often prevailed of separating the rich from the poor was completely done away. The churches to which he alluded had been fitted up with appropriate seats, befitting a congregation assembled in the presence of their God, for Divine worship. The work of rebuilding and enlarging churches was still in progress—he might say it had scarcely begun; and he trusted that all who were engaged in the good work would give their best attention to the subject, and co-operate with the Committee. They might find around them models of churches far superior to any which had been erected by existing skill. But in selecting ancient models, they should bear in mind that some of our old churches were not so well suited as others for the mode of worship which now prevailed. He would instance one of our village churches, that at Bishop's Cannings, the parish in which his friend Archdeacon Macdonald resided—where the deep and far removed chancel was well suited to inspire a reverential feeling, and a mysterious awe, but where the priest alone was engaged in the service, whilst the congregation were at so great a distance, that they were mere spectators only. In every part of the church service, each member of the congregation was expected to take an intelligent part, equally with the priest, offering up his prayers and thanksgivings to God. In our love, then, for the beautiful in architecture, we should not forget the more important objects for which churches are reared. It was not by deep chancels and

close (which in part divided the congregation) that the worship of God was promoted. He did not make these remarks, however, in consequence of any which he had observed in the church he had lately consecrated. With those things he had, on the contrary, much to be eminently satisfied. They certainly been enabled to do a great deal—but much remained to be done all, however, if each in his appointment here—the laity as well as the clergy—in this case, the matter more properly belonged to the laity than the clergy, but if each would give attention to that which remained to be done, and confer with those best acquainted with the suit, such as the archdeacon, the rural ds, &c., as to the best course to follow, the means might be provided for the special wants in this diocese, which were less in amount than in some dioceses where there was a pressure of population. They might then be able to look forward to that blessed period when every fiber of the Church—now from unhappily circumstances deprived of an opportunity—might be gathered together in the acts of God's house—offering up his prayer and praises in the forms of our beautiful liturgy, and receiving those symbols of salvation which God's ministers had been empowered to dispense. If they did not in their parts, God would surely be gracious to them. If they did their utmost in setting his ordinance before the people, he would undoubtedly render them effectual.—The Lord Bop of Salisbury, at the Annual Meeting of the Diocesan Church Building Association.

Yesterday being the fifth of November, full service was performed in the morning at St. Mac's Church, and Mr. Close delivered the discourse which he had previously announced, on the attempted introduction of Popery, through "the restoration of churches." His text was taken from the eighteenth chapter of the Second Book of Kings:—"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the razed serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nibshan." In his introduction, Mr. Close observed, that in former years he had thought it his duty on those occasions to offer his protest against the Church of Rome. Time rolled on, and he was compelled to direct his efforts in another direction. A party arose in the bosom of our Church, composed of men who had sold their birthright to Popery, by giving up the holy Scriptures as the standard of faith. Last year, he directed their attention to another division of the same movement, and endeavoured to do "Church principles," lurked the same leaven of deadly error. Again, after the lapse of a similar period, he appeared before them to bear his testimony against a confederacy, also having for its object the propagation of Popery—by different means, but not with less certainty. Romanism, he said, was taught doctrinally at Oxford—artistically at Cambridge: at the one University it was written and printed; at the other, embodied in sculpture and painting.—As, however, the discourse will shortly be published, we shall not attempt to report its contents.—Cheltenham Paper.

[The preacher intended to refer, it appears, to the Camden Society, which has its chief strength and board of management in the University of Cambridge. It states as its object the improvement of Church Architecture; and in the prosecution of it, takes a course which creates just alarm for the character of the Church as a reformed community. Some of the arrangements recommended by it exhibit a connection at once with doctrines which the Church of England disavows—for instance the assimilation of the communion-table to an altar in form and material—others lie open to serious suspicion of being preparatory to the future introduction of superstitious practices. A periodical, hitherto published under the name of The Ecclesiologist, with the Society's sanction, has given occasion to so much exception that the Society has recently declared that it will no longer be responsible for the views expressed in it.—Mr. Close's sermon is published under the title "The Restoration of Churches in the Restoration of Popery: proved and illustrated from the authenticated Publications of the Cambridge Camden Society. With copious Addresses from the above works; and a Fac Simile of the Seal and Legend adopted by the Society."

The Camden Society having obtained leave to superintend the restoration of the Round Church at Cambridge, some time ago, did their work in such a way as has caused the incumbent (Rev. Mr. Faulkner) to go to law with them for the introduction of romanized features in the chancel. We happen to have a letter before us, which was recently sent us, cut from an English periodical, and bearing reference to this case, which we will append to these notices.]

With reference to the late proceedings as to the altar at Mr. Faulkner's church, at Cambridge, the following extract from Sharon Turner's History of Edward the Sixth, may be interesting to your readers:—

"Hethel Day, the Bishops of Worcester and Chichester, were afterwards, in 1551, imprisoned and deprived; the first, for not ac-

quiescing in the new form of ordination; and the latter for not changing the altars in his diocese into tables, and for preaching against the alteration."

The homesty of this Popish bishop in openly adopting such a course would be well imitated by the dishonest Tractarians, who first erect an altar, not a table, and then endeavour dishonestly to make out there is no difference in its construction, while everybody knows they make a point of the difference, and want to make out that the Lord's Supper is a sacrifice.

I would make a suggestion to Mr. Faulkner, and others on whom a credence-table is forced, that they may easily avoid the Popish figment implied by it, by simply leaving the bread and wine where it is first placed on this (credence) table, and never removing it thence on to the (so-called) altar.

NURSERY RHYMES, PUBLISHED BY BURNS.—We find the above publication noticed as a "superb trifle" in one of the secular periodicals of the mother country; and the "costly garb" in which these Rhymes are got up is described thus, with a striking remark appended:

"Each page is ornamented with a tasteful border, illustrative of the verse, and the binding is an admirable imitation of crimson morocco, profusely decorated with gold. The gilt edges are new to us; on the leaves are stamped various devices, so that, when the book is closed, the edges have the appearance of gold richly chased and stamped. We should marvel at the expense incurred in producing trifles like these, if we did not know that the publisher acted on a system, and that his "Christian Remembrancer," (now a quarterly review) his noble works on church architecture, his attractive story-books, and his "Nursery Rhymes," are all produced in strict accordance with a leading idea. To verses like these we have, as an illustration, a monk tolling a bell:—

"Ding dong bell,
What do you tell?
Men's deaths I tell,
By doleful knell.
Lightning and thunder,
I break asunder.
The winds so fierce,
I do disperse," &c.

The "leading idea" referred to by the writer of this notice is the one which we think we have discovered in some of the attractive story-books from the press of the publisher above mentioned. It is that which prepares the way for the restoration of the monastic orders among the other corruptions from which the Reformers cleared our church three centuries ago. Hence, in all the costly garb above described is such pitiable stuff got up as that which ascribes to a bell rung by a monk the breaking of lightning and thunder; and this superb trifle is dedicated, we are told, to the infantile royal family. What is to become of Protestant England at this rate?

PROGRESS ROMEWARDS.—The following statement respecting the apostacy of another Tractarian has been published in English papers:

"At the commencement of the present year, Mr. Penny, a student of the college, and incumbent of the Livings of Dourton and Ashenden, had fallen a victim to Tractarianism, and joined the Church of Rome. Inquiries, of course, were made immediately, when it appeared that he had been a Romanist for some months past, retaining his studentship and livings. A Chaplain of Christ Church was his substitute during the long vacation.

"A Chapter was held on Wednesday last, when the Dean and Canons, after commenting in terms of due reprobation upon this shocking affair, struck off Mr. Penny's name from the books of the College. Dr. Pusey was present, but said not one word."

Oxford, Nov. 1. 1844.

In the London Times, the allegation of this gentleman's having retained his protestant emoluments while in reality a Roman Catholic, is denied; counter-statements are made—and there we leave the matter. The defection of the unfortunate individual (Rev. W. G. Penny, M. A.) is not disputed. The Rev. T. B. Barton is said to have also joined the Church of Rome. A report has obtained currency to the effect that the Rev. J. H. Newman had addressed a letter to the Rev. Isaac Williams, intimating that he can no longer continue a member of the English Church. This is denied by Mr. Williams, but correspondence was going on between parties, the gentleman with whom the report originated being a member of the University of Oxford who asserts that he heard of such a letter from Mr. Newman while staying at the same house with Mr. Williams. It is difficult to say what, for the sake of Mr. Newman's consistency, and for the peace of the Church, one must wish the real facts of the case to be. One of the victims of the present romanizing efforts in the Church of England, Mr. George Tickle, who joined the Church of Rome in Belgium, gives his view on the question of consistency in a letter written from Bruges and dated 2nd November. His friends at Oxford were endeavouring to prove that his sympathies with Rome dated from his stay in Belgium whither he went "simply for the recovery of his health," and that he had "no intention," when he left England, to take the step which, they say, is to be attributed altogether to "the influences of the place, acting upon excited feelings and a mind enfeebled by illness." But no, says the consistent Tractarian, Mr. Bickell, "It is stating but part of the case to speak of impaired health; the real cause (whatever other minor circumstances may have contributed, and whatever reason the writer may have for thinking as he does) was a deep-rooted anxiety upon the most important of all subjects, and a painfully earnest feeling of the want of that rest which can alone be found in an unreserved obedience to the Church. In Belgium I felt the full force of the words of the Comte de Montalembert: "One thing quite certain is, that individuals or Churches cannot be both Catholic and Protestant; they must choose between them." I made my choice, and now that I have the blessing of being a Catholic, the result is perfect peace of mind and restored health; and my heartfelt wish is, that

the many dear friends I have in England may one day share the same blessings I now enjoy. The power of Catholic influence to which the letter from Balliol College alludes I do not shrink from fully acknowledging; truly happy will those be who sincerely open their hearts to it; they will learn, as I did, that, to be consistent with what they already believe, they must make an immediate submission to her guidance, and an outward profession of her faith by at once entering the Church."

CRITICISING A SERMON.—He would relate to them a scene, which recently took place in a Popish chapel, to prove that this was no railing accusation. Not long since, announcement was made in Manchester, that high mass would be performed at one of the chapels there the following Sunday; to celebrate the release of Mr. O'Connell. About fifty men belonging to one of the regiments stationed there being Roman Catholics were accustomed to attend the chapel, and one of the officers consulted the captain as to the expediency of their doing so on this occasion. The captain said they were to go as usual, but the officer was to go with them, and if anything should be said they ought not to hear, he was to march out with them. (Applause.) Accordingly the men went, and when mass was completed, the priest ascended the steps of the altar and began to harangue on the wrongs and woes of Ireland; and, as he was informed, even went so far as to say that O'Connell ought to be the King of Ireland. At that juncture up started the British officer, and called "Attention" (cheers), "Face about" (cheers, and laughter), "March" (loud cheers,) and with slow and measured tread, which could have been no very melodious music to the astonished priest or to the congregation, the soldiers were forthwith marched back to their barracks. (Cheers and laughter.) This was a specimen of what the Roman Catholics already ventured to do in England. (Hear, hear.) These were specimens of what Rome was beginning to do. In England we used to bless ourselves that the Channel was between us and old Ireland, but there were now things going on on this side the Channel almost as extravagant as things on the other side.—Rev. H. Stowell, at the Anniversary of the Metropolitan Operatives' Protestant Association.

To the Editor of the Berean.

Sir.—Taking up the subject of my last letter to you, I will now state that within the range of my observation there is in many cases not only no aversion to this movement in favour of novelties, but, I fear, an inclination to many of them. A love of eccentricity does wonders with many. Pride, too, is found occasionally under a surplice; that spirit which loveth to have the pre-eminence, waits not till it is conceded, but, at once, resolves to take it—forgetful of St. Peter's advice (1 Pet. v. 3), "not as Lords over God's heritage, but as servants in the hands of Tractarians, or, at least, those friendly disposed to them. Periodicals, books for children, for the nursery as well as for adults, the product of Oxford-minds, or minds deeply tinctured with Oxfordism, have been teeming from our Book-importers. It is to be feared, then, that the members of our Church will imperceptibly be imbued with a high respect for those opinions, if they have no question raised respecting them, and thus are left under an impression of their being unanswerable. For the future, let me hope, an arena for fair discussion will be found in the pages of the Berean. Here, all, professing to be Church of England principles, should have a right to be tested by Church of England standards. No other should be admitted. Neither Catholic, nor Anglo-Catholic—specious terms—but such only as are plainly to be found in the Articles and Homilies. For myself, I can submit to the Articles "in the plain and full meaning thereof. I do not wish to put my own sense or comment to be the meaning of the Articles," but am quite content to take them in their literal and grammatical sense, and I do this, because, like the other standards of our Church, "they may be proved by most certain warrants of Holy Scripture." (Art. VIII.) I feel persuaded that if we bring our differences of opinion to the light of Holy Scripture—without the interpretations above mentioned—there will be little room left for diversity. Each party conscientiously differs; then let us find out which has Divine Truth as a support to conscience; because, it is quite possible to be conscientiously wrong; certainly, all cannot be equally right.

But why moot these questions? They do but gender strife! Admitted! But is it not too late to assign such reason for our silence? If I mistake not, the early Tractarians acknowledged themselves to be, if they did not call themselves, Ecclesiastical Agitators. At all events, they richly deserve the title.—Never was the Church of England, in England, more thoroughly agitated than at the present moment. A small minority, by unity and industry (worthy of a better cause) has been able to sow discord in every diocese—I had all but said in every parish; at any rate, few parishes of any extent, can be said to be altogether free from their influence. Our Bishops have, again and again, condemned them; but they continue bold as ever. Clergy and Laymen have censured them; but they still put forth their crudities, as if they were unanswerable. Then, Mr. Editor, the battle has commenced. The foes to our peace have unsheathed the sword, which, they declare, shall never again be placed in the scabbard, till they have succeeded—in what, Sir? in bringing back a few obsolete practices? reviving a few forgotten opinions?—No,—in unprophesying our Church! This is the end of their ambition. All, short of this, are but the means to its accomplishment—the several rounds in the ladder—the stepping-stones. Will they consent to a peace, even if we could propose it consistently with our duty? We know they will not! They cannot, but at the expense of their existence. Now, what else but infatuation would it be to hope that our silence will obtain peace? It may fill us

into a false security, a security, whose calmness may be broken only when all has been lost. Like Sampson in Delilah's lap, we may not awake till our strength has departed, and we be really bound, in other words, till the Protestant character of our Church has wholly departed, and we be at what some of them have called "Our Saviour's holy home," but what your correspondent prefers calling and as he thinks, more in agreement with his own Church—the widely crying Church of Rome. (See Art. 19.)

That the blessing of our covenant-God may ever attend you, is the prayer of Your's affectionately, MIKROS.

ROME AND THE BIBLE. To the Editor of the Berean.

Sir—The motto of your paper encourages your readers to test all religious opinions by the Holy Scriptures, and if we could trust the statements of a very clever English Priest (Mr. Waterworth) one would suppose that a change for the better had taken place in the Papal Church; for that gentleman in his late discussion with Mr. Venn at Hereford, said, "there is no limitation whatever as to the use of the Bible. It is free as the air of heaven."

We encourage and exhort the people to read the Scriptures quite as much as Mr. Venn can do.—He declares also that the Index prohibiting the general use of the Scriptures has been repealed: (p. 49.) Now if this be true; it is important it should be known amongst Roman Catholics, for though it does not allow of their reading the Protestant versions, yet it does open to them the Romish one, and that is a great point gained. But I confess, myself, that I am very doubtful of the truth of Mr. Waterworth's assertion. It may be true that he exhorts persons to read the Scripture, for he, as Mr. Venn told him, was almost a Protestant, because he protested against so many decrees of Councils, Popes, and great divines of the Romish Church; but an instance to the contrary has come under my own knowledge lately, for a person who has lately been beguiled into the Romish Church, said to a near relation, a parishioner of mine, who repeated it to myself, "why do you read the Scriptures? you cannot understand them"—evidently shewing that she had laid aside the Bible; though it was, we may be sure, not a book in which she had found "the words of eternal life."

But that Humanism in England is obliged to wear a very different form to what it does in other countries, and that it speaks here like "a lamb," whereas in other places it still betrays the nature of "the dragon," is plain from an account just published by Arthur Loftus, R. N. who was officially informed by the Sardinian Custom-house officer, that the "Bible was altogether a prohibited book, especially the Protestant Bible."—It is to be hoped, as Mr. Loftus says, that England will not allow her subjects to be thus maltreated by a country infamous for the persecution of God's people; but it is a proof that Rome is not really altered, and that we can put no confidence in the assertions of English Priests, when they tell us that "the use of the Bible is as free as the air of heaven." But, blessed be God, its use is freer than it was when Rome ruled the nations; and accounts have just reached us from France of the conversion of a whole commune, (Villefavard in the department of the Haute Vienne,) consisting of more than six hundred Roman Catholics; the means of which has been the circulation of the Holy Scriptures amongst them by those useful missionaries, the colporteurs. This account is just published in the Bible Society's Monthly Extracts, from the letter of Mr. de Pressensé, their Secretary at Paris; "we behold," writes his correspondent, "a commune consisting of more than six hundred souls, passing over with their Mayor, their Curé (former priest) and their Church, to the Protestant faith,—or at least to the Protestant worship; and if all are not converted to the Lord, all will at least have, in future, an opportunity of hearing the word of God;" for, "on Sunday, the 7th of September, the church on which the seals had been placed by order of the Sub Prefect, with a view to prevent the gospel from being preached in it, was at length opened, and given up to the inhabitants whose property it is. . . . Mention is made of 1280 persons from Villefavard and the neighbouring communes having been present. During the two hours that the service lasted, the crowd, in the church and outside, remained stationary, attentive, and deeply affected. Three pastors officiated on the occasion; at the conclusion of the meeting, many persons from the surrounding communes, who had previously entreated the minister recently established at Villefavard to visit them and converse with them on the Holy Scriptures, repeated their request afresh; and there is reason to hope that the spark, which has thus fallen in the midst of the department, may soon be kindled, and burn in all directions." This is very encouraging, and should lead us to more fervent prayer, for the outpouring of the Holy Spirit on all nations.

Wishing your paper success in the name of the Lord, I am yours, AN ENGLISH CLERGYMAN. 5th November, 1844.

[Our Correspondent, to whom we are much obliged for this token of his kind interest in our labours, will approve, we trust, the liberty we have taken of omitting the details of the outrage performed upon the English Travellers on the Sardinian frontiers, the letter which states them having been published in our number for 21st November. The occurrence is most instructive, to enable us to know Rome "where she has the power;" we ought not to say "us," for we in Canada need no instruction on the subject. We are gratified in appending to our Correspondent's interesting letter the principal part of one addressed by the Rev. N. Roussel, dated Limoges, October 30, to the Editor of the Record newspaper, which reports further tidings of the spread of that "spark which has fallen" into the midst of darkness. The object of the letter is to solicit aid towards the building of a place for Protestant worship at Limoges.—Ed.]

There is passing at this moment in France,

something analogous to what was seen in Europe in the sixteenth century: the Roman Catholics are rising in opposition to their clergy and Church. It is not as yet the love of the Gospel which moves them to this, and I might almost go so far as to say it is hatred towards the priests. However, in justice I am bound to add, that there is mixed up with this aversion to Romanism a feeling of the want of something better, and it is well worthy of remark, that the daily-increasing contempt for the Romish clergy is not shown to Christianity itself; on the contrary, the people take pleasure in contrasting the apostles and the priests—the Gospel and the Church—Christ and the Pope. You will, therefore, readily understand that one is well received when announcing to them the Christian religion stripped of all Romish fripperies.

What has not a little contributed in bringing about this result, and which the avidity of the priests and the absurdity of the Popish ceremonies so powerfully aided, is the multitude of Bibles circulated in France during the last twenty years; and, lastly, the re-establishment of our worship and its being frequented by a few Roman Catholics gradually did away with prejudices, so that now people begin to think that Protestantism might possibly be, after all, the religion of Jesus Christ in all its purity.

Be this as it may, one thing is certain, that in several parts of France numerous parishes have, to a man, openly declared themselves, and are calling for pastors. But in this letter I will confine myself to the department of Haute Vienne, where I am myself called upon to act.

In the month of January last, I was invited by the inhabitants of the parish of Villefavard to come and preach the Gospel to them. I went there, and notwithstanding the opposition of the priests and the hostile intervention of the civil authorities, the Reformed worship was established, and is at this time attended by all the inhabitants.

During my stay in this village the inhabitants of the neighbouring parishes came to hear us, and formed the resolution to follow the example of Villefavard. Already the parish of Balledent has petitioned me through its mayor to come and preach there. This I have done, and here again, in spite of the opposition of the clergy and the protests of persons in authority, the Protestant worship is established, and frequented by hundreds of people either belonging to the parish or those adjoining; and this has been going on for several months.

You may well believe that already the charge was too great for one man, and I, therefore, addressed myself to the Evangelical Society, which sent a pastor and a teacher to Villefavard; and another pastor and female teacher to Balledent. So that at this time these two places are in full prosperity.

Relieved of those cares, I proceeded to this place, the chief town of the department, in which there were a few Protestants. I commenced preaching to them, and the Catholics came in crowds to hear the Gospel. It is now two months since I have preached every Sunday here, and the crowds have not lessened, and I observe with satisfaction that many of those who have once attended, have returned a second and third time, so that there is every reason to hope that they will persevere. The fact is the more remarkable because Limoges is a town essentially Catholic and where the clergy is all powerful."

To the Editor of the Berean.

Sir,—The attention of the public was some months ago invited, in a series of letters which appeared in the columns of the Quebec Gazette, to the interesting question of Female Education; and good hope was cherished that the Correspondents of that paper might succeed in exciting public attention into public action, on a subject in which so many high and lasting interests are involved.

Education, however, especially in morals and religion, is familiar with disappointment, and accustomed to see the value of its objects estimated in the inverse ratio of their real importance; so that things which merit serious and continued consideration, too commonly enjoy but an ephemeral notoriety, and then pass away as though they had never been. But not so the responsibilities which they entail. And it is because I feel that the agitation of this subject has left at least one friend of the female sex, accountable, in an increased degree, for future improvement in the means of securing for our daughters the blessings of a polite and religious education, that I desire to invite further information and to revive enquiry regarding it, with reference chiefly to such bearings of the question, as harmonize rather with the character and design of your valuable Journal, than with those of secular Periodicals.

Amongst the points which most deserve to be reviewed, my reluctant concurrence must be given, in the first place, to the assertion that whilst large and laudable exertions have been made for boys, girls, destined to move in the middle and upper walks of life, have been comparatively—may it not be said, completely—overlooked; that heavy pecuniary risks have been willingly incurred, and much of voluntary superintendence been cheerfully conceded, in order to secure for their academies the acknowledged advantages of permanent support, influential patronage, and organized control, whilst the education of Protestant females has been left either to the numerous contingencies of private enterprise, or to the more questionable influences of one objectionable institution.

In the next place, my thankful acquiescence is most sincere in the expressed opinion that private enterprise is entitled to our best acknowledgments. It has done much to relieve past and present wants; and the measures of competency—intellectual, moral, and religious, which have been called into exercise, at private risk, to render our Seminaries for young ladies deserving of approval and support, have, I have no doubt, borne a large proportion to the encouragement received. On no account would I injure one such private institution. I bid them all God speed as far as God may be expected to speed them, which is just so far as they are established and conducted on Scriptural principles, and with Scriptural aims.

But it has been truly urged that uniformity of management, and security for permanent support, which are essential to prolonged success, are at the same time incompatible with

the fluctuations incident to private schools. These two essential elements are seen combined in the one objectionable institution which has been referred to; and they seem to have obtained and preserved for its reputation, the merits of which deserve to be investigated by the light of Scripture, and even of Protestant professions. Meanwhile, however, the dilemma concerning uniformity and perpetuity is avoided, in the case of boys, in an obvious and easy way; and Academies, High-Schools, Colleges, &c. for them; spring up on demand in all directions. What hinders, then, that similar means be resorted to in behalf of girls?—to found and to support a Protestant Seminary, under substantial auspices and suitable direction, in which young ladies may find cheap and ready access to instruction in all the truly useful accomplishments of the Christian gentleman.—free, on the one hand, from the changes to which private effort is exposed, and, on the other, from the inconsistency and damage of Protestant recourse to Romish institutions for the education of our daughters.

The objections which present themselves, to the practice so extensively prevailing in this last particular, must furnish matter for a future communication, in the event of your conceiving, Mr. Editor, that they deserve the notice of the Protestant community. In that case, as soon as leisure shall permit, you may hear again from Your obedient servant,

A PROTESTANT. [We shall be glad to hear again from our Correspondent.—Ed.]

To CORRESPONDENTS.—Thanks to the friend who sent us the English paper last week;—R. V. R. a letter was written, we are told, last Saturday on the subject inquired after;—W. S. we hope to write during the holidays.

PAYMENT RECEIVED.—From R. N. DeLatre, Esq. two copies, 12 months each, directed according to instructions.

ENGLISH MAIL.—To be closed on Monday, 23rd December:—Paid letters till 9, A. M., Unpaid till 10, A. M.

Political and Local Intelligence.

PARLIAMENTARY.—On Tuesday the 10th inst. at the hour appointed, Mr. Speaker and the House attended upon His Excellency at the Government House, with their address in answer to his Speech at the opening of the session; and being returned, Mr. Speaker reported His Excellency's answer.— "Gentlemen of the Legislative Assembly, I thank you cordially for this address, and for the assurance of support which it conveys; and I confidently rely upon your assistance in my endeavours to administer the Government for the benefit of the People."

No business of much consequence has thus far come before the Houses of Parliament. Much time will probably be lost in deciding upon petitions in the case of elections which have been protested against. A great number of petitions upon other subjects have also been presented. In the Legislative Council, the Hon. Mr. McGill presented a petition from certain clergymen of the Church of England, to have the elective franchise restored to them by amending the act passed at the last Session, which deprives ministers of religion of the privilege of voting at the election of members to the House of Assembly, exacting a heavy penalty for violation of it. Petitions for relief have also been presented from several ministers who voted at the last election, ignorant of the existence of so unaccountable an enactment, and who are now threatened with the infliction of a ruinous fine. Much may justly be said in favour of abstinence from political strife on the part of ministers; but the makers of law might well be expected to leave the franchise to them in common with other Her Majesty's lieges, so that they may let their moderation be known unto all men as a voluntary offering, which might have a moral effect quite lost under the disfranchisement.

CAPTURE OF A SLAVER.—We learn from an officer on board the Porpoise, that the famous Spanish slave brig *Bolladue*, was captured by H. B. M. S. *Albatross*, on the 10th August, in the neighbourhood of the Galenas. She has made 22 or 23 successful voyages, and during that time has been captured three times, each time condemned and sold, and every time bought by the slavers. She was built at Baltimore, and sent from that port to the Colony of Liberia with emigrants, and sailed for Havana with a cargo of slaves. Her sailing qualities were so good, that nothing on the coast in the shape of sailing vessels could overtake her, and so highly was she prized by her owners that every successful voyage she made she was newly coppered and rigged. She had been re-built, and most of her upper works were made of mahogany. Consequently her capture has caused more excitement on the coast than the capture of any other vessel for years past.—N. Y. Journal of Commerce.

JESUITS.—It was generally rumoured at Verriars on Thursday, that the Jesuits were to arrive on the following day, and take possession of the Chapel of St. Lambert. It is feared that their presence in that industrious and liberal town will be a signal for fresh troubles, as in other places.—Brussels paper 3rd November.

BAD NEWS FOR FINE-SH SOLDIERS.—General Order of Sir Robert Wilson to the troops at Gibraltar.—The practice of wearing long side-locks of hair, which, when they are not well plastered down, hang like so many tallow candles, had crept into the garrison before the Governor's arrival; but they are so unmartial in appearance, and so untidy in wear, that he would desire on that account alone to see them done away with.

To those who patronise long side-locks in the erroneous idea that it improves their looks in the opinion of the world at large, the Governor can offer an exemplary consolation by referring them to Her Majesty's Foot Guards, who having their hair cut strictly in conformity with the Regulations, are more generally admired, by all classes and both sexes, than any other household troops in Europe. By his Excellency's command. (Signed) D. FALLS, Major of Brigade. [The above is given with perfect seriousness in one of the London papers. It is inserted as a curiosity.]

POPULATION OF LOWER CANADA IN 1831 AND 1844.

The following table of the comparative population of Lower Canada at the periods above mentioned, first appeared in the *Canadien*, from which paper we transfer it to our columns; as a document which will be found of interest by many of our readers.

Table with 3 columns: Location, 1831, 1844. Locations include Saguenay, Montmorency, Quebec, Portneuf, Champlain, St. Maurice, Berthier, Leinster, Terrebonne, Deux-Montagnes, Outaouais, Montreal, Veaudreuil, Beauharnois, Huntingdon, Rouville, Chambly, Vercheres, Richelieu, St. Hyacinthe, Shefford, Missisquoi, Stanstead, Sherbrooke, Drummond, Yamaska, Nicolet, Lotbiniere, Megantic, Dorchester, Bellechasse, L'Islet, Kamouraska, Rimouski, Gaspé, Bonaventure. Total 511,919 in 1844 vs 678,590 in 1831.

Total 511,919 678,590. In 1844 678,590. In 1831 511,919.

Augmentation in 13 years . . . 166,671

The increase during the interval between the years cited is about 32 per cent. It would no doubt have been more considerable but for the cholera, which in 1832 and '34 decimated the population. The troubles of 1837-8 likewise contributed to check any increase, as at those periods numbers emigrated from this province to the United States, and the usual immigration from Europe hither was also materially interfered with.—Mercury.

MUNICIPAL.—The City Council, at their Quarterly Meeting on the 10th instant, adopted the Report of the Police Committee, which recommended the lighting of the city with gas, and the supplying of pure water to the inhabitants. The Report of a Special Committee advising the purchase of Dorchester Bridge was also adopted, and a petition founded on the resolution was ordered to be transmitted to the Provincial Legislature.

The City Council of MONTREAL have elected Alderman James Ferrier, Mayor for the ensuing year.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 17th Dec., 1844.

Table of market prices for various goods: Beef, Mutton, Lamb, Veal, Pork, Hams, Bacon, Butter, Lard, Potatoes, Maple Sugar, Peas, Ducks, Eggs, Fowls, Flour, Oats, Hay, Straw, Fire-wood, Pot Ashes, Pearl do.

TOYS.

MRS. WHEATLEY. No. 6, Garden-St., near the Ursuline Convent, RESPECTFULLY informs the Ladies and Gentlemen of Quebec, that she has received a large assortment of TOYS of all descriptions. A choice selection of DOLLS, of superior quality. Quebec, 11th Decr. 1844.

JUST PUBLISHED

BY G. STANLEY, 15, BEAUFORT STREET, and Sold by him at 1d. a piece, or 10d. a dozen.

SCRIPTURE TEXTS

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

THE NOVELTIES WHICH DISTURB OUR PEACE.

LETTERS Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church, BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont. A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber, G. STANLEY. Quebec, 5th Nov. 1844.

HIGH SCHOOL.

WANTED, A TEACHER for the PREPARATORY DEPARTMENT. Applications to be made before the 15th December, to the Rev. E. J. SENKLER, Unexceptionable testimonials of character and qualifications will be required. High School, Quebec, 11th November, 1844.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, Rector. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY. REV. E. J. SENKLER, W. S. SMITH, LEWIS SLEEPER, DANIEL WILKIE, H. D. THIELCKE.

DIRECTORS: REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATTERSON, Esq., R. H. GARDNER, Esq., JAMES DEAN, Esq., JOHN BONNER, Esq., JAS GIBB, Esq., SHERIFF SEWELL.

Fees for boys under Ten years of age £10 per annum, Above Ten years of age, £12 10s. do. French and Drawing, for the present, a separate charge. The hours from 9 to 12, and from 1 to 3. A Class will be opened in this Institution on the 2nd January, for pupils beginning the Latin Rudiments. Quebec, 25th Oct., 1844.

GOSPEL AID SOCIETY.

A SALE of Work in aid of the Funds of the above Society will take place in the GIRLS' SCHOOL-ROOM, NATIONAL SCHOOL-HOUSE, on MONDAY the 30th and TUESDAY the 31st DECEMBER, at ONE o'clock each day. Donations of Work or other articles, will be thankfully received by the Committee of Management, and may be sent to Mrs. ESTCOURT, Mrs. JOHN ROSS, Miss FLETCHER, Mrs. E. W. SEWELL, Mrs. PENNEY, President, Miss PENTLAND, Mrs. JAMES SEWELL, Mrs. G. STANLEY.

Quebec, Nov. 25, 1844. Secretary, E. BURTON.

CAMPFIRE LAMPS AND OIL.

The Subscriber has received a small lot of Doric and Oriental Campfire Lamps, with a supply of Oil, Wicks, Glasses, &c., which will be sold at low rates.

ALSO.—Blackmore's Patent Bolting Cloths, Coal Stoves of various patterns, Cooking Stoves, complete, Parlour and Hot Air Stoves, Three Rivers and Scotch do., Solar, Table and Shop Lamps, Rotary's Stamping Presses, Patent Copying Presses, complete. With his usual assortment of Hardware, Cutlery, Painter's materials, Window Glass, Iron, Steel, Tin Plates, &c. HENRY S. SCOTT, Upper Town Market. Quebec, 8th Nov. 1844.

EDUCATION.

MR. WM. HIGGINBOTHAM begs leave to acquaint his friends and the public that he intends to open his EVENING CLASS on the 1st proximo, at his own residence. Card of terms may be seen at Mr. R. Higginbotham's; 17 Beade St., opposite the French Church. Reference to the Rev. C. L. F. HAENSEL. Quebec, 23d Oct. 1844.

NEW BUCK-WHEAT FLOUR.

THE Subscriber has just received a small supply of the above rare article.—And daily expects, a supply of Fresh INDIAN-CORN MEAL. M. G. MOUNTAIN, No. 13, Fabrique Street, Upper Town. Quebec, 19th Oct., 1844.

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "MISSISSAUG FOUNDRY COMPANY," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer. C. & W. WURTELE, St. Paul Street. Quebec 20th Sept., 1844.

NOTICE

To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist. LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate. HENRY W. WELCH, Assignee, No. 38, St. Peter-St. Quebec, 13th Sept. 1844.

FOR SALE BY THE SUBSCRIBERS,

Missisquoi Foundry Company's Castings. PREMIUM Cooking Stoves, Improved do. do. Parlour and Office Stoves, Summer do. American Ploughs, Hollow-ware and various small Castings.—ALSO—Single and Double Stoves, Cambouses, Register Grates and Coolers.—AND—Pig Iron. C. & W. WURTELE, St. Paul Street. Quebec, 20th Sept., 1844.

INDIA RUBBER SHOES.

THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade. MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept., 1844.

YOUTH'S CORNER.

BENGALÉE PROVERB.

He takes the weaver's beam to kill a fly with.

This proverb is used to describe the folly of seeking an object by means so far beyond the necessity of the case, that they will rather defeat it than assist its attainment. The fly might be killed by one's stealing near, and giving a slap with something that was not perceived before; but the weaver's beam is so great and stiff that the fly will get warning by the shadow of it, and will save itself by timely flight.

I once knew a man who set up as a coach-maker in a small town. He was fond of making a great show in every thing he did. So he began with providing a steam-engine which was to save his workmen a great deal of labour. He had all the wheels and machinery for cutting, sawing, turning, and planing by steam; but he had so little of that kind to do, that the engine might have stood still sometimes all day except an hour or so: yet the fire had to be lighted, and the money with which he might have bought materials was sunk in purchasing the engine, and a man had to be kept at high wages who knew the working of it; the expense of all this was made up by no advantage from saving of labour. At the end of a few years, he had run into debts which he could not pay: the whole of his great concern had to be sold, and he was obliged to work as a journeyman again for wages.

Two boys agreed that they would write a letter each to a school-fellow at a distance. The one of them commenced by getting a quire of letter-paper, a bundle of quills, a new blotter, a box of wafers, a penknife, Johnson's Dictionary, and Elements of Composition. He then sat down with great satisfaction, and began to think what he was to write about. There he sat and sat, and not one thought arose in his mind that he could have set down on paper. The weaver's beam was in his hand, but the fly to be killed had escaped.

The other boy just took up a letter-cover which happened to lie by his side, and began to set down quickly the thoughts which came uppermost in his mind; in half an hour there was so much on his paper that when he got a letter-sheet, and a good pen to write with, he filled two pages quite easily; and new thoughts came up in his mind, with which he filled up his third page and as much of the back as he could spare, leaving only room for the direction. The fly was killed, but not with the weaver's beam.

Two young men became awakened to a sense of their state as sinners. They both of them went to their pastor, told him their feelings, and received his advice. The one of the two went to another minister and talked with him too, and to a third in the same way, and from each of them he asked advice about books to read and opportunities to seek for improvement. He then procured all the books, read a chapter or two in one, then laid that down and took up another—and so on without reading one of them through. He went from one place of worship to another, in order to make out whose ministry was most improving; he sought for people who were not yet awakened, in order to tell them how deeply engaged he was about religion, and what he was doing for his improvement. They remonstrated with him, and he talked with great severity to them; then an infidel who had more knowledge of the Bible in his head than he, began to argue with him, and soon the young man found that he was puzzled with the objections which were raised: presently they set upon him with light conversation, and treated religion as a thing for weak minds only to heed; he was drawn into parties of pleasure, and it turned out that all the serious thoughts about his soul went off like the morning cloud, and he became a reckless liver and a despiser of religion altogether.

In the mean time, his friend had gone from the conversation with his pastor to his secret chamber. There he knelt in prayer with his Bible before him; he asked for light, that this one book might be opened for him to apply its sacred words to his heart and conscience. The Bible and his own heart furnished him with matter for thought enough. Yet he had always some one book besides for reading; but only as a help for the better understanding of God's own holy Book. In prayer he was engaged more than in reading and talking. He was not always upon his knees; but often, with a book before him, or with the pen in his hand he stopped reading or writing, and prayed that God would impress upon his heart the wholesome truths which he was discovering. By and by the seriousness of his mind and the steadiness of his walk were noticed; he was asked to help in teaching at the Sunday School, and to meet with the other teachers for the study of Scripture-lessons. Soon he had quite a new circle of acquaintance. Their questions led him to tell of what God was doing for his soul; and their communications again enlightened him upon the ways in which God deals with souls, dividing to every man severally as he will. In course of time, his pastor encouraged him to become a minister. He had a desire or it, but had kept silence about it until

the question was put to him, would he be willing to give up his worldly business, in which he was getting on well, and be poor, that he might make many rich? Then it sounded to him as if the Lord was asking, "Whom shall I send, and who will go for us?" And he answered, "Here am I; send me!" He became a very devoted and successful minister.

WORSE THAN THE SAILORS.

"Captain!" bellowed a man, while hold of a rope, as the schooner was towed through the Welland Canal, "what will you carry me to Cleveland for, and find me?"

C. Three dollars.
P. And find me all I want?
C. I will give you a berth, and what you want to eat and drink.
P. Will you, what I want to drink?
C. I will furnish you with what tea and coffee you want, and with good cold water.
P. No spirit of any kind?
C. No, none of the men drink any—we have none on board. I never furnish it to any body.

P. Well, then I will not go with you.
C. I do not wish you to go—I will not have you on board, if you drink ardent spirits.

P. I will not help you with your vessel another moment (letting go the rope.)

C. Very well—don't want your help—would not have even the rope of my vessel soiled with the hands of a drinking man.

They parted. The captain made a second trip to Cleveland, some time after; and while there, a man came on board his vessel, and seizing him by the hand, very cordially said, "Well, how do you do, Sir?" "Why, quite well, thank you, Sir; but, as it happens, I do not know you," replied the captain. "I am the man you refused to take on board for Cleveland, at the Welland canal, because he required spirits to be furnished him. It was a great disappointment to me not to go.—I was detained a great while—but it did me good. I thought to myself—well, if I have got to be worse than the sailors, it is time to look about me—and I tell you what, captain, I have not drunk a drop since, nor do I ever intend to do."—*Bethel Magazine.*

A DAY RIVER.

It is said that in Peru there is a river called the Diurnal, or day river; because it runs with a great current by day, but is wholly dry at night; which change is thought to be owing to the heat of the sun melting the snow that lies on the mountains, but when the sun goes down and the cold night approaches, the snow hardens, by which alone the river is fed, and the channel is quite dried up.

Not much unlike this river, are all worldly contentments: which are only day comforts, but not night comforts. In the sunshine of peace and prosperity, they flow with some pleasing streams; but in the night season of affliction, they vanish and come to nothing.

It is far otherwise with the promises of the gospel, whose streams of comfort, in the time of trouble, do usually run most plentifully, and refresh most powerfully the weary and afflicted soul; so as to preserve it from fainting under the pressure of any evil.—*Ep. Recorder.*

WHAT OUGHT I TO DO?

A striking anecdote was related at one of the May meetings, by a clergyman from the South of Ireland, in proof of the real profit derived by some of the poorest classes from a free perusal of the word of God. At the periodical assemblage of men, generally of a very humble rank, who are employed to read the Scriptures in Irish, to their poor ignorant countrymen, a series of questions are propounded by the clergymen who attend as examiners, in order to ascertain how far the minds of these teachers are imbued with the truths that they communicate to others. One query, addressed to a very simple unlearned man, who manifested great love for the sacred book, was to this effect: "If you were threatened with persecution and suffering for retaining your Bible, would you give it up?" A pause ensued, and the question was repeated, with a demand for some reply. "Please your reverence," said the poor fellow, "and with submission, I think that question is not rightly put." "How so?" "In what way would you have it expressed?" "Why, then, sir, and begging your reverence's pardon, I think you should ask me, if I was threatened with such things for keeping my Bible, would I give it up? For, sir, how do I know what I would do if I was tempted?"

Such an instance of self-knowledge, and consequently of self-distrust in one who had received no teaching but what the Holy Spirit had communicated to his soul, conveys an impressive lesson to many who have lived in the constant enjoyment of every help to divine study. From whence arise the frequent and harsh judgments that Christians are heard to pass upon their fellows, if not from a confident conceit on the part of the individual, that he, in similar circumstances, would have acted more consistently, more prudently, more decisively or in some way more suitably, than his neighbour had done! The poor Irish peasant had evidently read his Bible with more profit to himself than such persons seem to do; and a little of his experimental knowledge of the traitor within, would often appear an acquisition worth bartering many of our higher attainments to acquire. What would I do in such or such a case? is, in fact, a question beyond the power of any man to solve; and by flattering himself that he can solve it, he does but nourish the self-confidence of a deceived heart.

What ought I to do? is a safe and profitable inquiry. It sends the man to his Bible and to his God. The former teaches him both his duty, and the moral incapacity under which he lies of fulfilling it, or any duty whatever, in his own strength; at the same time it refers him to a power always to be acquired by believing prayer; it shows him his poverty, and opens at his feet a mine of wealth; it displays the feebleness of his naked hands, and gives him armour of proof; weapons where-with he may pull down the strongholds of his enemy. I desire—because I greatly need it—to have the poor peasant's distinction ever before me, with David's prayer, "Keep thy servant also from presumptuous sins;" and in reference to those around me, "who art thou that judgest another man's servant?" The habit of censuring others goes hand in hand with that of applauding self; and it is no unprofitable exercise to watch the risings of the former inclination in our hearts, that by its guidance we may detect the latter.

O, the preciousness of that Book which is able to make the basest and most despised of our ignorant fellow-creatures wise unto salvation through the faith which is in Christ Jesus! This poor man had been brought up in strict and bigotted adherence to a system which throws the sinner altogether upon his own will-worship and meritorious works, for acceptance before God. Yet the entrance of that word, in its single majesty and simple truth, gave him such light as dispersed every shadow from his darkened understanding, and taking him off from all vain dependences, threw him entirely upon the guidance of Him who worketh in us both to will and to do of his good pleasure.—*Ep. Recorder.*

THE POOR MAN'S FRIEND.

The slothful man is a disgrace to his species. The powers of mind and body, which might be used to the glory of God and the good of our fellow-creatures, are frittered away, morning after morning, upon a prolonged toilet, which, when made, only makes the wearer of it ridiculous; and evening after evening, upon eating and drinking and pleasuring, which serve but to rivet on their votaries the chains of selfishness and vanity. The man of toil is the man of the highest respectability—the man of daily, diligent, industrious toil for his family, who, by the sweat of his brow, under the solemn curse of our first parents, continues to produce materials for the support of himself and his family. Compare that man, returning with his stained person and his weary sinews from his toil to his home in the evening; compare him with the youth of fashion, returning from his idle, lounging ride or walk: which is more respectable? which is more an object of affection? on which would you lavish your attention? which have you more respect for? I claim respect for my poor friend's character. I ask the affection of your hearts for them; and then you will set about improving their dwellings and their condition, not with a cold donation, but with a warm heart. It is in this way our object is to be gained, and in this way alone. The poor must be visited, not with the ostentation of condescension, which barely waits for a reply to questions put with scarcely civility, and which, instead of good, inflicts a double evil—evil to the rich who indulges in such conduct, because it ministers to their own vanity and self-importance, and evil to the poor who meet with it, because it provokes a recoil of repugnance and reserve. They must be visited leisurely and kindly. The stories of their domestic troubles, their contentions and quarrellings with their neighbours, must be listened to—their vulgarities must excite neither sneer nor smile—their wants and troubles must not be derided as insignificant—their failings must not be rudely assailed. Nothing can justify rudeness to any man, however poor. * * * * * May I add one word of inducement for you to undertake and persevere in this good work? It shall be taken from the highest source—the word of Him from whom all blessings flow. It is our Christian calling to consider, not every man his own things only, but every man also the things of others. The aim of the gospel is to deliver us from the weakness of nature, which is selfishness, and elevate us into the strength of Christianity, which is sympathy, practical sympathy, active love. The last and greatest achievement of the gospel is to bring us to the first and greatest commandment of the law—that is, love. True religion is grateful love on earth produced by pardoning love from heaven. It is not in conditions demanded, but in pardon bestowed, that the real cure of man's heart commences. His disease is sin, not only in its exposure under the divine law, but also in its effects upon the human conscience. It produces alienation from God, and consequent selfishness among men. The stream of love to our fellow-creatures flows from the fountain of love to God, and that love is opened in the pardoning gift of his dear Son. In this is manifested the love of God; and we love him because he first loved us. Love believed leads to communion, and as, on the one side, evil communications corrupt good manners, so, on the other, good communications subdue evil manners; and in communion with God sustained, Christian

character in all its holy fruits is formed.—*The Rev. Hugh McNeile of Liverpool.*

I have lived as a clergyman for full twenty years among the poorest of the poor in Yorkshire, and lately, in Birmingham; and I know the heart of the poor; I know their faults, and I know their virtues, and have wept with those that wept; and this I would impress upon the meeting, that no pecuniary commutation of personal service for Christ to his poor can be allowed, without endangering the very existence of society. The rich and the poor must be better acquainted. The employer must put off the master, and put on the man and the Christian; and he will find that sympathy is power to the affections, as knowledge is to the mind. I visited a very worthy, but poor family lately, who seeming to be unusually cheerful, I inquired the cause, and the good mother having wiped a chair for me with her apron, and desired me to be seated, said, the cause of their joy was, that the master had been to see them, had noticed the children, inquired as to their conduct separately, and given blame or praise as deserved; and she added, "He was so kind to my children, I never was so pleased since my marriage." This is the way to amend the condition of the poor, and I have no hesitation, as a practical man, in saying, that if the better-conditioned connected with these districts would set apart one evening weekly, and spend two or three hours among the poor, in a spirit of Christian sympathy and wisdom—reading to them the Word of God, commending to them the formularies of the church, and affording them a little aid in their necessities, they would effect more good to society than has ever been done by all our police, and all our coercion of the vicious—more too, I believe, than without it could be done by all our sermons, from January to December. I would not, however, have it supposed that the distress of the poor is confined to such vast places as Birmingham. I have just passed, in travelling, through the agricultural district around Haverhill, in Suffolk, where some of those fearful acts of incendiarism, arising from the "desperation" noticed in the circular, have within a few days occurred. The fires in those parts were the engrossing subject, and I went into a tradesman's shop to make a small purchase, when I inquired as to the cause of these acts of madness: the answer was, "I do not wonder at fires, where the people, many of them, are living upon pig-meat"—that is, "sharps," or bran, with the coarsest taken out, given usually to pigs, and which was, in this case, made into a sort of bread. I asked for some of this bread, and was supplied with the slice I now exhibit from a cottage in the neighbourhood, the mother of the family saying she would be too thankful to have enough even of that, but eleven had subsisted chiefly upon one bushel of that bran bread, worth less than 2s. weekly, for the last thirteen weeks. My informant was no sympathizer with the burners, having in the family sustained a severe loss by a recent fire in the Isle of Ely hard by, where half a village had been burnt, and twenty-five families had no refuge but the church at Strettham. There might be many remedies for such a state of things as this within the province of the legislature, but I am anxious to impress upon you, if Londoners can bear plain truth from a plain countryman, that you must be on the alert, or our doom as a nation is sealed. I would have you to know, that in the vicinity of Grosvenor-square there have lately been found 1465 families, 925 of which have but one room to each family, and 623 of the whole but one bed to each family. Let each discharge his own duty; let all demand the time to be secured to the labouring people which is so essential to pastoral and personal visitation. What can the shepherd do in his district who can not see his flock, the adults, or children, till after eight o'clock at night? I have often been out on this errand till eleven o'clock at night, when I ought properly to have been at my home. I hope this Society will bring into practice the precepts taught by St. Paul and St. James, that the wealthy may no longer say to the poor, "Be ye warned and filled," but may bear in mind St. Paul's great principle, "that the husbandman that laboureth shall be the first partaker of the fruits."—*The Rev. George Bull, Incumbent of St. Matthew's, Birmingham. At the formation of THE LABOURER'S FRIEND SOCIETY, May 1844.*

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Sherbrooke, August 26, 1844.

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