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[ Vol. I.

### CRUCIFIXION.

Lord, I would stand with thoughtful eye Beneath the fatal tree, And see thee bleed, and see thee die, And think, "what love to me!"

Dwell on the sight, my stony heart, Till every pulse within Shall into contrite sorrow start, And hate the thought of sin.

Didst thou for me, my Saviour, brave The scoff, the scourge, the gall, The nails, the thorns, the spear, the grave, While I deserved them all?

O help me some return to make. To yield my heart to thee, And do and suffer for thy sake As thou didst then for me! REV. II. F. LYTE.

THE DIVINE TEACHING WHICH GOD HAS PROMISED.

#### From Bickersteth's Christian Student. CONTINUED.

The infinite goodness of God la vouchsafing such a teacher, will be the more clearly seen when we remember that spiritual blindness is not merely a misfortune, it is a fault, it is seriously criminal. It is not owing to want of ability, for the most wise of this world are often spiritually foolish. It is not owing to want of instruction, for such as Judas had the best instruction, but it is the perverseness of the heart, rejecting the di-vinely revealed descriptions of the infinitely glorious God, hating his holy character, and preferring, from the love of sin, its own carnal you all things (John xiv. 26.) Of this, St. preferring, from the love of sin, its own carnal conceptions, and principles. Spiritual blindness alleges, as an excuse for our sin, the fact that we have no disposition to love God, when it is in truth the extreme aggravation of our sin. Not love Him who is infinitely amiable and lovely! how criminal the heart which is destitute of this love! how yet more criminal he who justifies himself in sin, from the want of such love ! yet this is our state by nature. And towards such hostile minds, God has shown the richest mercy; he commendeth his love towards us, in that while we were yet sinners, Christ died for us.

This divine teaching is quite distinct from, and superior to a knowledge of the doctrines and system of Christianity. Spiritual ignorance is very consistent with doctrinal knowledge. Satan has doctrinal knowledge, but he has no true apprehension of the divine glory, no relish for the divine beauty. He hates that which is good, because his own works are evil. We want an internal, spiritual sense, the gift of God, to discover to us the excellence of the divine nature.

Mr. Law puts this in a strong light when he remarks: 'The empty letter-learned knowledge which the natural man can as easily have of the sacred Scriptures and religious matters, as of any other books or human affairs, being taken for divine knowledge, has spread such darkness and delusion all over Christendom, as may be reckoned no less than a general apostasy from the Gospel state of divine illumination. The best ability of the natural man can go no n talk, and notions of opinions about Scripture words and facts; on these he may be a great critic, an acute logician, a powerful orator, and know every thing of the Scripture except the spirit and the truth. A man is not therefore the better able to receive and comprehend the great essential truths of Christianity in their real influence, because he is a great critic, or a great scholar. No illiterate man has farther wandered from the truth than have some great scholars. Divine illumination gives us to know truth in its holy influence, and in its real experience and enjoyment.

Witsius happily distinguishes the acquisitions of human intellect, and those arising from divine teaching: showing the infinite superiority of the latter, he says, one who is a scholar of this heavenly academy, not only knows and believes, but has a sensible perception of what is remission of sins, and the privilege of adoption, and familiar communion with God, and the grace of the Spirit inhabiting the breast, and the love of God poured out in the heart, and the hidden manna, and the sweet love of Christ, and the earnest

and pledge of perfect felicity.'
We depreciate not talent, and genius, and human industry, and learning, and accurate, claborate and comprehensive human knowledge. These have their office, and under divine grace they are of eminent and extensive use in the fulfilment of that office, but let them not usurp a prerogative which is not theirs, that of obtaining for, or communicating to the soul, the spiritual judgment and experience by which we discern the things of the Spirit of God. Here, he that is spiritual judgeth all things, yet he himself is judged of no man. 1 Cor. ii. 15.

It is not sufficient to object, the most acute reasoning has been urged in depreciation of reason; the advocate of special inspiration declaims against the presumption of human reasoning: this may be perfectly true, and yet reason be wholly incompetent fully to discern spiritual things. Nay, let us take care lest we object to the blessed apostle, who exercised the highest powers of reasoning in his epistles, and yet asserts, if any man among you seemeth to be wise in this world, let him become a foot that he may be wise. The teaching of the Holy Spirit does not take away or weaken out reasoning powers; it rather improves them to the utmost, but it puts them in their proper place in show that reason and learning are every thing every thought into captivity to the obedience of Christ. The whole question is, " what do propried the content of the cont of Christ. The whole question is, " what do the Scriptures testify?"

Porhups the grand defect of most theo-

logical writers is the not constantly adverting to the need of divine teaching, to

make us wise unto salvation; and the great success of such spiritual and devotional treatises as have been a means of edifying the church through successive ages, has arisen from their clearly and distinctly bringing forward our dependence on divine grace. Such books as Augustine's Confessions, and Thomas a Kempis, are eminently useful simply on this ground.

THE MODE OF DIVINE TEACHING calls for are beyond human investigation (John iii. 8.;) cal moment for our instruction and edification.

God does not now teach by supernatural means, as he taught the prophets and apostles, and enabled them to write the inspired volume. He does not ordinarily teach with-out human instrumentality, and, specially he teaches through his own word and his own Spirit. The standard or criterion of this instruction, is the inspired volume. All claim to it, contrary to, or beyond the written word, and not under the sanction and regulation of that word, is a dangerous delusion. The Saviour is the great Mediator, by whom this blessing comes.

The Father, through the mediation of Christ, communicates, by the Spirit, this divine teaching to his children. The Holy Ghost is the main agent. The Divine Spirit enables us to know the things that are freely given us of God (1 Cor. ii. 12.) The Lord promises the Comforter, which is the Holy Ghost, whom John, speaking to Christians in general, says, The anointing which ye have received of him abideth in you and ye need not that any man teach you. He dispels prejudices, He preserves from dangerous error, He guides unto all necessary truth, He makes our study itself devotional, humble, and practical. He removes the averseness of the affections, and He turns the will to God. He especially reveals to the inward man the grace and glory of the Saviour. God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. 2 Cor.

Bishop Jewell in his Defence of his apology, well observes, 'As the Scriptures were written by the Spirit of God, so must they be expounded by the same, for without the Spirit we have neither ears to hear, nor eyes to see. It is the Spirit that opens, and no man shuts; the same shuts, and no man opens. The same Spirit prepared and opened the woman's heart, that she should give ear to and consider the things that were spoken by Paul; and in respect of the Spirit, the prophet Isaiah says, "they shall be all taught of God."

So Luther, in a letter to Spalatinus, after recommending to his notice certain parts of the writings of Jerome, Ambrose, and Augustine, exhorts him always to begin his studies with serious prayer; stating that, there is its own Author.'

Divine teaching is manifested and EVI-DENCED by three covery of our sinfulness, the leading us to rest in Christ as our only righteousness before God, and the victory over the temptations of our spiritual enemy. Our Lord dwells particularly on these operations of the Spirit.

John xvi. 7—15.

A decisive evidence of divine illumination is love to the law of God, (see Psalm exix. throughout) and obedience to the divine commands. Hereby we know that we know him. if we keep his commands. He that saith, know him and keepeth not his commands is a liar, and the truth is not in him. All religious confidence, consistent with the habitual indulgence of unholy tempers, evil words, or a sinful life, is a mere pretence, directly op-posed both to the very nature of the Gospel, the whole current of Scripture, and the immediate influence of the Holy Spirit. The Holy Spirit thus gives Christians an illumination far beyond mere head-knowledge; the light is more clear and vivid, the enjoyment is more experimental, the sense of personal interest is far stronger, and the influence to practical obedience is far more efficacious.

It is freely allowed, that there have been those who have greatly abused this doctrine, and made it an occasion of self-complacency, contempt of others, and reproaches against them. They could not give a more striking evidence of their own want of that, in the fancied possession of which they boast. How discriminating are St. James's words on this head; after bidding the truly wise man to show out of a good conversation his works with meckness of wisdom; and after speaking of such wisdom as is earthly, sensual, and devilish, he thus describes that which God gives—the wisdom that is from above is first pure, then peaceable, gentle, casy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

The author has the more insisted on this

subject from its having been much disregarded. We plead not for any supernatural apostolic inspiration; we plead not for any who claim infallibility, whether Papist or Protestant, but we do plead against the idea that reason and learning can of themselves guide us to the full meaning of Scripture. We do plead against a mere general admission, that our endeavours are fruitless with out the ordinary influence of the Holy Spirit, while the tandency of the observations is to

To be concluded in our next.

# MEDITATION FOR LENT.

CHRIST CRUCIFIED.

What an abhorrence of sin should this spector Gideon, "Rule thou over us, for thou tacle beget in us! Picture to yourselves the hast delivered us from the hand of our enecourse and progress of our Saviour's afflictions, mies." To thee we surrender ourselves, for from the garden of his agony to the mountain we are thy purchase. We bind ourselves to of his crucifixion. Track his bloody steps thy cross, as a sacrifice "to the horns of the from Gethsemane to the palace of the high altar." Thou hast joined us to thyself in an Priest,—and thence to the judgment-hall of everlasting covenant: and we desire hence-Pilate,—and at last to Golgotha. See him forward to have no will but thine; to walk trodden in the winepress of divine indignation, worthy of thy Gospel, and to copy thy exattention. There are particulars on this till the blood oozed from every pore of his sapoint, which, like the winds of the heavens, cred body. See him blindfolded, buffeted, spit upon, torn with whips, and crowned with but there are other particulars of great practi- | thorns. See his hands and feet mangled with nails, and his side pierced with a spear. When he groans, see him answered with scolls and insults; and when he thirsts, see him to him be glory and dominion for ever and presented with gall and vinegar: and hear ever. Amen .- Rev. J. N. Pearson. that doleful cry, which could only burst from a breaking heart; "My God, my God, why hast thou forsaken me." Having contemplated all these sights, and listened to these sounds of woe, then remember, poor sinner, that this was all endured on thy account :that it was sin, even thy sin, which crucified the Lord of glory. Recollect that this man of sorrows, this prince of sufferers, was wounded for thy transgressions, and bruised for thine iniquities. It was because thou hadst broken the law, that he was "stricken, smitten of God, and afflicted." That cup of bitterness which he emptied, was the cup of God's vengeance for thine offences. Then never more think lightly of sin, confess it to be a hateful and abominable evil. If God abhorred it so much, as not to spare his own Son, when found in the place of sinners, do you also loathe and detest it. And with heart and soul importune the great Dispenser of the Spirit, to quell the power of sin, and utterly to extinguish the love of it in your bosoms.

What a spring of consolation is the cross of Jesus to repentant sinners! It is that tree which, on being cast into the bitterest waters, makes them sweet. Thou broken-hearted penitent, canst thou distrust the promises of the Gospel, when thou seest the strong foundation on which they stand? It is the blood of God's only begotten Son which paid for thy forgiveness, and how canst thou doubt of being forgiven? What! wilt thou think meanly of the mercy of God, after the earnest he hath given of it in sending down his beloved Son to die for thy redemption? Can that love ever fail, which began with such a deed? Will he who ordained the sacrifice refuse to accept it? Or is there in thy iniquities more power to defile, than there is virtue to purge them away in the blood of atonement? O hear that blood, for it yet speaketh as loudly and sweetly as when first it trickled down the cross; and it will silence the voice of the offended law, and of thine accusing conscience. It assures thee that it cleanseth from all sin. It hids thee take courage, for God is reconciled, and hath cast all thy sins behind his back. It declares that the Father and his Son are never more glorified, than when the cross becomes an instrument of salvation to the chief of sinners. It enables thee to enter really no interpreter of the divine word but the holy of holies; to behold the glory upon the mercy-seat; to feel thine adoption as a child; and boldly to call, "Abba, Father." if he was a believer in Christ; and renown? If he was a believer in Christ; and renown? If he was a believer in Christ; if he was the lowly, simple, affectionate, bor it utters those delightful words, which an abeliant distribute of the cross; if, from his inspired apostle hath recorded; "He that obedient disciple of the cross; spared not his own Son, but delivered him up pallet of straw, he was accustomed to lift the for us all, how shall he not with him also freely give us all things ?"

Can any thing pour greater contempt on the pleasures and vanities of the world, than Christ, the Son of God, upon the cross? If the Maker of the worlds was the poorest and lowliest of men, and chose a life of labour, contempt, and persecution : if he had a mange for his cradle-a carpenter for his reputed father, -- fishermen and publicans for his companions,-the bare ground for his couch,hunger, thirst, and weariness for his daily entertainment,-thorns for his crown,-a reed for his sceptre,—chains and nails for his royal jewels,—and a cross for his deathbed:—if this, my brethren, be a faithful representation of the Son of God upon the earth, is it for us to be greedy of pomp and splendour, of softness and delicacies, and to murmur at the want, or loss, of domestic case and comfort? Do we call ourselves the followers of him, whose titles (as imposed by the children of darkness,) were demoniac and wine-bibber; and cannot we brook a word of insult, or even a scornful look? Nay, let us gaze upon the cross, till we ourselves are crucified with Christ in heart and affection :- till the grandeurs and beauties of the world have faded from our sight :-till we are grown willing to bear all nardness, like worthy soldiers of the Captain of our salvation:—and till we are filled with that spirit which "counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord.33

Lastly; let this day's meditation upon the Lamb slain for sinners, excite you to all grati-tude and obedience. If such motives fail as have now been urged upon you, I despair of moving you by any other. O dwell upon them, till the love of God and Jesus Christ are shed abroad in your hearts. Can you grudge any service to the Father, who withheld not his only Son, but made him a curse in your behalf? Can you refuse obedience to the Son, who for your sakes became obedient unto death, even the accursed death of the cross? What labour can you reckon hard, what sacrifice costly, when put in the scale against your debt for such astonishing benefits? Then take upon you the yoke and burden of your God and Sayiour. Your love to him will make them easy and pleasant at the first; and you will afterwards find them more and more delightful to you from their excellent effects. Oh, what makes us hesi-solid argument; models of virtue, the most tate for a moment to exchange the hateful attractive; and maxims of wisdom, the most bondage of the world and the flesh, for the profound; forms of prayer, the most appro-

glorious liberty which Christ bestows on all who love his service? Let us go to him, brethren, and say in the spirit of the Israelites to Gideon, "Rule thou over us, for thou hast delivered us from the hand of our enemies." To thee we surrender ourselves, for we are the purchase. We had ourselves to divine instruction, adapted to every age. we are thy purchase. We bind ourselves to ample; that after glorifying thee now in our body and in our spirit, we may in due time be perfected with thee in the glory of the Father.?

Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father;

#### A PLACE FOR YOU. 10HN XIV. 2.

And who, my Christian brethren, are the ndividuals thus distinguished by their Lord? Let the man of the world reply, and he may he disposed to say, "For the high or the learned, for the poet, or the orator, or the conqueror of hostile millions;" for it is at their feet that the world ordinarily casts her honours. Nor would the reply in every instance be inaccurate. In not a few cases, rank, and learning, and genius, are "justified of" their "children," and the highest in carthly distinctions are the highest in the favour of God. But how frequent are the exceptions! In how many instances are we almost con-strained to forebode that the scriptural denunciation will be fulfilled, and the "first will be last!" Many, it is to be feared, who have been flattered when living, and whose poor remains, proudly decorated with the sad memorials of the mutability of all human things, have been followed by sorrowing thousands to the grave, will, because impenitent and unholy, sink from the high seats of worldly distinction to the deep and dreadful dungeon of eternal infamy and wretchedness. It is not difficult to fancy such an individual, the palm of earthly honour in his hand, and its laurels wrapped around his brow, passing from the silent tomb to the bar of everlasting judgment, and there claiming for himself, among the spirits of the blessed, as by a sort of natural right, the distinctions so long freely conceded to him on earth. But, alas! how awful the reverse! Follow that haughty spirit a step farther in his eternal career. Behold the judgment set and the books opened, the witnesses assembled, and the Ancient of days enthroned amidst all the glories of the Godhead, to fix the everlasting destinies of his creatures. I hear the trumpet of the archangel, and the sentence of the Lord against the impenitent, "Depart, ye cursed, into everlasting fire, prepared for the devil and

his angels!"

But where, during this awful transaction, during the solemn silence and the general "hush of feeling" which may be conceived to succeed it; where is the despised individual on whom the flattered, but criminal great perhaps trampled in his path to victory prayer of faith and love to the throne of compassion: his trials and his sorrows are over; he is accepted in the Beloved; he takes his place amidst the dominions and principalities of heaven; he drinks of the living fountains of water, and triumphs in the presence of God through all eternity. Even upon earth the voice of the Redeemer had often gently whispered to his aching heart, " I go to prepare a place for you;" and now he actually sees that place, and the gracious Master who prepared t, and enters for ever into the joy of his

In how important a point of view, my Christian brethren, do considerations such as these place the principles and duties of religion! "I die daily," is the language of St. But on the other hand, we can never formally Paul. And the real wisdom of every man is, or by implication recognise the right of in thought, to die every hour; to bring death parents over their children to make them disin thought, to die every hour; to bring death close to him; to look through the flimsy partition which separates him from the world to 9, 10; vi. 7; and xi., 19;) and we can come; to rehearse, in the chambers of the never, in any way or degree, make ourselves mind, the judgment of the great day; to look partakers of the sin of those who will thus set mind, the judgment of the great day; to look anxiously to his state of preparation, to the foundation of his hopes, and to the security of his happiness. God grant, that, when the cry of the last Advent is heard, and when all to whom I am speaking may, in the confidence of holy trust in the merits and comningham, of Harrow.

THE TEST OF PROFITABLE READING.

The Bible is a divine Encyclopædia in itself. It contains history, the most authentic and ancient, tracing back to the first creation of our world; and prophecy, the most important and interesting, tracing forward to its final consummation; journeys surpassing all others in the marvellousness of their adventures, and the dignity of their guide, for they were marked by miracles at every step, and in every movement directed by God; the travels of the most distinguished missionaries, the first preachers of the Gospel; and the lies of the most illustrious personnges, in-cluding the biography of the Son of God; events more wonderful than romance ever imagined; and storics, more fascinating than fancy ever sketched; the finest specimens of poetry and eloquence, of sound philosophy and solid argument; models of virtue, the most

divine instruction, adapted to every age!

But, above all, this blessed Book deserves and demands your persevering and prayerful study, because it reveals the only way of salvation, by testifying of Him, who is the only Saviour—who is Himself, "the way, the truth, and the life!" the Alpha and Omega of a sinner's hopes—the sum and substance of a sinner's salvation! This is the only book, in which you are certain of finding truth without any mixture of error-the only one, which you are sure that the Holy Spirit has indited by His infallible inspiration, and whose devout perusal, engaged in with prayer for His divine teaching, He has promised and pledged Himself to bless! Beware, then, of substituting any style of religious reading, however excellent in itself, for the perusal of the Word of God! If you do so, that God, who is jealous of the honour of his own word, will withhold His blessing from the book, (were it even the most spiritual and heavenly-minded ever composed by uninspited man,) which is allowed to usurp, in your regard and study, the place which is exclusively the prerogative of the oracles of divine truth! The consequence will be, that, however you may be amused, you will not be profited by such reading! Unaccompanied by the power of the Holy Spirit, it will not communicate a single particle of spiritual strength or refreshment to your soul. The light that shines on the pages of the book, however brilliant, will not warm your heart with a Saviour's love! No dew of divine grace will distil from its leaves, however rich in

piety or genius, to revive your drooping soul.

Try then, I would affectionately advise
you, the effect of all your religious reading by the test I have proposed, what influence it appears to exercise over your relish for the reading of the Bible. If you find a decided increase in your taste for the study of this blessed Book—if you feel it to be more pre-cious to your soul—that your desire for it is quickened, and your delight in it deepened; then may you hope, that a blessing is resting on whatever religious works you are studying, when they are thus regarded, and valued only as handmaids to the word of God. But if you find a contrary effect produced; that you take up the religious work, especially if it be a work of fiction, with desire, peruse it with delight, and lay it down with regret, while you commence the study of the Eible with reductance, continue it with wearisomeness, and close it with a feeling of satisfaction, because the task, which conscience compelled you to undertake, is finished, then, be assured, your religious reading, however excellent in itself, or fascinating in its effects, is unattended with the blessing of God, or any profit to your own soul.—Rev. Hugh White.

## SCRIPTURAL EDUCATION.

We, the undersigned Incumbents and Curates of the diocese of Ardagh, feel ourselves called on, at this peculiar crisis, publicly to come forward and declare our unanimous sentiments on the subject of national education.

As ministers of the National and Established Church, we hold ourselves bound, according to our irrevocable ordination vows, to be ready always to instruct all to whom we can have access in the word of God, contained in the Old and New Testaments; and we can never enter into a compromise with either the Government, or any body constituted by it, which would have the effect of restraining us, at any time, or in any place, from the discharge of this our bounden duty both to God

and man. We would not force ourselves as teachers on any, nor would we be parties in compelling any to receive scriptural instruction, however sinfully we must consider them to act who reject it; neither would we encourage children to disobey their parents. obey the express command of God (Deut. iv., their authority against the authority of the Great Father of us all.

We, at the same time, deny that the objection to scriptural education comes originally the very dead shall start from their graves, or really from the children's parents. The fact is too notorious to be disputed, that it is not the parent, but the priest, putting himpassion of a Saviour, be enabled to "lift up self in loco parentis, that is the objector. We passion of a saviour, or chaoses their "re-can declare that we have never known an demption draweth nigh !"—Rev. J. W. Cun-instance, in our parishes, of children being withdrawn from our scriptural schools on this account, in which the active and annoying interference of the priest was not directly discernible as its sole cause, and the parents have rarely yielded until the extreme measure was adopted, or threatened, of publicly denouncing them in the chapel, or of refusing to them the rites of the Church.

The question here being the fundamental one which lies between the Roman and all the Reformed Churches, viz., shall the light of God's word be free and accessible to all God's creatures ? it would plainly be most inconsistent in us, as Protestants and Protestant ministers, to identify ourselves with the Papal view of the question, and thus become the instruments of delivering over the children of the Roman Cutholic population of Ireland bound, as it were, hand and foot, into the power of those whose interest it is to keep

them in darkness. We are accused of offering a factious opposition to Government; but this is as contrary to our inclinations as to our principles, and

is a calumny which our opponents themselves can hardly believe. Reduced, as we are, in our income, our pecuniary interest (were that consideration to influence us) would make us glad at once to relieve ourselves of a burden we can so ill afford to bear, by throwing our schools on the patronage and support of the richly-endowed National Board. And as to professional advancement (were that our object,) we should have a strong inducement to conform to the wishes of the rulers set over us. But as we have patiently borne former trials and privations, so, with the help of God, we are willing, to bear the present heavy blow and great discouragement' which we feel has accrued to Protestantism in Ireland from the establishment of the National Board, until He, in whose hands all events and the issues of them are, shall vouchsafe, in his own time and way, to send us help and deliverance.

We feel that we have just cause to complain that whilst the mistaken conscience of others, with respect to Scriptural education, is treated with so much tenderness, the conscience of the ministers of the true religion established among us' has been so unkindly and so ungraciously disregarded. But, whatever he the result, we can never consent to surrender or sell our principles, and we are convinced that however inexpedient our present opposition to the National system of education may appear to some, we ought, and may always commit the consequences of right actions to God, and are never, under any circumstances, to 'do evil that good may come.'-Declaration signed and published by the Clergy of the diocese of Ardagh in Ireland, January 1815.

# The Berean.

QUEBEC, THURSDAY, MARCH 20, 1845.

The solemn services of the week bring forcibly to our recollection the commencement of our editorial labours, which have now run nearly a course of twelve months, having commenced in the week before Easter last year. We then expressed our hope that we should carry on our labours with the Saviour's cross in view, and it is with devout thankfulness that we acknowledge the help which in that respect has been vouchsafed to us. Great need indeed we have had to derive comfort from the consciousness that our service is one to which we have been drawn by a desire to lead men to the cross of Christ, by a spiritual apprehension of the atonement and a personal application of his blood to their souls. Labour and anxiety have filled our days and broken in upon our nights; and if we are spared to enter upon the labours of another year, we may well renew our longing desires that under the cross of Christ we may receive strength, support, and ability for the discharge of duties, the responsibility of which seems to increase in an Editor's estimation, as he becomes more familiarly acquainted with the demands upon him, and with his own de-

There is great eagerness, in these days, to place the cross in view by outward representation. We have raised no question upon the continuance of this outward symbol, where by ancient custom in the Protestant Church we find it erected; but we should view with alarm its introduction in unaccustomed modes and places, feeling well persuaded that the multiplication of the material cross is, in the first place, liable to misapprehension, and that it is preparatory to the introduction of other deviations from that worship which God, who is a Spirit, requires at our hands. Of such deviations, one is the attempted re-instatement of altars instead of communion-tables, which has been, we trust, effectually rebuked by the late judgment in the Round Church Case. Whether the erection of crosses in situations where Church-members are required to kneel, and where consequently the idea of worshipping the outward symbol may be stealthily favoured, until it shall be safe openly to avow the practice, can be met by an equally decisive act of authority, remains to be seen; the danger threatening on that side has become very apparent in the expositions of a periodical which, till a recent period, was the official organ of the Camden Society. The Ecclesiologist, expressing a hope " for the general restoration of both church-yard and village crosses," says "the cross is the true protection of Christians." The expression there is applicable to the material cross which used to be erected in church-yards and villages. The same publication, speaking of the proper position of the cross in church-yards, states the two objects of these crosses to be "to excite the devotion of the living, and to secure the peaceful repose of the departed." We know of no object of this kind as recognised by the Church to which we helong. She sets before us the cross of Christ in the Gospel written with the gift of inspiration; not in wood, brass, silver or gold; embracing the Gospel with steadfast faith and devout gratitude, we come to her spiritual worship in the frame of mind which she requires—we are likely to benefit by her appointed ministrations in prayer, the word, and sacraments and when our bodies are laid in the grave, it will not be the cross made by the workman's cunning, but the atonement once made for sinners that will secure, our repose.

· Wo have stated in a former number, that the Camden Society does not recognise that publication as its organ any longer; but the quotations above are taken from numbers' published

We have only space for the condensed statement of the provisions of the University Bill now before the Provincial Parliament; and time has not allowed of our examining the amended Education Bill.

Provisions of the Bill for erection a University to be called the University of Uppen

Section 1st, the said University to be at Toronto, and incorporated .- 2nd, the person administering the government to be the Visitor.—3rd, a Chancellor, to be a natural born subject of the Crown, and to hold no other University appointment. - 4th, one of the Professors to be appointed by the Crown to be Vice Chancellor —5th, the head of each Colege, in connection with the University, to be n Pro Vice Chancellor .- 6th, the Capul or Council of the University to consist of the Chancellor, Vice Chancellor, Chief Justice, Senior Judge in Equity, and Senior Puisne Judge in Upper Canada; and the Heads of King's College, Queen's, Victoria, and Upper Canada Colleges, when the same shall have been constituted Colleges of the said Universityand the Heads of such other Colleges as may hereafter be constituted and united with the University .- 7th, 8th, 9th, 11th, 12th, refer Caput of the University cannot interfere with the powers or internal discipline of the several Section 13th provides that the Convocation

shall consist of the Chancellor, Vice Chancellor and all the members of the Caput, the Professors, Masters of Arts, and Graduates in Divinity, Law, or Medicine .- 14th, the Convocation to elect the Chancellor, and to confer Degrees, except in Divinity .- 15th, the Colleges to have Special Convocations, which shall consist of the Head and such members of such Colleges as have graduated in the said University or in any other University within Her Majesty's Dominions .- 16th, such Special Convocations shall have power to confer Degrees in Divinity on persons who shall conform to the College Statutes in that behalf, and make all such declarations and subscriptions, as the respective Charter or Statutes of the College may require,—such degrees not to give a vote in Convocation, unless the individual have been previously admitted Master of Arts in the University.—18th, Members of Caput, Professors, and other officers to de-clare their belief in the Old and New Testaments and in the Trinity; but no religious test on Students or Under-graduates, nor for degrees conferred in general Convocation .-19th and 20th, appointment and suspension of Professors.—21st, Upper Canada College to be incorporated with the University as a Royal Collegiate Grammar School, subject to the Caput.—22d to 25th, King's, Queen's (Kingston) and Victoria (Cobourg) Colleges, and other Colleges now or hereafter to be incorporated, may become Colleges of the University on application, surrendering such rights as they may have hitherto had as Universities.—26th, Students, in order to belong to the University, are to enter in some one or other of the Col leges united with it; but-27th, if such student belong to some religious body not having a College in the said University, his name may be entered on the books of the same, upon certificate from Parents or Guardians, that they consent to his not entering any College.

By Sections 25th and 29th the University is to allow not less than £300, nor more than £1200, annually, for the support of each College, ratio to vary according to number of Students; not less than 15.—By 34th the Caput is to assign a convenient site to each College, for the erection of all necessary buildings .- 30th allows the Visitor to continue every Professor or Officer now holding office in King's College to hold the like office in the University, the Professor of Divinity expected.—31st, Statutes of King's College to be the same of the University, except what refer to religious matters, or are inconsistent with the present Act, and until altered or superseded.—32nd, Degrees conferred by the University of King's College to be held as Degrees conferred by the University of Upper

Provisions of Bill to alter the Charler of the University of KING'S COLLEGE.

Sec. I. II. III. IV. with reference to Act erecting Upper Canada University, do away with the University name and character of said College, and make it a College,

Subsequent sections provide, that the Lord Bishop of Toronto be Visitor; present Divinity Professor be President; the President, Vice-President and three senior Tutors, to compose Council; President to appoint Vice President; Visitor to appoint first three Tutors; all subsequent Tutors to be examined and appointed by Council: Fellowships and Scholarships may be created in College; College to continue enjoying all former privileges and powers not affected by Act; several matters of discipline.

A Bill to vest the Crown Endowment for University Education in U. Canada, hitherto held by the University of King's College, with reference to the Act erecting this said University, transfers all property, move-able and immoveable, acquired from Crown grants, to University of U. Canada; makes all debts due by and to King's College payable and recoverable, respectively, by University; but said University to be entitled to no other property belonging to King's College but what is described above.

THE EPISCOPAL OBSERVER, to be published monthly at Boston, by James B. Dow, 141 Washington Street, at 3 dollars a year in advance. Ira Warren, Editor and

The Prospectus of this Periodical was published by us, with the expression of our best wishes, some time ago. We received the first number a few days ago, and in order to hasten a somewhat fuller notice of it than time would have allowed us to give it in this number by our own examination, we handed it over to one of our contributors who has kindly furnished the subjoined remarks upon it. If the Editor will order three copies to be addressed to us, we will be responsible for the inasmuch as they contain an outward sign of subscription.]
To the Editor of the Berean.

scarcely had time to do more than glance at such dutiful obedience is now promised? its contents, but from what I have seen, do not hesitate to speak of it in terms of hemty commendation. The work breathes a spirit akin to that which has rendered the (London) Christian Observer such a blessing to the Church, and to the age in which we live .-Of the Articles contained in the present number two only can be deemed local in their character, and these are so treated as to be replete with general interest. The remarks on the "Trial of the Rt. Rev. B. T. Onderdonk, D. D." with which the publication opens, are creditable to the writer. Marked with a becoming forbearance towards the suspended Bishop, they express a dutiful confidence in the ability and truthfulness of the majority of his Judges. While with the writer I lament the publicity given to the details of such a trial, I am inclined to think that the Court chose the least of two evils. The secret that six Bishops had differed in opinion with the rest of their brethren would soon have transpired : and since "Omne ignotum pro magnifico" - a weight would have been attached to their judgment in public estimation, proportioned to the mystery with which it was shrouded.

The essay suggested by the inquiry: "Why am I obliged to keep my word?" seems to be to details of government and enacting of sound and judicious. It exposes the sophistry Statutes or By Laws.—10th provides that the

tive of conscience.

At the commencement of the next article 'The Doctrine of the Church on Absolution," American Churchmen are very properly re minded that there is such a body as "The Protestant Episcopal Church of the United States" and that to this body the allegiance of its members is due .- This being premised it was an easy task for the Essayist to explain the doctrine of the Church on absolution -for, although the Church of England does use ambiguous language—(language which is a stumbling block to many)—the Protestant Episcopal Church has studiously guarded against all such ambiguity, and has so spoken that they must needs love mystification for its own sake, who fail to apprehend her mean-

ing.
I confess that I am not so well satisfied with the Article next in order. The Laity are certainly to some extent responsible for the " Purity of morals and soundness of doctrine of those set over them in the Lord-but can we regard Laymen as such in the light of constituted authorities who " are to judge and decide?" They may and ought to do so but in the same sense, I conceive, as children may and ought to act upon their own better judgment when required by their parents to do any thing which is contrary to the de-clared will of Him-the Lord and Father of

"The Declension in the Church and the Remedy? is an interesting paper. That the Church has "left her first love" can hardly be denied by any one who will contrast wha she is with what she was in those days which followed the Pentecostal effusion of the Holy Ghost. Contrast her, however, with what she has been, and it will not be difficult to perceive why the remedy supplied by a recur-rence to mediæval practices would be worse than the disease.

"The Bible a rule of faith, in contradis-tinction from human reason"—the subject matter of a letter addressed to the Editor,is handled by one who, while estimating aright the value of the Word of Wisdom, knows that the Spirit of Wisdom alone can give life to the letter and make it the power of God unto salvation.

Those items of intelligence which relate to the "Anglican Church" will provoke a smile or a sigh. They tell of disturbances in one Diocese caused by . . . the wearing of a surplice! and of law-proceedings in another—the subject in dispute being the re-lative merits of a wooden table and stone altar!-

Who would have supposed, ten years ago, when our Church appeared to be so flourishing, that in so short a time she could have been distracted by questions such as these! Alas! "It must needs be that offences come"-

I for one shall be happy to support this scriptural and seasonable Publication—" Catholic for every truth of God-Protestant against every error of man." Yours faithfully,

THE EDINBURGH REVIEWER (Babington Mucaulay) AND THE TRACTARIANS .- " Catholics are allowed, of course, to be at variance about what they admit not to be catholic, but they must not disagree about what is. Otherwise 'each branch' of the catholic church is at liberty to form its own catalogue of catholic essentials; and, as the Oxford divines have done, constitute their catholic church accordingly. And therefore we say to these divines: The points you select as catholic are just of your own arbitrary selection, the result of the exercise of your abjured private judgment. You have no reason for the limit you have found. Why have you not restricted your catalogue to the points of agreement amongst all Christians, or extended it to those of the Romish church? They reply—because the one embraces fewer, and the other more, than the true principles of Catholicism. Catholicism as defined by whom?' we reply. 'By ourselves, to be sure.2 'We thought so On what authority ?' On that of the Ancient Church.' What do you call uncient?' We do not know exactly-something between the third and seventh centuries-more or less. And who interprets, after all, the sentence of antiquity? We do? All just as we supposed? we reply,—that is, you fix on your own test of Catholicism, and the Romanists have just as much reason for fixing on another. And yet you are the men who have nothing to do with private judgment!' ? THE TABLET (R. Culholic Journal) AND THE TRACTARIANS .- "The Twenty-fifth Ar-

ticle allows only of two sacraments, and declares that the other five are not sacraments, because they have not any visible sign or ceremony ordained of God.? Under this Article Mr. Newman, in the 90th Tract, declares that an Anglican may believe the five condemned sacraments are channels of grace, an invisible grace, which sign was not indeed instituted by God or Christ, but by the Church. My dear Sir,—1 return the first number of Now, what has been the formal decree of the the "Episcopal Observer" which you were great Council of Trent on this subject, and

good enough to place in my hands. I have the formal decision of the Holy See to which

Si quis dixerit - Sacramenta nova legis (expressly enumerating seven, neither more nor ess) non fuisse omnia a Jesu Christo, Domino nostro, instituta, &c. Anathema sit.

" Is this Canon, this definition of doctrine confirmed as it was by a most solemn and formal act' in 1564, received by the Oxford Saints with dutiful submission? We trow net. We again repeat that their case in all its points has been considered and formally decided on by Rome, and that the only thing which is wanted to perfect the good work is their instant and ready submission. They would fain persuade themselves indeed that a new hearing and decision by Rome would have better consequences than those that have gone before. We greatly fear they deceive themselves. The thing that is wanting is not a new decision by Rome, but a new spirit of obedience on their part. When this comes, everything will right itself at once. Mean-while, this outery for new methods to bring them to their duty only reminds us (sadly enough) of the outery once made for new modes of converting the brethren of Dives. But what says the holy Abraham- If they hear not Moses and the Prophets, neither will they believe if one rose from the dead."

THE VAUDOIS PROTESTANTS. -By a

letter of the 17th of August, 1842, the Prefect

of Pignerol notified to the Moderator, that he was charged to report to the Vaudois to prohibit their meeting in Le Tour in order to hold a religious service. (The Church of Copires, the only one in that commune, is half a league at least from the village of Le Tour.) By his letter, of the 21st of September, 1842, the Prefect forbade the pastors 1st to celebrate mixed marriages; 2nd to receive into the schools, churches, or meetings the children born of mixed marriages, and other Catholies, menacing them with the tenth article of the edict of June the 20th, 1730, which condemns the pastor to a fine of twenty-five golden crowns for each Catholic child received into a Vaudois school, and to banishment in case of a second offence; 3rd to attempt by any means to draw to Protestantism, a Catholic united in marriage to a Protestant, or any other Catholic; and to permit Catholics to frequent the religious Meetings of Protestants, under pain of rendering themselves liable to Art. 1, (L. II.,) of the penal code. In harmony with these measures, they have raised Catholic churches and convents in the valleys; in the midst of a population almost entirely Protestant, they seek, as far as possible, to attract Catholic workmen to the spot. In short, the decree enjoining the Vaudois to sell within a period of two years, the property which they possess beyond certain limits, has been settled, if it has not been put into execution. -Geneva Federal.

## ECCLESIASTICAL.

QUEBEC CHURCH Society. - The Mont real Treasurer of this Society, acknowledges the receipt of a donation of Thirty-seven Pounds ten Shillings, from an unknown

CHURCH SOCIETY OF THE DIOCESE OF Nova Scotia.—The Seventh Annual General Meeting of this Society was held at Halifax, on the evening of Thursday the 20th of last month, the Lord Bishop in the Chair. A Psalm was sung at the commencement, the blessing of God implored by the Ven. the Archdeacon Willis, and the report read by the Secretary. Resolutions were moved and seconded by C. B. Ogden, Esq. and the Rev. Richard F. Uniacke; by the Rev. R. Fitzgerald Unlacke and Beamish Murdoch, Esq. supported by the Rev. Alfred Gilpin; by the Rev. J. C. Cochran, who had preached in behalf of the Society in St. Paul's Church on the previous Sunday, and S. P. Fairbanks, Esq. supported by the Rev. F. C. Leaver; the Rev. George Morris and Dr. Henry; His Honour the Chief Justice and Lewis M. Wilkins, Esq.; Dr. Morris and Benjamin Smith, Esq. after which the Lord Bishop acknowledged the vote of thanks which had been passed, to him with the Officers and Committee of the Society, and stated, as an instance of liberality towards the Societies in the mother country to which reference had been made, that by the last packet His Lordship had heard of two individuals, one of them a friend of his own, who together had contributed £3000 to the funds of the Society for the Propagation of the Gospel. Such examples might well stimulate those whom he was addressing to do their par in furthering the same great cause.

A collection was made, amounting to £27. 1s. 10d. and, a ter singing the Doxology, the meeting was dismissed with the Benediction.

We regret that we find in the Halifax TIMES, from which this information is gathered, no details of the Society's finances or operations. With regard to the former, we observe that the Chief Justice, in moving an expression of brotherly regard for the Quebec and Toronto Church Societies, whose forma-Scotia Society, states that " while our income is limited to a few hundreds, those two Societies have funds which together exceed £5,000. He felt that while he tendered to those Societies the expression of interest in their proceedings, he might say to our own

"Go and do likewise."

GOSPEL AID SOCIETY.

MANAGING COMMITTEE FOR 1844: President - Mas. E. W. SEWELL. Secretary-Miss Burton. Treasurer-Ma. R. H. WURTELE. Committee. - MISS FLETCHER, MRS. John Ross, Mrs. Penney, Mrs. James A. SEWELL, MISS PENTLAND, MRS. GILBERT

Storekeepers ... Miss. John Ross, Miss Freignem

STANLEY.

BY-LAWS PASSED IN 1844.

1st .- That the election of the Officers of the Society, by ballot, do take place anqually, on the first Wednesday in October.

2d .- That there be a President, a Secretary, a Treasurer, and a Storekeeper, who with Six Ladies do form the Committee, two of which Committee, with the President, to be a Quorum, competent to transact business, and that the same person shall not be permitted to hold two offices.

3d.—That the meetings do take place at the house of the Lady President.

4th .- That the work of the Society be given out only in urgent cases, the consent of the Committee being previously obtained, otherwise, the members so putting out work, be held responsible for expenses incurred.

5th .- That the Managing Committee, at the request of the Reverend Director of the St. Charles Sunday-School, may provide Clothes for the indigent Female Children desirous of attending that Sunday-School.

6th.-That Ladies who are willing to aid the Society by their work, but who cannot attend the meetings, be allowed to have work from the Lady President.

7th.—To obviate any doubts in future which may arise as to the objects for which the Society is formed, it is resolved. that the funds of the Society be appliedfirst, to the support of the St. Charles Sunday School, provided the amount required do not exceed the sum of £20, annually, the surplus if any, to be expended under the direction of the Maniging Committee, for the other Institutions of the Chapel of the Holy Trinity.

8th.—That the annual subscription of 5s. be not exacted in future from the Members.\*

9th.-That notices of General Meetings of the Society, in future, be inserted in the "Berean.

\* N. B .-- The 8th rule states that the annual subscription of 5s, is not exacted from the Members, but this rule applies only to working Members, and as Ladies who do not aid the designs of the Society by their work may yet be disposed to contribute to its funds, the contributions of such Ladies will be thankfully received.

#### REPORT:

At a Meeting of the Gospel Aid Society held on the second day of April, 1841, it was resolved that the Report should in future be drawn up and printed once in two years instead of yearly ;-in accordance therewith the Committee of Management have now the pleasure of laying be-fore their subscribers the Report for the years 1843 and 1844.

The Society has been in operation three years, and the object of its formation is, first, to give support to the St. Charles Sunday School, and secondly, to aid the other Institutions in connection with the Chapel of the Holy Trinity. The funds of the Society are raised principally by the annual sale of needlework, and by the subscriptions of the Members.

The proceeds of the sale in December, 1843, amounted to £26 5s. 8d., the amount of subscriptions, &c. was £9 11s. 3d. making in all £35 17s., and the amount of articles purchased was £20 5s. 4d., leaving a balance of £15 11s. 8d. to be carried to next account;—the amount sold at the last sale was £42 1s. 91d; donations, &c. £38 5s. Old., making the total £95 18s. 6d.; but out of that was paid to the Treasurer of St. Charles Sunday School £21.; to the Reverend E. W. Sewell, for the building fund of the Sunday School House in connection with the Chapel of the Holy Trinity £25., and for articles purchased and other expences incurred £37 18s. 10d., leaving a balance in Treasurer's hands of £11 19s. 8d., as per account current annexed.

The Committee feel thankful for the assistance hitherto received, and carnestly solicit the continued aid of the Members of the Church, either by the donation of useful articles, personal labour, or out of the sufficiency of the pecuniary resources granted to them by God.

The application of the funds of the Society, tending through the instrumentality of Sunday Schools to the advancement of the Redeemer's Kingdom, must be approved by all who have the interests of religion at heart: and in submitting their Report to the Public, the Committee entreat that the prayers of the subscribers may be mingled with theirs, that the efforts made in behalf of the souls of the children of the destitute and uninstructed, may be blessed from on high.

E. C. M. Bunton, Secretary.

The Gospel Aid Society in Account Current with the Treasurer.

de Dr. 19 March 1.—To articles purchased and other

expenses incurred 37 18 10 Paid Rev. E. W. Sewell for Building Fund . . . 25 0 0

Pajd Treasurer of St. Charles Sunday School 8 10 0 Paid do. do. 12 10 0 Balance 11 19 8

North and Artist and A

1845. March 1.—By Balance on hand.....£11 19 8 RICHD. H. WURTELE, Treasurer.

#### To the Editor of the Berean.

Sir,-According to certain Bye-Laws of our Corporation which have been recently published, fixing the Stands for Carters in this City, I perceive that the Upper-Town market place is one of the spaces which those useful persons are allowed to occupy. They are, however, specially forbidden to occupy the said stand "on Sundays or Holydays (fetes d'obligation)."

With regard to the Sabbath-day, a unanimous opinion prevails, founded on Divine Authority, that therein we should "do no manner of work." But not so with regard to "Holydays," which the parenthetic explanation-" fetes d'obligation," indicates to be those of the French or Romish Church. But why are Protestant Carters, and those requiring their services, to be compelled by law to keep Romish Holydays? Will Protestant butchers come next; and then Shopkeepers; and then wholesale merchants? " Fetes d'obligation" indeed!-Is it because it is deemed desirable to give prominence to the religious peculiarities of one portion of the citizens, and a Romish character to our municipal institutions? or that some juster reason for sectarian legislation has swayed the indement of our City rulers?

Perhaps it will be answered, that the above stand, so near to the French Cathedral, is specially proscribed on the stated days, in order that the worshippers in that edifice, when issuing from their devotions, may not have their religious feelings disturbed by the scenes and noises incident to a Carters' stand. But let us see .-Another stand is near the English Cathedral; a second between St. Andrew's Church and the Wesleyan Chapel; and a third in front of the Congregational Church. On each and all of these profane stands, Carters, driven from the more sacred precincts of the French Cathedral (though far more spacious than the others.) may accumulate ad libitum to crack their whips and scramble for customers, without regard to the religious feelings of Protestant worshippers issuing from their de-

Let the Corporation proscribe all the stands, and all assemblages of Carters, on the Sabbatil DAY, leaving the citizens free to resort to Carters' stables should need require: and with respect to Holydays (observed in some Churches and not in others) let the Corporation preserve the City institutions from becoming identified or incorporated with any of the peculiarities of differing religious Denominations, and leave. Church discipline, without City Bye-Laws, to restrain Carters, butchers, and others, from violating the private regulations of their respective Churches.

[It is just the old story : making the commandment of God of none effect, that man's tradition may be kept. A petition to the Corporation, praying that Carters may be forbidden occupying their stands on the Sunday, because it is the Lord's day, has been disregarded; but the Carters must give way, not from any regard to the commandment of God, but at the bidding of man!

During a late discussion on Sabbath observance, in the House of Assembly, the right of Roman Catholics was asserted, to go out shooting on the Lord's day, because according to their faith (it was stated) that employment is not inconsistent with the observance of that day. But the Protestant Carter must vacate his stand, by the new City Law, on the Roman catholic fete d'obligation, though his faith may not regard that day as one of religious observance at all!

Is not our Correspondent mistaken, when he says the Carters may accumulate on the other stands ad libitum? If we understand the regulation, it is only a certain number of Carters that may stand at the different places, so that, when driven from the Market-stand, they may have to drive about from place to place, vainly looking for one not already occupied to the extent the law permits.

Taking the recent Bye-Law in connection with the rejection of the former Petition, we see in it one of those assertions of superiority of numbers, and exhibition of inferiority in a sense of equity as well as in regard for the divine law, which are met with from time to time, and which might be called insults to Protestants, if they were not something worse. -EDITOR.]

## To the Editor of the Bercan.

Quebec, 10th March, 1815. Mn. Entron,-You are doubtless aware that there is a Society recently formed in Quebec called "Odd Fellows." I have for some time had my mind exercised as to the propriety of Christians being connected with such a Society—inasmuch as it identifies them in close alliance, and, if I mistake not, " brotherhood," with those who make no profession of experimental religion. Will you favour a reader of your Paper with your views upon the subject.

ENQUIRER. [We are quite ignorant of the terms of connection with the Society referred to by Exquinen, and consequently can give no opinion whether the alliance or brotherhood implied in one's joining it is such as a Christian ought not to form. It is not necessarily unlawful to be allied, for some valuable social object or other, with those who make no profession of experimental religion, for else we "must needs Strong objections hold go out of the world." against all combinations to which one cannot Aid to enable him to establish a private steam-

be revealed after admission;—we do not know whether the society of Odd Fellows makes that demand. We are willing to believe the society's object so serious and benevolent that it seems to us a great pity it should have chosen so odd a designation of its members. We should be glad to have, for publication, the view of some one qualified to give it, by personal acquaintance with the society; but it must be short, and not such as to provoke controversy with Odd Fellows .-Epiron.]

To Correspondents:-Received F. ; M. W.

ENGLISH MAIL.—To be closed on Monday 24th March;—Paid letters till 9, A. M. Unpaid till 10, A. M.

#### Political and Local Intelligence,

BARBADOES .- Accounts have been received ria the United States, from this Island, as ate as the 10th of February, and mention the prevalence of much sickness among the native inhabitants; fevers and other diseases prevailing. On the night of the 3rd of February, a most destructive fire broke out in Bridgetown, the capital and chief town of the Island, which raged with great fury and left a fourth part of the stone-built portion of the town in ruins. Two hundred houses are said to have been burnt, and the loss of property is estimated at £500,000. The Governor had convened the House of Assembly to take measures for relieving the distress of the unfortunate sufferers; and a collection was recommended to be taken up in every Church and Chapelon Sunday the 16th February, in aid of the funds to be raised for this purpose.

New ZEALAND .- The affairs of this distant possession are said to cause no visitors the Colonists, or whether they indirectly to infoxication. are to have the shield of British law held rights, and liberties. Fortunately for them, Christian missionaries had found them out, and they had become an object existing arrangements for the import and exof most affectionate interest to a large port of merchandize. It provides that mernumber of Englishmen, before their chandize may be imported into the U. States country had been fixed upon for purposes for the purpose of exportation to Mexico and of colonization; or rather, the labours of to the British North American provinces admissionaries had disclosed the inviting joining the U. States, upon which a draw- alarm was given, and the outbuildings confusionaries had disclosed the inviting joining the U. States, upon which a draw- alarm was given, and the outbuildings confusionaries had disclosed the inviting joining the U. States, upon which a draw- alarm was given, and the outbuildings confusionaries in the ideal which have attracted back will be allowed, under certain condifeatures in the island which have attracted the attention of colonizers. Great fault is found by the latter with Captain Fitzroy, to the Collector at the port of importation, tend to the dwelling house nor to the adjointhe Governor of New Zealand, for taking which is to be certified by him: this invoice ing premises, but Mr. Tremain's coach-nouse the part of the Natives against the Colo- and the packages are again to be examined at and stable were consumed, together with one nists. The missionaries on the spot, and the place of export by an officer to be ap- of his horses, cariole, and other articles in the the Societies at home by whom they are pointed for that purpose, who is to certify that building. The roof of Mr. Dupont's house sent out (the Church Missionary and the Wesleyan) are described as the great opponents to the colonization of the islands.

The readers of the Berean may recollect The readers of the Bereau may recollect be sold and consumed there, which is to be the account of Governor Fitzroy's proceedings in settling a threatening affair, which was published in our number of October 31st. It is heart-cheering to find that the influence of a religious public at home arrests the exterminating propensity of adventurers attracted to those distant shores by selfishness, and looking brought into the U. States : if brought they upon the original proprietors of the land as men would upon the wild beasts of the flicted on those concerned in it. Plattsburg forest, when they oppose their schemes of and Burlington, on Lake Champlain, are the cupidity.

Suppression of Duelling .- Some time dismissed the service.

SLAVE TRADE IN CUBA.—The N. Y. Com Advertiser states that the Captain General of Cuba has issued a proclamation declaring "that all vessels henceforth coming to Cuba with Slaves on board will be confiscated. It is supposed to have been caused by English influence.

MEXICO AND THE U. STATES -In consequence of the passing of the bill to annex Texas to the American Union, Gen. Almonte, the Mexican Minister, has declared his mission to the United States at an end, and has signified his intention of departing forthwith on his return to Mexico. He has formally protested against the annexation, declaring it to be a most unjust spoliation of the territory of a

friendly power. In regard to the dispute between the United States and Great Britain respecting the Oregon Territory, numerous reports are prevalent: some saying that a treaty had actually been I agreed upon between the British Ambassador and the American Secretary of State, by which the boundaries could be satisfactorily defined. while others doubt the statement. The new President has composed his cabinet by the following appointments:

Secretary of State, JAMES BUCHANAN of Pennsylvania:

Secretary of the Treasury, Robert J

WALKER of Mississippi. Secretary of War, WILLIAM L. MARCY of New York.

Attorney General, John Y. Mason of Vir-Postmaster General, CAVE JOHNSON of Ten-

nessee. Secretary of the Navy, GEO. BANCROFT of

Massachusetts. STEAM COMMUNICATION WITH PICTOU.-In consequence of the proposed withdrawal of the Muil Steamer Unicorn from this route, as mentioned in the Berean of the 6th instant, attention has been directed to the subject in various quarters, and it is to be hoped that measures will be taken to ensure a continuance of communication by steamers with the lower ports. Captain W. Douglas has petitioned the Legislature of Nova Scotia for Legislative

obtain admission without a promise of se- | boat communication between Picton and Quecreey, beforehand, of mysteries which are to bec; and it will be observed that Mr. Christie has brought forward the same subject in our own Legislature : the City Council have also addressed Parliament in regard to it.

> Lower Provinces .- Yesterday's Eastern Mail brought forward Halifax papers of the 10th instant.

The 74th Regiment embarked on the 25th ulto. in H. M. Troop ship Resistance, which sailed on the 27th for England. There appears to be nothing else of local or general importance.

THE REVENUE. - The Hon. Inspector General in introducing to Parliament his resolutions upon the subject of the laws relating to the Customs' duties in the Province. congratulated the House upon the improved state of the Revenue, as shown in the public accounts. "Since 1841, the increase in the Customs alone was £240,000, and during the last year this branch of the revenue had nearly doubled itself." While it is certainly a matter of rejoicing that the financial prospects of the country are so cheering, regret is mingled with it to perceive that one great cause of the increase of the customs has been the large amount of duty paid on ardent spirits. "On Brandy alone, the increase had been 100 per cent, and a great revival had taken place in the Rum trade which at one time was nearly extinct."

It would doubtless be much to the advantage of the Province in general in the long run, if the trade in spirits should become entirely extinct; as the money which is now expended to procure intoxicating and injurious liquors, could then be applied to the purchase of the necessary comforts of life; of which many a poor family is deprived to satisfy the appetite for drink; and tho' the revenue might decrease or fail entirely where now the duty on liquors furnishes annually a large sum, probably the deficiency would be made good by an increase in the duties col-

bearing upon Canadian commerce, and may, to a considerable extent, ultimately alter the tions. The goods must be in their original main on the St. Lewis road were found to be packages, and a true invoice is to be exhibited on fire. Fortunately the flames did not exfrom the Collector of the foreign port and the thus exported are prohibited from being again ports adjoining Canada East from which goods the suppression of duelling in the army and navy. A recent occurrence at Antigua shows that these regulations are to be enforced. Two officers of the Hyacinth were tried for a viola- ing the winter months from which our climate tion of them and found guilty: the one, a lieutenant, was sentenced to be placed at the bottom of the list, the other, a surgeon, was contemplation to connect Montreal with the scaports of Portland and Boston, offer great encouragement to such a trade, and as Canadian produce for exportation to England, might take the same route during the winter months, the expense which is now necessarily incurred in the storage, &c. of merchandize which arrives too late for shipment in the fall. would then be avoided, and Montreal become the centre of a new trade, to which a Canadian winter would offer but a slight and temporary impediment. How this change would affect the interests of British and Colonial

forwarders remains to be proved. LACHINE CANAL.—The Board of Works have notified the public that this canal will be opened to the trade on the 1st May next. On the 1st of August the water will be drawn off and the canal closed for the purpose of enlarging it; it will be opened again on the 15th September.

CANADIAN MANUFACTURES .- The village of Chambly, situated on the River Richelieu, which connects the waters of Lake Champlain and the St. Lawrence, and distant 15 miles from Montreal, with which a plank road connects it, is beginning to assume importance from the facilities which it possesses for manufacturing purposes and which have been made available to an extent exceeding, probably, what the readers of the Berean suppose. For two years a large paper mill has been in profitable operation, belonging to Mr. Perrault of Montreal. A Cotton Factory, is completed and commenced operations on the 12th ult. and a woollen factory with power looms is to be creeted. The Cotton Factory is a wooden frame building SO by 45 feet, three stories high: it can work upwards of 1000 spindles and 40 looms, and belongs to Messrs. Mills & Co. The country around is very fertile, and, as Chambly is connected with Quebee and Montreal by river naviga-tion, and by canal with New York, and the new railroad is expected to pass through it, these facilities will doubtless bring into operation the natural advantages of the place.

PARLIAMENTARY .- Mr. Speaker laid before the House of Assembly the certificate of the return of Mr. Cameron for the County of Lanark.

Mr. Cameron then took his seat:

The following engrossed bills were read the third time, and passed.
Bill to incorporate the Chambly Cotton Ma-

nufacturing Company.
Bill to provide for the payment of Claims arising out of the late Robellion and Invasion

in Upper Canada, and to appropriate the duties on Tavern Licenses to local purposes. Bill to incorporate the St. Lawrence and

tlantic Rail Road Company. Bill to prevent the Profanation of the Lord's Day, commonly called "Sunday," in Upper

Mr. l'apineau reported on the bill to make

better provision for Elementary Instruction in Lower Canada; committed for the 14th, afterwards postponed to Monday the 17th instant. On inotion of Mr. Dunlop, an address was voted to His Excellency, for the reports of Mr.

Atherton, Civil Engineer, and Captain Boxer,

R. N., of the Channels in Lake St. Peter. The amendments made in Committee, to the bill for granting Provincial Duties of Customs, were reported and agreed to, and the bill ordered to be engrossed; it has since passed both Houses.

On motion of Mr. Christie, an address to His Excellency, to take into consideration, in case of the discontinuance of the Mail Communication between Quebec and Picton on the route to Halifax by means of Her Majesty's hired Steam Packet Unicorn, the expediency of Legislative provision to encourage during a limited time a communication by Steam Packet between those Ports, stopping at such intermediate places as may be deemed

The election of Mr. Small, the sitting memer for York (3d Riding), has been declared null and void, and Mr. Munro has been decided to be duly elected, by the election committee. Mr. Small's name has therefore been crased from the roll, and that of Mr. Munro substituted, by which the opposition party lose a vote. The estimates for the year have been laid belected on tea, sugar, &c. and the effects would fore the House; the revenue is stated at be soon apparent in the decrease of crime and £682,000; expenditure £620,000. It is said small trouble at the Colonial Office. The the progressive advance of intelligence and that Parliament will be prorogued about the perplexing question probably is, whether morality; since experience has shown that end of the month. As there are many matters the Aborigines are to be hunted down to fully three fourths of all the crimes which still to be brought before its notice, the memmake room for their more enlightened are committed, may be traced directly or bers have decided henceforth to hold two sesndirectly to intoxication. sions a day. Mr. Attorney General Smith Importation via United States.—A bill stated lately that every matter referred to in over them to secure them in their lives, rights, and liberties. Fortunately for fore the close of the session.

LAUZON.-The Seigniory of Lauzon, the property of the late Sir John Caldwell, was bought on behalf of the Government, at Sheriff's sale, on Monday last, for the sum of £40,500.

Fine.-Early on Tuesday morning the darm was given, and the outbuildings con-

three o'clock, P. M., to receive the report of accompanied by certificates to the same effect; the Committee appointed at the Meeting held on the 4th January last, for the purpose of master of the vessel in which the goods are taking steps to establish a "General Hospital exported; upon which the duties are to be for the sick poor, open at all times and to all returned to him, less two and a half per cent | cases." Mr. Freer presided, and Mr. S. upon the amount, which is to be retained by the Newton acted as Secretary. Mr. R. Shaw, Collectors for the use of the U. States. Goods one of the Committee, read the Report, which recommended the Marine Hospital as suitable. from its convenient and salubrious situation, are to be forfeited and a penalty of \$400 in- and having the necessary accommodations, for all the purposes required. The Report was received, and on motion, referred to the Committee, with instructions for them to take may thus be exported, but the President may the necessary steps for bringing the subject since, the announcement was made that regulations had been issued by the authorities for This new law would enable importers in Ca-with a view of obtaining legislative aid to-

PASSENGERS.

In the ship John R. Skiddy, at New York from iverpool-Mr. Budden, and Mr. Torrance, of lanada.

In the troop ship Resistance from Halifax for England, Major Galloway 33d Regt. and Mrs. Galloway. In the Packet Ship G. Washington from Liverpool at N. York, Mr. J. F. Saxon of

In the Packet Ship Sam't Hicks, from Liverpool-Messrs. Ferguson, Thompson and Catnah, of Canada.

BIRTH. At Alwington House, Kingston, on Friday Evening, 7th inst., the Lady of the Rev. Joseph A. Allen, of a Daughter.

Monday evening, of searlet fever, aged 3 years, Mary Elizabeth, youngest daughter of James Tibbits, Esq., merchant of this city.

## QUEEEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 18th March, 1845.

Do., per quarter ..... 0 Hams, per lb ... 0 4½ a 0
Bacon, per lb ... 0 3½ a 0
Fowls, per couple ... 1 8 a 2 Grese, per couple ...... 6 0 a Butter, fresh, per lb . . . . . . 0 0 a Ditto, salt, in tinnets, per lb . 0  $6\frac{1}{2}$  aEggs, per dozen, ...... 0 to a 1 Eggs, per dozen. 0 16 a 0

Lard, per lb. 0 6 a 0

Potatoes, per bushek 1 0 a 1

Maple Sugar, per lb 0 12 a 0

Peas per bushel, 4 3 a 4 

TO LET. THREE OFFICES on Arthur Street, opposite the Exchange.

Apply to CHRISTIAN WURTELE, St. Paul's Street.

11th Feby. 1845.

FOR SALE. SMALL two story Stone House, Out Houses, Garden, and an excellent Well of Water,-well adapted for a small family.

Apply on the premises, 9 D'Artigny Street, St. Louis Heights. Quebec, 5th March, 1845.

TO BE LET,

THE House and Premises belonging to the Subscriber at LaCanardiere. Can be seen at any time.

M. STEVENSON. Quebec, 27th Feb. 1845.

PORTRAIT OF HIS EXCELLENCY

LORD METCALFE, Governor General of British N. America, Sc.

HE undersigned has received a few copies of the above, splendidly executed in MEZZOTIHTO,

taken from Mr. Bradish's Portrait recently painted, and which has been pronounced by competent judges to be an excellent likeness of His Lordship.

PROOF IMPRESSIONS, 20s.

The Portrait is accompanied by an Authenic Sketch of the Life and Public Services of lis Excellency, gratis.

G. STANLEY, March 6, 1845. 15, Buade St.

## QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, eectob.

Classics, Mathematics Revd. E. J. SENKLER. NATURAL PHILOSOPHY

English.....LEWIS SLEEPER.

ARITHMETIC......DANIEL WILKIE. FRENCH AND DRAWING ... 11. D. THIELCKE. PREPARATORY DEPARTMENT .... REVEREND J McMORINE.

DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERSON, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. II. GOWEN, Esq. Hen. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq.

Charges for boys under 10 years of age. £10, bove 10 years of age, £12 10 per annum,—payaole quarterly, in advance.

French and Drawing, a separate charge Hours from 9 to 12, and from 1 to 3.

REPARATORY DEPART.—Terms, £7 10s. per an The branches taught in this department will be English Reading, Writing, Arithmetic, English irammar, Geography, and the elements of the

French Language.
The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher.

High School, 22d January, 1815.

NOW IS THE TIME HOR those who wish to have true Likenesses of themselves or families with the beauty of colour, to call at Rooms No. 22, MOUNTAIN where gratified with Pontrants taken by the Photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FREDK. WYSE, who has Specimens to show.

Quebec, Jan. 15, 1815.

W. HOWARD,

BLACK AND WHITE SMITH,

FARRIER, Fork-maker, and general worker in Iron

and Steel, BEGS to return his grateful thanks to the Gentry, his numerous friends and the

public generally, for the very liberal patronage they have hitherto favoured him with, -and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he now has the honor to solicit.

Carriage Springs and Axles of all kinds

made and repaired to order. His Shop is at the rear of Mr. Woodbury's, tin-smith, Fabrique-St., entrance by the Gate. Quebec, Jan 15, 1845.

RECEIVED EX " BRITISH QUEEN." 145 HAMPERS Cheese, viz :
Double Gloster, double Berkeley,

Cheddar, Truckles and Queen's Arms. C. & W. WURTELE, St. Paul Street. Quebec. 23rd Sept., 1814.

INDIA RUBBER SHOES.

# 11E 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 Septr. IS44.

TO TEACHERS PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a-year. For information apply at the office of this

aper. 29th August, 1844.

#### Fouth's Corner.

True faith, producing love to God and man, Say, Echo, is not this the Gospel plan?

Echo.—The Gospel plan.

Must I my faith in Jesus constant show? By doing good to all, both friend and foe?

Echo -Both friend and foe!

When men conspire to hate and treat me ill.
Must I return them good, and love them still? Echo - Love them still. If they my failings carelessly reveal,

Must I their faults as carefully conceal?

Echo-As carefully conceal. But if my name and character they tear, And malice but too plain appear;
And when I sorrow and affliction know, They smile, and add unto my cup of woe, Say echo, say !- in such peculiar case. Must I continue still to love and bless?

Echo-Still love and bless. Amen—write all my heart, then be it so, And now to practice I'll directly go; This faith be mine, and let who will reject, My precious God me surely will protect.

Echo-Surely will protect.

Therefore on Him I'll cast my every care, And, friends and foes, embrace them all in prayer Echo-Embrace them all in prayer. Communicated; author unknown.

THE TULIPS.

Lucy was very fond of fine colours; she used to admire a bed of tulips in her father's garden, and declared very positively they were the most beautiful flowers that could be seen; for I am sorry to say Lucy was rather a giddy girl, and apt to run from one thing to another, without giving proper attention to any. After some time, the tulips went out of bloom, and Lucy did not think any more about them.

One day, in the month of October, she sawher father very busy at the place where the tulips grew; she ran up to him, and found he was planting some roots which looked like onions. Without asking any questions, she cried out, "Oh father, what are you going to do? why do you spoil the pretty tulip-bed and put a parcel of onions instead, only fit to make broth, or to be sent to market to sell? I am sure the tulips are much better.'

Her father was going to explain what he was doing, but Lucy ran on so fast, and was so loud in her complaints, that she was very sure the tulip-bed would be spoiled, that her father thought he would let her find out the folly of her conceit. So he sent her away on an errand, and said nothing more to her at that time.

The winter came, and passed away, and spring returned at last; but poor Lucy had not forgotten the tulip-bed, and she determined not to go and look at the onions, for she was sure her father had spoiled the garden. He guessed the reason, but took no notice of it, till one day he led her to that part of the garden; and, to her great surprise, she saw the tulips all in full bloom. "O, father," she cried out, "how glad I am you took away the nasty onions."

Father.—I did not take them away these flowers came from what you were so sure were onions.

Lucy went on just as foolishly as before and contradicted her father, till he took one up and showed her the root. She then felt ashamed, begged his pardon, and promised to try not to be so folish again, but to remember that he knew best.

I hope my little readers are not like Lucy. Are you "wise in your own conceit?" King Solomon said, (Prov. xxvi. 16.) "The sluggard is wiser in his own conceit than seven men that can render a reason." I have always found that conceited persons are the most ignorant, and that they are too idle and careless to learn, so they never become so wise as they might have been, unless they subdue this conceit .- " Be not wise in thine own eyes: fear the Lord, and depart from evil.' (Prov. iii. 7.)—Child's Companion.

#### TABLE TALK. Concluded.

The household around the table had been amused during part of the monk's story, but at the close of it they were almost ready to cry for the ill-used old man; and yet there was a charm in the guest's way of telling his story, which kept them as it were nailed to the table, and no one liked to move, while such pleasant and profitable talk was to be heard. The farmer's wife seeing this, thought of doing an extra thing by cutting slices of cold ham to make the supper somewhat longer and excuse their sitting and listening. Now as she took a clean knife out of the table-drawer, she perceived that it had been blunted and notched; at which she turned her eyes sharply upon one of her children after another, asking who had been using the knife after this manner? The two boys looked frankly in her face, but the little girl coloured up, cast her eyes down, and tried to get away from the table. Then the monk | translated from the German. took the word, and observed what a tender thing conscience is, before it has been conscience betrays the offender, before even he is accused. "So it happened," he said, "to a thief who had robbed his parish priest and who was found out in in the pulpit, and complained to his congregation that this was the only one he

every body was looking who was to be Dr. Martin Luther, the celebrated rehit, one fellow ducked as if he knew the cabbage was going to fly at him. But the priest did not throw the cabbage; he knew the thief now whom his evil conscience had betrayed, and who did

not venture after this to deny the trespass.' "So also one dark evening a stranger had come to stay at an inn, and as he sat at a table by the door, the landlady, perceiving how the tallow-candle began to gutter, called out in a great hurry: 'You Tom-you Peter-the thief there-the thief!" In an instant the guest by the door was up and out of the room, and over the fence, running as fast as he could, while they in the room were all wondering at his strange behaviour. But when they examined the bundle he had left behind, they found a dark lantern, and a bunch of picklocks, so that they knew he had come to stay at the house, only that he might rob it in the night; when the woman cried out against the thief in the candle, he thought it was meant for him, and sought safety by flight."

While old and young at table sat with smiles on their faces at the detection of the rogues, the woman's fork dropped off the table, and she had to stoop to take it up again, while her oldest boy was sitting close by, but did not stir. "Ah, Conrad," said the monk, "if the young boy Jesus had sat by while his mother dropped something, he would have been very quick to stoop and pick it up before she could move: for we are told in the Gospel, that he was subject to his parents, though his mere questions and answers made the learned doctors among the an invitation which I gladly accepted Jews marvel at his understanding. If hoping to find an opportunity for useful you mean to be the Saviour's lamb, you must know his voice and go after him, companied by the Gentleman with whom as he has set you an example how you are to follow his steps. It is a strange thing, if a child cannot hasten to save his mother some trouble, for whom she bore great pains and perils, whom she nourished at her breast, and on whom she had compassion when he was weak and helpless. Think of Jesus, what kind of a boy he must have been, who remembered his mother and made provision for her while bearing the torment of the cross:—and as you are growing strong and handy, try how you may turn your hand and strength to do some service that may soothe your mother's heart and lighten her burdens."

The monk's manner was now becoming grave and mournful; so the children cast their eyes down, and their mother told them to kiss his reverence's hands and go to bed. They did so, and as they left the room, the mother fetched a deep sigh and uttered her sorrowful com-plaint, "Oh what a load indeed upon a poor mother's heart is the care of her children!"

"Yes," said the monk again, "if she will carry it alone, and seek not a helper that will take the load off her. But there is one that says, 'Cast thy burden upon the Lord, and he shall sustain thee.' (Psalm Lv. 22.) When she finds it very bread all round, spread for him, but he must get it by crawling. If the mother not withstand, however, for any long time can believe it, her boy is cared for, all a Pasha came and punished them sehe will for ever be packed away in a little box with a door of gingerbread to eat himself through: he wants stronger was pointed out to me. food, and must go to gather it."

Supper was by this time more than done, so the servants rose and made low reverences to the monk who bade neglect the education of their children, as them a very frienly good night and fare- is the case at so many other places. There well, for he said he must set out early the is a Greek School, for the mutual infollowing morning, before they could have struction of about 120 children; who rested themselves from their day's work. do not, however, regularly attend. The Then the farmer and his wife also retired, in order that their guest might have his Greek to a small number of his pupils. night's rest, and they themselves be up as early as he; for they were not willing Greek School that I have visited-here that he should leave without giving them also came to my ears: "We are poor, his parting benediction. The monk found repose that night, and at the dawn of the School." This may partly be true; but following morning he set out towards much is to be ascribed also to the indif-Weissenburg, urging on his way to Nuremberg and thence to Saxony.—Freely not of them only, but also of the Clergy;

If the reader should be very desirous of knowing who this monk may have seared with a hot iron, and how at times | been, it certainly might have been one in whose Life John Mathesius gives us an account, how in October 1518, he was defending the truth, as he had learned it from God's holy Bible, before the Pope's this way: the priest held up a cabbage legate in the city of Augsburg; and when the wily Roman began to show that he was thinking of other ways of dealing found remaining in the morning, out of with the monk of Wittenberg than by disthe two beds full of the rare fruit he had cussion, the monk's friends got a good on good works, as necessary evidences planted in his garden. "I have, said horse ready for him before day-break, and of our faith; on reading the Scriptures,

former.

VISIT TO MODERN BEREA, BY THE REV. J. T. WOLTERS OF THE CHURCH MISSIONARY SOCIETY, IN 1813.

May 25-It being unadvisable to visit the northern parts of Macedonia, on account of the dangerous state of the roads, I resolved to proceed in another direction, and visit some parts of Thessaly. An English resident at Salonica kindly proposed that I should accompany him as far as Berea, whither he was going on business. The Consul strongly advised me to avail myself of this opportunity.

We started this morning at 11 A.M. and proceeded through the gate of Vardar, which was the triumphal arch of Augustus, raised after the battle of Philippi. At a short distance from the town a very extensive and fruitful plain opened before us. The road on which we travelled was perhaps the same by which Paul and Silas were sent by night life, I have hardly ever known one whom I unto Berca.

Arrival at Bereo.

May 27-We arrived at Berea yesterday, soon after mid-day. It is beautifully situated on a hill, surrounded by fruitful gardens and fields; and, issuing from the dark foliage of the trees, you are delighted with the voice of singing birds and the noise of small cataracts.

Visit to the Bishop. May 28: Lord's Day-The Bishop of Berea this morning sent one of his Clergy to invite me to dine with him : conversation. I accordingly went, ac-I travelled from Salonica. The old Bishop received us in a very friendly way; and the simplicity of his manners at once made a good impression upon me. Observing some large books on a shelf, I asked the Bishop whether the works of Chrysostom were among them; to which those pertaining to pounds, shillings, and he replied, "They may be." From such pence. Observations when made on money an answer I was led to conclude that reading was not very much practised if the same reasoning were applied to other among the Clergy. The dinner was subject-matter. In looking, then, at our own served by two young Deacons, by whom money transactions, how few of us are, also grace was said before and after. The strictly speaking, honest; that is, how few Bishop of—was among the guests. In order to lead the conversation to religious subjects, I said how much I was interested in seeing Berea, the scene of Apostolical labours, &c. "Yes," replied the Bishop, almost joking, "Paul was persecuted"—he used the expression "driven away" -"at Thessalonica, and then he came here." With this the subject dropped, for which I was sorry. Their minds were apparently only occupied with the dinner, and repeated invitations to par-take of every dish, and not to despise the

juice of the grape. Excursion to Nausta-Education.

May 29: - While at Berea, I made an excursion to Nausta, a borough about two hours distant from Berea. This place is surrounded by the most charming hard to believe that her children will be natural scenery, reminding me strongly guarded and cared for, she may find of Switzerland, and many parts of Western and will be severe in exacting what has been ease by watching over little things in her Asia which I have seen. As it is higher agreed on. In England, he who charged garden. A butterfly comes fluttering on the mountains, its climate is much more for work, when done, than he would to my window and lays her eggs on the more healthy than that of Berea; at leaves of the little plant in my flower-pot. which place the complexion of the people The egg hardens, where it is exposed to is rather pale, indicating the insalubrity of the wind, but remains soft where it fastens the air, produced by swamps and rice-on to the leaf underneath. As soon as fields in the vicinity; while the inhabithe little worm within has acquired tants of Nausta appear to be the very strength to make him want green food, picture of health. In the time of the he cats a door out of the leaf, and then Greek Revolution the Greeks of Nausta he crawls out below and finds his daily distinguished themselves by their bravery in fighting against the Turks: they could the time, but she must not suppose that verely. A great number were massacred on the spot, and the place where their corpses were thrown down the precipice

> It was pleasing to me to find that the inhabitants of this retired spot in the mountains of Macedonia did not entirely same Master gives instructions in Ancient The complaint-heard almost in every and have not the means to support the ference and neglect of the parents, and who, themselves ignorant in the highest degree, do not so much as think of the necessity of establishing and supporting Schools. The School at Nausta owes its origin chiefly to the zeal of the brother of the American Consul at Athens. In the evening we returned to Berea.

Conversation with an Albanian.

May 10-I had an interesting conversation this morning with my host, an Albanian, on faith in a crucified Redeemer, as the only way of Salvation;

will even hit him before you all with this him, and so he escaped beyond the reach explained Acts xvii. 10, 11; and asked, cabbage : while he said this, he flung of his adversaries by a fatiguing ride of at the end, "Where are now the Chrishis arm forward, and-sure enough while forty miles that day. That monk was tians at Berea, who search the Scriptures daily, and receive the Word of God with all readiness of mind?" The man, feeling as it seemed, in some degree, the importance of my question, answered, "Oh, how shall we give an account to God ?"

Comparing the ancient Christians of Berea with those at the present day, what a picture presents itself to our view! Alas! not a vestige has remained of the more noble than those at Thessalonica: Acts xvii. 11. Berea may perhaps contain from 10,000 to 12,000 inhabitants-Turks, Greeks, and Jews. The number of Jews is very small.

May 31-Having left Berea, we to-day reached Salonica.—Church Miss. Record.

#### STRICT HONESTY. As two friends were one day talking of

the state of the world around them, it was

observed by the younger, that they had

hardly ever known a strictly honest man. I

am surprised at this, said the other, for I

should have said, that in our own rank of light. The one considered dishonesty to consist in doing that which the laws of the land would punish-the other had established a high standard in his own mind, and would have applied, perhaps uncharitably, the term dishonest to those who did not act up to this measure of honesty. But even without the establishing of a very high standard, the position is much nearer the truth than most of us should at first allow. Money transactions are more tangible criterions of right and wrong than any others, because the money-value enables the party aggrieved, to place before those who have injured him, much more definite evidence of the injury. And perhaps there is no class of duties which are so well understood, and so distinctly laid down and acknowledged as matters will be more easily understood, than of us would do that, when we are not likely to be seen, which we should do if our conduct were placed before the eyes of the world. How many persons would do that as members of a body corporate, which they would be utterly ashamed to do if they were acting alone. How many persons, where they are not known, would do that, about little things, which they would never have thought of doing in their own neighbourhood. People may call this "mean," rather than dishonest, and perhaps the word would be more appropriate, but the question before us, is not about names, but things. There is a certain credit attached to the making a good bargain, which is very seductive. Many a man who would be ashamed to do that to a poor man, which would in any way injure him, will still be very hard with a workman when he is entering into a contract with him, have agreed to do it for, if previously asked, would be considered an unfair workman. Many persons would be guilty of this, and perhaps as a general rule, we should advise agreement before he entered on any work, in which he possessed no great experience; but still, a tradesman who charged that which he would not have charged if he had been previously asked the question, would be sure to meet with the reprobation of his neighbours, who would blame him, though they themselves might be guilty of the same species of fraud. In Holland, it used to be the custom to travel by boats on the canals in which the fare is fixed and small; but there are frequent carryings of luggage from one boat to another, which render this species of journey much more expensive than it would otherwise be. If a stranger accept of the offices of the first porter who presents himself, and make no bargain as to the conveyance of his goods, he will invariably be much imposed on, and should he be so unwise as to go to a magistrate, the only question which will be asked him is, Did you make any agreement? if not, you had better pay what is asked. What! more than double what any porter would have gladly done it for? Yes, sir! It is difficult to ascertain the value of such work; whereas, almost any porter would have named a fair price, had he been originally asked, and would have done his work with fidelity. The same man will be strictly scrupulous about the delivery of the goods, and will charge for their conveyance, three times as much as he would have undertaken to do it for, and will be esteemed honest.

The question which we should ask ourselves is this are there not many of us who are guilty of the same inconsistency? I believe that if any man will review his own money transactions for a year, review what he has done, and what he has not done, about pounds, shillings, and pence, he will find his own conduct much nearer to some he, 'many a time punished sinners by the word of reproof only, without making them known publicly; but this time I or one of the honourable councillors me a little book; it was the New Testa- Right Rev. T. V. Short, D.D., Bishop of them known publicly; but this time I or our fairn; on reading the complete councillors me a little book; it was the New Testa- Right Rev. T. V. Short, D.D., Bishop of them known publicly; but this time I or our fairn; on reading the complete councillors me a little book; it was the New Testa- Right Rev. T. V. Short, D.D., Bishop of them known publicly; but this time I or our fairn; on reading the complete councillors me a little book; it was the New Testa- Right Rev. T. V. Short, D.D., Bishop of the house showed by the cases, than he supposes.—The

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