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The BEREAN.

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

No. 44.]

QUEBEC, THURSDAY, JANUARY 30, 1845.

[Vol. I.]

NATURE, Whence sprang thy glorious frame?
My Maker called me and I came.
FLOWERS, Wherefore do ye bloom?
To strew thy pathway to the tomb.
WINDS, When and whither do ye blow?
Thou must be born again to know.
OCEAN, What rules thy swell and fall?
The might of Him that ruleth all.
SUN, What makes thy beams so bright?
The voice that said "Let there be light."
STARS, Wherefore do ye rise?
To light thy Spirit to the skies.
PLANETS, What guides you in your course?
Unseen, unfehl, unfailling force.
TIME, Whither dost thou flee?
I travel to Eternity.
ETERNITY, What art thou, say?
I was, I am, will be, evermore TO-DAY.
LIFE, What is thy breath?
A vapour vanishing in death.
DEATH, Where ends thy strife?
In everlasting Life.
GRAVE, Where is thy victory?
Ask Him who rose again from me.
S. McC.

THE DRAUGHT OF FISHES.

Anniversary Sermon for the Church Pastoral Aid Society, May 6, 1844, by the Ven. W. A. SHIRLEY, M. A. Archdeacon of Derby.

LUKE v. 7.

"They beckoned unto their partners which were in the other ship, that they should come and help."

THE extraordinary draught of fishes which the disciples of our Lord made, after they had, in obedience to his word, let down their nets, may be regarded as, in some sense, an ecclesiastical miracle; so closely connected is it, in our Lord's teaching, with the call of his apostles to an entire devotion to his service: for they left all, and followed him; and also with his encouraging promise of a blessing on their labours—"Fear not; from henceforth thou shalt catch men." We, my Christian brethren, have entered upon their labours, and are, in truth, the Lord's soldiers and servants; it is our blessed and noble object to catch men; an object in comparison of which every other which might minister to pleasure, or stimulate ambition, or excite cupidity, sinks into insignificance. I would also observe, that it is not only the ministers of the gospel whose charge it is that they should thus seek to catch men: every baptized Christian becomes, by the very force of that sacrament, a covenanted soldier and servant of Christ; and we unto him if he neglect to serve, and fight, in his Lord's cause! Christ's church militant here on earth is not an army composed solely of officers, but there are all grades, down to the very lowest and most feeble; and there is for all of them abundant and appropriate occupation. Whenever the ministers of religion have come to be regarded as a mediatorial class—as the performers of religious services on the behalf of their people, instead of their leaders and examples in the service of God,—it has always been the symptom of a debased state of religious feeling; and this debasement has been still further promoted by the consequent exaltation of the priestly office, so as to supersede not the privilege merely, but even the duty of private judgment and personal responsibility in religious matters. All are interested in what concerns all. Every member is interested in that which concerns the glory of the Head, and the furtherance of his blessed will—even that every joint may be added to his mystical body, until we all (the universal church) come to the perfect man—the fulness of the stature of Christ Jesus. Let us, therefore, whatever be our office or station in Christ's holy church, take heed that we faithfully fulfil the same, and inquire diligently of our Lord and Master what he would have each one of us severally to do. May God grant that the consideration of the passage of Scripture which I have chosen for the subject of our contemplation this evening may be so brought home to our hearts by his Holy Spirit, that we may each of us learn our special duty in the remarkable period in which our lot has been cast, and may have grace to act with a vigour in proportion to the importance of the work in general and to the peculiar demands of the present crisis.

The first point suggested by the text is, I. THE PERIOD OF UNPROFITABLE EXERTION—"We have toiled all night, and taken nothing."

Such periods every Christian knows in his own experience. The time of waiting without apparent success is longer or shorter; and the night during which they thus watch and toil, without any deliverance, or any ray of light, is more or less dark and gloomy. But all know what it is: thus to wait and watch until spiritual strength almost fails, and the eye is weary with looking so long for our God. Under such circumstances we are

like the woman of Canaan, to whose earnest cry the Lord returned at first no answer; and when he did speak, it was not in words of comfort or encouragement, but such as were calculated, one would think, to break a bruised reed, and to quench the smoking flax. Nothing but the assurance that such is not his purpose, could sustain the soul when subject to so severe a trial.

Moreover, the experience of the individual Christian for himself is that also of the minister of Christ for the flock which the Lord hath given him to feed. My reverend brethren know full well what it is to toil all night and take nothing, until they are constrained to say, "Then have I laboured in vain, and spent my strength in vain and for nought." They know what it is not only to have little ground for hope that the Lord is prospering the work of their hands upon them, but also to have hopes which have supported them in the midst of manifold discouragements dashed to the ground by apostasy or schism. "The husbandman waiteth for the precious fruit of the earth, and hath long patience, until he receive the early and the latter rain;" but when the blossoms which looked so rich in promise do not set, and fall withered to the ground, his heart withers with them, and sinks down within him like lead.

How many of the Lord's servants have thus been tempted to cast away their nets, and to conclude that it was not his will to make them the instruments of his redeeming mercy towards others, whatever designs of love he might have towards themselves!

Nor has this been the case only with individual ministers here and there; but there have been times in which such apparent desertion by Christ has been almost universal, so that a horrible great darkness has come over the entire face of the visible church. The faithful minister has been constrained with the prophet to cry, "I only am left;" and the children of God have mourned in secret that the "faithful were diminished among the children of men."

It is now universally acknowledged that the church of Christ in this our land had been in this sad condition for many years up to the beginning of the present century. The religion professed was decayed, and full of scandal, and the ministers of religion were following the fashion of the world, instead of doing their Lord's battle against it. Our churches were standing indeed, and the ecclesiastical system not only existed, but was vigorous and influential: there was the form of godliness, but the power was gone; for the Spirit of God had departed. Even then there were those who wept in secret over the evils which they saw around them, and which they were not strong enough to correct, or overcome. "They set their face then" (like Daniel) "unto the Lord their God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." Yet for a long time the Lord appeared as one that hearkened not. "There was no voice, nor any to answer, nor any that regarded." It was, in truth, a very dark night; and they who watched for souls, few in number, and unconnected with each other, were wearied, and almost ready to relinquish their exertions. Many did practically retire within themselves, enjoying personal communion with their God, while they pleaded for their church and nation, and waited for an opportunity more favourable to action.

In God's own time the opportunity for action was provided.

To the period of unprofitable exertion there succeeded what I would next notice—

II. THE COMMAND OF CHRIST TO MAKE ANOTHER EFFORT—"Launch out into the deep, and let down your nets for a draught."

The will of God that his servants should be called out of their retirements was declared by the raising up of men here and there with peculiar qualifications for the work of invading the kingdom of Satan, and for disturbing the fatal repose in which he was holding the minds of men. He who giveth to every man severally as he will, "some apostles, some prophets, some evangelists, and some pastors and teachers," but all for the edification of the body of Christ, made it manifest that he designed to build up the church, which is his body, on an enlarged basis, in nobler proportions, and to a greater elevation, by the workmen, such as needed not to be ashamed, whom he was pleased to provide, and employ, at that juncture.

The mind of the Lord was further declared in the very remarkable openings which presented themselves in different and distant places. As the apostle when he had seen in a vision a man of Macedonia praying him, and saying, "Come over

and help us," "endeavoured to go thither, assuredly gathering that the Lord had called him to preach the gospel there;" so when it was reported that there was in many parts of England a desire for the message of mercy through Christ, that in Wales there was an absolute famine of the bread of life, that in our colonial possessions there were whole districts deprived of the means of grace which they were most anxious to obtain, that in Africa and the East there was a great door opened, though the adversaries were numerous and mighty; there came then over the minds of God's believing and praying people an assured conviction that He who had kept them long waiting was about speedily to avenge their cause, because it was in truth his own cause, and to get himself honour and renown by overturning the kingdom of Satan, and by extending the kingdom of his dear Son. His voice was most distinctly heard saying to the church, "Launch forth into the deep, and let down your nets for a draught."

Let us then notice, III. THE ANSWER OF THE CHURCH TO HER LORD'S COMMAND—"Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net."

His obedience was prompt, though his faith was not perhaps free from doubts, as his astonishment at the result clearly proved; for had he fully and firmly believed in his Lord's power, he would have expected what followed, and his expression would have been one of gratitude indeed, but not of surprise. Thus the Lord's people entered upon the work so manifestly provided for them under a sense of dutiful submission to what they gathered to be his declared will, but with very many doubts and misgivings, and with very limited expectations of the result. There was a general movement among men's spirits, and they went to work as those who rebuilt Jerusalem, "fearfully and in haste;" some in one way and some in another; some laying their foundations deep because they saw far into the future, and were confident the work would stand, and others running up their building with much zeal but little foresight, so that it had soon to be done again, and in the meantime put their neighbour's house in peril; but the stir was general; "they arose and built." There was also created an unwonted spirit of combination for public works. Men no longer confined their attention each to his own dwelling, but they encouraged one another to do something in common for the general benefit. It was a period of association. Societies which had for some time existed received, as it were, new life, and other societies were speedily formed. All denominations of professed Christians combined to print, to translate, and to circulate the sacred volume to which they all appealed, and nearly all of them engaged with more or less of zeal in the formation of schools, especially of Sunday-schools, and in the great work of sending forth missionaries to preach the Gospel of Christ among the heathen, to reclaim the victims of the Mahomedan delusion, and to raise up Christian churches which had fallen into the very dust, having departed from the truth as it is in Jesus, and yielded to superstitious and even idolatrous practices. There was much doing, and more designed, but all who hear me know on how small a scale these works were undertaken; how few were "the arrows of the Lord's deliverance" which the church ventured to shoot, and how very limited were the anticipations of success; but yet they obeyed.

(To be concluded in our next.)

SAYINGS OF BENGELIUS.

[John Albert Bengel, Provost of the Seminary at Herbrechtlingen in Württemberg, was born in the year 1687, and died in 1752. He was a man of extensive learning and eminent piety; excellent in practical and doctrinal exposition of Scripture, but often fanciful in interpreting unfulfilled prophecy. It may well serve as a warning to modern interpreters, when they know that this profound scholar fixed upon the year 1836 for the destruction of the apocalyptic beast. In the following gleanings from memoirs published in German, and translated by the Rev. R. Walker, of Parleigh, Bengel's mind appears unbending from the severer pursuits of his profession, but the more attractively exhibiting its familiarity with heavenly things.—EDITOR.]

The vacant Seats in Heaven.—A lady of rank being once in company with Bengel, addressed him as follows: "I hear, Mr. Provost, that you are a prophet; therefore perhaps you can tell us whether, in the world above, there are any reserved seats for people of quality?" He replied, "I certainly, madam, am no prophet, though I acknowledge that God has granted me some acquaintance with his revealed word; and this informs me that reserved seats indeed there are; and, that, alas, most of them are sadly in want of occupants." So I read in Matt. xix. 24, and 1 Cor. 13. 26.

The poor Sinner.—When he was at Tubingen in 1748, a peasant of the neighbourhood came up to him just as he was leaving the town, and said, how happy he was for once in his life to get a sight of him. "Well, my good friend, you have only seen one poor sinner that depends entirely upon the mercy of God."

Provision for the current day.—"I act," he said, "like the mistress of a family, who, when a visitor comes in unexpectedly, sets before him the provisions she happens to have at hand. For I always, when any friends call upon me, converse with them just about what my mind is engaged in at the time. As I live by the actual use of my breath, without having to consider what quantity of air I have inhaled in time past, so for my present spiritual life I am not obliged to recur to what I dwelt upon yesterday or the day before, but have only to receive as from God, and to make use of, what he gives me every hour for myself, or for ministering to others. When any person has received a profitable word of mine, so that the little seed in the good ground begins to make its appearance, I have often to admire that power from on high, which has rendered beneficial what did not take its origin from me, but of which I, in much weakness and unprofitableness, was only the medium."

Jesus the Standard of our Self-knowledge.—In trying and proving my own conduct, I endeavour to realize some situation in which our blessed Saviour stood; I think of the variety of characters he had to deal with, and how in every case he judged righteous judgment. Then I inquire of conscience how I should have acted had I been one of those characters, and how the Saviour would have replied or acted by me in return. The answer I thus get from myself, in agreement with the tenor of his written word, is of more value to me than any opinion that can be formed of me by others.

Benefit of Retirement.—Retirement secures me from what would be too much of this world's din. Thus I get leisure for building up myself in a recollected consciousness of God: without which, we are liable to pass away our term of life we know not how. Very important is it to discern the golden opportunities which God gives us for this purpose, as well as the precious moments of day or night, when he is specially nigh to us. Meditation is sweet to me at all times, but particularly in the night season. Matt. xiv. 13.

Concealment from the World.—Often have I much wished that I could pass along my appointed way through this world, and be so little noticed as to be no object for the attacks of slander and misrepresentation. This is why I have now heartily declined all learned correspondence with the doctors of the age, and confine myself principally to correspondence with my former pupils. I feel in this respect like that ancient Father, who desired a disciple of his to bury him directly after his decease, and to raise no monument, not even the mould, over his grave.

Bengel to his Biographers.—If friends of mine should ever choose to write any memoir of my life, I can only say, with respect to what they may notice of me as a Christian, that I sincerely hope they will spare themselves the trouble of all eulogy; and let God be glorified. I wish no one to think of me beyond what he seeth me to be; and that what he does see in me may be referred entirely to the divine mercy; for I am but a vessel of that mercy. All I am and have, both in principle and practice, is to be summed up in this one expression—the Lord's property. My belonging totally to Christ, as my Saviour, is all my salvation and all my desire. I have no other glory than this, and want no other.

With respect to my writings, as taken notice of in any such delineation of my character, perhaps it will be difficult entirely to acquit me of over-curiosity. But whatever may be said of me as having laboured conscientiously to communicate what I had learnt, the staple nourishment of my spiritual life has been sought, as my friends well know, in gospel truths of the plainest kind. These have I embraced with sincere simplicity of heart and singleness of mind, apart from all subtle refinement and curious investigation. Faith, hope, love, meekness, and humility, have been my cardinal points.

Family Devotion.—Bengel not only read daily in his closet a portion of Scripture for his private edification, but was also a regular maintainer of family worship. For occasions of this sort he made use of Arndt's "True Christianity," "Franke's Sermons," Muller's "Hours of Refreshing," and similar works; in reading which, he sometimes added a few remarks of his own. Thus, one day when reading in his family the 149th meditation in Muller's "Hours of Refreshing," he said—"This is worth repeating again and again. But how will it be when God brings us to the full fruition of the things here expressed! How little will it then matter what has been said, either for or against me, in the journals of literature! How delightful will it be in the blessed world above to meet with pious souls that have reached it, one from this place, and another from that! What a blessing to arrive in the regions of eternal rest, were it only on account of having escaped out of the confusion of this troublesome world! And what a love of God will glow in the heart of every person thus escaped! Yes, he will feel more of it in a single moment, than can be experienced in the whole term of this earthly pilgrimage."

Why we should specially pray for Kings, and for all who are in authority.—"God will have all men to be saved, and to come to the knowledge of the truth." (1 Tim. ii. 1-5.) Oral teaching can seldom be used effectually for the instruction of "the mighty upon the earth;" this deficiency, therefore, must be

supplied by the intercessions of believers for them.

The true Medium in religious Feeling.—How invaluable is it to possess that entire confidence in God, that implicit trust in him, which is balanced by holy fear before him! To be neither too bold, and over-confident, nor at the same time too diffident and deficient in holy boldness! He who keeps constant watch over himself will soon learn how it is with him in this respect.

Implicit deference to Divine Direction.—Bengel having observed, respecting the ways of Providence, how much often depends upon a single minute circumstance: "look, for instance, (he said) how frequently all the events relating to a young clergyman's marriage and future condition in life, and perhaps the destinies of many hundreds of souls, may be traced up to the apparent accident of a vacancy in some pastoral charge." Here a friend replied, "This is what renders it so serious a matter to decide for oneself; that one is perplexed to know whether one ought to proceed according to one's best judgment immediately, or take more time to wait." "This (said Bengel) is the very thing which makes it so desirable to pray without ceasing."

Reverence at the Name of God the Father.—It is still a custom with many to bow at the name of Jesus, and of the Holy Spirit. This custom was adopted in ancient times by the orthodox, to distinguish themselves from those heretics who denied the second or third hypostasis in the Godhead. I use likewise the same outward expression of reverence—why not?—at the name of God the Father. This, I hope, no one will take amiss in me.

Calmness and Equanimity.—A person expressed to Bengel his sympathy for him at being so virulently written against. He replied—"You will not regret this when I tell you, that such very trials teach me only the better how to gather up and strengthen the testimony of my conscience. I have learnt a good method of cheerfully enduring reproach—I think of the reproaches and revilings which the Son of God has been receiving from the Jews for 1700 years, and of his wonderful long-suffering with them all this while. Thus I learn not to fret at a few relics of the same which may be thrown at me."

Real Guilt.—Let us keep ourselves from real guilt, and we need not be disturbed about any idle reports raised against us. Such reports, whether believed or not believed, are easily forgotten, for the world has always some fresh business in hand. It is right to prevent or correct them, if we can do it becomingly; otherwise it is not worth while to think about them.

One consequence of the Fall.—As a labouring person was carrying home upon his shoulders a heavy truss of grass for his cattle, Bengel observed, "See how man is obliged to be servant to the brutes." Surely there is a meaning in this. God intends it for our humility; for it may remind us how the Fall has abased us."

THE SOCIETY OF GEHENNA.

Let us now suppose, for a moment, a vast assemblage of beings of the description to which I have adverted, collected in a dark and dreary region. Let us suppose many thousands of millions of such characters as Nero, who set fire to Rome, that he might amuse himself with the wailings and lamentations which this calamity inspired, and insulted Heaven by offering thanksgivings to the gods, after murdering his wife and his mother.—Tiberius who delighted in torturing his subjects, and massacring them in the most tormenting and cruel manner.—Caligula, celebrated in the annals of folly, cruelty, and impiety, who murdered many of his subjects with his own hand, and caused thousands who were guilty of no crimes to be cruelly butchered.—Antiochus Epiphanes, who butchered forty thousand of the inhabitants of Jerusalem in cold blood, and rushed forward like an infernal demon, with the intention of destroying every inhabitant of Judea.—Hamulcar, who threw all the prisoners that came into his hands, to be devoured by wild beasts.—Asdrubal, who put out the eyes of all the Roman captives he had taken during two years, cut off their noses, fingers, legs, and arms, tore their skin to pieces with iron rakes and harrows, and threw them headlong from the top of his battlements.—Jenghiz Khan, who caused seventy chiefs to be thrown into as many caldrons of boiling water, and took pleasure in beholding his army beheading a hundred thousand prisoners at once.—Tamerlane, who displayed his sportive cruelty in pounding three or four thousand people in large mortars, or building them among bricks and mortar into a wall.—Mustapha, who treacherously murdered the Venetian officers, after having entered into a treaty with them, and who beheld with delight the noble-minded Bragadino, whom he had cruelly tortured, flayed alive.—Buonaparte, whose mad ambition sacrificed so many millions of human beings, and Lord Byron,* in whose breast

* The author trusts that none of his readers will for a moment suppose, that in bringing forward the above-mentioned characters as examples of malignity, he presumes to decide on their eternal destiny. His object merely is to show, that such malignant principles and passions as they displayed in the general tenor of their conduct, if resolutely persisted in, necessarily lead to misery. With regard to Buonaparte and Lord Byron, he is disposed to indulge a hope, that their malevolent dispositions were in some measure counteracted, before they passed into the eternal world. The grounds of his hope, on this point, are stated in the Appendix.

Part of the Appendix, referring to Lord Byron, in our next number. The quotations were taken from "Recollections of the life of Lord Byron, by R. C. Dallas, Esq."—EDITOR BEREAN.

"resentment, anger, and hatred," raged with violence, and who made his gall flow out, "against individuals, his country, the world, the universe, creation, and the Creator;"—let us suppose such characters associated together in a world where no pleasing objects meet the eye, or cheer the heart and imagination; and let us likewise suppose, that the malignant principles and boisterous passions which reigned in their minds during the present state, still continue to rage with uncontrolled and perpetual violence against all surrounding associates;—it is evident, that in such a case, a scene of misery would be produced, beyond the power of the human mind either to conceive or to describe. If so dreadful effects have been produced, by such diabolical passions even in the present world, where Providence "sets restraining bounds to the wrath of man," and where benignant dispositions are blended with the evil principles which so generally prevail, what must be the effects where pure malignity, without any mixture of benevolent feelings, reigns universally, is perpetually tormenting its objects, is ever increasing in its fury, and is never controlled by physical obstructions or by moral considerations! This is the society of hell: this is the essence of future misery: this is "the worm that never dies, and the fire that is never quenched;" and the natural effects produced by it are universal anguish and despair,—weeping, and wailing, and gnashing of teeth.—If such be the end of the ungodly and the malignant despiser of God's law, and the riches of his mercy as manifested in Christ Jesus,—how careful should we be to counteract every evil propensity and passion, and how fervently ought we to join in the prayer of the Psalmist, and in the resolution of Jacob: "Gather not my soul with sinners, nor my life with bloody men." "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

Let none imagine, because I have selected some of the more atrocious characters recorded in history, as illustrations of the effects of depravity—that only such are "vessels of wrath, fitted for destruction." The principle of malevolence is substantially the same in every heart where it is predominant, however much it may be vanquished over by hypocrisy, dissimulation, and the various forms of politeness which prevail in the world; and it requires only a certain stimulus to excite it to action, and full scope to exert its energies, in order to produce the most horrible and extensive effects.—Dick on the Future State.

FORGET NOT TO BUILD.

When Jerusalem in the old time was raised up from her ruins, we are told that each of the builders "with one of his hands wrought in the work, and with the other hand held a weapon." Such must always, more or less, be the attitude of the champions of truth, and most of all at the present day. Conflicts are on every side. Each part of our land has its own watchword of strife and confusion. The flood of Papal delusions is joined with the turbulence of spiritual and social anarchy. The various forms of evil are joining hands to deceive and destroy the Church of God. There is some danger at such a time that even the friends of truth may be carried away by the vehemence of conflict, that they may hold the weapons, but forget to build. It is a high and holy duty, no doubt, to contend earnestly for the faith delivered to the saints. But to build ourselves up in that most holy faith is a duty still more important. There is cause to fear lest all deep theology should perish in the war of pamphlets and reviews, the strife of contending parties, and the heavier artillery of ecclesiastical debate. While infidelity, Popery, and semi-Popery are so rife, the champions of the pure Gospel cannot lay down the sword and the spear; but we trust they will never forget that their main office is,—to build. It is the neglect of this duty which has led to our present confusions, and it is its diligent performance which alone can repair the evil, and restore the breaches of our Zion.

The great want of our day is in truth, a wide, deep, and practical theology, which shall take in the whole compass of Divine truth, and apply itself to all the various fields of human thought, and the manifold evils and maladies of our social system. There are many among us, thanks be to God, who still hold fast the main elements of the gospel, and will grasp them more firmly, the more furiously they are assailed. But how few are there who go on to perfection! The first elements of the faith are combined in too many Christians, with a scantiness of scriptural knowledge, a narrow range of thought, a suspicious dread, not merely of real novelties, but of whatever is new to them, and an air of satisfied content in their own attainments, which grievously impairs the beauty of holiness, and debases the tone of true religion. The word of prophecy, that light in the darkness of providence, is neglected or despised. The deeper walks of revelation, whether in sacred types and allegories, or the research of moral truth, are left unexplored. The promised recovery of nature and art, of science, learning, and taste, in all their varied forms, to the service of Christ, is viewed as a Utopian dream. The application of the truths of the Gospel to the outward form and discipline of the Church, or to the moral elevation of the social economy, is but faintly perceived. The ideal beauty of the Christian family and the Christian state is either buried in oblivion, or presented in a feeble and uncertain light, not with the brightness of a heavenly apparition, to shame the world out of its unbelieving darkness. Meanwhile the Church is torn with divisions. Real Christians are separated by a thousand jealousies. Heresy grows and prevails. Popery exults in the prospect of our overthrow and its own triumph. Infidelity mines deep at the foundations of our national peace, and blasphemy stalks abroad unabashed and almost unreprieved. "The remnant" of the true Israel "are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates are burned with fire."—Dr. Chalmers.

THE AWAKENED SINNER.

A sinner by repentance is brought out of a state of insensibility to one of sensibility. No sooner is a person awakened out of sleep, but he finds himself endued with the use of all his senses, powers and faculties. He walketh

abroad, and his eyes are blessed with a sight of the whole creation risen with him from the dead, and rejoicing in the glorious light shining upon it from above. He surveys that lovely variety which displays itself upon the face of the earth, and beholds the beauty and brightness of the firmament of heaven. But chiefly his attention is fixed on the great Ruler of the day, who gives life and comeliness to all things. His ears are entertained with the music of the birds of the air, who fail not with the sprightliest notes to salute the rising sun; and his nostrils are refreshed with the grateful smell sent forth, in the hour of its prime, from the ground and its productions. He is prepared to taste with delight the food afforded him by the bounty of God; and no part of his body is without the sensation proper and necessary for it. Similar to this is the alteration which takes place in the soul of the humble penitent, when at the call of God he awakes, and arises from the dead. If the light be sweet, and it be pleasant to behold the sun, sweet to the mind likewise is the light of life, and a pleasant thing it is to the eyes of the understanding to behold the Sun of righteousness, who bestows by his word that divine knowledge, that heavenly wisdom, which is then what material light is to the bodily organs of vision. Hereby the penitent believer is enabled to behold the wonderful works of the Lord, the mighty things he has done for his soul, having called the world out of darkness into his marvellous light. But above all his works, he is led to contemplate and to adore the Author of them all: to look up steadfastly, with St. Stephen, into heaven, and see Jesus enthroned on the right hand of the Majesty on high, enlightening and enlivening all things by the glory of his grace.—Bishop Horne.

The Berean.

QUEBEC, THURSDAY, JAN. 30, 1845.

We are filled with grief and shame at the painful duty which we have to perform in publishing the large portion from the late Grand Jury Presentment which is to be found in one of our columns to day. We had frequently heard appalling descriptions of the state in which Lunatics committed to the care of ecclesiastical persons (not of the protestant faith, we are happy to say) are kept in this city, while the public were comforting themselves with the misinformation that they were in an ASYLUM: a sanctuary (see Ainsworth) a house of refuge, a privileged place! Was ever term applied like this, we must say now, when our incredulosity is reproved by the official document containing the report of sworn men who have had the resolution to risk inhaling, for the moment that they could stand it, the almost visible noxious vapours floating in that "privileged place," the Quebec Lunatic Asylum.

We venture, without waiting for an express commission to that effect, to offer the thanks of that portion of the public among whom our pages circulate, to the Grand Jury whose sagacity led them to visit the Lunatic Asylum without previous notice of their intention to do so, and for the straightforward regard to their oaths with which they have given the statement now before the public—a statement which carries with it, we will also venture to assure our distant readers in the mother-country and the United States, the irresistible necessity and pledge of prompt measures to wipe out the stain which will be a reproach to our social condition, as long as we suffer it to remain unremoved.

An occurrence took place in England, not long ago, which was taken advantage of by persons less really concerned, it is to be feared, than they profess to be, for the prosperity of our Zion, for the purpose of sowing discord through an invidious juxtaposition of two great Missionary Societies in the Church of England. At a meeting of the Society for the Propagation of the Gospel in Foreign Parts, which was held at York on the 26th of October last, the Ven. Samuel Wilberforce, Archdeacon of Sarum, delivered an address in which his zeal to advocate the cause of the Society, just then recommended to support, misled him to institute a comparison between the economy of its management and that of another Society which he did not name, but which was well understood to be the Church Missionary Society. The Archdeacon having, in his address, declared himself the friend of the latter institution, and being in fact the President of an important Branch of it, his remarks caused considerable surprise, and drew forth a letter to him from the Rev. Henry Venn, Honorary Secretary of the Church Missionary Society, who pointed out the impossibility of arriving at a just conclusion: by comparing the expenditure of two Societies of which one labours chiefly among professing Christians who on the outset admit the value of Christian ministrations, and profess to aid towards their support according to the extent of their means, while the other labours among the heathen and Mohammedans, from whom no aid towards the support of the missions designed for their benefit can for a long time be expected. The Gospel Propagation Society; in fact, explicitly states in its reports that it supports the missionaries in its employ, some wholly, but some only "in part," while the sister institution is necessitated to maintain its missionaries altogether, besides incurring collateral expense for schools, school-houses, buildings for public worship, catechists, the press, and other incidents. By separating the elder Society's expenditure for missions in India from that incurred in the British Provinces, Mr. Venn at once showed how very much the apparent average expense of each missionary was increased, and that the comparison, in that view, between

the two Societies presented a very different aspect. The Archdeacon's concurrence having been requested to the publication of this letter, in order that the effect might be counteracted which the industrious circulation of his address, by parties adverse to the Church Missionary Society, was likely to produce in quarters beyond the probability of private rectification; he wrote an immediate answer, disclaiming in the handsomest manner every intention "to bring any accusation against the Society," which he considers to be "rigorously economical." He adds:

"I am bound to say further, that from the facts you have placed before me, I see that even the comparison I did intend to make, will not hold, and that I therefore withdraw it altogether. "It does, I assure you, deeply grieve me to find that any thing which I have said, has led any one to draw an unfriendly comparison between two Societies, which I believe to be, at this moment, the missionary arms of the Church of England; and the interests of both of which will, I am convinced, be best promoted by the maintenance of a hearty union and co-operation."

Before this withdrawal had become known, vindications of the Church Missionary Society had been offered, as was to be expected, by the press, which did not stop at the simple duty of clearing the one Society from the reproach which it was conceived was unjustly cast upon it, but glanced in attacks at the speaker himself and the institution whose interests his unguarded address was designed to subvert. It is gratifying to observe how fully the Archdeacon adopts the principle which Mr. Venn maintains at the close of his long letter, that "the two great Church Societies are bound to cherish toward each other at home a fraternal sympathy, and to render to each other mutual assistance as far as possible."

ECCLESIASTICAL.

DIOCESE OF QUEBEC. CHURCH SOCIETY.—Sermons in aid of the funds of this Society will be preached next Lord's day morning in the various places of worship connected with the Church of England in this parish.

The following Petition is, we understand, in circulation for signature, to be presented to the three branches of the Legislature:—

To the Honourable the Legislative Assembly of the Province of Canada, in Parliament assembled.

The Petition of the undersigned members of the Church of England in the Diocese of Quebec,

Respectfully sheweth,

That by the Act of the Imperial Parliament, passed in the third and fourth year of Her Majesty's Reign, providing for the sale of the Clergy Reserves in this Province, it is enacted, that the said Reserves may be sold by the Provincial Government, under regulations to be sanctioned by Her Majesty in Council, provided that not more than one hundred thousand acres should be sold in any one year without the previous approbation in writing of Her Majesty's Secretary of State. That it is further provided by the said Act, and the Act of the eighth year of George the Fourth, that certain portions of the income accruing or to accrue from the proceeds of the sales of Clergy Reserves, shall be divided between and appropriated to the Churches of England and of Scotland in this Province.

That it must have been the object of the Imperial Legislature to secure by these measures not only the present but the future support and maintenance of those Churches; and that the provision restraining the Provincial Government from selling more than one hundred thousand acres of land in a year without the previous authority of the Responsible Ministers of the Crown, was evidently introduced to guard against a sacrifice of the property.

That your Petitioners have reason to believe, that the regulations adopted for the management and sale of the Reserves, tend to defeat rather than accomplish this object of the Imperial Legislature; that portions of those Reserves which are now of great value, and other portions which are rapidly rising into value, and would in a few years, if reserved from present sale, greatly augment the endowment necessary for the increasing wants of the two Churches, have been and are about to be sold indiscriminately and thereby sacrificed; that an inordinate proportion of the proceeds of sales is consumed in the payment of expenses and in the employment of Inspectors at an extravagant rate, for supposed services which it is impossible for them effectually to perform by reason of the scattered situation of the Reserves, in a country mostly in a state of wilderness, and that the regulations for the sale of these lands are such as to leave great facilities to these Inspectors and other agents to increase their emoluments and still further to diminish the funds by collusive management of sales.

That your Petitioners are fully convinced that the only means of preventing this valuable Church endowment from being so sacrificed, and of ensuring its economical management, and the preservation of it as an increasing provision for the increasing demand for the religious instruction of that part of the population of the Province which belongs to the Church of England, is by assigning over and setting apart to that Church a proportion of the Reserves corresponding with the proportion of income allotted to it by the Imperial Statute.

Wherefore your petitioners pray that

your Honourable House will cause an enquiry to be made into the premises, and will recommend to Her Majesty to cause measures to be adopted for vesting in the Church Society of the Diocese a portion of the said Clergy Reserves, corresponding to the share of income assigned as aforesaid by the said Imperial Statutes to the Church of England, to be by them held and managed in all time coming for the benefit of the said Church.

At a Meeting of the Churchwardens and Protestant inhabitants of Christiville, held in Trinity Church, on the 23d of January, 1845, convened for the purpose of presenting an address to the Rev. J. A. ALLEN, CHAS. FOREST, Esq., in the Chair, and Wm. McINNIS, Esq., acting as Secretary, the following Resolutions were unanimously adopted:—

1st Resolution.—That this meeting having heard with regret that the Rev. J. A. ALLEN has unavoidably declined fulfilling in future the duties and office of the Pastor of this parish; do express its deep sense of the loss the parishioners have sustained thereby, and its high opinion they have formed of his talents and Christian conduct, and that their sincere thanks and unanimous sentiments be communicated to him by the following Address.

2d Resolution.—That copies of the Address be forwarded to the Editors of the Church and Berean, with a request that they will allow them publication.

ADDRESS.

CHRISTIVILLE, JAN. 23, 1845.

Rev. and dear Sir, We, the Churchwardens and Protestant Inhabitants of Christiville, having received the knowledge of your intention to resign the pastoral charge and duties of the Parish, beg permission to communicate to you our sentiments of deep regret and disappointment; and availing ourselves of the present opportunity afforded us to address you, feel bound by motives of honour, justice and obligation, to express our high esteem of your talents, piety, kindness, and agreeable manners, and to return you unfeigned thanks for the beneficial discourses and services that we have enjoyed.

May you be directed in all your proceedings by the great Head of the Church, and increase in usefulness and the love of God, be happy in the possession of all good things here, and hereafter share in the rest and joy of heaven.

The Protestant Inhabitants of Christiville. WILLIAM BORRIDGE, } Churchwardens. JOSEPH H. RIPLEY, } The Rev. J. A. ALLEN, } Kingston.

DIOCESE OF TORONTO.—His Excellency the Governor General has contributed £10 towards the erection of St. Paul's Church, London.

TORONTO CHURCH SOCIETY.—The Treasurer's accounts to the 7th instant, show an amount of £432. 9. 9. received from 95 Collections made towards the Fund for the support of the Widows and Orphans of the Clergy in the Diocese of Toronto.

Gore and Warrington Branch.—The Annual Meeting of this Branch was held at Hamilton, on the 2nd instant. After divine service, a numerous and respectable audience assembled in the Sunday School Room, where the Report was read, and a series of Resolutions were passed, supported by interesting addresses. The receipts of this Association during the year had amounted to £208 15. 3, besides a balance from last year of £89 13. 7. A remittance of £36 7. had been made to the Parent Society at Toronto, various appropriations in the District, and £78 6. 7. Salary paid to the Rev. Jas. Mockridge as Travelling Missionary. The accounts exhibited a surplus of £58 14. 8. over the receipts of the preceding year.

PROVINCE OF CANTERBURY.—It is reported that His Grace the Archbishop has decided upon convening a meeting of all the Bishops of the Province, in order to concert measures suitable to remove the many causes of division which have for some time existed in the Church.

ST. ANN'S CHURCH, BROOKLYN, U. S.—It is proposed to publish a Historical Sketch of this Church from its commencement,—embracing particulars in relation to its rise and progress; Brief notices of its Rectors; An account of the Sunday Schools; A List of the Communicants recorded since 1788; Tables, showing the number of Baptisms, Confirmations, Marriages, and Deaths; and an engraved View of the Church Edifice, Sunday School, and Rectory; with an Appendix, containing some statistics of the Brooklyn Churches; and other matters of general or local interest. Price, in neat muslin binding, 75 cents.—F. G. Fish, Brooklyn.

[This Church was for forty years the only Prot. Episcopal Church in Brooklyn. It has had eleven Rectors, three of whom have been elevated to the Episcopate: the present Bishop of Ohio, Dr. McVaine, among these. Present Rector, the Rev. B. C. Cutler, D. D.; Assistant Minister, the Rev. C. Bancroft.—Ed.]

COLONIAL CHURCH SOCIETY.—On Monday evening, 19th Oct. last, a Meeting in aid of this valuable Institution, was held at the New Room, Town Hall. The Lord Bishop of Cashel and Waterford in the chair. On the platform and in the room we observed the Archdeacon of Waterford, Rev. Dr. Price, Rev. Messrs. Ormsby, Dalton, Lawson, Aldwell, &c. The meeting was opened with prayer by the Rev. Edward Dalton, after which his Lordship, having expressed his interest in the welfare of the Society, and recommended it to the Meeting, called on the Rev. S. H. Merrick, Secretary to the Society, to detail its principles and operations. The Rev. Gentleman then addressed the Meeting, and entered very fully into the history, operations, and prospects of the Society in the different fields of its labours. The details given of the spiritual destitution of our countrymen; both in the colonies and foreign countries, were truly startling, and were well calculated to arouse those who have been too long ignorant of, or indifferent to, the state of our Church abroad, while at the same time the history of the exertions of the Society could not but inspire the hope of better and

brighter prospects. A collection was then made, and the Meeting was dismissed by the Bishop. Sermons were preached for the Society on Sunday, in the Cathedral and St. Olave's by the Rev. Mr. Merrick, as previously announced.—Waterford Mail.

SECRET SOCIETIES.

To the Editor of the Berean.

Sir,—Some months ago I took occasion, through the columns of your excellent Journal, to seek information concerning the Congregation of the Oblats, the public Papers having then stated that the Rev. Fathers Guignes and Honorat had visited Quebec "on a mission connected with the extension of their Church." And I enquired at the same time—What the Congregation of the Oblats is; whether those belonging to it "are subjects of any and what foreign state; where the seat of the authority is to which they "are ecclesiastically amenable; whence they "derive their support; what 'their Church' is; and whether the exercise of their ministry in "this country is according to Law?"

You very appropriately extended the last enquiry so as to apply to the Jesuits, the Melanges Religieux having announced the nomination of the Rev. Father Martin as Superior of the establishment of that order in this Diocese.

A very discreet silence has been observed with regard to these subjects; and one is tempted to infer either that no body knows how the truth stands, or else that those who do know are shrewd enough to keep the secret to themselves.

Now, Sir, a violent convulsion seized our body politic twelve months ago, one of its causes being the conflict of opinion touching the Bill for suppressing Secret Societies. The French party was keen for their suppression. But are not the Oblats a secret Society? Yet I see a Petition—for their recognition and establishment by Law in this part of Her Majesty's dominions—invested with all the figure and functions, the power and privileges of a corporate existence, favourably entertained and acted on by our Commons House of Parliament.

It surely cannot be the same French party, formerly so eager to crush secret organizations in the Upper section of the Province, that is now anxious to legalize them in the Lower. Neither, surely, can it be the loyal French, who might possibly have mistrusted even British secrecy in the West, that is aiding to legalize Gallic or Italian secrecy in the East. And most certainly it cannot be the British party, who never dreamt of incorporating Secret Associations, that wishes to legalize what is unknown. British honesty is not wont to ask for the legislative endorsement of a Bill under legislative ignorance of its contents. Who then are the promoters of the Petition and the prospects of a transatlantic order of ecclesiastics, amenable to foreign authority, and sworn, for aught the Legislature knows, to yield a dangerous allegiance to the very Pontiff who has recently spurned all diplomatic intercourse with the Sovereign of England, until the laws and Constitution of her Empire shall have been changed to suit his pleasure?

I venture to suggest, Mr. Editor, that no Body whatever, particularly no body of foreigners, but most especially no body of foreign ecclesiastics, ought to be taken under the patronage of the Legislature of a British Colony, unless, at the very least, full publicity and approval be given to all the rules, relations, objects, aims, &c. &c. of such Bodies; and as nothing of this kind has been done with regard to the Congregation of the Oblats now petitioning to be incorporated, I further suggest that the case is a proper occasion for the loyal subjects of her Majesty to petition the Legislature upon the subject.

ENQUIRY.

[We had forebodings of the course which our Correspondent states is taken by the Provincial Legislature, when we penned a short Editorial, in our number of the 12th December, under the head of MADEIRA, to this effect: "It would be a very instructive coincidence, if the Portuguese legislature were to pass a law to 'put down' one proselyting Briton in Madeira, at the same time that some legislature in a British colony may be found engaged in setting up whole orders of French Ecclesiastics, by special privileges." Enquirer's suggestions are worthy of every attention. Where, in any country under papal influence, do Protestants meet with any thing even looking towards reciprocity in this matter? Remember Dr. Kallej in a Madeira prison, Jorquina under sentence of death for having forsaken Romanism, and all who have shown a disposition to listen to protestant teaching, hunted for by the officers of the Portuguese government in that Island!—Editor.]

INFLUENCE OF FASHION.

They who, by their elevated condition, are exempted from the confinement of commercial and professional life, involve themselves in voluntary slavery, by engaging in the service of the Tyrant Fashion. They are compelled to abstain from actions in themselves pleasing and innocent, however strong their inclination to them, because the caprice of some distinguished character has prohibited them by his or her example. Like the dumbest of animals, they are driven round the same circle, from which, once to deviate would subject them to an appellation, of all others the most formidable. To be called profligate, extravagant, intemperate, or even wicked, might be tolerated with patience, but who could bear to live with the epithet of 'unfashionable'? People of fashion, once admitted to this honourable title, form a world of their own, and learn to look upon all others as beings of a subordinate nature. It is, then, a natural question—In what does this superiority consist?

Wealth, beauty, birth, and elegance are not the only qualifications for it, because many enjoy it, who have not the least pretensions to them, and many are excluded who possess them all. It seems to be a combination of numbers, under two or three leaders in high life, who agree to imitate each other, and to maintain by the majority of votes and the authority of pride, that what they do is proper, what they say is sensible,—that their dress is becoming, their manners are polite,—their houses tasteful, their furniture, their carriages, all that appertains to them, the models and standard of real beauty. Those who come not within the pale of their jurisdiction, they condemn with papal authority to perpetual insignificance; they stigmatize them as people whom nobody

knows, as the scum of the earth, as born only to minister to their pride, and to supply the wants of their luxury.

Groundless as are the pretensions of this confederacy, no pains are spared to become an adopted member. For this the strapping squanders his fortune, and destroys his constitution; for this the virgin bloom of youth and beauty is withered at the nightly round of dissipation, for this the loss of integrity, and public infamy are willingly incurred, and it is agreed by many that it were better to go out of the world than to live in it and be unfashionable. But "what saith the Scripture" to these votaries of Fashion? For even their perils profess to take the word of God for their standard: "Be not conformed to this world." Rom. 12, 2. "Love not the world, neither the things that are in the world." 1 Jn. 2, 15. "Set your affections on things above, not on things on the earth." Col. 3, 2. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4, 4. "Thou shalt not follow a multitude to do evil." Exodus 23, 2. "The fashion of this world passeth away." 1 Cor. 7, 31. "The end of all things is at hand, be ye therefore sober, and watch unto prayer." 1 Peter 4, 7. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2, 17.

The Rev. R. V. Rogers, Minister of St. James', Kingston, begs to acknowledge with sincere thanks a donation of \$1 towards completing the said Church, from an anonymous source through the Editor of the Berean. Mr. J. Hale acknowledges with many thanks a liberal donation of \$5 anonymously contributed in aid of the funds of the Sunday School under his superintendence, through the hands of the Rev. the Editor of the Berean.

Could our friend PHILLO-BEREAN so shorten his contribution as to bring it to four verses? The Unknown does not wish to lose it, but we find it difficult to make room for the whole.

PAYMENTS RECEIVED.—From Mr. John Church, 6 months, from No. 27; from Mr. Henry Brown, 6 months, from No. 22; from Major Temple, 12 months, from No. 44.

Political and Local Intelligence.

ENGLISH NEWS.—Another packet ship, the Oxford, has arrived at New York, bringing English dates to the 17th December. There has been but little change since the previous accounts. The weather during the preceding weeks had been unusually cold, and, in consequence of many of the ponds and lakes being frozen over, the inhabitants of London came in crowds to indulge in the healthy exercise of skating, &c.

Her Majesty was preparing for sleigh riding.

The Great Britain (iron) Steamship which was so long confined in the dock at Bristol and has lately been taken out, made a trial trip and proved herself a fast boat. It was expected that she would be able to make 13 knots an hour. She has four decks, and measures 3,500 tons.

DR. WOLFF.—Letters received from Trebizond, of the 16th of November, announce that Dr. Wolff had arrived in safety at Teheran, on his way to England.

CHINA.—Chinese dates as late as the 24th Sept. have been received by the arrival of the ship Paul Jones at New York in 111 days from Canton. The treaty concluded by Mr. Cushing, the American Plenipotentiary, with the Chinese Commissioner, has been ratified by the Emperor. It was feared that there would be disturbances in Canton, as the Chinese had threatened to oppose the rebuilding of the factories which was about to be commenced. A furious placard against the foreigners had been posted up in the neighbourhood of the factories.

SLAVE TRADE.—The Ferret, 10, Commander Oake, captured on the 26th September, a Schooner with 400 slaves on board. She is supposed to belong to Rio de Janeiro, but had no colours, papers, or chart, nor would any person acknowledge himself the master.

SCOTLAND.—Nineteen thousand pounds sterling have been subscribed for a College for the Free Church of Scotland, by nineteen individuals.

The London Sun of the 17th mentions a collision between two vessels, the Sylph a steamer and the Orwell, near Woolwich. The Sylph, having about forty persons on board, went down immediately, whether with loss of life was not known.

IRELAND.—The Repeal rent for the week ending the 15th December, was only £179.

INCENDIARY FIRES were becoming frequent in the county Down.

SPAIN.—Madrid papers to the 8th of December had been received. The country still presents the unhappy spectacle of agitation and disunion, and the party who now hold the Government are disgracing themselves and the Spanish character by a succession of cold-blooded atrocities in the treatment of those of their opponents who fall into their hands.

SIR H. POTTINGER.—The distinguished services of this eminent individual have not been left unnoticed by the people of Great Britain, as the English Journals give accounts of banquets given to him at Liverpool and London. The latter took place at the Merchant Tailors' Hall and was attended by some members of the Cabinet, some of the most distinguished of the nobility and all the principal merchants. The merchants of Manchester were preparing to present him with a token of respect, towards which about £3,000 had been subscribed; and the inhabitants of Belfast, Sir Henry's native town, were about to make a similar demonstration of their esteem. At the Liverpool dinner, Sir Henry touched upon his negotiations with the Chinese; he spoke in high terms of Keying the Chinese Commissioner, whom he pronounced an enlightened statesman, and strongly urged the propriety of kindness and forbearance in all dealings with this singular people.

Two of the passengers by the Steamship Cambria from Liverpool on the 4th inst. arrived in town yesterday, via Montreal. The Cambria encountered a succession of westerly gales all the way across the Atlantic, and was eighteen days in reaching Halifax, where she arrived on the 22nd; but the subsequent run to Boston was made in 32 hours; a quicker passage than has ever before been made. Her

qualities as a good sea-boat are very highly spoken of. The news brought by this steamer has, for the most part, been anticipated by the several sailing packets which have lately arrived at New York. The steamer Caledonia which sailed from Halifax on the 19th Decr. reached Liverpool on the 29th after a boisterous passage. There seems to be but little change in Commercial matters. Montreal Pot Ashes had been sold at 22s. 9d. a 23s. a slight decline in price; Pearls 24s. 6d. per cwt. The demand for Corn was not active, and prices were hardly supported, Canadian Red Wheat duty paid is quoted at 6s. 4d. a 6s. 10d. per 70lbs. White do. at 7s. 0d. a 7s. 3d. do. do. Canadian Flour at 25s. 6d. a 27s. per bbl.

We understand that the name of Major the Hon. G. A. Spencer appears in the London Gazette of the 21st December, as promoted to be Lieut. Colonel, vice Lieut. Colonel Cockburn, at present commanding the Battalion of the 60th Rifle Corps in this garrison.

General Sir Wm. Nott, G. C. B., who greatly distinguished himself in India, in the Cabul campaign, died at Carmarthen on the 1st instant, in his 65th year.

P. S.—At the time of our going to press, the English Mail of the 4th inst. had not arrived.

PARLIAMENTARY.—In the House of Assembly, Mr. Speaker laid before the House, Statements of the affairs of the Quebec Bank, Bank of Montreal, City Bank, and Commercial Bank of the Midland District.

Also, the accounts of the Trinity House at Quebec for the year ended 31st December last.

Also, a Return of the Assets and Liabilities, and a List of the Stockholders, of the Canada Fire Assurance Company.

Among numerous petitions presented were the following:

Of the Directors of the High School of Montreal, for an aid in support of that Institution.

Of Inhabitants of the District of Quebec, for the improvement of the ascent of the hills on the Main Post Road, known as the Côte de Jacques Cartier and Côte-à-Gagnon.

Mr. Daly laid before the House:

1. The Blue Book for 1843.

2. The Assessment Rolls of Upper Canada for 1844.

3. The Return of the British American Fire and Life Assurance Company, for 1844.

On motion of Mr. Aylwin, an address was voted to His Excellency, for inquiry to be made by the Board of Works as to the feasibility of procuring during each winter season, to the inhabitants of the city and district of Quebec, the benefit of an ice bridge between the city of Quebec and the parish of Pointe Lévi.

The election of Mr. Cameron, against which a petition was presented, has been declared null and void, and a writ for a new election in the county of Lanark ordered.

The petitions against the return of Messrs. Daly, Boutillier, and Rousseau, were severally discharged, on the ground of informality, while that against the return of Mr. W. H. Merritt was rejected.

The Bill to incorporate the Sherbrooke Cotton Factory was read the third time and passed.

Mr. Lawrason resigned his seat as member for the town of London, C. W. It is expected that the Hon. Mr. Draper, Attorney General West, will resign his seat in the Legislative Council, and offer himself as a candidate to fill the vacancy caused by the resignation of Mr. Lawrason.

Mr. Gowan gave notice of a motion for an Address to Her Majesty to recommend the repeal of that portion of the Act of Union which allows a Member of the Council to resign, and afterwards be elected to the Assembly.

The Court of Quarter Sessions for this District opened on the 10th and closed on the 19th instant.

Mr. Justice Bruneau delivered an address to the Grand Jury, giving an explanation of the nature of the duties required of them, and congratulating them upon the lightness of the Calendar and the general decrease of crime in the district, which His Honour attributed to the spread of temperance and general education among the working class. The Grand Jury in their presentment, among other topics, draw attention to the total inadequacy of the Jail and House of Correction for the purposes required of them, complaining of the want of space, which prevents the proper classification of the prisoners, and thus causes the building too often to serve as a nursery for crime; expressing at the same time, their perfect satisfaction with the conduct of the Jailor, both with respect to the cleanliness of the building and the discipline observed. The presentment concludes with the following words:

"Inasmuch as the peace and good order of society depend in a great measure, upon the character of persons obtaining Tavern Licenses, the Grand Jury respectfully call the attention of the proper authorities to this subject, and as far as may be consistent with public accommodation, that the number of Licenses may be reduced, and also that the various Police Regulations may be enforced against all kinds of gambling, which they regret to say is encouraged by many Tavern Keepers in the District.

The Grand Jury examined the building in which Lunatics are confined, and it is with great difficulty they can find words to express the sensations of horror and disgust, which they experienced whilst in the discharge of this part of their duties, not only with the place, but also the manner in which the unfortunate inmates are treated. The Jury not having given any previous notice of their intention of visiting, perhaps may account for having seen as much.

"At all times it is a melancholy spectacle to behold any of our fellow creatures bereft of reason, and for the safety of themselves and others subject to restraint, and it is an incumbent duty of society not only to protect but if possible, cure these truly unfortunate, and in all Lunatic Hospitals, even in less civilized countries than this, such has been the system, and in numerous cases successful; but to the disgrace of our community, our vilest and most daring criminals are better treated, and the Common Jail of this District, with all its faults, is a palace when contrasted with our falsely so-called asylum.

"Several of the Jurors were taken sick by inhaling, even for a moment, the almost visible noxious vapours arising from the confined cells of the wretched inmates, from the want of proper ventilation and the culpable inattention and neglect of the person in charge; but what must they endure who are charitably condemned to linger out a miserable existence therein. The Grand Jury therefore most solemnly present the present Lunatic Asylum not only as a nuisance but as a disgrace to every christian community in the District, and in the name of humanity call upon the Court and their fellow citizens, to adopt such measures as may obtain an alteration of such a disgraceful concern, and remove this odium from our city.

"Having, they trust, expressed their unanimous sentiments on the subject of the Lunatic Asylum, to which they earnestly hope no Grand Jury hereafter will be obliged to revert, they now return to a more pleasing duty, that of congratulating their fellow citizens upon that ornament to our District, the Marine Hospital, and the regularity, cleanliness and comfort apparent throughout; and as Grand Jurors beg leave to add their names to the petition praying the Legislature to grant such assistance as may finish the building, and enable them more largely to extend its benefits to all classes of their sick and afflicted fellow creatures.

"The Grand Jury respectfully request the Court to publish its opening address, and forward a copy of this their Presentment to His Excellency the Governor General, and they humbly entreat that such part of it, as he may in his wisdom think proper, may be submitted to the other Branches of the Legislature now fortunately in session.

P. H. FAUCHER, Foreman. Grand Jury Room, Quebec, 17th Jany. 1845."

NEW STEAMER.—It is intended to build a steamer to ply between Toronto and Goderich, to be driven by a propeller so that she may pass through the Welland Canal.

FIRE.—On Saturday evening, a fire broke out in a house in Garden Street, directly facing the Cathedral, and occupied as a tavern by Mrs. Campbell. Although fears were entertained, on account of the storm, that it might spread to the adjoining buildings, the exertions of the fire companies prevented this from taking place and the damage was confined to the roof and upper part of the house where the fire originated: the furniture was mostly saved.

Another alarm was given on Monday evening when a small house near the extremity of St. Roch's suburbs was found to be in flames, and as the engines were some time in reaching the spot, on account of the distance and the depth of snow, it was totally destroyed. It was occupied by a person named L'Heureux and his family. No other damage was done.

AVALANCHE.—A large quantity of snow fell from the Cape on the evening of Saturday last, and stove in the front part of a house occupied by Mr. Miller as a grocery in Presde-ville, near the inclined plane. The family had a narrow escape, though fortunately no lives were lost, and the goods received but slight damage. A shed used as a smith's shop in Champlain St. was thrown down in the same way on the previous night.

QUEBEC BAKING SOCIETY.—An advertisement in the Mercury informs the public, that the funds, at present in the Chest, will be paid to the Stockholders, according to their respective shares, on or after the First Proximo; and a final Dividend made after the collection of the Outstanding Debts, of which due notice will be given. Application to be made to Mr. GEORGE HALL, Treasurer, St. John Street.

WINTER.—By the last accounts from Canada West, the lakes Erie and Ontario were so free from ice that steamers were still plying in various directions, and the Steamer Transit was making daily trips between Toronto and Queenston, a circumstance probably unprecedented in Canada.

The London Morning Herald of the 11th December, states that Wm. CHAPMAN, Esquire, formerly of this city, has been elected a Director of the Bank of British North America, in the room of the late Wm. PEMBERTON, Esquire.

MAYOR OF TORONTO.—W. H. Boulton, Esq. M. P. P. for Toronto, has been elected to this honourable office.

ENCOURAGEMENT TO EMIGRANTS.—The Lords of the Treasury have given directions to the Customs Department in Canada, to exempt from the payment of Imperial duties, all household furniture and other necessaries which may accompany settlers and are intended solely for the use of themselves and their families, and not for sale.

ST. JAMES' AND THE VATICAN.—The Paris Presse contains a paragraph concerning alleged attempts on the part of the English government to renew diplomatic relations with the Court of the Vatican. The Cardinal, Actor, to whom application was made, replied that his Holiness could not think of agreeing to such a project, until the English government had absolutely abrogated all the penal laws against Catholics and Catholicism. When this condition was accepted, a *sine qua non* for all arrangement would be to have a Nuncio at the Court of London.

[We cut the above from the Montreal Herald, but must express our doubts of the intelligence it offers. The Vatican has in general been glad to get the narrow end of the wedge in, well assured that, so much gained, it would cleave the block asunder to its liking. Still, it must be admitted that the infatuation which has of late possessed political men in the mother-country, may have excited hope that a loftier bearing might prove successful at the present day; and that there is the will to dictate, where any way to domination seems open, of that no doubt need be entertained.—Editor.]

MAGNETIC TELEGRAPH BETWEEN NEW YORK AND BOSTON.—We are highly gratified to learn that arrangements are in progress, which bid fair to be entirely successful, for establishing a magnetic telegraph on the plan of Professor Morse, and under his direction, between this city and Boston. The advantage of such

a communication between the empire city and the capital of New England, are too obvious to need specification, and our readers will all unite with us in the wish that the enterprise may be urged forward to a speedy consummation. It would no doubt be soon followed by the establishment of a similar communication between this city and Baltimore through Philadelphia; thus connecting all these and intermediate points with the seat of government by this almost miraculous invention.—Tribune.

The 'LORD'S DAY CONVENTION,' held at Baltimore, on the three days of last month, was very fully attended. There were 635 delegates present from places out of Baltimore, and 1111 from that city, making 1746 in all. Hon. John Quincy Adams presided at the opening of the Convention, but took his leave on Thursday morning in order to proceed to Washington.—Many distinguished gentlemen made speeches in favour of a more rigid observance of the Sabbath; and several resolutions with an official address, reported by Dr. Edwards, were unanimously adopted.—Ep. Rec.

MANUFACTURE OF COAL.—It is stated in a Toulon paper that considerable interest has been excited there by certain successful experiments made in the arsenal of that port, by M. Fouche, captain of a schooner of war, upon coal. By a peculiar process he is said to have discovered the means of re-converting small coal, or coal dust, at present unserviceable, into coal blocks, or solid rock masses of coal. The ton of coal thus prepared in block could be rendered, it is said, at nine francs, (the ton, we suppose,) whilst the cost of the same coal from England would be 22 francs. Fresh experiments were about to be made in order to test the merits of this useful discovery. Should these be found to succeed, the discovery may prove of great advantage also in the coal districts of this country, and especially in the north, where immense masses of small coal encumber the ground, and daily accumulate, as not worth the charges of transport and shipment, because not generally suited for consumption in the parts to which coal is shipped from thence.—New York Prot. Churchman.

THE MANNER OF DISSOLVING PARLIAMENT IN THE REIGN OF QUEEN ELIZABETH.

The following curious piece of historical information is derived from a rare work, entitled "Records of Parliament," printed in folio, 1602. Ann. 27 Reg. Eliz., Sept. 14, 1586:—The Lord Chief Justice of England, the Lord Chief Justice of the Common Pleas, the Lord Chief Baron of the Exchequer, and the Maister of the Rolles, being sent down from the Lordes to the Commons, the sayd Lord Chief Baron having the greates seale of England, declared that her Majestie having given commission to dissolve the present Parliament unto the 14th day of Feb. following, and soe whereupon it was by warrant adjourned until the day appointed. Which done, Mr. Vice-Chamberlayn, standing up, and putting the House in remembrance of Her Majesties most princelie and loving kindness, signified unto the House in the messages and declarations of her Highnesses thankfull acceptations of the dutifull cares and travails of the House in the service of Her Majestie and the Realme, moved the House that we doe altogether joyne our hearts and minds together in humble and earnest prayer unto Almighty God for the long continuance of Her Majesties reign and preservation. He then sayd he had a paper, in writing, by an honest, godly, and learned man; yet, albeit it was not very well written, he would read it as well as he could; if it pleased them to say after him, as he should begin and say before them; which being assented to by the whole House, everie one kneeling upon his knees, the sayd Mr. Vice-Chamberlayn began the sayd prayer, which being ended, everie one departed until the sayd daie of adjournment.—Annual Register.

ADVERTISEMENT. WHEREAS the subscriber, through the pernicious habit of drinking, has great y hurt himself in purse and person, and rendered himself odious to all his acquaintance; and finding there is no possibility of breaking off from the said practice but through the impossibility to find the liquor;—he therefore begs and prays that no person will sell him for money or on trust any sort of spirituous liquors, as he will not in future pay for it, but will prosecute any one for an action of damage against the temporal and eternal interests of the public's humble, serious, and sober servant.

[The above has been copied out for us by a friend.—we suppose it is taken from an American periodical; it has a signature to it which we omit, because it might possibly be the name borne by individuals who would not like it to be so used; we do not know whether the piece professes to be truth or fiction. But we insert it with the comfort of the Italian proverb: "Se non è vero, è ben trovato"—if it is not true, at least it is well invented. It would be a cause worthy the exercise of legal ingenuity, whether an action might not be taken into Court for damages from the man who served the complainant with the material that hurts him "greatly in purse and person."—Editor.]

BIRTHS. On Thursday last, at St. Andrew's Manse, Mrs. Cook, of a daughter. On Saturday, the 25th inst. at Riverdale Cottage, Mrs. Andrew Parko, of a son. At the Rectory, St. Catherine's, C. W., on the 2d instant, the wife of the Rev. A. F. Atkinson, of a daughter.

DIED. In Montreal, on the 21st instant, of consumption, Mr. William Bures Porteous, eldest son of Andrew Porteous, Esq., aged 21 years.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 28th Jan., 1845. Table listing various commodities and their prices.

NOW IS THE TIME FOR those who wish to have true Likenesses of themselves or families with the beauty of colour, to call at Rooms No. 22, MOUNTAIN STREET, Lower Town, where they can be gratified with PORTRAITS taken by the Photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FRED. WYSE; who has Specimens to show. Quebec, Jan. 15, 1845. 3m

W. HOWARD. BLACK AND WHITE SMITH, FARRIER, Fork-maker, and general worker in Iron and Steel. DEGS to return his grateful thanks to the D 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.

ENGLISH TREACLE, &c. THE Subscriber offers for Sale the above rare article,—and has constantly on hand a assortment of GENUINE GROceries, to which he invites the attention of families. M. G. MOUNTAIN. No. 13, Fabrique St. Upper Town. Quebec, 9th Jan. 1845.

QUEBEC HIGH SCHOOL. REVD. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. T. O. R. CLASSICS, MATHEMATICS } REVD. E. J. SENKLER AND } NATURAL PHILOSOPHY } REVD. W. S. SMITH. CLASSICS..... W. S. SMITH. ENGLISH..... LEWIS SLEEPER. ARITHMETIC..... DANIEL WILKIE. FRENCH AND DRAWING... H. D. THIELCKE. PREPARATORY DEPARTMENT..... REVEREND J. MCNORINE. DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREEB, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, 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, 1845.

JUST PUBLISHED BY G. STANLEY, 15, BUADE STREET, and sold by him at 1s. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

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

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

YOUTH'S CORNER.

MOTHER WILL CRY!

A few evenings since, whilst walking along Broome street, I overheard the following conversation between a father and son, the latter a boy some ten or twelve years old.

Approaching a gin shop, the father observed to his son, "I must stop here a moment, I believe."

Son.—No father, let us not stop, 'tis so cold. Let us get home as soon as we can.

Father.—But I am thirsty, and must stop here to drink.

S.—We shall soon get home, and tea will be ready then.

F.—I will be out again in a moment.

S.—No, don't, father, don't stop now.

F.—Hush your noise till I come out again.

The little lad here grew desperate, and seizing hold of his father's hand and pulling it, cried "Oh! father, don't stop here, mother will cry again if you do." The father who had not yet lost all sense of feeling, yielded to his little son's entreaties, and they both went on homeward together.

Does not the conduct of this little boy speak volumes for the cause of temperance? To the youth of our own country, we must look for sober, industrious men to supply the places of the present race of drunkards, who are soon to leave the stage. And when we behold in the rising generation such powerful advocates for temperance, we feel assured that ere long our land must become emphatically the "land of steady habits."

J. E. S.

MORE BLESSED TO GIVE THAN TO RECEIVE.

We read in the New Testament of one person who gave all the money in her possession for the service of God; and of another who, though blamed for it by the Apostles, anointed the feet of Jesus with a perfume which was valued at 300 denarii; while Zaccheus said, "Behold, Lord, the half of my goods I give to the poor." In later days, John Davies, of Devauden Hill, near Chepstow, now about 73 years of age, has shown similar zeal. Having for many years travelled as a pedlar with a pack and basket, he commiserated the wretched state of the people of Devauden, whom he sometimes visited; and with a view to instruct them, he prepared himself for the office of a schoolmaster. At first he obtained a school at Usk with a good salary; but as the people of Usk could afford to pay a master, and those of Devauden could not, he left the former place, beloved and regretted by all who knew him, to place himself at the latter. There he has since that time expounded the Scriptures in a school which has generally held about eighty children, who would otherwise have been neglected; and these he has trained up in the fear of God. Besides obtaining about £20 yearly from the school, he has cultivated an acre of poor land, from the produce of which he has fattened a few pigs, and he has sometimes made from £4 to £8 per annum by the sale of flour. With this small income he has done much good. First, he induced the people of the parish of Kilgwrwg to repair their church, the nearest to Devauden, and then in a ruinous state. When they had repaired it, he gave a set of benches for the poor, erected a small gallery, and presented a velvet cover for the communion table, at the cost of about £30. But the people of Devauden being at a distance from the church, still spent the Sabbath in idleness and sport. To remedy this evil, Mr. Davies, in 1828, undertook to fit up a school-room as a chapel, which was in fact opened for divine worship, March 11, 1829. But this, besides costing him £45, turned him out of his home, for he had hitherto possessed no other house. He was now, therefore, obliged to build himself a small cottage; and when this was done, feeling it painful to his mind to conduct the ordinary duties of a day-school in a place of worship, he determined to build another school-room. His known character soon procured subscriptions, the room was shortly raised; and since that time a new chapel has been built and consecrated. Thus the children of Devauden have received their education, and the people the blessing of public worship mainly through his zeal. While he has cared for his neighbours, he has had a heart too to pity the heathen. When, in 1820, he began to read of missions to his scholars and his neighbours, fifteen of the latter became subscribers; the children contributed about twenty shillings within the year, and with these contributions he brought his own annual subscription of 12s. and a donation of £5. The second year he brought the contributions as before, and added his donation of £10. The third year, in which this part of his memoir was written, the subscriptions having fallen short, he made up the deficiency; and brought £5. besides: and since that period, as I have been informed by a gentleman who lives in that neighbourhood, he has from time to time renewed these munificent donations. His fund for these contributions has been furnished by indefatigable industry and equal self-denial. Some years ago he seldom used animal food, and attempted, till his health failed, to restrict himself to bread and water.—*Rev. Baptist W. Noel on Christian Missions, quoting Memoir of John Davies, by a Clergyman.*

THEATRICALS.

Theatrical amusements are in themselves so very captivating to the youthful mind, and have ever found so many defenders and exculpators, even amongst those who could have been expected rather to join in their condemnation, that we feel glad to have an opportunity of putting on record Mr. Roe's matured thoughts on the subject. The following letter, written long after the Private Theatre of Kilkenny had closed, will at once exhibit his decided hostility to those fashionable pursuits, and explain to our reader, why it is that so little of Mr. Roe's opinions on this subject have been presented to him in these pages. The letter is given entire, although the opening part has no reference to our immediate subject. It will not, however, be without interest, as an evidence of that anxiety which ever influenced the writer to promote the glory of his God and the salvation of his fellow-men.—

Kilkenny, Feb. 10th, 1832.

"My dear Miss P.—My answer to your kind letter has been too long delayed; but if you knew how engaged I have been, you would, I am sure, excuse me. The military force here is greatly increased, and it has brought a considerable increase of duty; for I am anxious to avail myself of the opportunity of bringing to the ears of many, who never heard it before, the blessed Gospel of the grace of God. You will be happy to hear that the divine blessing rests upon the word, and that many are inquiring the way to Zion. It would, I think, rejoice you to see my Church on Sundays overflowing with most attentive officers and soldiers—dragoons, infantry, and artillery-men. Perhaps it is for the purpose of leading sinners to a knowledge of himself, that the Lord has permitted this part of the county to become the scene of such outrage.

I, with you, deeply deplore the very melancholy scene which presents itself so near you; and I would pray that those who now take the warmest interest in it may be given to see that nothing more deceives the heart, as well as the imagination, than theatrical representations. They do, indeed, completely unfit the mind for reflection, meditation, and prayer. They keep eternally out of view: they generate or encourage false principles, and teach men to call 'evil good, and good evil'—to put 'light for darkness, and darkness for light'—'bitter for sweet, and sweet for bitter.' The time that ought to be redeemed is wasted by them:—the talents which ought to be employed in the service and to the glory of God, are sacrificed at the shrine of folly, fashion, and impiety; and those who associate together, whether as the performers or the audience, instead of provoking each other to love and good works, are fellow-helpers in a work of darkness, of sin, and of eventual misery, if not rescued by Almighty grace.

At any time, and under any circumstances, plays must be regarded, to say the least of them, as a proof of human levity, folly, and insatiation; and cannot at all consist with that soberness of mind which is so beautiful and distinguishing a trait of the Christian character. Many heathens regarded them as incentives to vice, and therefore discarded them. Can they be right under the Christian dispensation? We may well conceive how they would have been regarded by our Lord and his apostles—by the primitive Christians and by the Martyrs. Could the evangelization of sinners have proceeded, if those engaged in the glorious work had spent some of their time in theatrical pursuits? On the contrary, if there had been no other impediment, would not this have been sufficient to stop this blessed work? In the present circumstances of Ireland, it is truly surprising (did we not know the desperate wickedness of the heart) that there should be a revival of such proceedings. Dangers stand thick around; and no man can tell, how soon the sword and the pestilence may go through our country. Is this a time to neglect the Scriptures, and prayer, and self-examination? And is any one so ignorant of his own heart, as not to know that these cannot be attended to, when all its affections are engaged about things that profit not? What altered views, and feelings, and convictions would these votaries of pleasure have, if they were heavily visited by calamity of any kind? May God awaken them, and give them repentance to the acknowledging of his own truth! May God convince them that they are walking in the 'broad way' that leadeth to destruction. May he show them that the Saviour's 'yoke is easy, and his burthen light,' while theirs is galling and oppressive, though they seem to feel it not.

I regret I cannot lay my hand upon any thing I wrote at the time of the Kilkenny theatricals; but I never had much by me, except in the way of Scripture-notes, and short comments upon them. I generally looked to the Lord at the time, after prayer and meditation, to open my mouth, that I might speak boldly as I ought to speak. It is, perhaps, impossible to convince the world of the evils of plays; but it is easy to prove the inconsistency of professors! Upon no principle of sound reason or religion can they be defended; and the voice of every lover of truth ought to be lifted up

against them. They present a bad school to the rising generation.

I am rejoiced to hear of Mr. B's health; he is, I think, a man of God; I regretted that I saw so little of him; remember me kindly to Mr. P.; and believe me, my dear Miss P., to be

Your affectionate friend,
PETER ROE."

The scenes of riot and of dissipation, against which Mr. Roe raised his voice in solemn warning, continued, with some short intermission, to vex his spirit, and to delude many of his congregation till the year 1819; and then they ceased, as we hope and pray, for ever. And we doubt not, but that many of the leaders in those scenes who still survive, when they look back on broken fortunes, and ruined prospects, and blighted hopes, are forced to acknowledge that it had been well for them had the Private Theatre never been opened; or, at least, if they had attended to the friendly voice which warned them against its delusive and destructive amusements. We are well aware that Charity's holy name was forced into the cause; and we remember the motto which surmounted the stage, and which seemed to sanction alike the actors and the audience in their amusements, by the assertion—'Whilst we smile, we soothe affliction.' We also know that large sums of money were annually contributed by the theatre to the various local charities. But with all these statements of its good deeds, we believe the mass of wickedness which accompanied, and the mass of misery which has followed the Private Theatre of Kilkenny, would more than counterbalance its alms, were they ten thousand times greater than they were.—*Memoir of the Rev. Peter Roe, by the Rev. Prebendary Madden.*

CELEBRATION OF MOHAMMED'S BIRTH-DAY.

Professor Leipsius gives the following account of the manner in which some of the followers of the false prophet celebrate the anniversary of the impostor's birth. It was on the 17th of April, in the year 1843, that he witnessed this display of frantic will-worship at Sakkara, a borough in Upper Egypt, and the seat of several orders of Dervishes (or Mohammedan monks.) The Sheikh (or chief) of one of these orders, after performing prayer in the mosque, proceeded on horseback to the dwelling of another Sheikh, attended by a large train of worshippers. The appointed time was shortly after midday. A crowd collected all along the road which the procession had to take—eating, drinking, and shouting. The Sheikh's approach was announced by officers who pushed the crowd asunder on both sides, so as to form the lane in which the most insane part of the solemnity was to take place. A tumultuous troop of Dervishes came on, running, dancing, embracing one another, some foaming at the mouth, their eyes rolling as of madmen, or fixed as of corpses: cries of Allah! Allah! resounding from all sides—as if God could take pleasure in this awful exhibition of their utter ignorance of the worship he requires. And now some of them threw themselves down upon their faces, stretching out their legs and arms; others followed, lying as close as they could: upon which instantly the multitude closed in a dense throng, so as to form the lane precisely the width of a man's length from his outstretched hands to his heels. Some Dervishes ran backwards and forwards over these fanatics, to see that they formed a complete carpet of human bodies, muttering prayers, intermixed with cries of Allah! Allah! Some were perceived to tremble violently, others seemed insensible to what was coming. Of the surrounding crowd, here and there one was seized by the contagion, and rushed forth to lay his body by the side of the others. The procession came in sight: several men on foot bearing sacred banners, then the Sheikh himself, a venerable looking man, mounted on a horse led by two Dervishes. The noble beast refused to set its feet upon the human bodies before it, but it was urged on till it yielded reluctant compliance. The brute seemed tender to the animated dust under its hoofs. It walked slowly and cautiously; but it could not touch the ground, until it had passed the whole line of human bodies. A few Dervishes formed the rear of the procession at first; but now every one of those on the ground who was not much hurt, sprang to his feet and joined the procession; some had to be lifted up and carried away either in a state of insensibility, or screaming with pain. The procession pursued its way to the other Sheikh's residence, where company, often including Franks, that is Europeans, of distinction is commonly invited on purpose to see a repetition of the ceremony of riding over the deluded votaries of a sanguinary faith, at greater convenience, in the court-yard. The vulgar belief is, that through virtue of the Sheikh's prayers, offered up during the preceding night, none of these fanatics are really hurt by the horse.

Thus Mohammedanism concurs with the delusions of the heathen, and the corruptions of a nominal Christianity, in producing fruitless attempts at laying some foundation of merit in man's invention for the mortification of the flesh, while the influence of God's Holy Spirit, testifying of the vanity of all this self-tormenting, is disregarded, and every evil passion remains in undiminished vigour. Ought not the love of Christ to constrain us to send the Gospel to them; that instead of farther estrangement while their bodies are trampled upon by the horse's hoofs, they may really draw near to God, by submitting to bear the Saviour's easy yoke, and his light burden, and learning of Him who alone can give rest to their souls!—*Tubingen Monthly Records.*

POOR DINAH.

Poor Dinah was one among the many (in a large district of a very poor and populous parish) of whom her visitor would gladly have known more, and for whom she would gladly have done more than she did; very poor, but honest and industrious; full of

gratitude for the little temporal help afforded her, and never intruding on the kindness of those who had, she knew, so many to relieve. There is one thing, I remind my poor neighbours when they are anxious for gifts which (however liberal our benefactors may be) cannot be extended to all; there is one thing of which there is enough for all: the grace, the free grace of God in Christ Jesus: this poor Dinah obtained. She could not read; but from the blessing of God on her attendance at Church, and at the weekly evening lecture, she became wise unto salvation; and whenever she could be spared, she would leave her work at the poor-house, and come, though but for a few minutes, into the room where the visitor would be reading to the poor aged women, and listen to the sermon, or chapter, or hymn. Poor Dinah! the visitor has witnessed with thankfulness her deep and silent attention, and been glad to see one more added to the little group of listeners.

At the poor-house, while employed in washing there, she took the cold which laid the foundation of her last illness; but "Never mind," said poor Dinah, on her dying bed, "I'm glad of it now. My husband troubles about it; I tell him his loss will be my gain: our children will be as well off as other widowers' children."

Here was a simple faith: the name of Jesus was her delight. Once, when reading to her the first chapter of St. John's first epistle, I observed she listened with perfect silence to the two first verses; but when, in the third, the name which is above every name is mentioned, she uttered it likewise: this she frequently did in any hymn or Scripture that was repeated.

There was great simplicity in her expressions. "I do not find my heart so heavy as I did," she said: "the more I pray, the lighter it is." She stretched out her poor wasted arm, and holding her visitor's hand in hers, said to her, "I took your advice; when you came to me first, I knew no more about Jesus Christ than that door; but I went to church and school, and there I learnt." On the same day she said, "I am not afraid. He died for us; he shed his blood for us: he could do no more. I give him my whole heart; my blessed Jesus! my heavenly Father! all the comfort I have!"

Another time, when she said she was not afraid to die, she was reminded that our trust is in Jesus. She said, "Yes, all in him; all in him!" The tears were in her eyes, but her tone was quite triumphant. When I asked how she felt, she said, "Beautiful! I am going home: I am ready." "What makes you ready?" I said. She replied, "The Lord Jesus Christ." Yes, poor Dinah! he is all, and in all. He gives his Spirit to sanctify, and makes his people meet for heaven; but his Spirit does so by taking of the things that are his, and showing them to his people. When the bell tolled for poor Dinah's humble funeral, it seemed to echo her words: "Good bye; we shall meet in heaven."—*Friendly Visitor.*

THE EMPEROR ALEXANDER, AND NAPOLEON.

There were traits in the character of this prince that bespoke more than intellectual enlightenment; some who knew him personally, and who were privileged to converse freely with him, have testified that he searched the Scriptures with an evident understanding of some mighty work being prepared for his country to effect, in the restoration of Israel to the inheritance which is and shall be their's, howsoever long they may mourn in exile, far from that pleasant land. In the days of Alexander all Europe underwent a revolution, the magnitude of which has no parallel in history; and its tendency no clue but in the Bible. The mild, merciful, peace-making temper of Alexander shone out most beautifully amid the disordered elements of rage, and cruelty, tyranny, and bloodshed, that deformed the era at which he appeared among the sovereigns of Europe. It is a most remarkable circumstance that when Napoleon, the scourge of the papal nations, exceeded his commission, and led his immense host of plundering invaders into Russia, he there sustained the death-blow of his power, the rebound that sent him back a disgraced fugitive surrounded by a flying army. Neither was it in the battle that the vaunting conqueror met this defeat: he had fought his way with no little difficulty against a band of patriotic defenders, less than half as numerous as the assailing force; and he had planted his flag on the towers of Moscow, and triumphed in the midst of the desolation caused by his approach: but the elements fought against him; fire, applied by the invisible hand of hidden avengers, consumed the city, and drove him forth on a country that could yield no farther supply to the locusts who had eaten their way thitherward. Then frost and snow, hail with storm, the stern blasts of the north, and all the artillery of a wintry heaven, opened upon him their terrible magazine of irresistible destruction. He fled homeward, and his path was marked by the frozen corpses of his boasted warriors; he fled; and the nations awoke from their lethargy of fear,—for Napoleon was no longer invincible.—*C. E., in the Christian Lady's Magazine.*

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HENRY W. WELCH,
Assignee,

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Quebec, 13th Sept. 1844.

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