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RESIGNATION.

My God, my Father, while I stray Fur from my home, on life's rough way, O teach me from my heart to say, Thy will, O God, be done.

If thou should'st call me to resign What most I prize—it no'er was mine, I only yield thee what was thine; Thy will, O God, be done.

E'en if again I ne'er should see The friend more dear than life to me, Ere long we both shall be with thee; Thy will, O God, be done.

Should pining sickness waste away My life in premature decay, My Father, still I strive to say, Thy will, O God, be done.

If but my fainting heart be blest With thy sweet spirit for its guest, My God, to thee I'll leave the rest, Thy will, O God, be done

Renew my will from day to day, Blend it with thine and take away All that now makes it hard to say Thy will, O God, be done.

And when on earth I breathe no more The prayer oft mixed with tears before, I'll sing upon a happier shore Thy will, O God, be done.

[Many of our readers in our immediate vicinity are acquainted with a piece of poetry, mainly the same as the above, from a former publication of the Editor's; we insert it on the present occasion for wider circulation, in the shape in which we have recently met with it in an American publication, adding a likeness to his wife in the north. They are suited to the condition of many hearts in every climate, and no Christian can fail to feel their force in his hours of sorrow and privation."]

THE TRUE STANDARD.

Every Christian should be aware that there is in our natures a pride which strongly inclines us to contemn and avoid that which is held or practised by those we dislike, or consider our rivals or opponents. We of the Episcopal Church have thought, and I fear not wholly without reason, that some usages which are profitable to edification, and conformable to the Scriptures, have, by some Christians, been rejected and opposed because they are by us practised: such, for instance, as using the Lord's Prayer, kneeling in our devotions, and reading the Scriptures in public; and so far as the omissions have been from this cause, they cannot be too much condemned. But in us, who have seen and said so much of this evil, such pride would be still rise in numbers, above every other sect. It more sinful. If we censure what the Scriptis to be wished that we were more and better more sinful. If we censure what the Scriptures do not condemn, and experience has put down; out of our own mouth shall we be condemned.

deep engagedness in religion is enthusiasm: and any departure from that formal routine of religious service in which they walk is branded as irregularity. We have also a natural to judge of religion too much from its exterior; to be contented with a habitual round of external rights, and to censure any deviation from our beaten track. The dislike which some (we say not all) have to Prayer Meetings, seems to proceed chiefly from this cause. No Christians are less likely than Episcopalians to advocate, or to sanction needless change or innovation. In every thing essential they endeavour to search for the old paths, and to walk in them. But still the Church allows, what the Scriptures indeed require, that we so far conform to times and seasons as to refrain from whatever will injure the cause of truth; and to do that which will best promote the Redeemer's kingdom. Changes in society and manners; improvements in literature and the arts, and revolutions in states and kingdoms, may render old usages inexpedient, and new ones profitable. It is not yet forty years since very considerable alterations were made in our Prayer Book: and though the changes were then strongly opposed by many, who viewed them as the ruin of our Church, no one now doubts but the alterations were wise, and have been very time been added; and further alterations are some of the offices which the Prayer Book offices for Visiting the Sick; for the Churching of Women, and a part of that for Private Baptism. And some new usages, called for by the exigence, and already adopted by the wisdom of the present age, have been much blessed, and very useful: such as Bible Associations; Tract Societies; Bible Classes; Sunday Schools. And to the number (in the opinion of thousands of pious Christians) may justly be added Meetings for Social Prayer and Religious Conference.

Another error to which we are naturally prone, and which in every age has been very injurious to true religion, is neglecting

of minor importance. When we consider what wickedness and infidelity every where prevail; what doctrines subversive of the most essential principles of Christ's religion, be over much Episcopal, is at least very naand making his cross of no effect, proudly lift their head, and boast of daily success; when the love of so many is cold; and when self-righteousness and self-will, and contention and love of the world so much predominate among those who profess to be the disciples of the holy and humble Jesus, we might expect that the gospel preacher would find sins and errors against which to raise his warning voice, and to thunder out his denunciations, more detestable and more alarming, than revivals of religion and meetings for social prayer. It is also worthy of some consideration that, so far as on the one hand these exercises meet with great opposition from that it should be believed as an article of worldly people; and on the other there are faith, or be thought requisite or necessary to great efforts of the adversary to render them salvation." And wisely does the Church lay instrumental of evil, they have evidence of her ministers under the most solemn obligabeing agreeable to God's will: for such op-tion, "to teach nothing as necessary to salposition, and such abuse will in every age be vation, but that which they shall be persuaded made to frustrate the effects of gospel truth. may be concluded and proved by the Scrip-And it is worthy the serious inquiry of us all, tures." The cry of "The Temple of the whether we ought not to oppose the evil only, Lord;" or "The Church: The Church:" and let the good remain. The evil ought has been for many ages continued: but defined: but truth forbids that we should saving faith, has been renewed, knows that cither magnify the evil or conceal the good; the Church cannot be in peril while her and charity forbids that we should ascribe the children adhere to this her sure foundation. conduct of men to evil, when it may as fairly And though many may set themselves forward be ascribed to good intentions. Truth also as infallible interpreters of God's word, Chrisrequires us to admit, and candour to state that tians, still more now than when taught by there are facts, of more weight than a thousand inspired Apostles, should, like the wise Beopinions, which show that the blessing of reans, search the Scriptures, and for them-God is with those who favour such meetings selves ascertain what is truly written. Every and revivals. They generally hold to the ordinance of man is for the Lord's sake to be

note from the Gospel Messenger, which will give it increased interest. The note says, the lines are "from a memoir of Miss Alexander, the daughter of the present Bishop of Jerusalem. They were copied, during the last winter, by a beloved friend while at the distant south for his health, and sent with his librares to his wife in the north. They were of Christ. They do not, with a narrow, unof Christ. They do not, with a narrow, unchristian policy, limit their bounty, nor confine their zeal to their own parish, or state, or country: they know and feel that all souls are equally precious; that it is the will of our Divine Master that his Gospel should be preached to every creature; that the knowedge of his truth should be extended more and more among the nations of the earth, till all the ends of the world have seen the salvation of our God. Those, who are thus devoted to the honour of God, and the best good of mankind; who use all means and efforts in our departed friend, and have long looked up their power to build up the Redeemer's Kingdom, God does bless, and will bless, though the world should oppose them; and though in some points they are, as we believe, mis-taken and erroncous. The efforts of those still more sound in faith, and apostolic in discipline, would, we may believe, be still more blest and prospered. Had we the zeal and devotedness of some other denominations, the Episcopal Church, we doubt not, would soon

proved to be useful, because it is practised by those whom we oppose, or dislike, or wish to the good they do. If St. Paul rejoiced in the wrought! good done even by those who preached with From a like corruption of our nature we are inclined to make ourselves—our own actions, and testing Gospel is spread to the remainded and feelings, and practice, the standard of orthodoxy and excellence. To worldly people, the whole our evidently inclined to make ourselves—our own actions, and testing Gospel is spread to the remainded to righteousness, and that and the wilderness, they had overcome the maintenance of the preaching of the Production of the process of the maintenance of the preaching of the Production of the process of the maintenance of the preaching of the Production of the process of the maintenance of the preaching of the Production of the process of the maintenance of the process of the maintenance of the preaching of the Production of the process of the maintenance of the preaching of the process of the maintenance of the preaching of the Production of the maintenance of the preaching of the Production of the maintenance of the preaching of the Production of the maintenance of the preaching of the Production of the maintenance of the preaching of the process of the maintenance of the proces common with us the grand essentials of the Christian faith. Dare we affirm that means

> evince to the world, or to our own conscience, more assuredly was Canaan given to Israel, that we have a better faith, but by bringing than the heathen are given to Christ "for forth more and better fruits? A Christian forth more and better fruits? A Christian His inheritance, and the uttermost parts of cannot be too cautious how he judges another the earth for His possession." Now I would and is found fighting against God.

There is still another and great evil, which, as, which is exalting above the due limits of it, for we are well able to overcome it. their authority, the commandments of men.
The Jews in our Saviour's time had fallen into the same errour. By Christians generally, in the dark ages, and by very many at the present day, the rites and ordinances which rest only on the authority, or usages of the Church, and on human tradition, are apparently as highly esteemed, and they are certainly contended for with more interest and zeal than the precepts of the Bible, and the weightier matters of morality and religion. What God has ordained is ever to be observed, and steadfastly from age to age maintained without change or innovation. But the same cannot with truth be said of the commandments of men. The ordinances of the Church, or what is done by human authority, should useful. Hymns and offices have since that ever be accommodated to the existing state of earth close to each other. The nations are society, and to the spiritual wants of mankind. by our General Convention proposed. And What in religion is suited to all ages of the things. "Many are running to and fro, and world, and to all sorts and conditions of men, contains are almost fallen into disuse :- as the the Lord has himself appointed; other things pelled to yield up the power of persecution are left to be regulated and varied, as the world changes, and circumstances require, litical power of the Pope is tottering at its What the rulers of the Church direct, if not very centre; and the Papal kingdoms, in contrary to the word of God, (as was the case spite of his Bull, are more opening to the before the Reformation) is to be conscien- Word of God. The savage chiefs of African tiously regarded. And where the Church does kingdoms are welcoming the Missionary.

When we consider righteous;" so by a like extension of ecclesiastical authority we may be overmuch tural. Should our Convention prescribe rules respecting social prayer, Episcopalians would feel themselves bound to observe them; but not to think them of equal authority with the Canon of Scripture. It is of vast importance to the purity of religion, and the unity of the Church, that Christians carefully distinguish between what is of Divine, and what but of human authority. This is the foundation of Protestantism; or, in other words, of true Christianity; that the Bible is our creed and only rule of faith and practice: "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man,

THE DEATH OF A LEADER A CALL TO ACTIVITY.

From a Sermon preached by the Rev. E. Bickerstell, Rector of Walton, at St. Stephen's, Coleman Sireet, on the Sunday after the funeral of the Rev. Josiah Prail, Vicar of the said parish.

My chief object in choosing my text (Joshua 1, 2.) was, to take occasion from this providence to quicken you, and, if it might be, all the large circle of the Churches of Christ in all lands, which revered the character of our departed friend, and have long looked up on their heavenly mission, to preach the to him as the surviving father of the revived Gospel through the world. Well did our work of Missions in the English Church-to quicken all to great and increased exertions brethren united in forming the Bible and n promoting His kingdom in the world. We | Missionary Societies. And let us understand have heard what one honoured individual was privileged to see accomplished, and in part by his own labours, and in his own life-time. infirmities, true believers are "the salt of the When he began his labours, he had far more earth," and "the light of the world." Small difficulties to encounter, than any we can have. The ground was unbroken-up, the

agents unknown and unprepared; the whole is Fear not, little flock; it is your Father's materials of the war had to be gathered. But | good pleasure to give you the kingdom." I disposed, not only to imitate their pions zeal he and those who laboured with him persevered; and now, behold what God has

It was the same with the nation of Israel. evil intention, well may we rejoice and praise Under Moses they had been delivered from God's providence have been so clear and so God that thousands, and tens of thousands, are Egypt, they had passed through the Red Sea urgent. The nation diminishes the grant for pect great things; not from man, but from when Moses was called to his reward. Then, at this precise time, when they had lost their proved leader, they were to advance against and efforts which produce such fruits, are only the mightier nations of Canaan, with refrom human wickedness and errour; or from newed zeal and full assurance of success. propensity to formalism, we adhere strongly to the instigation of the devil? Suppose they Such, I conceive, is the voice of Providence what has become habitual: and this leads us are in some things erroneous, how shall we to the British Churches at this time. Not man's servant, violates the rule of charity, take occasion from the loss of so wise, so experienced, so revered a leader as our departed friend has been, to say to the Israel of God in from the depravity of our nature, easily besets our day, "Let us go up at once, and possess

> I was struck, when I visited our departed friend, and saw him for the last time, on the 23d of September, with the earnestness with which, in a voice almost inarticulate from the influence of that attack, which at length issued in his death, he spoke of the new feel-Christ more earnestly, and labouring far more of power, to call British Christians to use

their new advantages for the Lord. God has multiplied the means. He has opened the door to all lands. Steam vessels and railways are bringing all parts of the disquieted and agitated, seeking after better knowledge is increased." Mahomet is comover those who forsake Islamism. The ponot interfere, nor prescribe rules of conduct, The Gospel is proclaimed in India; the isles the Bishop in his diocese, the paster in his are receiving the law; and China is at last parish, and individual Christians, in their opened to the Word of salvation. The British cretion. And this liberty, as many believe, are Mahomedans, and seventy idolaters. To they rightly use in the case of meetings for all these the Gospel may be preached. Our prayer and religious conversation.

weightier matters, through attention to things tion of the Divine law, become "overmuch | Britain had the heart! What might the Protestant Churches do, if we were really united, and devoted to the Lord!

Look at what British proprietors, and merchants, and men of commerce do for gain. Let a new railway be projected from the metropolis to York, and five millions of money be wanted for it; and it is all ready at the appointed day. Oh! for more faith in the Word of Christ.

Much has the "little flock" in the midst of England already accomplished; but now is a critical time, for far higher hopes and more united and combined effort. All that has been doing in the last half century, is but a preparation for a far greater work, yet to take place, that is now before us. The vials have been pouting out on Papal and apostate king-doms, to prepare the way of the Lord; and all who have "discerned the signs of the times," are assured, that we are on the verge of greater events, than any that have yet taken place, that will affect the whole carth, and introduce the millennial and heavenly kingdom of Christ.

It is well, then, to look at what remains to be done. And truly we have but just come to the borders of the promised land; some smaller nations may have been subdued, but the mighty kingdoms of Canaan remain in their strength. True it is, that 26,000,000 of the Lord. True it is, the happy spirit of copies of the Scriptures have been distributed; but scarcely a single million of these are body, is now with God; He has "departed, among the 600,000,000 of the heathen. And so it is with Missions. The Protestant Churches than the highest joys of the most devoted may number their converts by thousands, service; it is pleasant to think of his having tens of thousands, and hundreds of thousands; Satan numbers his followers by millions, tens of millions, and hundreds of millions: the followers of the Papal apostacy a hundred and thirty, of the Mahomedan a hundred, and of the various forms of open idolatry nearly six hundred. The Churches of the Reformation also have sunk largely into infidelity. Such is the immense field before us; such is the mighty work yet to be done. We might well despeir, had we not God and His sure Word on our side.

I mention what Britain might do, if Britain had the heart; or the Protestant Churches in Britain do, if united. But, as a nation, Britain has refused to do the Lord's work; and the Lord does not ordinarily work by national efforts of the mightiest countries. By the diminished three hundred of Gideon, he de-stroyed the vast armies of Midian. Well did Jonathan understand this principle, when he said, "There is no restraint with the Lord, to save by many or by few." Well did the twelve apostles realize it, when they set out dear brother understand it, when he with his it; and know and feel, that "God is with us of a truth." Amid all their weakness and as the flock of Christ may be, the Lord has given them the exhortation and assurance fear, the truth requires us to testify, that it becomes less and less likely, that our beloved country, as a country, will ever take that honoured His faithful people here in beginning the work; His faithful people in other lands now partake, blessed be God, in our labours. The converted heathen themselves carry it forward. And thus our nation, as a nation, must be humbled for its unfaithfulness, and wasted opportunities and advantages; while His true Church will give glory to Him for the grace which He has bestowed, and will rise in faith and love to yet larger and fuller blessedness among the nations.

Whoever, in the progress of the triumph might join Gideon, it was still to the little army, "faint, yet pursuing," that endured to the end, that the final victory was given. Let us, then, my brethren, whoever may abandon us in the long conflict with the powers of darkness, still pursue and follow up our holy warfare to the end; and we shall share the final and everlasting triumph.

In what way it will please Him, " to whom all power in heaven and earth is given;" to ing which he had of the duty of preaching interpose for His people and aid them, we can yet but faintly discern. We know, that the zealously than he had ever done for Him. present dispensation is to gather an election Oh! could be now return from the heavenly out of the nations. We know that when the mansions, how would be return? With every angel flies in the midst of heaven, "having feeling deepened, with every exhortation full the everlasting Gospel to preach unto them the everlasting Gospel to preach unto them that dwell on the earth," he says with a loud voice, " Fear God and give glory to Him, for the hour of His judgment is come." know, that the man of sin and the lawless one the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming." All the preparations for those judgments seem gathering thick around. The deepening apostacy of the Roman, the Greek, the Eastern, and the Reformed Churches show on every side how fearfully Gentile Christendom has departed from the faith "as it is in Jesus." But God has concluded all in unbelief, that he might have mercy on all. I have stated this, that you may see, however multiplied the difficulties may yet be before us, God has foreseen the whole, and has made provision, in the covenant of His grace, for the full ultimate redemption of our world; and respective ranks and offices and stations, are empire, with its colonies, comprehends a through all its changes we may finally, and left to act according to their wisdom and disthrough all its changes we may finally, and that "new heaven and new earth, wherein

Every thing, then, my brethren, now calls But as there are some who by extending globe; and each may be a centre of life and Christians to tread firmly, and with enlarged the comparison must appear absurt. The the precepts of the Bible beyond the inten-blessing. Oh! what might Britain do, if hearts, in those steps, which our revered thoughtless Christian must be infinitely worse.

friend, following the confessors of the truth in every age, has marked out for us. Let us be followers of them, who through faith and patience inherit the promises." Never forget, that "he that winneth souls is wise." To "save a soul from death," to bring a soul to Christ and glory-oh! this is worth living for, and labouring for, and dying for. It is the highest happiness to ourselves; it diffuses the highest happiness on earth; it makes us the largest blessing to our fellow men; it is preparing for us the brightest crown of glory in the world to come. In all labours to advance the kingdom of Christ ultimate success is certain. "I have sworn by Myself," says the Lord of all, "the Word has gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow."

The issue of this is glory unspeakable. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The end of this is joy unutterable. What will it be, what must it be, when the Lord returns in His glory, to hear Him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord?" Then we already there met many an African, many a Hindoo, many a New Zealander, many a North American, to whom the missionaries he sent forth were blessed. But there is a still higher glory reserved; "God having provided some better thing for us, that they without us should not be made perfect." The day of the resurrection of the just and the return of our Lord, is the day of the full gathering together of His elect, and of their completed glory; as the apostle intimates when he says—"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also which love His appearing." Not till that day will all the elect be completed; not till that day can it be known, what was the widely diffused effect of the labours of the faithful servant of Christ; not till that day will "our vile bodies be changed, and fashioned like His glorious body;" not till that day will "the righteous shine forth as the sun in the kingdom of their Father.2 Oh! the exulting and enrapturing joys, prepared for all, who have been honoured instruments in "turning many to righteousness!" How the apostle speaks of it! "What is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at His coming? For ye are our glory and

I call you, then, in conclusion, my brethren, "looking for that blessed hope and the glorious appearing of the great God and our Saviour," to "be stedfast, unmoveable, always abounding in the work of the Lord." God has honoured the ministry of our departed friend among you. You have taken your part in labours to increase and advance His kingdom. "This I pray, then, that your love may abound yet more and more." gelical faith and evangelical love, and in these principles alone will attain their full triumphs. Little did our departed friend think, in his early days, when he truly turned to God, what he should live to see God accomplish by him. My brethren, let us have large thoughts of what God is able to do by us.

"Now unto Him, that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."

THE THOUGHTLESS CHRISTIAN.

Besides the state of him who wilfully offends against the dictates of his own conscience, there is another state which is perhaps further from God. I mean a state of habitual alienation from God-a state of carelessness with regard to God and every thing pertaining to him-a state of deadness with regard to religion, which in Scripture is forcibly described as the natural state of man. Here then the individual is afar off from God, without being conscious of it; he imagines himself safe, because others in equal danger, are apparently equally indifferent. Some zealous Christians would compare the condition of such a person to that of an unconverted heathen, though if properly considered, it would appear to be infinitely worse. The thoughtless Englishman has been admitted, at least outwardly, into covenant with God. He knows this, and cannot help being aware that they who are best able to judge on such a question, esteem this a very great privilege. He has possessed, for every one in England does possess it, the outward means of learning the nature of that religion in which he, together with his fellowcountrymen, professes to believe, and he has wilfully neglected to make use of these means. He knows that Christ Jesus is preached as the author of salvation, and he has never sought to learn what faith in Christ is—to know what Christianity is, which he so thoughtlessly rejects. Can any one in his senses compare the state of this man with that of the inorations inhabitant of central India, who has never heard of the name of the Saviour of the world?

i. e. in the United States.

privileges as a nation! What does our Saviour mean when he says, Woe unto thee, Bethsaida! woe unto thee, Chorazin, for if the mighty works which have been done in thee had been done in Tyre and Sidon, they would long ago have repented sitting in sackcloth and ashes. Shall not the Queen of the South rise up in judgment against the men of this generation, and condemn it? Have we not, as a people, the means of hearing those things which many prophets and kings have desired to hear, and have not heard them? Such men see the general advantage of Christianity, but they will not look into its mysteries They will not look into those more peculiar doctrines which constitute the very essence o Christianity. They will not seek that which can alone save us in the day of judgment. They close their eyes against it. They see religion is better than no religion. They see that Christianity is a great blessing to the world, but they have never yet seen their own lost condition without a Saviour; they have never practically felt that without holiness no man shall see the Lord-nay, they have never understood even the theory of Christianitynever understood, that unless our hearts are brought into conformity to the will of Godunless we be sanctified by the Holy Ghost, we have no just grounds for hoping that we shall ever be made partakers of the joys which are at the right hand of God. We must first be made sons of God by faith which is in Christ Jesus; and being sons we must be so sanctified, that our hearts may cry Abba Father: that we may have the feelings, and live the lives of sons of God. What then is the sanctification here spoken of? It is that personal holiness of the heart, which is caused, in the believer, by the presence and influence of the Holy Spirit. The man who is under the guidance of the Comforter, becomes thereby a spiritual Christian.

The effect so produced is spoken of in Scripture as the indwelling of God in the heart of man, "If any man love me," says our Saviour, "he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." St. Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." When we are commanded to be perfect, even as our Father which is in heaven is perfect; this is not a vain form of words, which bids us to do that which it is impossible for us to do. When we are commanded to work out our own salvation with fear and trembling, we are not called on to attempt that to which we are totally inadequate: but a faith in the Everlasting Son of God, holds out to us, sinners though we be, the hope of pardon, the prospect of mercy; and the power of the Spirit of God, working in the souls of those who are his servants, -who are the adopted sons of God,—enables them to cry Abba Father, and to do all things through Christ that strengtheneth them.—The Right Rev. Thomas Vowler Short, Bishop of Sodor and

BE YE ALWAYS READY.

The time of the general judgment is unknown to the holy Angels, nor had the Messiah himself the knowledge of it for the pur pose of communicating it to us. And there was good reason why it should be concealed. because, if it had been represented as at a great distance of time, men might have be come secure, whereas the idea of its speedy arrival tended to quicken all to holy exertion. In like manner the uncertainty of the time of our death has a very salutary effect, since it necessitates us to be always ready. The idea of a man going a long journey, and leaving his servants their appointed work, and ordering them to expect him every moment till they see him, justly illustrates this point. The night was divided into four watches, which terminated at evening, at midnight, at the cock-crowing, and in the morning. Now, at no one of these periods are we sure | broken, the reader will find to be the conpresence of our God. "What I say unto you, I say unto all: Watch," will lead us to address some different descriptions of persons:

1. The old .- Is so much of your time gone, and will you not improve the remainder? 2. The young .- What security have you against death, that you should delay so ne- of Ohio.

cessary a work? 3. The afflicted .- God sends you afflictions on purpose to awaken you from your slumbers, and to stir you up to heavenly pursuits. What aggravation will it be of your guilt, if these dispensations pass away unimproved? 4. The backslider .- What an awful thing

it is, that, instead of having advanced in the divine life, you have lost, in a good measure, the life which you once had! Attend to God's admonition to the Church of Sardis lest he execute upon you the judgment that he threatened to inflict on them.

5. The more steadfast Christian .- Experience proves that the exhortation to "watch" is not less necessary for you than for others. How many, who, on the whole, are pious, grieve, by their unwatchfulness, their Divine Master! Be on your guard against such a slothful way as his bride was found guilty of; (Cant: iii. 1.) nor think to justify your sloth by such frivolous excuses as are urged by her, (Cant: v. 2, 3.) If you are like her, you will reap the bitter fruits in the hidings of his face. (Cant: iii. 1-1.) To you then, no less than to others, I would say, "sleep not as do others, but watch and be sober."-SIMEON.

[Our friend, who has sent this article, does not say from what publication of Simeon's it is taken: we should imagine it must be from the "Skeletons of Sermons" or from very condensed notes taken of his sermon; the eminent preacher would not have addressed the five classes of persons, especially the first two, to whom the subject is applied, without much fuller amplification from the pulpit than is here The selection is therefore given as an exercise for our readers to bestow their solemn meditations upon, that they may amplify, especially the address to that class to which they more immediately belong. - EDITOR.]

THE VISIBLE AND INVISIBLE CHURCH

Peculiar circumstances have tended so much to draw the minds of the Protestant

to be apostolic in origin, and important enough to be sustained by any earthly sacrifice, that it is apprehended there are not a few minds, otherwise strongly imbued with evangelical truth, that have become so unused to the old Auglico-Protestant views of the Church as it is invisible or mystical, that the undisguised exhibition of them in this discourse will seem almost new and dangerous. Such minds, on a little reflection, will come to their true bearings. The slightest effort to controvert these views from Scripture. or in consistency with other great truths of the gospel, will convince them that nothing else can be true, and that the whole doctrine is as well Anglican as scriptural. The tendency in the present day among many, in the precise direction by which the Romish Church arrived at its present doctrmes, has suggested the importance of giving those views the prominence they occupy in this discourse And that no reader of these pages may be at a loss to know how entirely the doctrine they contain is identical, in every particular, with that which our Hookers, and Taylors, and Ushers, &c., most earnestly taught, a series of extracts from such authorities is here added, to which the reader's careful attention is requested.

We have taken Cranmer and Ridley for the times of the Reformation-Hooker for the days immediately succeeding--Bishops Taylor and Hall, Archbishop Usher, Drs. Jackson and Perkins for the trying times of the early part of the 17th century—and Dr. Barrow for those im-

mediately succeeding. In this selection we have, as holding what are now called Calvinistic views of the doctrines of grace, Hooker, and Hall, and Usher, &c. On the opposite side, we have the golden-mouthed Bishop Taylor; a little less Arminian, Dr. Barrow -still less, Dr. Jackson. Thus we have representatives of all classes of English divines, of the ages above mentioned. in regard to what is supposed so much to modify one's views of questions, like hose treated in this discourse. Nevertheless it will be seen, from the extracts here subjoined, that among these great writers there was not the least difference of opinion in the points now in view. That the true Catholic Church is composed only of the true children and people of God, who are united by a living faith to Christ; that none others have any real membership in God's Church, nowever they may be externally associated with it in visible ordinances; that this Church is the Holy Catholic Church. and Communion of Saints; having all its being in the union of its several members, by faith, immediately to Christ; that this is the mystical body of Christ, as nothing else can be, and invisible, because while its members on earth are personally visible, their distinction as such members s invisible; that this and no other is the Church to which all the promises are given, as the real believers among the children of Abraham were the only Church to which the promises then made, belonged; finally that this Church, mystical and invisible, is "the pillar and of voices around him : he makes himself noground of the truth," against which the ticed, and is not unlikely to excite levity in belongs essentially the Unity of the Spirit, not be successful. In many Churches, where however the bond of peace, in the com- there are choirs, the tunes selected are not mon use of creeds and sacraments, may be nable witnesses of the doctrine of the Protestant Episcopal Church in their respective times .- Appendix to Sermon on the Holy Catholic Church, by the Right Pews: Rev. C. P. McIlvaine, D., Bishop quested to join in the Musical part of the

The Berean.

QUEBEC, THURSDAY, DEC. 12, 1844.

We hope our Correspondent Observen will take it in good part, if we avail ourselves of the opportunity furnished by his letter, for stating the great reluctance which we entertain to making our columns the vehicle for censure in some such way as is likely to excite personal feelings. It requires a very strong public ground to induce us to consent to that, and we must always prefer to do the good designed, without the risk of irritating. So for instance, as we will point out to our Correspondent, we could wish to avoid commending one congregation in town, whilst another is found fault with, though we think with him that the subjects to which his letter refers, not only deserve but require the watchful attention of those who would be consistent Church-members. We do not think the good will be done, without bringing individuals to inquire whether they personally are not in fault in the matter; but if they suspect that the censure is levelled at them, the effect is likely to be irritation and not good. Minds once irritated are ant to unite together and to strengthen themselves in perverse adherence to their course of proceeding; and in the event, the wrath stirred up by Correspondents of a periodical, is poured out over the head of the personage in existence.

The Editor of the BEREAN, therefore, takes Episcopal ministry in this country, to the him under an idea that their insertion is a . . The Editors, we suppose.

in the sight of God. Have we no spiritual | study and defence of those visible insti- | matter of right. The Editor is the sole judge tutions of the Church which we believe of that When it is considered, at how many doors messengers knock to deliver his weekly columns-to what a variety of minds he intends improvement or gratification by the engendering or the cultivation of a Berean spirit-how delicate therefore his position and how great, the anxieties arising from his responsible enterprise, he will probably be borne with when, in some cases he declines, in others he admits only with modifications, and now and then he uses a communication which he must decline, as an occasion for him to treat the question to which it refers, in the way which he thinks most likely to prove

It is highly gratifying to the Editor, in connexion with these remarks, to refer to the note which accompanied the articles he has to acknowledge as coming from "Contributor,29 who addresses us in the following kind and modest strain:

"As my only wish is to assist in rendering the Berean useful, I place these articles before you under the persuasion that you will not scruple to use the liberty which is essential to the Editorial office, by rejecting, accepting, re-arranging, or otherwise adapting to your purposes, every thing which I may send you. I shall be more than content to know that I have placed no restraints on you, should any of my contributions prove worthy of insertion; and should none of them appear to you to deserve this, I shall be glad to find that you have better sources at command."

We hope that this very considerate Correspondent will keep the Editor's pigeon-hole No. 1 well furnished with such matter as his note enclosed, while we fear that the labour of less thoughtful contributors will go into the very hopeless corner No. 6.

Referring now to the two evils which On-SERVER laments, we regret with him the people's remissness in responding in the course of divine service. We are grieved with him to perceive that so many attendants upon the worship of the Church should leave their part to be performed by proxy, when they are called to the privilege of testifying with their own voices to the interest they take in congregational devotions. An article headed "Fashion" on the fourth page of our number of the 24th of October referred to the evil and, we think, correctly exposed one source from which it proceeds. It is thought genteel, not to respond,-not to sing-in short, not to manifest engagedness in the service of God. We do not know how this can be helped better than by endeavouring really to engage men in the spiritual worship of God. Indeed, the help which may proceed from any other source will scarcely be gain. If people were induced to respond very freely, while they take not to heart the weighty meaning uttered by them, the comeliness of our public worship would indeed be increased, but the Churchmember's immediate personal interests not advanced.

As regards singing, much allowance must be made which is not admissible in respect to pronouncing audible responses. A person may not be quite sure whether he is singing in harmony with the instrument and leaders, while in his seat, and unsupported by a body gates of hell shall not prevail," to which the undevout near by, if his attempt should respect, as appears from the following notice | month, at three dollars per annum. which was recently distributed throughout the

> Service, well known tunes having been selected for that purpose."

Hope must be entertained that the object sought will approach its attainment; but it must not be supposed that one winter's effort in the study of Psalmody, however ably superintended, and if it had been more perseveringly profited by than it was, could produce any extensive effect. For that end, the study and practice of Psalmody would have to become a regular thing, season after season, so as to bring in "new recruits" every year. We hear nothing of classes in Psalmody this winter. If they were a desirable thing last year, so they are in this. But in fact, we should look for an extensive effort in this regard chiefly from juvenile classes, in small parties, twelve or fifteen scholars each, matched as regards their advancement, and pursuing their studies in such parties until they are qualified to join a larger number with effect for practice. In the mean time, we readily unite with our correspondent in wishing that all the voices which can utter sweet sounds in unison may do so in public worship, making melody in their heart to the Lord.

THE NEW MONTHLY EPISCOPAL OBSERVER. It is proposed to publish in the city of Boston with the approbation of the Right Rev. Bishop of Massachusetts, a monthly periodical, bearing the above title, to be devoted to the dissemination of evangelical principles in accordance with the standards Editor, though he were the most peace-loving of the Protestant Episcopal Church. A varicty of considerations press upon them the belief that such a journal is called for at the this opportunity of saying that communica- present time. At no period in the history

upon its attention of so grave and momentous concern, as those which call for investigation now. Under the direction of a wise and inscrutable Providence, a tendency has been permitted to develop itself in certain portions of the church, to "exaggerated views of the efficacy of the sacraments, unscriptural statements respecting the presence of Christ n the Lord's Supper, and the description of this festival as a sacrifice, instead of a commemoration of that sacrifice which was offered by the Redeemer once for all," to the reception of the "doctrine of sacerdotal absolution, as a power delegated to the ministry; to the joining together of scripture and tradition, as co-ordinate authorities in matters of faith; to a disposition to undervalue the privileges of the glorious Reformation, and to depreciate even those English Reformers whose claims to our gratitude are written in their blood; to the merging of the individuality of each man, as a subject of the Holy Spirit's influences, in the church collectively; and, chiefest and most pernicious of all, to confused views of the fundamental doctrine of justification, making it to depend, not wholly upon that intrinsic righteousness which flows to us rom the merits of Christ without, but in part upon an inherent righteousness existing

To guard the church against a farther deelopment of this tendency, and against the blighting effects of sentiments like these, vill be one of the chief ends for which we shall labour.

It need not be said that we shall concientiously uphold the scriptural authority of episcopacy as set forth in our standards. We shall hold up the written Scriptures as the sufficient, the only, the authoritative rule of faith, rejecting whatever else aspires, whether independently of the Bible, or conjointly with it, to occupy that position. The English Reformation will be held forth as the glorious emancipation of the church from a slavery of centuries, and the martyrs whose blood scaled its freedom, as the benefactors of their race.

In coming to our work, we bring with us no novelties with which to amuse our fancies or to disturb the peace of the Church. All experimenting in religion we heartily detest. Taking our stand on the broad, evangelical platform which the church has established, adhering firmly to her primitive order and divinely-appointed frame-work, we shall strive to recommend her liturgy and her other standards as next to the Bible the best imboiliment of Christian truth, the safest defence of the faith and the soundest exposition of theology; her ministry as divinely commissioned; herself as the appointed instrument of a world's regeneration. The ground we shall occupy will embrace practical religion, doctrinal and controversial theology, all ecclesiastical questions, literature so far as it bears upon the interests of the Church. Where we are compelled to censure and oppose, it shall be done with the courtesy and decorum which become a Christian defence of Christian truth.

Having received assurances of assistance from the pens of some of the most distinguished Bishops, Clergymen, and laymen of the Church, it is believed that this publication will be found, with God's blessing, to meet the present wants of the Church, and to promote the cause of sound theology and practical religion.

The work will be printed in the royal commonly those familiar to the congregation octavo form, on fine paper, and each number at large, though in the Quebec Cathedral will contain sixty or more pages. It will that we shall not be summoned into the current testimony of those unquesti- special regard has been given to facility in this be issued punctually on the first day of each

> JORDAN, SWIFT & Co., Publishers, Boston. From the Western Episcopalian.

[In transferring to our columns the above Prospectus, which we welcome as the promise of extensive good by the circulation of sound scriptural truth as set forth in the standards of the Protestant Episcopal Church in the United States, we cannot but regret that the postage should enhance the expense so much as to interfere with the circulation of such a valuable periodical in this Province. We would hope that facilities may vet be given by a reduction of postage so that it may not continue as it is now 21d. per sheet for transport from Boston to this. In the United States 1 penny would carry the sheet to the furthest extremity; now if by an arrangement between the States and the British Province the same postage would carry it to any of our Post Offices, we might hope to see a subscription-list filling up from among the friends of evangelical truth on this side of the line. We wish the undertaking the best success.—En.]

UNIVERSALISM.

The late Dr. Nettleton being accosted by a Universalist, who wished to engage in a discussion on the doctrine of future punishment, he said to him, 'I will not enter into any dispute with you at present; but I should be pleased to have you state to me your views, that I may have them to think of? The man accordingly informed him, that in his opinion mankind received all their punishment in this life, and that all would be happy after death. Dr. N. then asked him to explain certain passages of Scripture: such as the account of a future judgment in the xxv. chapter of Matthew, and some others; merely suggesting difficulties for him to solve, without calling in question any of his positions. After taxing his ingenuity for some time in this way, and thus giving him opportunity to perceive the diffi-culty of reconciling his doctrine with the language of inspiration; he said to him: You tions of this character must never be sent to of our church have questions been urged believe, I presume, the account given by

Bishop Eastburn.

Moses of the deluge, and of the destruction of Sodom and Gomorrah ? Certainly, he replied. "It seems, then,' said Dr. N. that the

world became exceedingly corrupt, and God determined to destroy it by a deluge of water. He revealed his purpose to Noah, and directed him to prepare an ark !" which he and his family might be saved. Nouh believed God, and prepared the ark. Meanwhile he was a preacher of righteousness. He warned the wicked around him of their danger, and exhorted them to prepare to meet their God. -But his warnings were disregarded. They doubtless flattered themselves that God was too good a being thus to destroy his creatures. But notwithstanding their unbelief, the flood came, and, if your doctrine is true, swept them all up to heaven. And what became of Noah, that faithful servant of God? He was tossed to and fro on the waters, and was doomed to trials and sufferings for three hundred and fifty years longer in this evil world; whereas, if he had been wicked enough, he might have gone to heaven with the rest .- Western Episcopa-Madeira .- Dr. Kalley has been released

from the illegal imprisonment of 170 days to which he was subjected by the persecuting authorities in the island of Madeira, and has used the liberty to which he is restored, for renewed efforts to spread the light of the Gospel among the inhabitants from whom it is withheld by those who profess to be their spiritual guides. The injustice done to him has been made the subject of negotiation between the governments of Great Britain and Portugal, and it is reported that pecuniary compensation to the amount of about £800. has been proposed by the latter, upon the condition that Dr. Kalley will immediately withdraw from Madeira and the Portuguese dominions. What answer Lord Aberdeen gives to this proposal, is not known. It is not likely that Dr. Kalley will accept the compensation under such a condition, any more than that Her Maiestv's Foreign Secretary would ask him to do so, since no offence against the laws of Portugal has been proved against this British subject. The London Times, whose hostility against every protestant effort inconvenient to the papacy has been painfully noted for some time, comforts itself with the prospect that, if Dr. Kalley will not consent to retire, he will certainly be put down by a special law, which no effort of British diplomacy can pre-vent from passing." What would the Church of Rome say to the proposal of " a special law" by the British Parliament to " put down" one of her members because he makes efforts within the existing laws, but threatening the defection of some from the established Church! 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 in a British colony, by special privileges.

ROMAN CATHOLIC INSTITUTION FOR THE PROPAGATION OF THE FAITH.

Receipts and Payments during the year 1842. £ s. d. France— 897,123f. 94c 65895 7 51 773,323 69 Paris, 172 13 9 America, North 303 America, South Bavaria 6433 11 Belgium (England 1491 5 British Isles (Ireland 7289 19 84 British Colonies 640 15 11 924 7 Germany . . 208 19 11 11 0818 Lombardy Lucca (Duchy of) 369 Malta 473 623Modena (Duchy of) 1524 17 83 Netherlands . Parma (Duchy of) Portagal 1784 - 174704 2 Prussia Roman States 3523 6 Russia . Sardinian States-Genoa (Duchy) 52,142f. 77c. Piedmont. . 136,062 03 9129 17 91 Sardinia . . Savoy. . . 42,737 70 Spain . The Two Sicilies 3078

1772 9 51 Switzerland . . Tuscany 1986 1 11 A Southern Country 92 5 2. Total Receipts 127,588 16 0 Remained in hand 22,067 4 £149,656 0 1 Total Expenditure on the Missions 117322 9 2

Printing the Annals, Prospectus, &c. 8875 10 8 1337 8 9 Expenses of Administration 127,535 8 22,085 9 11 Balance in hand

£149,620 18 54 Total [The large expenditure of this institution has in modern times been in a great measure directed towards an intrusion into those fields of labour where the efforts of protestant mis-

sionaries have been most successful. Thus New Zealand has become the residence of a R. Catholic Bishop and body of priests; in the South Sea Islands the cannon of the French navy has compelled the admission of priests with whom the natives did not want to have any thing to do. Yet, the "Annals" thus speak of the intended protestant missions to China: "Heresy is accumulating, in London and Calcutta, its pompous preparations to procoed to exercise a cautious propagandism with-

One hundred and fifty thousand copies of the Annals are now printed; namely, 77,000 French; 21,000 German; 15,000 English; 2,000 Spanish. for South America; 3,500 Hemish; 28,000 Halian; 2,000 Portuguese; and 150 Dutch; this number, published six times a year, gives a total of 900,000 copies.

† The expenses of the Administration, which include those incurred not only in France but in other countries, are composed of the salaries of persons employed, postage of letters in the correspondence which is kept up, as well with the various dioceses of Europe as with the Missions of the whole world, rent, stationery, &c.

in reach of the cannon of vessels of war; but it | these precarious precedents, until the Episcopal selves to the care of the great interests comcannot sink the foundations of its temples without meeting the bodies of our martyrs. The Church lias taken possession of this blood-dved soil by the six feet of earth which China was obliged to bestow on each of her dead. Shall we, then, do nothing to retain these con-

Most certainly, the Propaganda will do her utmost to "retain" the poor Chinese in the practice of real idolatry, with simply a change of the idol.]

ECCLESIASTICAL.

His Excellency the Governor General has been pleased to contribute £10. each, towards the completion of two places of worship in connexion with the Church of England; one in the Parish of St. Sylvestre, Seigniory of St. Giles; the other in the Township of Kildare, District of Montreal.

DEANERY OF JERSEY .- The Queen has presented the Rev. James Hemery, M. A., to this office, void by the resignation of the Rev. Dr. Jeune, now Master of Pembroke College, Oxford.

To the Editor of the Berean.

Sin,-It gave me satisfaction to recognize, in your correspondent E. E., a joint advocate with myself for the recovery, by the Church of England, of the suspended functions of self-government; and to hear, from him, the opinion that it will not go well with her until those her constitutional powers are resumed.

I was further gratified to perceive that his views harmonize with mine, expressed in former letters. as regards the exercise of similar powers in the Colonies, under such modifications, too, as shall secure for the Bishops and Clergy in their deliberations and decisions the benefit of Lay experience and co-operation.

And even though we should be found to differ as to the time and the mode of attaining these results, -agreeing as we do in the above material preliminaries, I invite his assistance in diffusing such information respecting them, as may tend to convince the judgment of the Church of their importance; and then, the thing once understood and decided by a majority of her members, the subordinate considerations of the hore and the when, would doubtless be as easily adjusted, as the "way" is readily discovered where "the will" exists. The voluntary association of Churchmen, referred to by E. E., might continue their bounty, whilst merging their indefinable control in the legitimacy of a Colonial Convocation; the Bishops might be Diocesans, and not also Superintendents; the Clergy, Presbyters, and not at the same time Agents; and those " equivocal somethings, which are felt but which cannot be defined," might be either discontinued, or legislated into consistency with constitutional principles, and with the permanent well-being of the Church.

To wait, however, as counselled by E. E., for some decided movement on the part of the Church at home. I confess appears to me to be only postponing the acknowledged desideratum - not merely to an indefinite and distant period, but to a time when the task of its accomplishment will be more difficult than at a nearer day ;-only deferring the introduction of the approved organization, until there shall have sprung up a host of temporary substitutes requiring to be re-modelled or removed, and of complicated interests to be conciliated or destroyed.

The Ecclesiastical Institutions of the Mother Country groan under the incrustations of centuries, and require to be touched with the extremest delicacy. The ivy of venerated usages which has and them indicates a state which admonishes of the wisdom of but slow repair. But in the Colonies we are forming, not re-forming, our Institutions; not repairing, but erecting, our edifice; and as we are doing this in a young country comparatively free from the hindrances presented in an old one by vested rights and antiquated practices, I venture the enquiry anew-Whether our Colonial Churches are not in a position of facility for securing the advantages of Ecclesiastical Legislation, without waiting for the tardy and encumbered movements of an older country, and of the Parent Church?

If the adjoining States had broached the idea of Ecclesiastical self-government whilst yet Colonies of England: or if, after they had acquired political independence, the Episcopal Churches therein had preferred to continue ecclesiastically connected with the Church of England, and had then agitated the proposal for legislative authority subject to Metropolitan control: and if, in either case, they had been met with the advice, and had acquiesced in it, to wait for some decided movement by the parent church-first for recovering her own suspended functions, and then for conferring similar powers on her Colonial daughters-where had been the constitutional order, vigour, and efficiency, already exhibited in the Young Protestant Episcopal Church of the United States? For aught discernible to the contrary, the lapse of three quarters of a century had found church matters quoad legislative government, precisely where we find them now.

But we are not always wont to tarry the leisure of the Parliament, or of the Church, at home. The Bishops, Clergy, and Laity, have already invoked the intervention of Colonial Legislatures to legislate for the Provincial Churches; and matters of minute detail affecting the internal policy of our Communion, have already been discussed and enacted in Bodies, the majority of whose members were ignorant of her principles, and hostile to her efficiency. Church legislation was wanted. It was called for by every year's increase in the membership of the Church of England, and by every year's enlargement of her Incumbency. And, crippled in regard to constitutional action for herself, her necessities suggested the dangerous substitute of secular legislation in matters purely acclesiastical. Successive years, and growing

anomalies of a position, of which ample warning is afforded in the modern litstory of the Mother Church. May not escape from the entanglement be then found as difficult, as it seems easy, by anticipating, to avert it now ?

At all events, I quite agree with E. E. in conceiving that the further discussion of this interesting subject, can scarcely fail to prove of practical importance to our Colonial Churches; and if my very inability to do it justice should but incite abler talents to undertake the task, I shall find, Mr. Editor, new reason to thank you for admitting to the columns of your valuable journal, the humble overtures and enquiries of

Your obliged Servant,

To the Editor of the Berean. Sir,—If the following remarks sayour not too much of censorship, I would request your notice of them, hoping that they may be instrumental in increasing the degree of interest

which I think ought to exist on the subject. I am a member of the Church of England, and as such have frequently felt sorrow for the coldness and apparent indifference manifested by our congregations in the performance of their part of the public worship of God. First, there is psalmody. I had thought that the object in view, when a portion of our members were under able tuition in sacred music last winter, was the introduction of congregational singing, or, as I understood it, that-not the choir exclusively-but the whole congregation were to contribute their voices, as well as their ability served; that a portion of those taught, were to be distributed in different parts of the church, say, for instance, n their respective pews, to serve as leaders to those around them; but I do not see such improvement existing. They in the organ galery have all the singing to themselves as heretofore, though I certainly do think that all who are disposed to join with the choir, might do so, the times selected being generally of such simplicity as to admit of all who bave the least idea of the "concord of sweet sounds" blending their voices in unison. As to the propriety of it, there surely cannot exist two opinions!

I would wish, secondly, to speak of the manner of repeating the responses; I have observed that scarcely any voices but those of the clerk and school children are to be heard; that Constitution." is this as it should be? Would it not be more proper for the whole congregation-without exception-to join in an audible voice? It seems to me a system of exclusiveness,—ex-pressing thanks for mercies received and praying for a continuance of them-not in person-but, by proxy! It is not in accordance with the spirit which pervades our holy religion generally, neither does it agree with the intention of the framers of our church

To my knowledge, this subject has been on several occasions most pointedly brought before the attention of one congregation from the pulpit, and has been recommended on the score, both of propriety and obligation, as our duty; and in that congregation, it certainly has to some extent been acted upon, for there seems to be more interest excited in the performance of the service, in both particulars, than previously prevailed, on the part of the members. I think if but a small number of each congregation would make a constant practice of joining in the psalmody, and repeating the responses in an audible voice, that it would serve as an encouragement and help to those who do not, and might induce them also to join. Thus, in a short time, I should hope to see the practice become general; for, to say the least, I think it is pitiable, that, in such a cause, a sufficient degree of moral courage does not exist in our members, to counterbalance any diffidence which might arise from appearing in this respect, singular, or thus differing from the multitude. I would charitably suppose, that such is the main objection, and principal excuse they make for neglecting, with one accord, to unite and raise their heart and voice in gratitude and thankfulness to Him, in whom we all do live, and move, and have our being. Submitting these, my views, (with de-

ference) to your consideration, I remain, Sir, your's respectfully,

Quebec 4th Decr. 1844.

To Correspondents .- Received F. M. G

-C. Y; wrote by last mail; --- F. W. R. ERRATUM: On the 4th page of the last number, 28th line, instead of "the Law says" read "the Lord says."

Political and Aocal Intelligence.

PARLIAMENTARY.

The address of the Legislative Council in nswer to the Speech of His Excellency the Governor General, was moved by the Hon. Mr. Dickson, seconded by the Hon. Mr. Bruneau, and passed almost unanimously. It was to be presented to His Excellency by the whole House at 3 o'clock on Wednesday the 4th inst. at the Government House.

In the House of Assembly, on Wednesday the 4th inst., Mr. Roland Macdonald moved the Address to His Excellency, which was seconded by Mr. Colville, when Mr. Baldwin, seconded by Mr. Cameron, moved an amendment; the most important points of which follow :

That that part of the original motion beginning with the words "this House is gratified that an early period has been selected," and ending with the words "important functions devolving upon them," be expunged, and the following inserted in lieu thereof:-

"An humble address be presented to His Excellency the Governor General to return His Excellency the thanks of this House for His Most Gracious Speech from the throne, at the opening of the present Session of Parlia-

ment. "To assure His Excellency that while we rejoice that he has assembled Parliament at an early period after the completion of the recent general election, and at a convenient season for the discharge of the important functions devolving upon us, and warmly participate in the | found in these premises; while the remaining satisfaction expressed by His Excellency at Juror, found Wilful Murder against the three emergencies, will probably witness repetitions of the opportunity thus afforded of devoting our- men named in the first verdict. The whole

Churches in the Colonies will be involved in the mitted to our charge, we should be wanting in anomalies of a position of which ample warning due attention to the sacred trust reposed in us by our country, as well as in duty to our Most Gracious and Beloved Sovereign, were we to refrain on this occasion from expressing frankly to His Excellency our deep regret that he should, under the circumstances in which the Province was placed, have been advised to remain so long without resorting to the counsels of Parliament."

> And, also, that that part of the original motion beginning with the words "That this House fully confides in the declaration of Ilis Excellency, that he will continue," and ending with the words "should have intervened to delay the accomplishment of this constitutional purpose," be expunged, and the followng inserted in lieu thereof :-

"That this House, understanding in its broadest sense the expressions of His Excellency's intention to administer the charge intrusted to him by our most Gracious Sovereign, according to the acknowledged principles of our Provincial Constitution, receive with satisfaction this assurance of adherence to Constitutional principle, while they feel bound to declare that the attempt which His Excellency was advised to make to carry on the Government for months together, and that during a prorogation of Parliament, with but one person occupying the high and important position of Head of a Department, was wholly inconsistent with the spirit of the Constitution, and at once injurious to the interests of the Crown, and dangerous to the liberties of the people. And to represent to His Excellency, that while even short delays in filling vacancies in any of the great Provincial Offices of State, the holders of which constitute the Provincial Administration, must ever be looked upon as a subject of deep regret,-the advising the Representative of the Sovereign upon the total disruption of an administration, in the midst of a Session of Parliament, to proceed to a prorogation without having completed the necessary arrangements for forming another Ministry, and to continue to exercise the functions of Government without either the formation of a New Administration. or the calling upon Parliament as the great Council of the Province for advice and assistance, was at total variance with the recognized principles of the constitution, as leading when acted upon, to what, in the opinion of this House, amounts to a virtual suspension of

was not terminated until late on Friday night when the amendments were negatived, and the original motion carried by a vote of 42 to 36. The list of Yeas and Nays which follows will show who are the supporters of the pre-

sent Ministry.
Yeas-Messrs. Armstrong, Aylwin, Bald-win, Berthelot, Bertrand, Boutillier, Cameron, Cauchon, Chabot, Chauveau, Christie, Desaulniers, De Witt, Drummond, Franchere, Jobin, Lacoste, Lafontaine, Lantier, Laurin, Lemoine, Leslie, Macdonald [Glengary], Macdonell [Stormont], Methot, Morin, Nelson, Powell, Price. Roblin, Rousseau, Small, Smith, [Wentworth,] Taché, Taschereau, Thompson.

Nays-Messrs. Boulton, Brooks, Chalmers, Colville, Cummings, Daly, DeBleury, Dickson, Duggan, Dunlóp, Étmatinger, Foster, Gowan, Grieve, Guillet, Hale, Hall, Jessup, Johnston, Lawrason, Macdonald [Cornwall], Macdonald [Kingston], Macdonell [Dundas], McConnell, Meyers, Moffatl, Murray, Papineau, Petrie, Riddell, Robinson, Scott, Seymour, Sherwood [Brockville], Sherwood [Toronto], Smith [Frontenac], Smith [Missis-quoi], Stewart [Bytown], Stewart [Prescott], Watts, Webster, Williams .- 12.

Absent, Harrison, Merritt, Prince, and Le Bouthillier. The Speaker did not vote. Messrs. Macdonald of Cornwall, Murney

and Boulton were then appointed a committee to draw up an address in conformity to the said resolution.

The English Mall of the 19th November arrived on Tuesday afternoon about 4 o'clock. Unfortunately very few newspapers came forward, so that we are unable to give our usual summary. The news, however, seems to be very unimportant. Her Majesty and Prince Albert had honoured the Marquis of Exeter by visiting him at his princely mansion Burghley House. During the stay of Her Majesty, the infant daughter of the noble marquis was baptized, the Bishop of Peter-borough officiating, and received the name of Victoria. H. R. H. Prince Albert presented a magnificent gold cup to the infant, on which was the following inscription: "Presented to Lady Victoria Cecil, by her godfather, Al-

The Commercial News seems to be favourable.

Dr. Wolfr .-- The London Record of the 7th ult., mentions that Captain Grover has received a letter from this intrepid traveller, mentioning his arrival in Persia, but broken down in constitution, robbed of every thing he had and with a debt of 6,000 tillas, (£2,500.) which he had been compelled to promise the payment of to the Navib.

SAFETY OF RAILWAY TRAVELLING .- At a recent inquest, Mr. Wakely took occasion to observe that he had held the office of Coroner for five years and a half, and had the two great termini, and upwards of thirty miles of the most extensive railways in the kingdom in his district, and yet, notwithstanding the millions of persons that must have travelled up and down those lines during the period he had mentioned, he had never held a single inquest on a railway passenger.

MONTREAL RIOTS .- The last Berean mentioned that another person, named Johnson. a cabinet maker, had lost his life at the recent disturbances which occurred in Montreal during the municipal elections. Several others were much injured at the same time. At the inquest held upon the body of the unfortunate Johnson, three several verdicts were returned by the Jury: ten of whom brought in a verdict of Wilful Murder against Michael Finnell, Matthew Dooley, John McKeon and all the other prisoners found in the premises from which the shots were fired; one of the Jury returned that Johnson came to his death by gun shot wounds inflicted by persons unknown, and that these persons unknown were

of the party found in the house where the unfortunate event occurred, are in custody. No more disturbances have taken place.

MUNICIPAL .-- The City Council have unaimously re-elected the Hon. R. E. Caron, Mayor of the City for the ensuing year.

OFFICE OF THE CLERK OF THE CROWN IN CHANCERY.

Montreal the 30th November, 1814. His Excellency THE GOVERNOR GENERAL has been pleased to call to the Legislative Council of this Province, the Honourable John Neilson and James Morris, Esquire.

SHIPPING INTELLIGENCE.

Halifax. Nov. 21st-Arrived-Schr. Ocean Queen, Leblanc, from Quebec. 22nd - Brig Rival, McNeil, 51 days from Gibraltar, with fruit &c. was bound to Quebec, -- could not get farther north than Cape Ruy; Schr. Manilla, O'Bryan, from Montreal.

Picton, Nov. 12th-The Br barque Bytown Captain Pye, from Liverpool, Great Britain, with a cargo of salt, bound to Miramichi, after a passage of five weeks, was cast away on the Magdalen Islands, on Tuesday the 8th inst .- Sixteen of her crew have arrived at Pictou this morning the Captain and two mates are in charge of the wreck on the Magdalen Islands, - (Post.)

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to

1	Tuesday, 10th Dec.	, 184	14.	;			
	4	s.	d.		9.	d.	
١	Beef, per lb	0	21	a	O	3	
ł	Mutton, per lb	()·	21	u	0	3	
	Ditto, per quarter	3 -	υŤ	u	. 3	6	
Ì	Lamb, per quarter	1	3	a	2	0	
	Veal; per lb	()	0	а	U	Ü	
	Do., per quarter	0	Ü	а	O	0	
	Pork, per lb	0	31	a	0	31	
1	Hams, per 1b	O	5	ıl	Q	5 }	
	Bacon, per lb	O	41	a	0	. 5	
.	Butter, fresh, per lb	U	8	u	0	9	
	Ditto, salt, in tinnets, per lb	0	65	a	U	7	
	Lard, per lb	Ö	43		Ü	5	
	Potatoes, per bushel,		0	u	1	3	
	Maple Sugar, per lb	Û	41		-	5	
	Peas per bushel,	3		a	-	ø	
	Ducks, per couple	2	•	a		6	
-	Eggs, per dozen,	U		_		7	
	Fowls per couple	ĭ	ij	a	2	3	
	Flour, per barrel		ŭ.		$2\overline{6}$	ő	
	Oats per bushel,	1	Ğ	a	ĩ	8	
	Hay per hundred bundles,	25	Ü		30		
	Straw ditto		6	a		ő	
	Fire-wood, per cord	12	6	a	15	ŭ	
			•	.*	••		
	D 1 1 1 20			_			

A long and animated debate ensued which Pot Ashes per cwt. . . 23s. 0d. a 23s. 6d Pearl do. do. . . . 24s. 6d. a 24s. 9d

TOYS.

MRS. WHEATLEY. No. 6, Garden-St., near the Ursuline Convent.

RESPECTFULLY informs the Ladies and Gentlemen of Quebec, that she has received a large assortment of TOYS of all descriptions. A choice selection of DOLLS, of superior quality. Quebec, 11th Decr. 1844. JUST PUBLISHED

BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS

To illustrate the Lord's Prayer.

SECOND EDITION.

5th December, 1811.

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.

GOSPEL AID SOCIETY.

SALE of Work in aid of the Funds of the A SALE of Work in and or the above Society will take place in the RLS' SCHOOL - ROOM, NATIONAL SCHOOL-HOUSE, on MONDAY the 30TH and TUESDAY the 31st DECEMBER, at ONE o'clock each day.

Donations of Work or other articles, will

be thankfully received by the Committee of Management, and may be sent to

President.

MRS. ESTCOURT, MRS. JOHN Ross, MRS. E. W. SEWELL, Miss Fletcher, MRS. PENNEY, MRS. JAMES SEWELL, Miss Pentland, MRS. G. STANLEY.

or, to the undersigned, E. BURTON, Secretary.

Quebec, Nov. 25, 1814.

HIGH SCHOOL.

MYANTED, a TEACHER, for the PRE-PARATORY DEPARTMENT. Applications to be made before the 15th DECEMBER, to the Revd. E. J. SENKLER. Unexceptionable testimonials of character and qualifications will be required.

High School, Quebec, 11th November, 1844.

QUEBEC HIGH SCHOOL.

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

CLASSICS, MATHEMATICS REVE. E. J. SENKLER NATURAL PHILOSOPHY

ENGLISH. LEWIS SLEEPER-ARITHMETIC DANIEL WILKIE. FRENCH AND DRAWING. ... D. THIELCKE.

> REVD DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERSON, Esq. R. H. GAIRDNER, Eso. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS GIBB, Esq. SHERIFF SEWELL.

DIRECTORS.

Fees for boys under Ten years of age. £10 per annum. Above Ten years of age, £ 12 10s, do. French and Drawing, for the present, a separate

The hours from 9 to 12, and from 1 to 3. A Class will be opened in this Institution on the 2nd January, for pupils beginning the Latin Rudi-

Quebec, 25th Oct., 1844.

CAMPHINE LAMPS AND OIL. HE Subscriber has received a small lot of Doric and Oriental Camphine Lamps, with a supply of Oil, Wicks, Glasses, &c., which will be sold at low rates.

—ALSO,— Blackmore's Patent Bolting Cloths, Coal Stoves of various patterns, Cooking Stoves, complete, Parlour and Hot Air Stoves, Three Rivers and Scotch do., Solar, Table and Shop Lamps, Rotary's Stamping Presses, Patent Copying Presses, complete. With his usual assortment of Hardware, Cutlery, Painter's materials, Window Glass,

Iron, Steel, Tin Plates, &c. HENRY S. SCOTT, Upper Town Market. Quebec, 8th Nov. 1844.

EDUCATION. R. WM. HIGGINBOTHAM begs leave to acquaint his friends and the public that he intends to open his EVENING CLASS on the 1st proximo, at his own residence. Card of terms may be seen at Mr. R. Higginbotham's, 17 Buade St., opposite the French Church.

Reference to the Revd. C. L. F. HAENSEL. Quebec, 23d Oct. 1844.

NEW

BUCK-WHEAT FLOUR. THE Subscriber has just received a small supply of the above rare article; -And daily expects, a supply of Fresh INDIAN-CORN MEAL.

M. G. MOUNTAIN. No. 13, Fabrique Street, Upper Town.

Quebec, 19th Oct., 1841.

TO MERCHANTS AND MILL OWNERS.

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

C. & W. WURTELE,

St Paul Street. Quebec 20th Sept., 1844.

To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist.

EGAL proceedings will be taken forth-with for the recovery of outstanding Debts due to this Estate.

HENRY W. WELCH. Assignee, No. 38, St. Peter-St.

Quebec, 13th Sept. 1844.

FOR SALE BY THE SUBSCRIBERS, Missisquoi Foundry Company's Castings. DREMIUM Cooking Stoves,

Improved do. do. Parlour and Office Stoves, Summer do.

American Ploughs, Hollow-ware and various small Castings. -ALSO-

Single and Double Stoves, Cambouses, Register Grates and Coolers. −ĂND−

C. & W. WURTELE,

St. Paul Street. Quebec, 20th Sept., 1844.

INDIA RUBBER SHOES.

HE subscriber acquaints his friends and the alely received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade.

MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Septr. IS11.

RECEIVED, per John Horton, China, Sarah, Jamaica and British Queen :-Best Black Lead, Nos. 1 and 2. Genuine White Lead, Nos. 1, 2 and 3, Putty, Paints, assorted colours, Sheet Lead and Lead Pipe, Patent Shot, Canada Rose Nails and Spikes, Horse Nails, English and Best Bar Iron, Scrap and Russia Bar Iron. Sheet and Hoop Iron, Anvils, Spades and Shovels, Cast Steel, Borax, Block Tin, Coil and Trace Chains,

> -ALSO-Proved Chain Cables and Anchors, "Acraman's" Patent do. do. -AND-200 Boxes Tin Plates.

Shop Twine in balls.

200 do. Canada Plates. C. & W. WURTELE. St. Paul Street.

Quebec, 23rd Sept., 1814. RECEIVED EX " BRITISH QUEEN."

145 HAMPERS Cheese, viz:
Double Closter, double Berkeley,
Cheddar, Truckles and Queen's Arms.
C. & W. WURTELE,

St. Paul Street. Quebec. 23rd Sept., 1844.

WHOLESALE AND RETAIL LONDON HAT AND FUR WAREHOUSE,

12, BUADE-STREET. W. S. HENDERSON & Co. PROPRIETORS.

TO TEACHERS. DERSONS of unexceptionable character.

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

29th August, 1814.

Youth's Corner.

THOU, GOD, SEEST ME!

There was a man that used to go in the night to his neighbour's field to steal corn. What do you suppose he went in the night for? Because he thought nobody would see him. Did he think right? Let us

One night he took his little son along with him to hold the bag, while he put in the corn, 'The Bible says, "Train up a child in the way he should go." Was this man doing so with his little boy? But how do you think he felt, when he got to the place where the corn was?

He was afraid some one would see him because he knew he was doing wrong. And what do you suppose he did? Before he began to pull the corn, he looked this way, and that way, to see if any person was looking at him.

"Father," said the little boy, "you

forgot to look somewhere."

'Where-where?" asked the father. "You forgot," answered the little boy, "to look up, to see whether God was looking at you."

The thought, that God was looking at him, so frightened the man, that he ran away as fast as he could, without stealing

Children, whenever you are afraid somebody will see what you are doing, always remember first to look up; and if you are going to do any thing that you would not like to have God see, you had better run away as fast as you can; for God can see as well in the dark as in the light; and from his piercing eye you cannot hide yourself.

Always remember these four words, "Thou, God, seest me!"-Ep. Recorder.

BENGALEE PROVERB.

What ! a load upon the conjurer's shoulders?

This proverb is used to expose the folly of a man who pretends to be acquainted with very unusual things, while in common affairs he knows not how to help himself. If he is a conjurer, can he not get the load carried for him by some other means than by taking it upon his own back?—A boy told his mother, that he was getting on very fast in Algebra. Well, said she, then cast up this house-keeper's account for me. Behold, he did not know how to set to work at that.—A girl came home from school where needle-work was taught; she brought a beautiful piece of embroidery of her working; but she had torn the lining of her pelisse in travelling, and how to mend that, she had no idea.—A farmer's son had learned to measure the size of all That's right, said his father; the planets. now go then and make out how many feet of plank it will take to lay a new floor in my threshing-barn. But his son did not know how to do it.

There was once a very crowded meeting to hear a lecture upon the properties of air. While the audience listened with attention to the scientific instruction imparted, the confined air in the hall made one lady faint. It was impossible to get her out through the press: what was to be done to help her? Now there was leaning against the wall a young farmer who had come riding to town after his day's work to hear the lecture, and looked so rough that he had chosen to stand aside rather than sit down by the side of the fine ladies and gentlemen. As soon as he perceived the trouble which had arisen, he fastened the two ends of his riding-switch together, drew his clean handkerchief tight over the bow thus formed, and began to use it as a fan to create a draft towards the lady which, in half a minute, cured her faintness, and made quite an addition to the was a conjurer of the right sort.

HEARING THE VOICE OF THE SHEP-HERD.-Now I will tell you when you "hear the voice" of Christ. It is when, just as you are about to do wrong, something within stops you, and says, is looking at you; forbear to do this; you hear it too, when the time of duty comes round, and something whispers within you, you ought now to do what your parents have bidden you; it is now time to read your Bible, or to say your prayers, or to prepare your lessons, or to do your duty in that state of life which it has pleased God to call you to. And you "follow" the good Shepherd, when you do good and show love to those around you; when you curb violent tempers or angry passions, because you are afraid of sin; when just as an evil word is trembling on your lips, you forbear to utter it; when you come away from those, however lively or agreeable they may be, whom you know to be wicked children, therefore would be dangerous companions and, above all, you follow the good Shep herd, like the lambs of his own flock when you give up that which you want, or wish, or desire, in order that you may give pleasure or do good to others. I give pleasure or do good to others. I say, above all for this is just what Christ did; "he gave himself for us," he laid down his life for us: and "we ought." in the city of New-York, I found a dress and houses, all bear a neglected air: thing that we do, although to do this we of our thousand mills she had found emaint sometimes give up. Dear children! ployment, but had laid by nothing against render them objects of more than ordinately interest. Neglect, poverty, and discontinuous controls this is a sacrifice, for which you will also an evil day; and when sickness overtook many interest. Neglect, poverty, and discontinuous controls and controls and

ways, when you have made it. be well repaid. - Children's Friend.

THE WILL THERE, THE WORDS GIVEN. In the latter part of July 1839, while at

anchor near City Point, Virginia, for the

purpose of taking on board a cargo of

tobacco, it was my custom to invite the

rews of the arks; (lighters peculiar to James' river,) who were almost entirely slaves, to attend our religious services on board, whenever they were by any means detained along-side over the Sabbath, which they generally seemed to do cheerfully. On one such occasion there were three arks filled with tobacco, lying on the starbord side one beyond the other, all of which were manned by slaves, and who had been with us at both morning and afternoon services, only one of whom was able to read. Some time after the last service, and when about to go to tea, I was annoved with sounds which struck my ear as coming from the most distant ark, and although unintelligible at that distance, as they were all below, I concluded at once it was profane songs. I expressed my surprise to my mate that they knew no better, and after tea went on deck meditating within myself how I should manage to rebuke them in a way that might also conciliate, and enable me to turn the matter to profitable account. After some time I determined to go and satisfy myself as to what the noise was, and at the same time be guided by circumstances. When I reached the vicinity of the hatch from which the sound proceeded, I was perfectly astonished to hear the voice of prayer—of earnest prayer. I was chained to the spot, and with feelings more easily imagined than described, I sunk quietly on one of the timbers rising from the deck to which the moorings of the ark are usually secured, and listened in perfect admiration to the fervent supplications of this negro man. I was struck with the peculiarity of his language, although it seemed very appropriate. With increased pleasure I heard him enumerate, as judged, all his relatives and friends, his master, mistress, and family, myself, of ficers and crew, and every body, everywhere. He prayed for a revival at home and throughout the world, and with an earnestness and sincerity, a Christian zeal and feeling that quite astonished me. sat thus rivetted to the spot, even for some time after he had closed, until I was aroused by the appearance of one of the party coming on deck. Under the impression that I might possibly be enabled to help them to a supply of tracts or a few books, from my well stocked library, and perhaps encourage them in such landable meetings, I thus addressed the man who came up, "Well, my man, I am happy to see you so well occupied. Do you spend all your Sabbath evenings in this way?! "I'm not a Christian, sir," said he, "I'm only seeking religion; if I can find it!" "Well, my man," replied I, "you know our blessed Saviour has told us that 'if we ask we shall receive, and if we seek we shall find.' Now you may rest assured, if you ask it of God sincerely in His dear Son's name, He will give it to you, He will change your heart," &c. I added much more in the way of comforting advice, and the subject of prayer, and so on. In the mean while he observed me looking occasionally down the hatch pretty intently, when he invited me to go down below. I did so, and found it a dismal looking place, and spacious, for there more room than requisite for the berths, and the two decks were within about four feet of each other. I found there were some four or five more slaves below, and addressed them in much the same way I had lecture upon the properties of air. That commenced with the one on deck. I also inquired who it was that prayed. They seemed diffident at first all round, and made no reply. I then observed, "I hope you're not ashamed of praying to our God and Father in heaven. It ought to be considered a great privilege to be permitted to offer our prayers to Him, when we are such wicked sinners!" "Oh, no sir!" exclaimed they all simultaneously, "we are not ashamed of praying!" One of them then pointed to his comrade the nearest to me, and modestly added "that's the boy, sir" (Slaves are usually called "boys" up to middle age.) Turning to him I said, "My man, can you read?" No, sir," said he promptly, but respectfully. "You can't read," exclaimed I, "who taught you to pray, then?" Hitherto his countenance had only exhibited ! modest diffidence, but reflecting a mo- their real desolation. The wretchedness ment he drew himself up, and with a confident expression in his eye, not of ostentatious self-satisfaction, but of regard for the high and holy character of his Teacher, raising his eyes and hands, he replied in a tone of voice that carried with it a clear manifestation of gratitude, accompanied by meek humility. "God gave me the will, and the Holy Ghost gave me the words!" -Sailors' Magazine.

ing in the city of New-York, I found a says the apostle John, "to lay down our dying girl. She was about eighteen years their means become exhausted, their lives for the brethren;" and if he said of age and far from home. In early lifeshe health fails, and they die, leaving their lives for the brethren;" and if he said of age and far from home. In early lifeshe health fails, and they die, leaving their that we ought to lay down our lives, we had left her mother's cot, "in the Emerald | families to be supported by a pittance from | Church Mission schooner, Columbine, ought certainly to try to please those who Isle," and with a band of emigrants she the synagogue. There are numbers of love us, those whom it is our duty (and had sought America, trusting to the labour widows and orphans in Jerusalem, who should be our delight) to please in every of her hands for her daily bread. In one have thus lost their husbands and parents,

her, and consumption stretched her on lease, are their portion, with an utter a dying bed, she was dependent utterly on the charity of others-relatives she had none on this side of the great water.

It is needless to say how I was led to her chamber. Upon sitting down, and speaking of the only refuge of the soul in the hour of dissolving nature, and of the happiness of those who trust in Jesus, I asked her if she felt willing to die. "Yes" said she, "but—but—I should like to see my mother;" and as she spoke, her eyes filled with tears, she drew the covering over her head and went.

It was a tribute of filial love. Those who were present felt it, and we sat in silence till the swollen tide subsided.

I have mentioned this fact, not to re peat the conversation that ensued, but simply for the sake of this expression of i daughter's love for her mother in the hour of death.-Years and years had passed away since she had seen that mother-and oceans had rolled between them-and hard labour, and poverty and sickness had been her lot. She had been an exile from home in a strange land; but through all the changes of her hard journeyings, the memory of a mother clung to her, and melted her heart while

leath-chills were on it.

There is something to be learned from this little incident. It is a mother's power. If the ties are so strong, how deep the obligation to make those ties fast to the principles of the religion of Jesus Christ. In very infancy, in the tenderest years of childhood, the mother, as she winds her own heart strings around her children, should bind those children with cords, stronger than earthly ties, to the cross of Jesus. Many a proud man has felt "the pressure of his mother's hand" restraining him from sin, long after that mother had been in her grave.-Many are the youth whose first awakening to a sense of sin has been the revival of the memory of a mother's prayers and tears. - Who can tell how many daughters, now outcast to the world, lost to honour and hope, might have been ornaments to earth and stars in heaven, had maternal influence impressed their minds with the truths of God's word? Will mothers think of this?

The young woman whose touching remark suggested these lines, had never forgotten the impressions of childhood. Though a stranger in a strange land, with no parent to counsel or restrain her, she had been kept from the paths of vice, and had early hoped in a Saviour. She assured me that in the midst of her protracted illness, she had found that Saviour precious, and trusted only in him for salvation.

This was my first visit. She asked me to come again. They told me as I came away that she would probably live a month or two; but three days afterwards I called, and she was buried. They said she lived a few hours only after she told me she would like to see her mother. I hope she will.

Poor girl! poor as the world goes: for charity gave her burial. Blessed girl! if now with Lazarus in Abraham's bosom. -New York Observer.

THE JEWS IN THE HOLY CITY.

The most prominent trait in the Jewish character is a devoted attachment to the land of their fathers, and especially to the Holy City of Jerusalem. This, however, is combined with many notions of a supersacred spot is, in their opinion, attended with extraordinary privileges, both temporal and spiritual. Released from the cares, tumult, and business of the world, their lives are to be exempt, in a greater degree, from the common infirmities of human nature, and spent in an uninterrupted enjoyment of peaceful, calm, and holy meditation. Their prayers are to ascend the Most High; their nights are to be favoured with celestial visious, and communion with augelic beings; and finally, at the close of their mortal life, their souls shall be at once received into eternal glory. Such are the exaggerated privileges of the Jewish Inhabitants in the Holy City, the anticipation of which annually attracts vast numbers from all parts of the world to its walls. But these high-wrought expectations are soon followed by disappointment. The novelty of the scenes and places connected with religious associations soon dies away, and is succeeded by the aspect of of the dwellings, the scarcity and dearness of provisions, the sickliness of the climate, the want of all occupation, except the study of the Talmud, and the cold lifeless round of formal devotions, and many other circumstances, of which impoverished means are too often an accompaniment, damp the spirits of the newcomer, and chill his enthusiasm. His disappointment is deep, as his hopes had been elevated; and ends in a state of mind their means become exhausted, their

want of all religious instruction. house is, indeed, left unto them desolate -Dr. Macgowan, Physician to the Mission of the Society for the Conversion of the Jews.

REPROOF FROM AN ASIATIC.

The New York Observer relates, that Mar Yohanna, a Bishop of the Nestorian Church, who visited the United States two years ago, -while passing a few days in a private family in one of the largest towns in Vermont, was called upon by a gentleman of the place who boarded at the hotel, and who invited him to go and dine with him, it being about mid-day. The Bishop accepted the invitation, supposing it to be another private family, but soon found himself ushered into the dining hall of the public house, among boarders, stage-passengers, and several gentlemen of the place, who, hearing that the bishop was to be there, went also to the hotel and dined on the occasion, to secure an introduction to the stranger.

The dinner bell rang, and all huddled to the table, and a competent number, as usual, commenced distributing the bounties of Providence to the company, who as eagerly began to devour.

But the Bishop, though first and most lierally served, sat still, in astonishment at the scene before him, till, being inquired of why he did not cat, he at length broke out in the following terms: "We, in our country, ask a blessing before we begin to cat; and do you, in this Christian Counrry, eat without first asking God's blessing on your food?" All present felt the force and the justness of the rebuke, and laid down their knives; while the gentleman who had introduced the bishop to the table, being a professor of religion and a good manthen proceeded to implore a blessing on the meal-a thing which he and all other Christians, in like circumstances, should do, without waiting to be told their duty by a stranger from benighted Asia. Verily, many shall come from the east and the west and sit down with Abraham, Isaac and Jacob, in the kingdom of heaven, while the children of the this beautiful part of the Province can now be kingdom shall be cast out."

NEW ZEALAND.

Conclusion of a Letter written by the Bishop of New Zealand, at the Waimate, in January,

Sunday, January 1.-Reviewed, with great thankfulness, the various events of the past year, so full of new and important features. At the morning service, preached on "The former things are passed away behold, I make all things new." After morning service, school as usual; and then the afternoon service, at which Mr. Manusell preached and I read. Between the two services, we had an English service for Mr. Maunsell's family and a few settlers.

Monday, January 2.—Crossed Waikato harbour in Mr. Maunsell's boat, and went along the sands to Pehiakura, half way to Manukau, and one mile inland. The rich Potohukawa trees clothed the ascent of the sandy bank with thick masses of their crimson flowers. The chapel at Pehiakura had a very respectable appearance, having large glass windows, the gift of the late Governor. The native teacher is a Wesleyan; but he was very attentive to us, and supplied us with

potatoes and goats' milk. Tuesday, January 3 .- My last pair of thick shoes being worn out, and my feet much blistered with walking the day before on the stumps, which I was obliged stitious nature. To live and die in this to tie to my insteps with pieces of native flax, (phormium tenax), I borrowed a horse from the native teacher, and started at four A. M. to go twelve miles to Mr. Hamlin's Mission-station at Manukau harbour, where I arrived at seven A. M. in time for his family breakfast; after breakfast, wind and tide being favourable, I sailed in Mr. Hamlin's boat ten miles across Manukau harbour; a with more fervent rapture to the throne of noble sheet of water, but very dangerous from shoals and frequency of squalls. A beautiful run of two hours brought us to Onehunga by noon. I landed there with my faithful Maori Roto (Lot) who had steadily accompanied me from Kapiti, carrying my bag of gown and cassock, the only remaining article in my possession of the least value. The suit which I wore was kept sufficiently decent, by much care, to enable me to enter Auckland by daylight; and my last remaining pair of shoes (thin ones) were strong enough for the light and sandy walk of six miles which remained from Manukau to Auckland. At two P. M. I reached the Judge's house, by a path, avoiding the town, and passing over land which I have bought for the site of the cathedral; a spot which I hope may hereafter be traversed by the feet of many Bishops, better shod and far less ragged than myself. It is a noble site for a large building, overlooking the whole town, and with a sea view stretching out over the numerous islands of the gulf of Houraki.

My reception at the Judge's was most pleasing, and the hearts of the whole party, thus reunited after so long a separation, were as full, I trust, of thankfulness as they were of joy. I waited quietly in their house, hoping for the arrival of the from the Bay of islands, and resolving not to be in a hurry to return to the Bay till Sunday was past, on which day I intended to hold a confirmation, but had postponed it, the Church not being com-

On Saturday, January 7, 1 saw a schooner sailing up the harbour, which I thought must be the Columbine, but it proved to be the Union, from the Bay of Islands; by which I received letters reporting the rapid decline of Mr. Whytehead's health, and the fear of his speedy dissolution. Two medical gentlemen had examined him, and reported the state of his lungs to be past recovery. I was partly prepared for this by previous letters; but when the reality of the blow came upon me, it almost overpowered me for the time; for we have walked together in God's spiritual house so long, that his death will be like the loss of another brother. When I recollected the last scene before I quitted Wellington, the interment of poor Wm. Evans, my journey seemed, like the rebuilding of Jericho, to be begun and ended in the death of my children. Still I thank God that the clouded side of the pillar was not always before my mind; but from time to time the light would reappear, and I thought I saw in the signal mercies which God has already granted to this country, an earnest of greater bless. ings; and then it seemed as if the death of those whom I loved and trusted most was another proof of the profusion of His bounty in giving such men to be buried under the foundations of my infant church, for the generations that come after to remember and imitate.

[The Rev. Thomas Whytehead, mentioned in the foregoing letter, who was an eminent scholar, but had devoted himself to the uninviting labours of which an idea may be formed from the Bishop's letters, died on the 19th of March 1843, and was carried to his grave by the students of St. John's College at the Waimate. The Rev. J. Mason, mentioned in a former extract, lost his life in attempting to ford a river on a missionary tour, on the 5th January 1843.]

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Sherbrooke, August 26, 1844.

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