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The Berean.

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

No. 37.]

QUEBEC, THURSDAY, DECEMBER 12, 1844.

[Vol. I.]

RESIGNATION.

My God, my Father, while I stray
Far 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 ne'er was mine,
I only yield thee what was thine;
Thy will, O God, be done.

Even 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 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 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 condemn 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 more sinful. If we censure what the Scriptures do not condemn, and experience has proved to be useful, because it is practised by those whom we oppose, or dislike, or wish to put down; out of our own mouth shall we be condemned.

From a like corruption of our nature we are inclined to make ourselves—our own actions, and feelings, and practice, the standard of orthodoxy and excellence. To worldly people, and to lukewarm Christians, much ardour and 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 propensity to formalism, we adhere strongly to what has become habitual: and this leads us 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 useful. Hymns and offices have since that time been added; and further alterations are by our General Convention proposed. And some of the offices which the Prayer Book contains are almost fallen into disuse—as the 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

weightier matters, through attention to things 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, and 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 worldly people; and on the other there are great efforts of the adversary to render them instrumental of evil, they have evidence of being agreeable to God's will: for such opposition, and such abuse will in every age be made to frustrate the effects of gospel truth. And it is worthy the serious inquiry of us all, whether we ought not to oppose the evil only, and let the good remain. The evil ought fairly to be exposed, and decidedly condemned: but truth forbids that we should either magnify the evil or conceal the good; and charity forbids that we should ascribe the conduct of men to evil, when it may as fairly be ascribed to good intentions. Truth also requires us to admit, and endeavour to state that there are facts, of more weight than a thousand opinions, which show that the blessing of God is with those who favour such meetings and revivals. They generally hold to the most distinguishing articles of the Christian faith: their Churches, and their members increase, and are rapidly multiplied; they evince great piety and devotion to God; and the most disinterested zeal for the propagation of the Gospel. Freely do they give their money, and devote their lives to the service of 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 knowledge 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 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, mistaken and erroneous. The efforts of those still more sound in faith, and apostolic in discipline, would, we may believe, be still more blessed and prospered. Had we the zeal and devotedness of some other denominations, the Episcopal Church, we doubt not, would soon rise in numbers, above every other sect. It is to be wished that we were more and better disposed, not only to imitate their pious zeal and labour of love; but also to bless God for the good they do. If St. Paul rejoiced in the good done even by those who preached with evil intention, will we not rejoice and praise God that thousands, and tens of thousands, are yearly awakened to righteousness, and that the everlasting Gospel is spread to the remotest regions, by those who are evidently actuated by the best motives, and hold in common with us the grand essentials of the Christian faith. Dare we affirm that means and efforts which produce such fruits, are only from human wickedness and error; or from the instigation of the devil? Suppose they are in some things erroneous, how shall we evince to the world, or to our own conscience, that we have a better faith, but by bringing forth more and better fruits? A Christian cannot be too cautious how he judges another man's servant, violates the rule of charity, and is found fighting against God.

There is still another and great evil, which, from the depravity of our nature, easily besets us, which is exalting above the due limits of their authority, the commandments of men. The Jews in our Saviour's time had fallen into the same error. 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 ever be accommodated to the existing state of society, and to the spiritual wants of mankind. What in religion is suited to all ages of the world, and to all sorts and conditions of men, the Lord has himself appointed: other things are left to be regulated and varied, as the world changes, and circumstances require. What the rulers of the Church direct, if not contrary to the word of God, (as was the case before the Reformation) is to be conscientiously regarded. And where the Church does not interfere, nor prescribe rules of conduct, the Bishop in his diocese, the pastor in his parish, and individual Christians, in their respective ranks and offices and stations, are left to act according to their wisdom and discretion. And this liberty, as many believe, they rightly use in the case of meetings for prayer and religious conversation.

But as there are some who by extending the precepts of the Bible beyond the inten-

tion of the Divine law, become "overmuch righteous;" so by a like extension of ecclesiastical authority we may be overmuch Churchmen: and that some among us should be overmuch Episcopal, is at least very natural. 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, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And wisely does the Church lay her ministers under the most solemn obligation, "to teach nothing as necessary to salvation, but that which they shall be persuaded may be concluded and proved by the Scriptures." The cry of "The Temple of the Lord," or "The Church: The Church" has been for many ages continued: but every Christian, whose heart, by a sound and saving faith, has been renewed, knows that the Church cannot be in peril while her children adhere to this her sure foundation. And though many may set themselves forward as infallible interpreters of God's word, Christians, still more now than when taught by inspired Apostles, should, like the wise Bereans, search the Scriptures, and for themselves ascertain what is truly written. Every ordinance of man is for the Lord's sake to be respected; but no human authority—not that of the Church, may be set in competition with the sure word of God.—*The Right Rev. A. F. Griswold, D. D., Bishop of the Eastern Diocese.*

THE DEATH OF A LEADER A CALL TO ACTIVITY.

From a Sermon preached by the Rev. E. Bickertell, Rector of Watton, at St. Stephen's, Coleman Street, on the Sunday after the funeral of the Rev. Josiah Pratt, Vicar of the said parish.

My chief object in choosing my text (Joshua i. 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 to him as the surviving father of the revived work of Missions in the English Church—to quicken all to great and increased exertions in promoting His Kingdom in the world. We have heard what one honoured individual was privileged to see accomplished, and in part by his own labours, and in his own life-time. When he began his labours, he had far more difficulties to encounter, than any we can have. The ground was unbroken-up, the agents unknown and unprepared; the whole materials of the war had to be gathered. But he and those who laboured with him persevered; and now, behold what God has wrought!

It was the same with the nation of Israel. Under Moses they had been delivered from Egypt, they had passed through the Red Sea and the wilderness, they had overcome Amalek and Sihon and Og, and possessed their land, and were brought near to Jordan, when Moses was called to his reward. Then, at this precise time, when they had lost their proved leader, they were to advance against the mighty nations of Canaan, with renewed zeal and full assurance of success. Such, I conceive, is the voice of Providence to the British Churches at this time. Not more assuredly was Canaan given to Israel, than the heathen are given to Christ "for His inheritance, and the uttermost parts of the earth for His possession." Now I would 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 our day, "Let us go up at once, and possess it, for we are well able to overcome it."

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 feeling which he had of the duty of preaching Christ more earnestly, and labouring far more zealously than he had ever done for Him. Oh! could he now return from the heavenly mansions, how would he return? With every feeling deepened, with every exhortation full 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 earth close to each other. The nations are disquieted and agitated, seeking after better things. "Many are running to and fro, and knowledge is increased." Mahomet is compelled to yield up the power of persecution over those who forsake Islamism. The political power of the Pope is tottering at its very centre; and the Papal Kingdoms, in spite of his Bull, are more opening to the Word of God. The savage chiefs of African Kingdoms are welcoming the Missionary. The Gospel is proclaimed in India; the isles are receiving the law; and China is at last opened to the Word of salvation. The British empire, with its colonies, comprehends a hundred millions of subjects, of whom thirty are Mahomedans, and seventy idolaters. To all these the Gospel may be preached. Our possessions skirt all the four quarters of the globe; and each may be a centre of life and blessing. Oh! what might Britain do, if

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 pouring out on Papal and apostate Kingdoms, 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 earth, 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 copies of the Scriptures have been distributed; but scarcely a single million of these are among the 600,000,000 of the heathen. And so it is with Missions. The Protestant Churches may number their converts by thousands, 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 despair, 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 destroyed 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 on their heavenly mission, to preach the Gospel through the world. Well did our dear brother understand it, when he with his brethren united in forming the Bible and Missionary Societies. And let us understand it; and know and feel, that "God is with us of a truth." Amid all their weakness and infirmities, true believers are "the salt of the earth," and "the light of the world." Small as the flock of Christ may be, the Lord has given them the exhortation and assurance—"Fear not, little flock; it is your Father's good pleasure to give you the kingdom." I 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 missionary standing, to which the calls of God's providence have been so clear and so urgent. The nation diminishes the grant for the maintenance of the preaching of the Protestant and evangelical principles of the Church of England in our colonies. God has 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 interpose for His people and aid them, we can yet but faintly discern. We know, that the present dispensation is to gather an election of the nations. We know that when the angel flies in the midst of heaven, "having 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." We 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 through all its changes we may finally, and according to His promise, confidently look for that "new heaven and new earth, wherein dwelleth righteousness."

Every thing, then, my brethren, now calls Christians to tread firmly, and with enlarged hearts, in those steps, which our revered

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 shall meet our departed friends, and be gathered with them for ever in the presence of the Lord. True it is, the happy spirit of your revered minister, separated from the body, is now with God; He has "departed, and is with Christ," which is "far better" than the highest joys of the most devoted service; it is pleasant to think of his having 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." 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 joy."

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 steadfast, unmovable, 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." Expect great things; not from man, but from God. Attempt great things; not in your own strength, but in the name of the Lord. Our religious Societies were all founded in evangelical 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 fellow-countrymen, 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 idolatrous inhabitant of central India, who has never heard of the name of the Saviour of the world? The comparison must appear absurd. The thoughtless Christian must be infinitely worse

in the sight of God. Have we no spiritual 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 of 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 Christianity—never understood, that unless our hearts are brought into conformity to the will of God—unless we are 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 Fowler Short, Bishop of Sodor and Man.

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 purpose 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 become 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 that we shall not be summoned into the presence 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 necessary 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. 1-4.) To you then, no less than to others, I would say, "sleep not as do others, but watch and be sober."—SIMON.

[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 given. 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 Episcopal ministry in this country, to the

study and defence of those visible institutions of the Church which we believe 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 Anglo-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 doctrines, 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 Craumer 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 immediately 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 those 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 is 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 ground of the truth," against which the "gates of hell shall not prevail," to which belongs essentially the Unity of the Spirit, however the bond of peace, in the common use of creeds and sacraments, may be broken, the reader will find to be the concurrent testimony of those unquestionable witnesses of the doctrine of the Protestant Episcopal Church in their respective times.—Appendix to Sermon on the Holy Catholic Church, by the Right Rev. C. P. McKeane, D. D., Bishop of Ohio.

The Berean.

QUEBEC, THURSDAY, DEC. 12, 1844.

We hope our Correspondent OBSERVER 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 commenting 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 apt 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 Editor, though he were the most peace-loving personage in existence.

The Editor of the BEREAN, therefore, takes this opportunity of saying that communications of this character must never be sent to him under an idea that their insertion is a

matter of right. The Editor is the sole judge 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 beneficial.

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," 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 OBSERVER 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 Church-member'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 of voices around him: he makes himself noticed, and is not unlikely to excite levity in the devout near by, if his attempt should not be successful. In many Churches, where there are choirs, the tunes selected are not commonly those familiar to the congregation at large, though in the Quebec Cathedral special regard has been given to facility in this respect, as appears from the following notice which was recently distributed throughout the pews:

"The Congregation are particularly requested to join in the Musical part of 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 of the Protestant Episcopal Church. A variety of considerations press upon them the belief that such a journal is called for at the present time. At no period in the history of our church have questions been urged

* The Editors, we suppose.

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, unscripural statements respecting the presence of Christ in 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 from the merits of Christ without, but in part upon an inherent righteousness existing within."

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

It need not be said that we shall conscientiously 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 sealed 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 embodiment 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 octavo form, on fine paper, and each number will contain sixty or more pages. It will be issued punctually on the first day of each month, at three dollars per annum.

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 yet be given by a reduction of postage so that it may not continue as it is now 2½d. per sheet for transport from Boston to this. In the United States I 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.—ED.]

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 difficulty of reconciling his doctrine with the language of inspiration; he said to him: "You 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. Noah 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 Episcopalian.

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 Majesty'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 prevent 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—			
Lyons	897,123f.	94c	
Paris	773,323	69	
America, North		172	13 9
America, South		303	7 41
Bavaria		797	8 81
Belgium		6433	11 24
England		1491	5 5
Scotland		48	19 6
Ireland		7289	19 81
British Colonies		640	15 11
Germany		924	7 21
Levant		208	19 11
Lombardy		3130	11 9
Lucca (Duchy of)		369	4 91
Malta		473	7 6
Molena (Duchy of)		623	7 11
Netherlands		1524	17 81
Parma (Duchy of)		1122	1 01
Portugal		1781	17 7
Prussia		4701	2 91
Roman States		3523	6 51
Russia		117	16 5
Sardinian States—			
Genoa (Duchy)	52,142f.	77c.	
Piedmont	136,062	03	
Sardinia	500		
Savoy	42,737	70	
Spain		2775	3 0
The Two Sicilies		3078	8 7
Switzerland		1772	9 51
Tuscany		1986	1 11
A Southern Country		92	5 21
Total Receipts	127,588	16 0	
Remained in hand	22,967	4 1	
Total	£149,656	0 1	
Expenditure on the Missions	117322	9 2	
Printing the Annals, Prospectus, &c.	8875	10 8	
Expenses of Administration	1337	8 9	
Total	127,535	8 7	
Balance in hand	22,085	9 11	
Total	£149,620	18 51	

Total Receipts 127,588 16 0
Remained in hand 22,967 4 1
Total £149,656 0 1

Expenditure on the Missions 117322 9 2
Printing the Annals, Prospectus, &c. 8875 10 8
Expenses of Administration 1337 8 9
Total 127,535 8 7
Balance in hand 22,085 9 11
Total £149,620 18 51

[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 missionaries 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 anything 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 proceed to exercise a cautious paganism 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 Flemish; 28,000 Italian; 2,000 Portuguese; and 150,000 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 cannot sink the foundations of its temples without mauling the bodies of our martyrs.

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.

ECCLIASTICAL.

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.

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 Beretan.

Sir,—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.

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.

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.

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.

The Ecclesiastical Institutions of the Mother Country groan under the incrustations of centuries, and require to be touched with the extremest delicacy. Theivy of venerated usages which has grown around them, indicates a state which admonishes of the wisdom of but slow repair.

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.

But we are not always wont to carry 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.

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these precarious precedents, until the Episcopal Churches in the Colonies will be involved in the anomalies of a position, of which ample warning is afforded in the modern history of the Mother Church.

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, L. C.

To the Editor of the Beretan.

Sir,—If the following remarks savour 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.

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; is this as it should be? Would it not be more proper for the whole congregation—without exception—to join in an audible voice?

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.

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 Local Intelligence.

PARLIAMENTARY.

The address of the Legislative Council in answer 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.

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 Parliament.

"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 satisfaction expressed by His Excellency at the opportunity thus afforded of devolving our-

to the care of the great interests committed to our charge, we should be wanting in 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 His 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 following inserted in lieu thereof:

"That this House, understanding in its broadest sense the expressions of His Excellency's intention to administer the charge entrusted 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.

A long and animated debate ensued which 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.

Yeas—Messrs. Armstrong, Aylwin, Baldwin, Berthelot, Bertrand, Bouillier, Cameron, Cauchon, Chabot, Chauveau, Christie, Desjardins, DeWitt, Drummond, Franchère, Jobin, Laeotte, Lafontaine, Lantier, Laurin, LeMoine, Leslie, Macdonald [Glengarry], Macdonell [Stormont], Méthot, Morin, Nelson, Powell, Price, Roblin, Rousseau, Small, Smith, [Wentworth] Taché, Taschereau, Thompson. —36.

Nays—Messrs. Boulton, Brooks, Chalmers, Colville, Cummings, Daly, DeBleury, Dickson, Duggan, Dunlop, Ermatinger, Foster, Gowen, Grieve, Guillet, Hale, Hall, Jessup, Johnston, Lawrason, Macdonald [Cornwall], Macdonald [Kingston], Macdonell [Dundas], McConnell, Meyers, Moffat, Murray, Papienau, Petrie, Riddell, Robinson, Scott, Seymour, Sherwood [Brockville], Sherwood [Toronto], Smith [Frontenac], Smith [Missisquoi], Stewart [Bytown], Stewart [Prescott], Watts, Webster, Williams. —42.

Absent, Harrison, Merritt, Prince, and Le Bouillier. The Speaker did not vote. Messrs. Macdonald of Cornwall, Murray and Boulton were then appointed a committee to draw up an address in conformity to the said resolution.

The ENGLISH MAIL 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 Peterborough officiating, and received the name of Victoria.

The Commercial News seems to be favourable.

Dr. Wolff.—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 Naiyb.

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 Beretan 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 Willful 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 found in these premises; while the remaining Juror, found Willful Murder against the three men named in the first verdict. The whole

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 unanimously 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, 1844. 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 Royal, McNeil, 51 days from Gibraltar, with fruit, &c. was bound to Quebec, —could not get farther north than Cape May; Schr. Manilla, O'Bryan, from Montreal.

Pictou, Nov. 12th.—The Br barque Bytown, Captain Pyle, 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 Tuesday, 10th Dec., 1844.

Table with columns s. d. s. d. listing prices for various commodities like Beef, Mutton, Lamb, Veal, Pork, Bacon, Butter, Lard, Potatoes, Maple Sugar, Peas, Ducks, Eggs, Fowls, Flour, Oats, Hay, Straw, Fire-wood, Pot Ashes, Pearl do.

TOYS.

MRS. WHEATLEY, No. 6, Garden-Street, 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, 1844.

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

GOSPEL AID SOCIETY.

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

Donations of Work or other articles, will be thankfully received by the Committee of Management, and may be sent to Mrs. ESTCOURT, Mrs. JOHN ROSS, Miss FLETCHER, Mrs. E. W. SEWELL, Mrs. PENNEY, President, Mrs. JAMES SEWELL, Mrs. G. STANLEY. or, to the undersigned, E. BURTON, Secretary. Quebec, Nov. 25, 1844.

HIGH SCHOOL.

WANTED, a TEACHER, for the PREPARATORY 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.

REV. E. J. SENKLER, A. M. Of the University of Cambridge. REV. E. J. SENKLER AND NATURAL PHILOSOPHY CLASSICS, MATHEMATICS, ENGLISH, —LEWIS SLEEPER- ARITHMETIC —DANIEL WILKIE, FRENCH AND DRAWING.—I. D. THELCKE. DIRECTORS. REV. DR. COOK, REV. G. MACKLE, REV. J. CLUGSTON, ANDREW PATERSON, Esq., R. H. GAIRDNER, Esq., JAMES DEAN, Esq., JOHN BONNER, Esq., JAS GIBB, Esq., SHERIFF SEWELL.

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

CAMPBINE LAMPS AND OIL.

The Subscriber has received a small lot of Doric and Oriental Campbine 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, Parlor and Hot Air Stoves, Three Rivers and Scotch do., Solar, Table and Shop Lamps, Rotary's Stamping Presses, Patent Copying Presses, complete. With his usual assortment of Hardware, Cutlery, Painter's materials, Window Glass, Iron, Steel, Tin Plates, &c. HENRY S. SCOTT, Upper Town Market. Quebec, 8th Nov. 1844.

EDUCATION.

MR. WM. HIGGINBOTHAM begs leave to acquaint his friends and the public that he intends to open his EVENING CLASS on the 1st proximo, at his own residence. Card of terms may be seen at Mr. R. Higginbotham's, 17 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., 1844.

TO MERCHANTS AND MILL OWNERS.

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

C. & W. WURTELE, St Paul Street. Quebec 20th Sept., 1844.

NOTICE

To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist. LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate.

HENRY W. WELCH, Assignee, No. 35, St. Peter-Street. Quebec, 13th Sept. 1844.

FOR SALE BY THE SUBSCRIBERS,

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

INDIA RUBBER SHOES.

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

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, Shop Twine in balls. —ALSO—Proved Chain Cables and Anchors, "Acraman's" Patent do. do. —AND—200 Boxes Tin Plates, 200 do. Canada Plates. C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept., 1844.

RECEIVED "BRITISH QUEEN"

145 HAMPER Cheese, viz: Double Gloster, 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.

PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a year. For information apply at the office of this paper. 29th August, 1844.

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.

One night he took his little son along with him to hold the bag, while he put in the corn.

He was afraid some one would see him, because he knew he was doing wrong.

"Father," said the little boy, "you forgot to look somewhere."

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

Children, whenever you are afraid somebody will see what you are doing, always remember first to look up;

Always remember these four words, "THOU, GOD, SEEST ME!"—Ep. Recorder.

BENGALIEE 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.

There was once a very crowded meeting to hear a lecture upon the properties of air.

HEARING THE VOICE OF THE SHEPHERD.—Now I will tell you when you "hear the voice" of Christ.

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 crews of the arks.

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.

The young woman whose touching remark suggested these lines, had never forgotten the impressions of childhood.

Monday, January 2.—Crossed Waikato harbour in Mr. Maunsell's boat, and went along the sands to Pehiokura, half way to Manukau.

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.

THE JEWS IN THE HOLY CITY. The most prominent trait in the Jewish character is a devoted attachment to the land of their fathers.

SHALL YOU SEE YOUR DYING CHILD AGAIN? In an upper room of an humble dwelling in the city of New-York, I found a dying girl.

In an upper room of an humble dwelling in the city of New-York, I found a dying girl. She was about eighteen years of age and far from home.

her, and consumption stretched her on 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.

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ease, are their portion; with an utter want of all religious instruction. Their house is, indeed, left unto them desolate.

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.

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.

NEW ZEALAND. Conclusion of a Letter written by the Bishop of New Zealand, at the Waimate, in January, 1843.

Sunday, January 1.—Reviewed, with great thankfulness, the various events of the past year, so full of new and important features.

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THE JEWS IN THE HOLY CITY. The most prominent trait in the Jewish character is a devoted attachment to the land of their fathers.

SHALL YOU SEE YOUR DYING CHILD AGAIN? In an upper room of an humble dwelling in the city of New-York, I found a dying girl.

On Saturday, January 7, I 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.

[The Rev. Thomas Whytehead, mentioned in the foregoing letter, who was an eminent scholar, but had devoted himself to the unwhiting labours of which an idea may be formed from the Bishop's letters.

THE BRITISH AMERICAN LAND COMPANY would earnestly call the attention of the inhabitants in the Eastern Townships, and of Lower Canada generally.

The Company offer for sale, without reserve, the whole of their LANDS, with undoubted titles, on a CREDIT of FOURTEEN YEARS.

The Company would particularly point out the advantage which is thus offered to the young and rising portion of the community.

The Company are now establishing a new settlement at Metcalfe, in the Township of Roxton, under the local superintendence of Alexander Iten, Esquire.

In every other section of the Eastern Townships, the Company have for sale, EXCELLENT LANDS, easily accessible, and convenient for the occupation of Emigrants and others.

Applications may be addressed to A. T. GALT, Esq., the Commissioner of the Company at Sherbrooke, and to the following Agents:—

- R. A. Young, Esq., N. P. Quebec. James Court, Esq., Montreal. Smith Leith, Esq., Port St. Francis. Alexander Ren, Esq., Metcalfe, Roxton. Horace Lyman, Esq., Granby. David Wood, Esq., Shefford. The Hon. P. H. Knoult, Broome. Thomas Tait, Esq., Melbourne. John Wadleigh, Esq., Kingsley. G. L. Marier, Esq., Drummondville. Joshua Foss, Esq., Eaton. Thomas Gordon, Esq., Compton. P. Hubbard, Esq., Stanstead.

The Company are also permitted to refer to the Hon. T. C. Aylwin, M.P.P., Quebec. D. M. Armstrong, M.P.P., Berthier. Dr. Bouthillier, M.P.P., St. Hyacinthe. And generally to the most influential gentlemen of Canada East.

Sherbrooke, August 26, 1844.

THE BEREA N

Is published every THURSDAY Morning,

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