

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                                     |   |                                     |   |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/>            | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/>            | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/>            | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/>            | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées  |
| <input type="checkbox"/>            | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/>            | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/>            | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input checked="" type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/>            | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input checked="" type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     | Continuous pagination.  |

# The Bazaar.

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

VOLUME V.—No. 3.]

QUEBEC, THURSDAY, APRIL 13, 1848.

[WHOLE NUMBER 211]

**HUMAN LIFE.**  
I walked the fields at morning's prime,  
The grass was ripe for mowing;  
The sky-lark sang his matin rhyme,  
And all was brightly glowing.  
"And thus," I cried, "the radiant boy,  
His pulse with rapture beating,  
Dooms life's inheritance his joy—  
The future proudly greeting."

I wandered forth at noon—alas!  
On earth's maternal bosom  
The sycamore had left the withering grass,  
And stretched the fading blossom.

And thus, I thought with many a sigh,  
The hopes we fondly cherish,  
Like flowers, which blossom but to die,  
Seem only born to perish.

Once more at eve, abroad I strayed,  
Through lonely hay-fields musing;  
While every breeze that round me played,  
Rich fragrance was diffusing.

The perfumed air, the lush of eve,  
To purer hopes appealing,  
O'er thoughts perchance too prone to grieve,  
Scattered the balm of healing.

For thus "the actions of the just,"  
When memory hath established them,  
E'en from the dark and silent dust,  
Their odour leave behind them.

Bernard Barton.

## CHRIST CRUCIFIED.

The doctrine of the Cross effectual in accomplishing the conversion of sinners.

I am not about to appeal to theory, but to fact, as the only legitimate proof of such a position.

1. Consider, then, in the first place, the efficacy of these doctrines in the earliest ages of the Church of Christ.—When the Apostles went forth to convert the world, what were the main topics chosen by them to work on the prejudices and consciences of their hearers? Let them answer for themselves: "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified: to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are saved, . . . Christ the power of God and the wisdom of God." In like manner the same Apostle says, "I am determined not to know anything among you, save Jesus Christ, and him crucified." And observe the result of this mode of proceeding. During the life of Christ, though that life was adorned by every thing most lovely and attractive, though he "spoke as never man spake," though his ministry was surrounded by the blaze of miracles and mighty demonstrations of the power of God, few converts comparatively were made. But as soon as the Apostles could plead the death of their Master; could lead the sinner to the tomb of his Saviour; could exhibit the Son of God crucified; and bleed on the cross; a new impulse appears to have been given to religion, a fresh power communicated to every sentence which they uttered. St. Peter no sooner stood up and proclaimed the Saviour, whom the Jews had "wickedly taken and slain . . . but who was assuredly Lord," than his hearers were "pricked in their hearts," multitudes were touched, convicted, and converted before the cross of Christ, and three thousands were added to them that believed. And when his brother Apostles went forth, in the strength of the same principles, it is said, "the word of the Lord mightily grew, and prevailed." It is therefore fair to consider the early triumphs of religion as chiefly obtained by these doctrines. The once bigoted Jew, and the profligate Gentile—the proud member of a true church, and the polluted idolater—the nations who slept in darkness, who practised and justified every abomination; the luxurious worshippers of Jupiter in the Pantheon, and the naked and savage disciple of the Druids in our native woods;—all those reclaimed, as we now behold them, from ignorance, and guilt, and blood, are to be regarded as many witnesses to the power of the truth, that the Son of God "loved us, and gave himself for us." "When I am lifted up," says our Lord himself, "I will draw all men unto me." And that declaration has been abundantly verified: From the moment of his death, the spectacle of his sufferings became, as it were, the talisman and magnet of religion; and hearts, which no violence could have subdued, have, in a thousand instances, softened under the beams of his pity and tenderness to a lost world.

2. But consider, secondly, the history of religion among the Heathen nations in subsequent ages.—Various means have been employed by the missionaries of different Christian countries, to effect the conversion of the Heathen; but I know of no instance in which any real or permanent success has been granted to the labours of any instructors who have not made Christ, and him crucified, the main object of their ministry.—Let us look at some of the distinct cases of missionary exertion which present themselves in the records of those different bodies.

It is worthy of remark, in the first place, that those bodies of professed believers in the New Testament who are notorious for their rejection of the doctrine of the Atonement, as though conscious of the inefficiency of their own principles for the conversion of unbelievers, have rarely or never undertaken any mission, to the Heathen portions of the world.

It is no less notorious, that the missionaries of those bodies of professing Christians, who, without expressly rejecting the doctrines of the Atonement, attach little importance to it, and who have attempted, without its aid, even to promote the mere civilization of the idolater, have been wholly without success.

The case of the Moravians, who may be considered as among the most successful

ful of all missionaries to the Heathen, lends much force to this argument. The Journalists of these missions again and again inform us, that, as long as their teachers sought to move the Heathen by mere moral reasonings, or even by the terrors of God's holy law, they failed; but when led, by continual disappointments, to insist upon the dying love and tenderness of Christ, in many instances the stubborn idolater at once acknowledged the power of the appeal, and became a convert to the Gospel.

In like manner, the celebrated Brainerd, when speaking of his triumphant mission among the Indians, says, that his chief object was to lead them to a view of the "corruption of their hearts;" and "at the same time to open to them the glorious and complete remedy provided in Christ for helpless, perishing sinners, offered freely to those who had no goodness of their own to recommend them to the Divine acceptance. When these truths were felt at heart, there was no vice unreformed, no external duty neglected; drunkenness, the darling vice, was discarded, and scarcely an instance of it known for months together."

The Jesuit missionaries in China, on the contrary, are represented as having, through fear of offending the taste of a people much attracted by pomp and splendour, attempted to conceal the ignominious death of Christ, and to display him exclusively in all the dignity and majesty of Divine power; and they have suffered the just penalty of their offence by a total failure in the object of their mission.

But the testimony of all times and countries is the same. It may confidently be affirmed, that, in the proportion in which the sufferings of the Cross are faithfully and feelingly displayed to the Heathen, their conversion is promoted. It would be easy to call many European witnesses of this truth. But perhaps it may be more satisfactory to listen to a North-American Indian, who had himself been rescued from the miseries and crimes of idolatry. When delivering his sentiments as to the best means of converting the Heathen, he said, "Brethren, I have been a Heathen myself, and have grown old amongst them; I therefore know their modes of thinking. A preacher once came to us, desiring to instruct us; and began by proving to us that there was a God. On which we said to him, 'Well, and dost thou think we are ignorant of that? Go back to the place whence thou camest.' Then again another preacher came, and began to instruct us, saying, 'You must not steal, or become inebriated, or tell falsehoods, or lead abandoned lives.' We answered him, 'Thinkest thou that we know not that? Go, and practically learn these things thyself, and then teach them to thy own people; for who are more addicted to such vices than they?' This we sent him away also. At length a missionary came to my hut, and sat down by me. The contents of his discourse were nearly these: 'I am come to thee in the name of the Lord of heaven and earth. He sends me to acquaint thee, that he would gladly save thee, and make thee happy, and deliver thee from the miserable condition in which thou art at present living. To this end he became man, gave his life a ransom for man, and shed his blood for man. All that believe in the name of this Jesus, obtain the forgiveness of sins. To all that receive him by faith, he giveth power to become the sons of God. The Holy Spirit dwelleth in their hearts; and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet, if thou prayest the Father in his name, and believest in him as the sacrifice for thy sins, thou shalt be heard and saved, and he will give thee a crown of life, and thou shalt live with him for ever in heaven.' I could not, added the converted native, 'I could not forget his words. They constantly recurred to my mind. Even in sleep I dreamed of the blood of Christ shed for us. If, then," continued he, "you would have your words gain an entrance among the Heathen, preach to them Christ Jesus, his blood, his sufferings, and his death."—Such was the judgment of this converted Heathen, and it may be illustrated and confirmed by the examination of almost any page in the history of idolatry.

3. Consider, thirdly, the evidence to the same truth to be collected from the history of religion among the nations of Christendom.—It is indisputable, that during the worst ages of Popery the doctrine of a crucified Saviour had fallen into disuse or contempt. I do not say that the outward emblems of this doctrine—the Cross and the holy Sacraments—were not exhibited in the Church of Rome. But, whilst they retained the shadow, in too many instances they had sacrificed the substance. They had substituted many mediators for the one great Mediator between God and man, the man Christ Jesus. They had in a great measure substituted, for the doctrine of justification by faith in the blood of a Redeemer, which is properly the doctrine of the Cross, that of justification by human works, merits, and penances. And in proportion as they thus disguised or disfigured the peculiar truths of the Gospel, both piety and morality decayed. Devotion refused to stay, where the claims of her Lord were forgotten, and his name and office confounded with those of his creatures. And let it be remembered, that religion never lifted up her head, or broke from the chains in which superstition had bound her, or produced any striking effect upon the conduct and character of men, till the Reformers, taking the

doctrines of the Cross as the inscription on their banner, came forth to combat in the name and in the strength of the Captain of our salvation. Other attempts had been more than once made to cleanse the Church of Rome from her corruptions, and to revive the decayed piety of Christendom; but all failed, because they carried not the Cross in the front of the battle; because they contended rather for a rectified morality than a pure Gospel; because they chose "excellency of speech and wisdom," when they should have "determined not to know any thing save Jesus Christ and him crucified."

4. But, lastly, let us consider the power of the truths we have been considering, upon the hearts of individuals.—Tell us, you who feel the influence of religion upon your own souls, in changing, improving, moralizing, and sanctifying the character, whether this effect has not been wrought by the power of these doctrines. Tell us, whether the transformation was accomplished either by the mere maxims of morality, or by dry reasonings on the beauty of virtue. Tell us, whether it was not wrought by the tidings of your lost estate as sinners, and of the full and free redemption purchased on the cross for a ruined world. Tell us, whether it was not on the altar on which our Redeemer was offered that you laid down, if they are laid down, your bad passions and tempers; your selfishness and worldliness; your pride and covetousness; your dishonesty to the public, and your unkindness in your families. Tell us, if conviction and experience do not constrain you to exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!"—As the instructors of others, have not some of us ascertained the impotence of every other doctrine? As private Christians, have we not discovered, that, although a "stumbling-block" to some, and "foolishness" to others, this crucified Lord is, to "those who believe, Christ the wisdom of God and the power of God?" If so, to us at least no demonstration can be necessary of the wisdom of the Apostle's resolution to "preach Christ crucified."—The Rev. J. W. Cunningham, *Fear of Honour*, on 1 Cor. i. 23.

## THE PALM TREE.

Few trees can equal the palm in absolute usefulness. Its shadow refreshes the weary traveller. Its sweet and abundant fruit restores his strength. And when his soul faileth him for thirst, its welcome telegraph announces, Here is water. The light-house of the wilderness, nature's simple homeliest eye, and has forwarded to his home, which he hardly hoped to see again, many a sinking wanderer;—so that glad associations and grateful offices have gone far to enhance its beauty. And in the tender mercy of God there are distributed through the Church of Christ and, consequently, through the world, many persons who, in beneficence, flourish like the palm. To do good and communicate they never forget. They cannot avoid it. It is now spontaneous with them, for God gave them the disposition when he gave them their new nature. Like a cool shadow in a scorching day, their counsel revives the perplexed, and their sympathy cheers the sad. Like the clustering dates ungrudgingly showered on the passenger, their generosity and hospitality are a boon to all who need them. And like the palm tree pointing to the hidden well, their sure direction guides the weary seeker to the Fountain where he drinks and lives for ever. Such a one was Barnabas, the Son of Consolation, in whose large heart and tender wisdom, afflicted conscience and wounded spirits found the balm which healed them, "a good man, and full of the Holy Ghost." And such were Gaius, and Aquila, and Lydia, and Dorcas, whose willing roof and untiring bounty made churches their debtors, and who found in the prayers of the poor their payment. And such was Philip the Evangelist, who put the timely question to the Ethiopian, and business-like and brother-like sat down in the chariot beside him, and pointed out so plain that way to heaven which the earnest stranger was so fain to find. And such in later times have been many of the Church Universal's worthies: Bernard Gilpin, whose open hand and inviting door softened towards the Gospel the rude heart of Northumberland. John Thornorton, of whom it was remarked, "Were there but a thousand living Christians of great opulence like-minded with him, the nation would be convinced of the good operation of the Gospel." William Wilberforce, who, in addition to countless acts of considerable philanthropy, sought out and sent to college young men of principle and promise, and saw his liberality rewarded when they became judges of the land, and distinguished ministers of the Gospel; Howell Harris, who filled his Trevecca mansion with scores of disabled and destitute Christians, and amidst the tears of a hundred adopted children, passed away to that beloved Saviour whom hungry he fed, and a stranger he had taken in; Mrs. Fletcher, of Madeford, who devoted her long widowhood to prayer and active kindness, and re-peopled her desolate home with orphans and the pious poor; John Newton, whose dusky Coleman street abode shone with a heavenly radiance in many a memory; for there, amid his affectionate explanations, the cross stood out to their fearful view; and for the first time they learned to find in a Saviour's side the double refuge, from sin and from sorrow.

And such in your place and your measure may each of you who are Christians at all aspire to become. "Herein is the Father glorified that ye bear much fruit." Kind looks, kind words, kind deeds, advice cheerfully and honestly given, trouble cheerfully taken, visits to the sick and the mourning, when your heart goes with you and you are in a mood for prayer, gifts of your substance, large enough to make you interested in the cause to which you contribute, and intercessions as earnest as these gifts are cordial: such are true fruits of righteousness; such are the genuine produce of a thriving palm.—From "The Palm" by the Rev. J. Hamilton.

## THE DAY OF SMALL THINGS.

Addressed to the Church of England Young Men's Society for aiding Missions at Home and Abroad.

A few years ago the writer of this paper paid a visit to a spot in Gloucestershire, known by the name of "The seven springs." In a small natural basin of sand, seven tiny fountains welled forth at intervals a few drops of water, the whole quantity thrown up in a minute being little more than sufficient to fill an ordinary-sized tumbler. The water thus collected oozed its way from its sandy bed, and forming a thread-like rivulet, tripped on its silent path, and was soon lost, apparently for ever, to the eye. At a future period, the writer stood upon London Bridge, and surveyed from its parapets the broad and noble stream which rolled beneath its arches, bearing on its bosom the stately merchantman, freighted with the produce of almost every country under the heavens. Yet from the tiny fountains just described this mighty mass of waters have originally flowed! The Seven Springs are the sources of the Thames, that father of English rivers. How striking was the contrast! How powerful an illustration it presented of the vision of the holy waters described by the prophet Ezekiel, (chap. xlvii) which were at first only ankle deep, then reached to the loins, and finally became a river that could not be passed over!

With feelings somewhat analogous to those portrayed above, the writer surveys two volumes now lying upon his table. The one is a recent report of the Church Missionary Society, with its list of devoted missionaries and labourers—its ramified stations—its multiplied schools—its opulent patrons—its balanced sheet, amounting not only to thousands, but to ten times ten thousand pounds—and its lists of subscribers and auxiliaries, perplexing to the eye, from their number and variety. The other volume, which attracts notice, is one containing the Reports of the same Society during the first years of its progress. It has within its pages soul-stirring sermons, by such eminent men of God as Scott, Simeon, Cecil, Biddulph, and Venn. It has scattered among its slender list of subscribers the honoured names of Wilberforce, Gambier, John Newton, Henry Martyn, Bacon the sculptor, and Hannah More; but still, notwithstanding all these aids, it displays pecuniary resources so small—external circumstances so discouraging—and operations so contracted—that the pious soul, surveying the mighty results which have sprung from such slender beginnings, must exclaim: What great things God had wrought! Who hath despised the day of small things!

In the first year of the Society's operations, the annual subscriptions are only £177; the donations, £734. In the fourth year, the gross amount is even less—the subscriptions being £383; the donations, £157. A sermon preached by such a man as Cecil yields only £2 10s. 6d.; and the Committee express their obligations to clergymen who will assist them by such sermons—even if it be once in two or three years. Nor are other difficulties wanting. On the second anniversary the Committee laments that not one suitable party could be found to act as their missionary; and even up to the fifth year of their establishment they appear to have toiled on without having any more cheering fact to report to their subscribers than the execution of a few translations, and the arrival of their first missionaries at the scene of their future labours.

Discouraging as such events must have been at the time, how cheering ought the retrospect of them to be to those who in a spirit of self-distrust, humility, prayer, and love of the Saviour, have cast in their lot with the Church of England Young Men's Missionary Society! What gratitude is due by them to God for having, in the outset of their course, smoothed the path from so many difficulties, besides raising up so many willing minds and Christian benefactors! May the sketch given above cheer the members of this society to increased thankfulness and persevering labour! May they ever remember, that on the closeness of their own walk with God, the efficacy of their exertions must greatly depend. The flash of youthful enthusiasm may prompt to spasmodic exertion; but it will soon languish and decay. It is only zeal kindled by the Holy Spirit, and sustained by watchfulness and prayer, which will outlive the difficulties incidental to this Society; and every scheme of Christian usefulness. May the great Lord of the vineyard raise up many young men of such a spirit to engage in this work; and in future years, may the regions of their difficulties and labours kindle in another generation the same emotions of gratitude to God which are awakened by a survey of the infancy and manhood of the Church Missionary Society.—Teacher's Pulpit.

## DISSENTING RELIGIOUS BODIES IN RUSSIA.

Whilst Russia presses herself on our notice, by ever increasing political and ecclesiastical encroachments, she contrives, by a perfection of police regulations, before which even that of France must hide its diminished head, to "withdraw in state from human eyes," and while working her ends with a puissance almost irresistible, knows how to conceal the machinery from all, but the very few initiated, who are indispensable to guide its movements. Hence, while every other European power must submit to have its councils and designs revealed, more or less, by the leading journals of the day, through the medium of that Argus-eyed class, known by the name of "Our Own Correspondent," no such personage exists at St. Petersburg or Moscow; and even those who live on the confines of this hermetically-sealed state, only obtain occasional glimpses of what is passing within a few versts of their domicile. In such a state of things, our natural desire to learn how the kingdom of God progresses in that vast empire, is glad to avail itself of any light, which even official documents now and then afford; and of these, a very remarkable one now lies before me. It purports to be the report of the Minister of the Interior for 1846 (such reports never find their way to the public for at least nine or ten months after date, thus giving time for the various grades of political censorship to sift, polish, and except, as may be deemed advisable), and contains a statement of the relative position of all the different sects, Christian or un-Christian, which are tolerated in Russia, comprehending a sum total of 8,530,255 individuals; together with an exact list of their clergy and respective places of worship; all which may, perhaps, be most graphically given in the following comparative table.

Names and Number of the Sects.	Amount of Clergy.	Places of Worship.
Roman Catholics . . . . .	2,769,929	2,157 2,250
Armenian Catholics . . . . .	19,958	51 52
Armenian Greeks . . . . .	364,246	2,264 1,007
Lutherans . . . . .	1,756,763	410 927
Reformed (or Calvinists) . . . . .	14,361	31 33
Jews . . . . .	1,188,618	5,239 650
Mohammedans . . . . .	2,322,021	18,580 6,159
Lama Worshipers . . . . .	224,518	6,674 237
Various other Hea-then Sects . . . . .	169,719	507 65
Total in round numbers . . . . .	8,530,000	36,000 11,000

These 11,000 places of religious worship, are exclusive of convents and monasteries, which are enumerated as follows:—Roman Catholics for both sexes 106, containing Monks and Nuns to the number of 1664; Armenian Gregorian religious houses 31. Amount of Monks and Nuns therein 145.

The next subject touched on in the report is the result of proselytizing, which is reported to have produced in the year 1846, conversions to the orthodox (established) Greek Church from the Roman Catholic Communion, 9,328; but from the Protestant no less than 32,932! To the Romish Church there went over in the same year, three Lutherans and seventy-three Jews, while the Protestant Church is stated to have increased by fifty-three Roman Catholics and thirty-three Jews. It is deserving notice, that no conversion from the Greek Orthodox Church is alluded to. Yet it would be an erroneous deduction, from this omission, that none such had occurred. The fact being, that whoever leaves the pale of the Russian Establishment, disappears at the same time from the country, either voluntarily by flight, (as in the case of Prince Gaxarin,) or involuntarily by banishment (as Siberia's list can testify), or by incarceration in some orthodox convent, for the purpose of better instruction, so that such apostates are never enrolled in any Russian ecclesiastical register. Yet that cases of this kind do occur, and that not unfrequently, is well known to all in any degree familiar with the private annals of Russian families. But the persecution which any public notice of such events has been known to draw down on the remaining members of the recusant's family, deters from bringing before the Christian public instances of self-denial, renunciation of worldly, and high souled exposure to personal, (or still worse) family suffering, such as European civilization knows nought of save in Russia; but which, if made known, would prove that the ancient spirit of martyrdom is not extinguished.

The same official document from which I have already so largely quoted, informs us, that the Roman Catholic Church possesses an aid-fund, for her special use in Russia, which amounted, on the 1st of January, 1846, to 887,448 silver rubles (about 3s. 6d each in value.) Of this large sum, 300,000 rubles are, however, severed, and formed into a species of sinking fund, of which the interest alone can be raised, and which is appropriated solely to the repair and maintenance of Roman Catholic churches. The Roman Catholic Seminary in St. Petersburg now contains its full complement of forty pupils, and the previously existing disputes between the Armenian (or Gregorian) Catholic clergy and their flocks, are officially announced to have entirely ceased from the time when the Romish Propagandists were expelled from the Trans-Caucasian provinces.

In running the eye over the foregoing table, the question naturally occurs, "How many of those called Christian communities, may we hope are really instructed to place their hopes of salvation on the finished work of Christ?—Evangelical Christendom."

PROTESTANTISM IN SPAIN.—There is not, perhaps, a large city in Spain where there are not a number of French Protestants, who, attracted thither by the prospect of finding scope for their industry, at length became incorporated with the nation whose hospitality they have sought, and at the same time cease to profess the faith of their fathers. The Society for the Evangelization of Scattered Protestants, whose seat is at Nimes, has ascertained, that there are in the city of Barcelona, at least eight hundred French Protestants speaking the French language. M. Louis Frossard, a French pastor, by whom they have been recently visited, found them wholly destitute of the means of religious instruction, and without even a spot of earth appropriated to the interment of their dead, whose remains, as they are considered, to pollute a Roman Catholic burial ground, have been hitherto deposited near the sea-shore, almost within reach of the waves of the Mediterranean. On his

late visit to Barcelona, the French Protestant resident in that city, were formed by M. Frossard into a Church, under the direction of a Consistory, upon the model of the Reformed Churches of France. He gave official notice of what he had done to the French Consul. This gentleman having brought the subject before the other European consuls, a piece of ground was obtained for a Protestant cemetery, and a considerable sum voted for its appropriation to that purpose. The building of the walls enclosing it was immediately commenced, and the entrance will be surmounted by the inscription "Cemetery of Protestant Christians." M. Frossard, during his stay in Barcelona, officiated at the funeral of an infant, and a few days afterwards at that of an English sailor. On these two occasions, special permission having been obtained of the Roman Catholic ecclesiastical authorities, M. Frossard had an opportunity of meeting his brethren publicly, in the Protestant burial-ground, and of presenting to them the consolations of the Gospel. During the few weeks he remained in the city he also conducted divine worship several times, administered the Lord's Supper, and took measures for establishing a school and a place of Protestant worship.—Evangelical Christendom.

## SCENES IN FRANCE, A. D. 1793.

The scenes in the prisons which preceded the executions, [at Nantes] exceeded all that romance had figured of the terrible. Many women died of terror, the moment a man entered their cells, conceiving they were about to be led out to the Noyades [Drownings]; the floors were covered with the bodies of their infants, numbers of whom were yet quivering in the agonies of death. On one occasion, the inspector entered the prison to seek for a child, where the evening before he had left above three hundred infants; they were all gone in the morning, having been drowned the preceding night. To all the representations of the citizens in favour of these innocent victims, Carrier answered, "They are all perished; let them be stifled." Three hundred young women of Nantes were drowned by him in one night; so far from having had any share in political discussions, they were of the unfortunate class who live by the pleasures of others. Several hundred persons were thrown every night, for some months, into the river, their shrieks at being let out of the entrepot on board the barks, awakened all the inhabitants of the town, and froze every heart with horror. Fifteen thousand persons perished there by the hands of the executioner, or of diseases in prison, in one month; the total victims of the Reign of Terror at that place, exceed thirty thousand. [Scenes in the city of Lyons.] Orders were given to the revolutionary tribunal to redouble their exertions. "We are dying of fatigue," said the judges and the executioner to Collot d'Herbois. "Republicans," replied he, "the amount of your labours is nothing to mine; burn with the same ardour as I for your country, and you will soon recover your strength." But the ferocity of their persecutions was disappointed by the heroism which most of these victims displayed in their last moments. Seated on the fatal chariot, they embraced each other with transports of enthusiasm, exclaiming—

"Mourir pour la patrie.  
Est le sort le plus doux.  
Le plus digne d'en vie."

Many women watched for the hour when their husbands were to pass to execution, precipitated themselves upon the chariot, locked them in their arms, and voluntarily suffered death by their side. Daughters surrendered their honour to save their parents' lives, but the monsters who violated them, adding treachery to crime, led them out to behold the execution of the objects for whom they had submitted to sacrifices worse than death itself. Deeming the daily execution of fifteen or twenty such persons too tardy a display of Republican vengeance, Collot d'Herbois [at Lyons] prepared a new and simultaneous mode of punishment. Sixty captives, of both sexes, were led out together, tightly bound in a file, to the Place du Broteraux; they were arranged in files, with a deep ditch on each side, which was to be their place of sepulchre, while gendarmes, with uplifted sabres, threatened with instant death whoever moved from the position in which they stood. At the extremity of the file, two cannon loaded with grape, were so placed as to enfilade the whole. The wretched victims beheld with firmness the awful preparations, and continued singing the patriotic hymns of the Lyonesse, till the signal was given, and the guns were discharged. Few were so fortunate as to obtain death at the first fire, the greater part were merely mutilated, and fell uttering piercing cries, and beseeching the soldiers to put a period to their sufferings. Broken limbs, torn off by the shot, were scattered in every direction, while blood flowed in torrents into the ditches on either side of the line. A second and a third discharge were insufficient to complete the work of destruction, till at length the gendarmes, unable to witness such protracted sufferings, rushed in and despatched the survivors with their sabres. The bodies were collected and thrown into the Rhone.

On the following day, this bloody scene was renewed on a still greater scale. Two hundred and nine captives, drawn from the prisons of Roanne, were brought before the revolutionary judges, at the Hotel de Ville, and after merely interrogating them as to their names and professions, the lieutenant of the gendarmes read a sentence, condemning them all to be executed together. In vain several exclaimed they had been mistaken for others, that they were not the persons condemned. With such precipitation was the affair conducted, that two hundred and ninety captives, their relations were alike disregarded. In passing the bridge, and during the march, they were covered, upon the prisoners being counted, by an intimation to Collot d'Herbois, that there were too many. "What signifies it?" said he; "that there are too many; if they die today, they cannot die to-morrow." The whole were brought to the place of execution, a meadow near the granary of Pat Dieu, where they were attached to one cord, made fast to trees at stated intervals, with their hands tied behind their backs, and numerous pickets of soldiers disposed so as by an discharge to destroy them all. "A signal given, the fusillade commenced; but few were killed; the greater part had only a jaw or a limb broken, and, uttering the most piercing cries, broke loose in their agony from the rope, and were cut down by the gendarmes in endeavouring

to escape. The great numbers who survived the discharge, rendered the work of destruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quick lime, and cast into a common grave.

The Berean.

QUEBEC, THURSDAY, APRIL 13, 1848.

Publicity has recently been given, in the Colonial Church Chronicle, to a somewhat interesting proceeding connected with the infant Church in New-Zealand. It is no less than a meeting of the Bishop and Clergy—consisting of three Archdeacons, four Presbyters, and two Deacons, which does not, however, comprise the whole of the Clergy in the island—for the purpose of holding what the account denominates "the first Diocesan Synod" (in that part of the British possessions. It appears that, after opening the proceedings with prayer in the Church of Waimate, the Bishop drew the attention of the Clergy to certain questions which having been carefully considered, "the decision of the Synod was embodied in" a number of regulations, which are designated by the name of Canons. They refer to I. BAPTISM. Canon 1. On the Baptism of Infants in places where proper Sponsors cannot be obtained; Canon 2. On the Baptism of the Infant children of unbaptized parents &c.; Canon 3. On the Baptism of Adults; Canon 4. On the qualification for Baptism; Canon 5. On Bigamy.—II. CONFIRMATION. Canon 6. On the probation of newly baptized persons; Canon 7. On the admission into the Church of England of persons baptized in other Communions.—III. THE SACRAMENT OF THE LORD'S SUPPER. Canon 8. On the examination of Candidates for admission to the Lord's Supper. Canon 9. On the Offertory, &c.—IV. DISCIPLINE AND SYSTEM. Canon 10. On the Census; Canon 11. On the Marriage and Burial of unbaptized persons; Canon 12. On Cycles of Visitation; Canon 13. On native Teachers, and their duties; Canon 14. On Discipline and Excommunication; Canon 15. On Central Schools.

We enter into no detail of the rules laid down under the heads thus enumerated. They were discussed and adopted by men of local information, deeply interested in the peaceable and judicious working and the most practicable advance of the mission to which they have devoted their lives; and it is to be concluded that they have resolved upon a course of proceeding calculated to promote these ends. But the question which presents itself, as of immediate bearing upon the interests of the Church of England in other parts of Her Majesty's foreign possessions, is this: Have the Canons, thus passed, any binding force upon the Clergy and the Laity of New Zealand—and would Canons enacted by a similar process in other Colonial Dioceses have such binding force, not upon the parties only who have adopted them, but also upon their successors, and upon those who were not called to council?

We assume at once that no rule has been adopted, nor would be in other imaginable cases, which conflicts with the laws of the mother Church in England. But in matters which remain discretionary, has a Synod, composed of the Bishops and Clergy in any Diocese, power to enact Canons, and can they be enforced? Imagine the case of a Clergyman, who removes into the Diocese of New Zealand subsequently to the passing of the Canons above described, and who is not willing to relinquish that discretionary power which the first Diocesan Synod has limited—could he be proceeded against for setting at naught the legislation of that body?

We do not feel ourselves competent to pronounce an opinion either one way or the other. It is rather remarkable that the intelligence respecting this Synod does not come to us through the channel where above all others we might have looked for it—that is, the Monthly Record of the Church Missionary Society, whose agents exclusively, with the Bishop, composed that assembly—and we do not know whether that does not indicate some doubt of the tenableness of the proceeding, on the part of the cautious and experienced conductors of the Society. But if it should be found that Diocesan Synods of this kind may not only be convened, but have power to enact Canons which shall bind the Colonial Church—Clergy and Laity—then it would at once appear that the daughter Dioceses in the Colonies possess a faculty of self-government in which their mother in

and it deserves the attention of the highest genius. Their lives have been devoted to visions of social regeneration. They have worked at their theory of society in their closets, and become enamoured of their splendid, though may be impracticable answer to the problem. Like magicians trifling with spells which they could not master, they suddenly find that they have shaken the earth to its basis, expelled a dynasty, and inaugurated themselves in its place. The destinies of France are in their hands. They must now act. Thirty-five millions ask an edict a-day. Paris is continually thundering at the doors of their council-room—'Where is our new constitution? Make us all brothers. Make us all gods.'

The latest accounts from the other side of the Atlantic assure us that disavowals have been made, by the various Sovereigns of Europe, of every intention of interfering with the French people in the course upon which that high-spirited but fickle nation has entered for an entire change—undoubtedly intended to be an amelioration—of its political institutions.

This is a cause of great thankfulness. Louis Philippe accepted the French crown under circumstances which ought to forbid all desire on his part, or that of his adherents, that foreign nations should interpose on his behalf—the same nations have no claim for interference in favour of any one else, since they recognised the exclusion of the former dynasty, when they entered into relations with the Sovereign who stepped into Charles the tenth's place by the will of the people. That an eager desire exists, among crowned heads, to dispossess, if it could be effectually done, this setting-up of kings and putting-them-down again, by the people at their own choice and pleasure, may be assumed; but sovereigns got so little, either glory or profit, by meddling with French internal affairs formerly, that it is natural they should be cautious how they interfere now; and, indeed, advices from the continent of Europe, hitherto, have given evidence of much more need for conciliation, on the part of the Sovereign Princes, towards their own subjects to keep them quiet and submissive, than of encouragement for them to pick a quarrel with the French republicans.

While we thus rejoice at the prevailing disposition towards non-interference, and the readiness with which the British Government, and some others, stepped forward to recognise the Provisional Government established by the irregularly, but for the time irresistibly pronounced will of those who substituted their own despotism for the despotism of the King with his Cabinet, we confess that we can see, in the recent events, nothing to bespeak our sympathy so as to draw forth congratulation towards the French people. That the ambassadors of Great Britain, Belgium, Switzerland, and other countries, entered promptly into friendly communications with the de facto governing body at Paris, is expedient and becoming; but for the Ambassador from the United States to tender at once his "congratulations," seems to us, we must confess, a very reprehensible piece of impertinence. He commenced his address to the Provisional Government, on the 29th of February, with this paragraph:

"As representative of the United States, charged with care of the rights and interests of my country, and of my fellow-citizens residing in France, and being at too great a distance to await instructions, I seize the earliest opportunity of offering my congratulations, persuaded that my Government will approve the step, of which I have taken the initiative."

It seems to us quite likely that of the step thus taken by Mr. Rush no disapprobation will be signified by his Government, because it will be popular with the great bulk of North American republicans; but we are well persuaded that in their own breasts there remains many a grave doubt and hesitation, whether the events just initiated by brute force and popular excitement will produce for France any real cause for congratulation. None is furnished by the mere change of the monarchical form of government for that of a republic; least of all in France where such a change was made once, and brought upon the nation calamities which the mind shrinks from recalling to memory. The republicans of 1848 are singing over the remains of their companions, who lost their lives in the conflict with the force sent against them by the authorities of the monarchy; the very words "mourir pour la patrie" &c., which the monarchists made their own funeral songs as they were sent forth to butchery by the republicans of 1793. (See the article from Allison's History, on our first page.) What strong and sufficient reason have we, at this day, for anticipating that the events of last February will usher in for France a period of liberty and brotherhood, more than what might have been attained by a course of moral force opposition to arbitrary government—if moral force there was in the nation, sufficient to make its weight felt by corrupt men in power? But if there was not, verily it is not the application of physical violence and the excitement of national vanity, that will secure freedom and equal rights. Men of great fame and powerful minds have been tumultuously invested with the functions of government. They are appointed to govern the nation; but who governs them? The London Times, not unjustly, describes thus the Provisional Government of the French Republic, and the task set to them by their constituents:

"There are amongst them minds of no common mould. LAMARTINE, LOUIS BLANC, and ARAGO, with all their eccentricities, and all their offence to English prejudice, are

ment of the highest genius. Their lives have been devoted to visions of social regeneration. They have worked at their theory of society in their closets, and become enamoured of their splendid, though may be impracticable answer to the problem. Like magicians trifling with spells which they could not master, they suddenly find that they have shaken the earth to its basis, expelled a dynasty, and inaugurated themselves in its place. The destinies of France are in their hands. They must now act. Thirty-five millions ask an edict a-day. Paris is continually thundering at the doors of their council-room—'Where is our new constitution? Make us all brothers. Make us all gods.'

We are afraid, there is too much truth in the interpretation of present revolutionary feeling in France which closes this extract. We see no good in that equality which the revolution establishes, by making the vote of the most ignorant and vicious—provided he have not forfeited civil rights by course of law—weigh as much as that of the most enlightened and pure, in selecting the men who are to frame a constitution and establish a permanent Government for the French Republic. The men most lavish of promises to deify the vain, and to make the profligate share the earnings of the industrious, has the greatest chance of success, unless that kind of revolution, in sense and feeling, should take place among the electors throughout the Departments, for which the writer in the Times expresses his solicitude in the following paragraph:

"We will frankly say that the distinguished men now sitting at the Hotel de Ville cannot better employ the brief interval between this and the 9th of next month, when the election is to take place, than in imparting to the people some of their own good sense and good feeling. Whatever may be the virtue and wisdom of the majority in France, it is evident there are large masses of unenlightened, ill-tempered, and irreligious men. What are those but semi-barbarians who have combined together to exclude from employment and to banish from the soil the British labourers, mechanics, and engineers employed on the railroads—works made, be it remembered, in a very great measure with British money and British instructions? What else can be said of those who have driven from the factories of Rouen many hundreds of industrious and peaceable British subjects, now forced to beg their way back to this country? M. DE LAMARTINE laments these atrocities, but his lamentations will be of little avail when he has confined to the savage perpetrators the task of regenerating their country. England is incapable of such brutality. A dozen times in her history she has invited foreign refugees to her shores. The blood of French and Flemish emigrants flows in the veins of the Englishman. We could venture to say, that half the House of Commons could trace back their pedigrees to some victim of foreign persecution welcomed to this hospitable soil. Many thousand Germans, Frenchmen, and Belgians are receiving wages in this metropolis to the exclusion of our native industry. No one lifts a finger against them. Only last night an equestrian troupe from Franco's opened Drury-lane, and will probably be found a formidable rival of Astley's. We do not doubt the fraternal spirit of the men composing the Provincial Government. When they acknowledge with sympathy the greeting of our Chartists, they feel that France and England should dwell together as brothers, and they naturally desire a similarity of institutions. The people, unfortunately, show no such largeness of soul. If the English Chartists who sent that friendly and flattering denunciation should present themselves at Rouen, or Orleans, or Tours, or even at Paris, and ask a day's work, they would find themselves hunted from works raised by English money, and pursued with maledictions to the coast, there to perish unless rescued by British benevolence. Such are the people who on the 9th of next month will have to meet under the banner of Liberty, Equality, and Fraternity, and elect the assembly which is to establish these principles in everlasting institutions. We put it to these high-souled and eloquent men, seeing that they have now cast the die, and cannot withdraw the decree they have issued, could they even desire it, that now is the time to inspire this vast constituency with some of that fraternal spirit, they profess to teach the world."

We have thought it right to depart from our usual course, on this occasion, by entering thus editorially upon the day's exciting topic of political intelligence. It is a topic which speaks largely of the spread of liberty, equality, and fraternity. The true Christian desires the universal prevalence of liberty to serve God and to do good to his neighbours' souls as well as bodies. That every one should have equal rights, and that he should conscientiously regard his neighbour's interests as those of a brother—what sincere disciple of Christ would not devoutly pray for such a consummation! But republicanism has given no evidence of efficiency towards these ends, in preference to monarchy. The republic of Virginia sends her citizen to the penitentiary for teaching a black woman to read the Bible! A coloured man, however well educated and refined in manners, will not be allowed a passage in an American Liner, on terms of equality with whites; though possibly inferior to him in education and good breeding. What, therefore, the cause of freedom has gained by the recent French revolution, it is as yet wholly to be learnt; and though the Christian may ardently wish he has for the present still fervently to pray for, those substantial and abiding benefits to spring forth from the movement, of which it has secured neither

to the French nation as a necessary consequence; enlarged means of doing good, and steadfast guarantees for the enjoyment of it.

In another column will be found the terms in which the President of the United States has notified Congress of the change of government which has taken place in France, and of his approbation of the course adopted by the U. S. Ambassador in Paris.

EXTRAORDINARY COINCIDENCE.—It is a strange fact that on Sunday the 13th instant, [February] it was fifty seven years since the morning service of the Church was the same throughout as on that day. The last time that the Sixth Sunday after the Epiphany fell on the 13th February, was in the year 1791, the year in which the King of France and his family fled from Paris and when "the powers of the Heavens" which had remained unmoved for ages, began to be so terribly shaken.

Again in 1818, has the King been compelled to fly from his country. It is also remarkable, that each part of the service (including the lessons) relates more or less to one subject—viz. the great series of events referred to in the Gospel of the day.—Copied by a Friend, from the Constitution or Cork Advertiser.

THE REV. HUGH McNEILE, D. D., Canon of Chester, preached his last sermon as Incumbent of St. Jude's Church, Liverpool, on Sunday morning, the 5th of March, in that place of worship, which was densely crowded, a vast number of strangers being added on that occasion to the stated congregation which of itself is sufficient to fill the church. His text was the 10th verse of the 145th Psalm: "All thy works shall praise thee, O Lord, and thy saints shall bless thee." From the Liverpool Courier, which professes to give a verbatim report of the sermon, we cut the following passage which the preacher was led to introduce in mentioning with gratitude the opportunities for labour which God had granted during his connection with St. Jude's:

"The Lord hath granted success. It may be said of this and that man, and that woman, not in this town only, but elsewhere, by the mercy of God they were born here. Testimonies of this kind have been graciously vouchsafed to me from time to time, and even now, at this time, many such are given. I put one in my book this morning to read to you. It is as follows: "Dear Father in Christ, I am persuaded you will not feel it intruding in me thus to address you; for I believe that as God is my record, I long after you in the bowels of Jesus Christ. It is now twelve years since I lived in Liverpool. At that time the Lord led me to St. Jude's Church, to hear the Gospel of Jesus from your lips; and he brought it with power to my soul. Blessed be his name, he has kept me in the same path till now; and in that I find rest. I am induced to write this because I can sympathise with you in those thoughts concerning many, when you are obliged to say, 'Who hath believed our report?' And I am sure it will strengthen your faith, and comfort you, to know, that this and that man was born there. I was born there. "Go forth, then, dearly beloved in the Lord, to your new charge, where you will not shun to declare the whole counsel of God—a free salvation, without money and without price. This you have told, and will tell, keeping back none of the truth. There are under shepherds who cause hearts to be cast down which the Lord would not cast down; by hiding Christ. Surely, dear sir, we have reason to bless God, nothing else will satisfy the longing souls, and give joy and peace, but eternal, unchangeable love. He so loves his bride that he cannot live without her. He says, 'Because I live, ye shall live also.' This is a precious truth to know and realise in our daily experience—our union in and with our precious Lord, as members of his body, joint heirs of his eternal inheritance, which he hath prepared for us before the foundation of the world. And also to know that the Lord reigns; that though kingdoms may fall, and men's hearts quake for fear, yet he who hath this hope in him may shout for joy, for his complete redemption draweth nigh. And now, having trespassed so far, I would further beg that you would write to me. This I know your engagements may forbid; but it would be regarded with thankfulness. "This is from a tradesman, not now residing here, but who did, as he says, reside here twelve years ago. And with such testimonies from various parts of the country, and from the metropolis, God has blest his ministry in this house. To him be all the praise."

The preacher, at the close of his discourse, mentioned that he did not attempt to produce that excitement which usually accompanies what are called farewell sermons; from many of the congregation to whom he had been ministering he did not expect to be separated; in St. Jude's itself he hoped to preach often, though not as the Pastor, yet as the friend and brother of many of the Lord's children in that congregation. We subjoin the closing passage, as given in the report before us:

"All things are ready. The oxen and the fattings are killed; the marriage supper is prepared; the invitation has gone forth: 'Come, for all things are ready.' We are now ordered to celebrate this precious supper. Christ has left us the remembrance Jesus, Christ has left us the remembrance of his precious blood. Thus we shall conclude our connexion as pastor and people around the Lord's table. And when these strangers leave us, and go away to their respective homes, and are making their comments in the streets on what they have heard, we shall pray for them, that God would cause this day to be long remembered in every truth to the souls of men. I doubt not but it may be a cause of disappointment to some of their minds that they have been thus addressed; that instead of a moving scene—instead of yielding to my heart's affections towards the people I love, and speaking in a way to draw out their natural affections towards myself, and so causing excitement—that instead of this I have preached the gospel this day. Be it so. It is just what I intended. None of you are concerned with what passes between me and my people. But all of you are deeply concerned with what passes between you and your God. Believe on the Lord Jesus Christ, and be saved. "My dear friends, who are in the habit of coming here, we do not part. We shall meet around the throne of grace, and in the house of prayer, I trust, often, if our lives be spared. All his works shall praise him—his saints shall bless him.—Amen."

In connection with the above, we find in the same paper an account of the consecration of St. PAUL'S CHURCH, Prince's Park, Liverpool, which took place on Thursday, the 2nd of March, by the Lord ARCHBISHOP of CANTERBURY, who preached on the occasion, taking for his text the 20th verse in the 5th chapter of St. Paul's second epistle to the Corinthians: "Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God." The Rev. Dr. McNEILE

officiated in the desk; the newly consecrated building being that of which he was to be the incumbent on resigning the ministerial charge of St. Jude's.

DIARY OF A CHRISTIAN WARRIOR.—Captain Vinton, of the United States' Army, who fell during the bombardment of Vera Cruz—brother to the Rev. Dr. Vinton of Boston—became a decided Christian, and even formed plans for entering into the ministry, while engaged in the duties connected with earthly warfare. In a letter from Fort Taylor, he gives the following account of his manner of spending his time: "The palmetto temple" he speaks of, seems to have been a grove of trees whose trunks formed the pillars and their foliage the dome of its ecclesiastical architecture: "Since I have been here, which is five or six weeks, the following has been my daily course: rise at reveille; private devotions; study Greek and Hebrew; walk to my palmetto temple, a mile distant; Church service aloud; return to reading; dinner reading aloud with Major G.; study Greek an hour; walk with Major G. to palmetto temple; social prayer and hymn; return to tea; Bible class of twenty soldiers and two or three officers, in the evening; after tattoo, retire to my tent; Greek and Hebrew or religious reading; private devotions and bed. On Sundays we have public worship, with good attendance from the men and officers, the Major and I officiating alternately. Our interruptions are so few, that the foregoing routine is carried on with regularity day after day."

THE HONOURS BROUGHT ON BY SLAVERY.—In admitting the following article, we have to overcome great reluctance to allow, even as a useful statement of fact, that blasphemous language to go forth which springs out of the presentation by the Grand Jury, couched in the ordinary form of their finding; when will Virginia, with her many professors of Christianity, wipe off the blot of an institution which carries such consequences in its train! "The Boston Chronicle of the 26th ult., contains a report of the trial and conviction of Martha Christian, at the August term of the Common Pleas, for 1847, in Wood county, Virginia, on a charge of teaching a slave to read the Bible! The following is the indictment, and we commend it to the careful consideration of all who claim to be humane and Christian citizens: "WOOD COUNTY, TO WIT.—The Grand Jurors empanelled and sworn to inquire of offences committed in the body of said county on their said present: That Martha Christian, late of said county, being an evil disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty-seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but more and instigated by the Devil, wickedly, maliciously, and feloniously, did teach a certain black and negro woman, named Hebecca, alias Black Beck, to read in the Bible, to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia."

"Unnatural and inhuman as it may seem, the defendant in the case was found guilty, and on the next morning was brought into Court for sentence. Judge Shackelford dwelt upon the great favour extended towards her on her trial; the enormity of the offence, and the necessity of faithfully administering the law; and she was sentenced to ten years confinement in the penitentiary, and to pay the costs. The defendant's counsel immediately appealed from the cruel sentence, and the parties are now awaiting a decision in a higher Court. "Those who read this indictment cannot fail to see how ill adapted the forms and precedents of Common Law are to the demands of slavery."—Rochester Daily Democrat.

VALUE OF RELIGIOUS INFLUENCE UPON SEAMEN, acknowledged by Insurance Companies.—It is a matter of thankfulness, that public bodies are beginning to feel the close connection subsisting between the moral and religious character of men, and the temporal interests which are placed under their charge. The master who must trust his goods and credit to the care of his servants,—the proprietor, whose possessions, to a great extent, must necessarily be in the keeping of others, are deeply interested in the moral and religious principles of those on whom this responsibility devolves. We are led to these remarks by observing in the list of acknowledgments last week to the Prof. Ch. Missionary Society for Seamen in New York, the following, among other donations: General Mutual Insurance Company \$50; Union Mutual do., \$25; Mercantile Mutual do., \$75; Mutual Safety do., \$100; Semi Mutual do., \$200; Atlantic Mutual do., \$200; forming a total of \$650 from six offices. We have no doubt that the keen-sighted managers of these Institutions see clearly the vast importance of religious culture to seamen as a safeguard for the vessels and merchandise committed to their care, and we hope that the respectable offices in our own City will not be less ready, or willing either, to appreciate the fact or follow the example.—Ep. Recorder.

LORD'S DAY OBSERVANCE.—When Commodore Stringham was at Rio Janeiro, in command of our squadron, some months ago, a great parade in behalf of the Emperor occurred on Sunday. The Brazilian ships and men of war fired a grand salute, but the American ships were silent. The next day Capt. Stringham sent an explanatory note to the proper minister of the court, saying that the Sabbath was observed in his country, and he hoped that it would be deemed a sufficient reason for not having fired the proper salute on that day, but that, with the kind and respectful feelings which he and his countrymen entertained toward Brazil, he would have the happiness of giving a salute on Monday, to which Capt. S. received a friendly reply. The salute was fired and the affair ended with perfect harmony.—Ep. Recorder.

PRINCE EDWARD ISLAND. Charlottetown Auxiliary Religious Tract Society.—We have been favoured with a copy of the report of this Association, from which we are happy to learn that its Committee, which has been in office for four successive years, has had encouraging means of usefulness, of which the following extract gives a summary: "Furnished by the liberality of the Parent Society with several large grants of Tracts, they have distributed gratuitously thro' the entire island and along the shores of Nova Scotia and Cape Breton, Tracts to the value of \$45; publications have been sold to the amount of \$150, while they have made grants to Sunday Schools to the amount of \$50. They have now on hand at the depository books to the value of \$124 7/4d. and the remittance to the Parent Society of £46 14s. 6d., now in Treasurer's hand, will free the Society from all debts. "One of the most important operations of this Society, has been performed by the Loan Tract

Association, and much praise is due to the members of this Association for their perseverance in this pious-labouring effort upwards of 400 Tracts are weekly distributed in Charlottetown, and they often form an occasion for preaching the Gospel, to those who either are unable or unwilling to attend the ministrations of the word.

Thus it will be seen that the Society is successful in its operations and that, without drawing largely upon the liberality of its friends, it is proceeding silently but usefully in its course of Christian exertion. Your Committee are deeply interested in its success, because they know the works and the Tracts published by the Society are so well calculated to rouse the careless, to instruct the ignorant, and to alarm the wicked. This Society is the handmaid to the Bible, a fellow worker with the Missionary, and a help to the Sunday School Teacher; its publications meet and attract the child in search for amusement, help in the education of youth: solace the chamber of sickness, and convey true wisdom to the aged.

SWITZERLAND. RELIGIOUS LIBERTY IN THE CANTON DE VAUD.—The sittings of our Grand Council, in which was discussed the proposed decree relating to religious meetings out of the pale of the National Church, was remarkable in more than one respect. On the one hand, I think that the cause of intolerance has never been sustained by more feeble arguments. Thus, the rapporteur [or secretary] to the committee charged with examining and reporting upon the proposed decree, could produce nothing whatever in proof of the political character of the Free Church, founded as you are aware, in March, 1847, but a private letter, written in confidence, by a Vaudois clergyman, on occasion of the proclamation which the Council of State ordered to be read from the pulpit in the month of July, 1845. The alleged cause of his motives for refusing to concede religious liberty, because demanded by a minority only. And while one councillor of State accused the Bible Societies of wishing to brutify (brutifier) the people, a pastor of the National Church, deputed to the Grand Council, declared that Pharaoh and Herod were friends to religious liberty; the latter, because he built a temple to Augustus; the former, because he was willing to grant to Moses permission to offer sacrifice to the Lord in Egypt, which Moses refused, saying, that if the people saw the Israelites offer their gods in sacrifice, they would stone them. He doubtless, made allusion to Exodus VIII. 25, 26. He then exclaimed: "Ah! gentlemen! the people you observe, would have been more powerful than Pharaoh." The same speaker (I willingly refrain from mentioning his name) charged Methodists with "having again put forward works, making religion to consist in forms; they meet in private houses, in opposition to the Helvetic Confession of Faith, according to which, at least it must be met till after sunrise, and in buildings set apart for that purpose." He regretted that we should have issued editions of the Bible without the apocryphal books, and accused us, (I know not upon what ground,) of wishing to re-establish prayers for the dead. One of his charges against the Free Church, was that its members celebrate Good Friday by religious services. The only argument put forth seriously (for all this will appear to you as so much ill-timed jesting) was, that the Vaudois people are opposed to religious liberty or rather to the Free Church. Now, to this assertion, we fear not to oppose another of a contrary kind, and to say, that the Vaudois are not more intolerant than other nations, and that, if they had not been excited by intolerant decrees, we should now enjoy, as during the fifteen years which preceded the revolution of 1845, entire liberty. This was demonstrated by speakers who addressed the Council in favour of religious liberty, and who completely refuted all the arguments of their opponents. Allow me, in default of being able to quote extracts from their speeches, to mention their names. They were: M. M. Bory, Ed. Dapples, syndic of Lausanne; Pellis, advocate; De la Harpe, deputation minister; Hugonin, ex-justice of the peace; and Ducret, a member of the Free Church; whose speeches were listened to with more attention than on former occasions. Some members of the radical party also proposed and supported measures of toleration, and they very nearly obtained a majority; so that this discussion may be considered as having advanced the cause of liberty.—Corresp. Evangelical Christendom.

THE PROPOSED HIERARCHY OF THE CHURCH OF ROME; FROM ENGLAND.—Our readers are aware that it was some time since determined to establish Roman Catholic seats in England, and that Westminster was fixed upon for an archbishopric, which it was expected would have been carried into effect immediately. But an obstacle to the whole scheme has been discovered, which appears likely to stand in the way of its ever being accomplished. The dignitaries of the British Church in England, as is the case generally within the sphere of its operations, are the trustees of property to a considerable amount, for charitable and other uses in connexion with the Roman Catholic religion. They hold this property in trust as Vicars Apostolic; and if they change that character, and assume the titles and dignities of English Bishops, the transaction, it is considered, would make their trusteeships, as Vicars Apostolic, null and void, and cause a lapse of the trust property in their hands, as such, to the heirs-at-law, who would be, but too ready, no doubt, to put in their claims, and thereby deprive the Church of Rome in England of large funds; the disposal of which, by its ecclesiastics, contributes so materially to uphold its influence and promote its usefulness. So insuperable a difficulty as this must be a permanent hindrance to an object which had been calculated upon by the Propaganda as an important means of strengthening the position and advancing the interests of the British Church in this country. The just apprehensions of certain members of the Anglican Church, lay as well as clerical, that mischief would arise from such an invasion of the rights of our own bishops, may therefore be set at rest.—Morning Post.

ECCLESIASTICAL. The Rev. JOHN IRVIN, Assistant Minister of Christ Church, has been appointed Incumbent of St. THOMAS' CHURCH, Montreal.

THE LORD BISHOP OF FRIENBERG preached in St. Paul's Church, Halifax, on Sunday 26th March. His Lordship intended to embark in the next Mail Steamer for England.

PAYMENTS RECEIVED.—Major Burn, No. 266 to 208; Idem, two copies, No. 143 to 194; Capt. Kirkland, No. 185 to 210; Rev. Dr. Mackie, No. 209 to 260; Mrs. General Mackie, No. 221 to 272; Messrs. P. Roe, No. 156 to 208; D. Davidson, 153 to 204; T. McNeill, No. 156 to 208; I. Mulholland, No. 171 to 196; T. A. Stainer, No. 209 to 260; John Kane, No. 209 to 260; J. MacLaren, No. 209 to 260; Jas. Dolton, No. 209 to 260.



South's Corner.

BE IN EARNEST AT SUNDAY SCHOOL.

I was one Sabbath afternoon about to close the school in which I was engaged, (says a teacher) when a well dressed, genteel person, who presented himself as a visitor, desired, if it would not be considered an intrusion, to speak to me addressed. This being readily granted, he addressed himself nearly to the poor lad, who was sitting by his side, and especially for his sins, even Sabbath-breaking. He, swearing with some others, resolved one Sabbath to pelt some steady boys who were going to their school. However, it so happened, that the lads on being attacked, took to their heels; this lad followed them to the very door of the school, which, when opened, (they were then singing,) such a sound came from the place as seemed to stun him. He wondered what they could be doing inside; and a teacher at that moment admitted the other boys and invited him in. A new scene now opened itself upon him—nearly three hundred boys, seated with their teachers. They all appeared so neat and clean, and in such order, that he wished he was one of them. He stood for some time a spectacle for the whole school, dirty and ragged, and with his wooden clogs on which whenever he stirred, made him the subject of notice, of every person, to his great shame and mortification. After some consultation, he being a stout, good-looking lad, it was resolved, to admit him to the A. B. C. class. Every thing was new to him. The next Sabbath he appeared; his hair was combed, and his face washed, but his clogs still remained to mortify him. His particular case was taken under consideration, and a pair of shoes given him. He now found himself so much behind the other boys, that he resolved to strain every nerve to get up to them. This determination was the means of his rising to the very first class, when, his conduct being approved, he was chosen a teacher. He now felt he had something more to do than to teach—he had a soul to be saved or lost. In a little time he was enabled, through grace, to believe on the Lord Jesus Christ, and to rejoice in his salvation. The Lord then called him to preach those glad tidings; and happening some time after to officiate within twenty miles of his old, much-beloved school, he rode hard, after the morning's labours, and reached the place just in time to see the lads in his own, very own school—and here he is now speaking to you!

The scene now became truly affecting. He burst into tears, as did several others around him. At last, he sobbed out, "O, my dear lads, be in right good earnest to make the most of your very good Sabbath school privileges! I have kept you too long; God bless you all!"—He then concluded with a most affecting prayer—London Teacher's Offering.

PRAY WITHOUT CEASING.

A servant-girl overheard some Ministers appointing one of their number to write a treatise upon the apostle's command: "Pray without ceasing" (1. Thess. V. 17). She wondered to hear them speak of it as a very difficult text, and then she was heard to say that it seemed a plain and easy one to her. An aged Minister having been told of it, asked her to say what she knew of the meaning of the text, and how she obeyed it? "Well, sir," said the girl, "when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray, that I may be clothed with the robe of righteousness; and when I have washed myself, I ask for the washing of regeneration; and as I begin to work, I pray, that I may have strength equal to my day. When I begin to kindle the fire, I pray, that God's work may revive in my soul; and as I sweep out the house, I pray, that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the Spirit of adoption, that I may be his child, and so on all day: every thing I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes, and often hid from the wise and prudent." "Go on, Mary," said he, "pray without ceasing; and as for me, I will bless the Lord for this exposition, and remember that He has said, 'The meek will be guide in judgment.'"

GLEANINGS FROM HANNAH MORE.

Canvassing for leave to open a school.—We found more than two thousand people in the parish, almost all very poor; no gentry, a dozen wealthy farmers, hard, brutal, and ignorant. We visited them all, picking up at one house, (like fortune-tellers) the name and character of the next. We told them we intended to set up a school for their poor. They did not like it. We assured them we did not desire a shilling from them, but wished for their concurrence, as we knew they could influence their workmen. One of the farmers seemed pleased and civil; he was rich, but covetous, a hard drinker, and his wife a woman of loose morals, but good natural sense; she became our friend, sooner than some of the decent and the formal, and let us a house, the only one in the parish that was vacant, at £7, per annum, with a good garden. Adjoining was a large ox-house; this we roofed and floored; and by putting in a couple of windows, it made a good school-room. While this was doing, we went to every house in the place, and found each a scene of the greatest ignorance and vice. We saw but one Bible in all the parish. And that was used to prop a flower pot! No clergyman had resided in it for forty years. One rode over from Wells, three miles, to preach once on a Sunday, but so weakly, duty was done, or sick persons visited; and children were often buried without any funeral service.

morning, and twenty Eight people it was thought a good thing in the afternoon spent our whole time in great enjoyment, number, and wages of every family; and this we have done in our other nine parishes. On a fixed day, of which we gave notice in the church, all the women, with their children above six years old, met us. We took an exact list from their account, and engaged one hundred and twenty to attend on the following Sunday. A great many refused to send their children, unless we would pay them for it! and not a few refused, because they were not sure of my intentions, being apprehensive that at the end of seven years, if they attended so long, I should acquire a power over them, and send them beyond sea. I must have heard this myself, in order to have believed that so much ignorance existed out of Africa.

Strong grounds for Suspicion.—Some farmers, in a parish adjoining, where there is also a school, have been to the fortune-teller, to know if we are Methodists, and if our school is methodistical. The oracle returned an ambiguous answer, and desired to know what reason they had for suspecting it; the farmers, replied, it was because we sung Watts's hymns. The sage returned for answer, this was no proof; had they no better reason? 'Yes' they answered, 'for if the hymns were not methodistical, the tunes were.' The Pythian asked why they were so; the reply was, 'because they were not in Farmer Clark's book!'

Opposition between the Clerg's Desk and Pulpit.—I must just tell you that we have kept possession of the pulpit at Wedmore ever since, and sent one of our own clergy every Sunday to keep up the attention to our plan. Last Sunday, Drevitt preached an hour; after he had finished, the clerk got up and said, 'The parish are desired to meet next Friday, to consult on the best means of opposing the ladies who are coming to set up a school.' Bold Drevitt, nothing dismayed, stood up instantly in the pulpit, and said, 'And on Sunday next, the parish are desired to meet the ladies, who intend opening the school at nine o'clock; but I now doubt if I shall be able: it will be a hard contest; and whether John Barrow or Hannah More will be the successful candidate, I have not the least idea.'

Effect of unvariedness in well-doing.—After these beneficial plans had been carried on for several years, the curate of Blagdon, the parish in which Gowsip Green was situated, waited on the sisters, to request they would open one of their schools in his parish. This they absolutely declined: declaring that neither their health (which had already greatly suffered by their exertions) nor their time, nor their finances, would allow them to extend their personal superintendance beyond the range it had already taken. The application was, however, renewed by a deputation from the churchwardens and overseers of the parish, sent by this clergyman, who came with an earnest request that "they would be pleased to come and do their parish a little good." They acknowledged that it was the great reformation wrought in some neighbouring parishes which "made them bold to come," as the notorious profligacy of the place was exceedingly deplored by the better part of the inhabitants.

The sisters at length yielded, and removing thither an approved master from one of their other schools, they soon collected near two hundred children, whom they found deplorably ignorant. Things, however, soon put on a new face, and a rapid improvement rewarded their efforts. The beneficial effects which had resulted from the establishment of Sunday readings in the other villages, induced them to make the experiment in the parish of Blagdon. The poor adults, as well as children, resorted to them in crowds, and the minister and his wife generally attended. In the course of two or three years from this auspicious beginning, it appeared, from a letter received by Mrs. More from the wife of the clergyman of Blagdon, that "the two sessions and the two assizes were past, and a third was approaching, and neither as prosecutor nor prisoner, plaintiff nor defendant, had any of that parish (once so notorious for crime and litigations) appeared. Warrants for wood-stealing and other pilferings were becoming quite out of fashion."

We find the following singular and interesting little incident recorded in the journal of Mrs. Martha. "On our return to the country, we found Blagdon in a steady uniform course of improvement, in morals and in religious knowledge. The evening reading was very affecting; the whole people stood up; and, with the modest and simplicity of children, suffered the schoolmaster to state to us the particulars of their behaviour during our absence. It was an extraordinary proceeding, for the parish officers were among the number. It was at the desire also of the justice himself, (the curate of Blagdon, before mentioned) that we were publicly informed of the very decorous behaviour of the men on the day of their club meeting."

After the above account the reader will be surprised to learn that it was in this very quarter that a violent persecution arose against Mrs. More, promoted by the curate of the parish, of which, without unravelling too much of the details of this disgusting history, it may suffice to say that the charges brought against her were so preposterous as to conduce only to the defeat and disgrace of the fabricators. Funeral of "Bold Drevitt," mentioned above.—Monday 17, 1803.—After breakfast, the Wilberforces departed for Bath, and Patty and I for Cheddar, to pay the last sad duty to Drevitt. When I saw the poor widow, there were no tears, no murmurs, no complaints, it was the most heroic piety and exemplary fortitude. We attended the widow with her three young children, to take her last leave of the body; before it was carried out of the house. She leaned in a praying posture, for a long time over the coffin, embracing it—her little ones beside her—but not a groan

escaped her, she was solemnly silent, but her heart was praying.

Mr. B.—preached a most interesting funeral sermon: to above two thousand weeping auditors, and it fell to his hard lot to read the prayers, and to bury the friend of his heart. After sermon, the widow quietly walked out of her pew, took her babes by the hand, and went to the grave, over which she stood without indulging any emotion during the last sad ceremony. When all was over she walked with her children back to the house, to which the mournful procession all returned. The sight and sorrow of R—, the beloved friend of her husband, at length forced a flood of tears from this heroic mourner. If I am not the better for her example on this occasion, it will be among the number of my sins. Lord, sanctify to us all, and to me in particular, the solemnities of this day; and grant that the sight of youth, genius, and virtue consigned to the grave, may quicken my preparation for it. Such were the last honours paid to an obscure curate, whose talents and acquirements would have adorned the highest station; but whose humility and piety eminently fitted him for that which he filled.

FUNERAL OF A MOTHER IN ISRAEL.

Letter from Martha More to her sister Hannah, dated August 18, 1795, on the death of the Schoolmistress of Cheddar. I took my letter yesterday to finish it at Cheddar; but, alas! I was hurried, and agitation, rendered it almost impossible for me to write a word; however, I will endeavour to convey to you, that we have just deposited the remains of our excellent Mrs. Baber, to mingle with her kindred dust. Who else has ever been so attended, so followed to the grave! Of the hundreds who were assembled, all had some token of mourning in their dress. All the black gowns in the village were exhibited, and those who had none, had some broad, some little bits of narrow black ribbon, such as their few spare pence could provide. The house, the garden, and place before the door was full. But how shall I describe it—not one single voice nor step was heard—their very silence was dreadful. It was not the least affecting part to see their poor little ragged pocket-handkerchiefs, not half sufficient to dry their tears—some had none, and those tears that did not fall to the ground, they wiped off with some part of their dress. When the procession moved off, Mr. Boak, who was so good as to come to the very house, preceded the corpse, with his husband and gown on, which, as being unusual, added somewhat to the scene;—then the body—then her sister and myself as chief mourners; a presumptuous title amidst such a weeping multitude; then the gentry, two and two—next her children, near two hundred; then all the parish in the same order; and though the stones were ruzzed, you did not hear one single footstep.

When we came to the outer gate of the church-yard, where all the people used to wait to pay their duty to her by bows and courtesies, we were obliged to halt, for Mr. Boak to go in and get his surplice on, to receive the corpse with the usual texts. This was almost too much for every creature, and Mr. Boak's voice was nearly lost; when he came to "I know that my Redeemer liveth;" he could scarcely utter it; but to feel it, was a better thing. On our entrance into the church, the little remaining sight we had left, discovered to us that it was almost full. How we were to be disposed of, I could not tell. I took my old seat with the children, and close by her place. Mr. Boak gave us a discourse of thirty-five minutes entirely upon the subject. His text was from St. John, "Where I am, there shall also my servant be." He said he chose it, because it was the last she had made use of to him; (I was sitting on her bed at the same time); he added, she looked round her, and observed it was comfortable to have kind friends, but much better to have God with one. His sermon was affecting and bold: as a proof of the latter, though Mr. —the vicar was there, and he himself was curate, he said with an emphasis in his voice, and a firmness in his look, "This eminent Christian first taught salvation in Cheddar." He spoke of Betsy in high terms, besought all to look to her, and very sweetly put up a prayer, that a double portion of the mother's spirit might descend upon the daughter. He was very tender in his addresses to the children, exceedingly solemn in that to the young men and women, and concluded with a fervent and suitable prayer.

When we drew near to the grave, and the last solemn rite was performed, and "ashes to ashes, dust to dust," was pronounced, every body threw in their nosegays. I was almost choked. When Robert Reeves, John Marshall, and the six favourites let down the coffin, they stood over it in an attitude never to be described, and exhibited a grief never to be forgotten. They feared at one time Mr. Gilling must have been taken out of the church. If you could for a moment doubt my account, I would add, that the undertaker from Bristol wept like a child, and confessed, that, without encouragement, it was worth going a hundred miles to see such a sight. I forgot to mention, the children sobbed a suitable hymn over the grave. There was no boisterous hysterical grief, for the departed had taught them how to select suitable texts for such occasions, and when to apply the promises of scripture; but I think almost tears enough were shed to lay the dust. We returned as we went, save that we had left this "mother in Israel" behind. When we got the children into the great room, and missed her sprightly figure and movements, every heart sunk.

I said a great deal to them all, as well as I could, and wrung their little hearts; for I knew but too well, that the world and young blood would make an excellent sponge to wipe out, full soon, the awful lessons of that day. My rough nature generally directs me rather to probe than heal a wound; the natural man loves to patch; but the new piece will tear the old garment. Mr. Boak was very kind, and assisted me a good deal in talking to them; and will all my hope, upon their good conduct, whether the school

should be continued or not, but he hoped we should try it at least a twelvemonth. Excellent laborious Betsy has hitherto all her life been an indefatigable slave. She will now suddenly be called into great power, and Satan, I presume, will be more active about her than ever; therefore the truest tenderness will be, to keep a tight rein over her ourselves, and let her out gradually; as we have not that exalted opinion of the dignity of human nature which some gentlemen and ladies have. I have promised to go next Sunday to open the school, and talk to the people, if I am able. I think I shall go on horseback. Mrs. Baber seemed for the last six months to have been particularly preparing for death. She had been very bilious, and slept but little. Betsy would speak, and inquire how she did! her answer was, I lie awake, and in pain, but eternity is revealed to me in a manner I cannot dare not tell! She had ceased speaking to the people after the sermon for some time, and made Betsy do all the important parts of the business; the laborious part she always did.

A WORD TO SUNDAY SCHOOL TEACHERS.

YOUR CHARGE. You are a teacher. To you is committed the moulding of minds that may become either blessings or curses to the world. How important that you should have a right estimation of your position and your duties! If you have not, your work will not be done, nor your reward made sure. If you have, your success, under God, may be confidently looked for. That estimation, however, depends on the views you take of your charge. If these be defective, so will that. Let me then bring before you four particulars respecting them, which, if duly pondered, may help to lead you right.

1. Remember, they are all immortal. That little group of half-clad, half-fed, and ignorant children is a group of immortal souls. They can never die. In existence, they can never get out of it. They live, and must live for ever, either bright saints in glory, or blighted souls in hell.

"The sun is but a ball of fire, A transient meteor of the sky; The soul, immortal as its Sire, Can never die."

All you say to it, all you do before it, has its bearing on this immortality, and will give at last either sweetness to the songs of heaven, or bitterness to the woes of hell. "I am painting for eternity," said one of old; and so may you. You are painting for eternity, not on perishable canvass, but on imperishable souls.

2. Remember, they are all depraved. "By nature the children of wrath." "Going astray from the womb." "The thoughts of their heart only evil, and that continually." Left to themselves, they are ruined; unless radically changed, they are lost. Behold them as wanderers from all that is right, ignorant of all that can save, and opposed to all that can bless. "Dead in trespasses and sins."

3. Remember, they may be saved. An atonement has been made fully adequate to meet their case. Blood has been shed of such virtue as to meet, if applied to, all their guilt. The promise has been given, "If thou comest I will in no wise cast out." Suffer little children to come unto me; for of such is the kingdom of heaven." A hearty welcome awaits them at the throne of grace, and a place in heaven, if they only ask. From heirs of hell, they may at once be transformed into heirs of heaven. Children like them have been saved before. Ten thousand infant voices already swell the anthems before the throne. Your children may do the same.

4. Remember, they are mortal. Very soon, and they may be taken from your influence. To-day, they are under your care. To-morrow, they may be cut down. "They all do fade as a leaf." Their everlasting destiny may hang on the improvement of the present hour. Two little boys were one day seen entering a Sunday-school, the one a scholar, the other a stranger. They wore friends, and both the children of ungodly parents, and had often played together all the Sabbath long. The little stranger had, however, missed his companion for some time, and finding he went to a Sabbath-school had come to ask admittance too. That was the only day he ever was at school. The next, when the roll was called, his place was empty; and when the teacher went to his home to ask the cause, he found his lifeless corpse lying in the coffin, to be interred the following day.

Like him, your charge is mortal. Oh! act as if you felt they were. "Work while it is called to-day." One closing word. To enter into these views about your charge, you must enter into them about yourself. Feel your own immortality. Get clearer views of your own depravity. Make sure of your own salvation. And live as if each day might be your last.—Bible Class Magazine.

ON DRESS.

DEAR SIR,—I have been waiting some time hoping to see some remarks on a paper that appeared in your "Teacher's Visitor," for, I think, last February, on the dress of Sunday-School Teachers; but not seeing any, I have ventured to send you a short paper on the subject, hoping it will induce others to do the same, as I think it a very important subject, and one which deserves more attention than it generally receives: I suppose every Teacher will agree with me on thinking smart dress unsuitable in the children of their charge; and should we not be examples to our little flocks in that as well as other things? We know that children think more of what their Teachers do than of what they say; and how can a Teacher go to dress class and tell them the advantages of dressing neatly and plainly; when her own dress is the very opposite to that which she inculcates on them? I do not mean to say a Teacher should dress exactly as she would wish her children to dress, but I think she should wear nothing to attract her children's particular notice; of course different stations in society require different modes of dress; but in all, we should dress as if we were the Gospels of Christ. Flowers and feathers are, I think, quite inadmissible. Sunday-school Teachers should wear plain colours, and few ornaments; nothing peculiar; nothing to draw attention, nothing that would in any way lead persons to suppose an undue attention had been paid to their dress.

In one part of the paper the writer alludes to some persons who say, no matter what they wear, so long as their thoughts are not engaged by their dress; but, dear friends, will you suffer a word from one who knows a little of the deceitfulness of her own heart, and remember the world judges by appearance; and when they see one who professes to be living above the world, with apparently as much attention, time, and money spent on her dress as those whose whole thoughts are engaged by the present world, what are they to think? And besides, dear friends, if you do but look closely into your own hearts, you will, I think, find a love of dress there. Ask yourselves, Are not those moments often wasted in decorating yourselves, which should have been spent in imploring a blessing on the employment of the day? Have you never found when a new dress has been put on, that your class was more inattentive? and has not the fault been your own? I would not set myself up for a judge, for I know my own failings and short-comings too well; but I would implore each reader to make it a subject of earnest, constant prayer; that they may not be allowed to cast the smallest stumbling-block in the way of others; but that in every thing, however trifling it may seem to be, they may shew forth their Saviour's glory, and be made the humble instruments, in his hand, of bringing many of their dear children out of darkness into the marvellous light of the Gospel; and when called to our last account, may we each be enabled to say, "Lord, here am I, and the children thou hast given me."—J. H. B.

[The Editor of the Teacher's Visitor quite agrees in those remarks. Romaine's rule for dress was good: "Dress so as to excite no observation."]

AWFUL DEATH.—A circumstance occurred in the neighbourhood of Leeds on Wednesday night last, so appalling in its nature, and so calculated to inspire the mind with feelings of wholesome terror, that it is advisable the entire case should be detailed unabbreviated. Every particular transpired exactly as follows:—George Shaw, of Lane-end, Holmfirth, aged 45, or thereabouts, a wheelwright, having a wife and three children, the youngest 10 years old, after transacting some business in the adjacent village of Nether Thurg, called at an inn there, kept by Mr. John Bates, on the evening of Wednesday last week. He was supplied with refreshment, but did not exceed in his potations the bounds of moderation. Amongst the guests there was present one Richard Wood, proprietor of a public garden at Fearnought, Holmfirth, and with him Shaw, who was ever a petulant and irascible character, picked a quarrel upon some slight pretence. The altercation between the two was running very high, when suddenly Shaw, who was a tall athletic man, rose up, and swore by his Maker he would send Wood to immediate and everlasting perdition by placing him on the fire then blazing on the hearth before them. To execute the diabolical threat, Shaw seized his intended victim, before the act could be prevented, and, with another horrible oath, was lifting him from his seat, when suddenly his hold relaxed—in a moment he fell heavily to the earth, and, on being raised, the man of blasphemy was dead! The body was afterwards carried to an upper room of the inn, there to await a coroner's inquest.—Illustrated London News, March 4.

VIEW OF ROME.—From the high tower, on the eminence called the Capitol, you obtain the grandest view of ancient and modern Rome. The gently rising hills, the vales and declivities, render the site, perhaps, the finest in the world for the display of a city and its palaces. Upon the Capitol and Palatine hills, the noblest works of the Romans were erected. Nor did the situation lead only to splendour and magnificence, but nature fashioned arenas peculiarly adapted for sights and exhibitions to amuse the people, upon the grandest scale. From the terrace on the Capitoline hill, you have a complete view of ancient Rome. In front, and below, lies the Forum—that busy place in the heart of the city, where Cato trod and Cicero spoke. On the left, you behold the Temple of Peace, with its vaulted roofs; further on, the golden house of Nero, with the Coliseum below it. From thence arose the hundred steps that led up to the Temple of Venus and Rome. On the right, covering the Palatine, is the glorious house of the Caesars. What a panorama of magnificent architecture! any one of the buildings is more than the eye can take in at once. Broken down and dismantled as they are, we approach them with awe and reverence for their age,—having withstood the ravages of time for two thousand years. The bold conceptions of this wonderful people, and the mighty execution of their works, will ever astonish the world. Turning to the west, in an opposite direction, you have a view of modern Rome, which stretches to the banks of the Tiber. The palaces, churches, obelisks, and domes, are mingled among the houses in a picturesque manner, not easily to be described. In this dense mass of habitations, there are more than 300 churches, thickly planted in the crooked narrow streets. These wind about in intricate loops, like the maze at Hampton Court; so that if a stranger venture into them, he is sure to be lost. The breathing places, are small pretty squares, called Piazzas,—here you may, by chance, see the sun, but scarcely anywhere else; for everything is contrived to keep out heat and light,—a pleasant arrangement enough in summer, but destructive of comfort in winter. There are 20 fountains, fed from the Appennines, always playing, which afford life and salubrity wherever they stand.

Scattered amongst the houses, are 42 palaces, 32 arches and gates, and nine Egyptian obelisks, forming an immense collection of grand objects in proportion to the size of the city, which contains only 170,000 inhabitants; not above half the population of some of our manufacturing towns. These, and innumerable treasures of art, render Rome the most interesting city in the world.—Gardner's Signs in Italy.

[Most interesting—to whom? Not to him who lives in earnest; for, among all the cities on the globe, Rome offers to him probably as few sources of gratification as any, and as little opportunity of exertion in the service of his Master and his fellow-creatures. This extract has been sent to the BEREAN by a friend—the Editor is not acquainted with the work from which it is taken. If the author should be the well-meaning Capt. Gardner who visited the Zooloons in South Africa and the Patagonians in South America—for him the savage tribes in their rudeness had more interest, because the way was open for missionaries to come and teach them the way of salvation, than the city of Rome can have with its splendid monuments and its unapproachableness to the message of Christ's unadulterated Gospel.—Editor.]

THE FIRST BLOW.—George H. was very punctual, and expected punctuality from every one. Lord Kate was the most punctual person who attended upon his Majesty—he was never a second behind time. One day he had an appointment with the king at twelve o'clock, but as he passed through the hall the clock struck twelve, on which his lordship, in a passion, raised his stick, and broke the glass of the clock. The king reminded him that he was a little behind his time, which he excused the best way he could. At the next audience the king exclaimed as he entered, "Why, Kate, Kate, how came you to strike the clock?" "The clock struck first," coolly replied his lordship. The king laughed heartily at the gravity with which Lord Kate excused himself, which added zest to the bon mot.

JOHN MICHAEL PFEIFFER, FROM GERMANY, Musical Instrument Maker, TUNER OF PIANOS, &c. HAVING recently established himself in this city, and being provided with a complete set of Tools and Apparatus, is able to solicit public patronage with just ground of confidence that he will give satisfaction in the MAKING, REPAIRING, and TUNING of PIANOS and other Musical Instruments. Orders intended for him, left at Mr. Mott's, St. August Street, will be promptly attended to. Quebec, 21st Sept, 1847.

TO BE LET, THE large and convenient STORE, opposite the Exchange, with DOUBLE OFFICES and FIRE PROOF SAFE, in possession of A. BENS, Esq. Apply to C. & W. WURTELE, Quebec, 22nd March, 1848.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

For Sale, At the Book-Store of G. Stanley, No. 4, St. Ann Street, Quebec; and R. & A. Miller, St. Francois Xavier Street, Montreal. A SERIES OF FAMILY PRAYERS FOR TWO WEEKS, Selected from various approved manuals, by the REV. CHARLES BANCROFT, M.A., (Now Rector of St. John's, C. E.) Price 75c. April 25th, 1846.

FOR SALE AT THE BOOK-STORE OF G. STANLEY, No. 4, St. Ann Street, Quebec, AND R. & A. MILLER, St. Francois Xavier Street, Montreal.

HYMNS, Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BANCROFT, M.A., (Now Rector of St. John's, C. E.) Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

The Berean, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning, 10 Y. O. S. A. 25 1/2 C. W. Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS.—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance. W. C. EVANS, Esq., Montreal, The Rev. W. THOMSON, Christchurch, The Rev. CHARLES BANCROFT, M.A., BRISB. BURLAND, Esq., St. John's, G. F. BOWEN, Esq., Sherbrooke, JOHN DUNFORD, Esq., Toronto, The Rev. R. V. ROOKES, Kingston, SAMUEL MUCKLETON, Esq., do. J. P. BATTERSBY, Esq., Amster, C. W., ALEX. DAVISON, Esq., P. M., Niagara, C. W., The Rev. HENRY SPENCERMAN, Innville, C. W., THOMAS CRAIG, Esq., London, C. W., The Rev. S. B. ARBUTHNOT, Esq., C. W., H. INCE, Esq., Halifax, N. S., GEORGE BLISS, Esq., Fredericton, N. B., FREDERICK R. STARR, Esq., St. John, N. B., COMMANDER ORLEMAN, R. N., Charlotte-Town, Prince Edward Island, The Rev. G. H. WILLIAMSON, New York, are so kind as to act for the Berean. Terms in Great Britain.—Ten Shillings, Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookbinder, Islington Green, Islington, London. Terms in the United States, including postage to churches—23 Dollars a year, or 31 Dollars if paid in advance. AGENTS AT New York at 75 Nassau-street, Mr. F. O. FISH, Brooklyn at 41 Front-street. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s. 6d. or six lines and under, first insertion, and 75c. each subsequent insertion; for ten lines and above six lines 3s. 4d. first insertion, and 10d. each subsequent insertion; above ten lines 4d. per line first insertion, and 1d. per line each subsequent insertion. Advertising by the year, 9s. for a considerable time as may be agreed upon.