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# The Brevian.

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

No. 3.]

QUEBEC, THURSDAY, APRIL 18, 1844.

[Vol. I.]

## Poetry.

FOR THE BREVIAN.

### DEATH. A RELEASE.

As seeks the bird its nest,  
In safety there to rest,  
When it with weary wing no more  
Against the beating storm can soar—  
And there, secure from fear and harm,  
Sweet sleep exerts its soothing charm:—

As man at eve repairs,  
O'ercome with toil and cares,  
To his dear home, where he may find  
Repose to soothe his aching mind,  
And God he thanks with grateful breast,  
And yields his tired limbs to rest:—

So does the spirit fly  
With eager wings on high  
When from its tenement of clay  
To heaven it speeds its joyous way;  
Weary of earth, its sin and crime,  
To seek a more congenial clime.

While forced on earth to stay,  
It drags its painful way;  
And as the prisoner tries in vain  
To ease the pressure of his chain,  
And counts each tollsome day that's past  
And hopes to gain release at last:—

So grieves the souls of those  
Who sigh for heaven's repose;  
But not in vain their longing eyes  
Look toward their destined heavenly prize:  
The day is nigh that sets them free  
From earth, for all eternity.

Gs.

### CONVERSION OF AN INFIDEL,

RELATED BY HIMSELF, AND EXTRACTED FROM  
A LETTER TO A FRIEND.

You have requested me to communicate to you the "dealings of God towards me," and "all the peculiarities connected with my conversion." It will be difficult to comprise all these particulars within the compass of a letter. Persuaded as I am that my "passage from death to life" was the consummation of a work begun and continued, by divine providence, through a series of years, it will be necessary that I should give you a memoir of my life since the period of our acquaintance. You will be grieved, astonished, appalled. Even now, although I feel my soul "firmly anchored on the rock of eternal ages," yet when it looks back to that frightful abyss, upon the verge of which it trembled and vibrated so long, and so fearfully, it shudders back shuddering and aghast! But to the narrative.

The period of our first acquaintance was, (as you are aware) a darkly melancholy era in my life. I was an orphan, deprived of both parents, under circumstances calculated to give a peculiar poignancy to the bereavement. I was however at a period of life, auspicious to the development of the better traits of the character, and the higher faculties of the mind; and but for one leprous spot, one drop of corroding poison which had been early infused into my mind, I should have escaped the manifold sorrows and afflictions through which I have been doomed to pass. When young men have been flattered into the persuasion that they are the possessors of talent, or genius, there is an ordeal through which the mind seems almost destined to pass—unless the direction be changed by the strongest and most controlling circumstances—I mean religious scepticism and infidelity. There is an intellectual pride in elevating one's self above the opinions of those who surround us, and in combating what are conceived to be the vulgar prejudices and errors of the age. Such most unhappily was the case with myself—my religious education had been neglected. Although I had been early taught, both by precept and example, to venerate the Christian religion, my mind had never been indoctrinated into those convincing evidences upon which its claim to divinity rested. Religion with me was but a blind impulse of feeling, not an enlightened dictate of reason. There was no solid foundation upon which the superstructure had been reared. Is it to be wondered at, that it should have fallen under the first assault of scepticism, and that I should have been made the willing dupe of a false but spurious philosophy? The plausible and ingenious sophism of Bolingbroke, the entangling metaphysical subtleties of Hume, and I blush to own it, the coarse and vulgar ribaldry of Paine, soon enlisted me, as they have enlisted thousands, under the dark banner of infidelity. Had I remained satisfied with the silent enjoyment of my own opinions, I should not have felt as I now do, so keen a reproach of conscience. But no! enamoured as I was with my discovery of truth, I laboured with the zeal of a propagandist to disseminate its oracles through the world. Looking down from the calm elevation of reason and philosophy, upon a system which I believed led captive the human mind in the fetters of a dark and drivelling superstition, I was prepared to sacrifice every thing to its extinction. While others would have kindly consented to retain a system, which it was conceded was well adapted to promote the happiness of society, from the sublime purity of its morality; and the holy charities which it inculcated, there was nothing in the consideration which appressed the ran- cor of my hostility, or softened the venom of my malice. If there was one thing upon which I more cordially hated than another, it was the "Christian religion; and to exterminate it from the world, I would have unsheathed the sword and lighted the faggot! O! what a picture, would my wretched heart have presented to you, could you have sounded the depths of its depravity and pollution! Mild, amiable, gentle, as I seemed, could you have believed that the demon of

a passion so unholy was raging within my bosom!

Such were my religious opinions at the period of our first acquaintance. But there were circumstances which aggravated the morbid melancholy of my feelings. . . . When you knew me, my heart was desolate,—desolate from the rupture of dear, and kindred ties. It yearned to love, and be beloved; to seek in its loneliness some object upon which the treasures of its warm and burning affections could be lavished.

I wandered forth into the world, and into a stranger-land, a being of blighted hopes and crushed affections. And years, long dreary years rolled over me, and the melancholy which had preyed so long upon my mind wore a yet deeper impression. I beheld shadows, clouds, and darkness, gathering over the prospects of my early life; I could not dispel them. The world with all its living energies and its warm desires was to me a barren waste. Like the Hebrew wanderer, there hung upon my heart one deadening, crushing weight, it was the sensation of utter loneliness.

"I roam'd along, the world's tired denizen,  
With none to love me, none to grieve  
The less if I were not."

But at this time a new light dawned upon my mind. Behold! the infidel made the convert to the truths of the Christian revelation. The circumstances which led to this unexpected change of opinion afford a remarkable instance of the waywardness of the human mind; a waywardness which in my instance was actually the offspring of wounded vanity. Recollect the sentiment expressed in a former part of this narrative, that infidelity is frequently the birth of a supposed intellectual superiority, and you will find at once a key for the solution of the marvel. There resided in me, a mechanic, a man certainly of some little degree of mental acuteness, but who conceived that nature had formed him a genius. He professed infidelity and had his disciples. Now here was a wound inflicted upon my vanity. What right had he to elevate himself above the opinions of the age? That was the proud privilege of genius. Was I to stoop from my own mental elevation to a level with his own, and hail him as a fellow infidel? Under the sting of mortified vanity I resolved to silence him. My own opinions were unknown; I would enter upon the arena the champion of Christianity; I would combat in argument, positions to which my mind secretly assented, if by doing so I could expose their advocate to defeat. We were frequently thrown into discussions. Being equipped neither by nature or education for the conflict, he would be driven defeated from the field of argument. You begin to perceive the effect which these discussions produced upon my mind. From habits of thought, and a self-imposed necessity, I became more and more attached to that side of the question which was opposed to my own secret and long cherished opinions. This was not all. In the exercise of my mind in untangling some web of sophistry which had before puzzled me, a truth would be evolved in the process, so clear and luminous, as to force conviction on the mind. I remember that in one of our disputations the inability of the human mind to comprehend the sublime mysteries of revelation, was urged as an argument against the truth of that revelation. I replied, in substance, that men were frequently made infidels by not starting in their reasonings at the right point. Let me, said I, be satisfied, by external and internal evidences, that the Bible is a revelation from God, and the mind will be constrained to acquiesce in the truth of all its doctrines, however incomprehensible those doctrines may be to reason. As simple and as important as this truth is, it had never before occurred to me. You will smile when I tell you, I was actually charmed with what I then considered the conception of a new idea. But its novelty to me, was not all. O! no, thank God! it proved the beacon light to guide the nearly shipwrecked reason from the dark ocean of infidelity, into a bright and glorious haven. Upon my return home I pondered on it. I brought it to bear on myself. I took it as a torch of light in my hand, and explored the dark recesses of my mind. I asked myself the question what has made you an infidel? And I was startled when the answer came, "the incomprehensible mysteries of revelation." I asked myself again, have you ever investigated the internal and external evidences of that revelation? and I could have shrieked when the answer came again—never. You can anticipate the sequel. I surrounded myself with the works of the ablest writers in defence of Christianity. I pored over them day and night. The powers of the mind were expanded to their utmost tension to grapple with the argument. Truth was my aim, and I was daunted by no obstacle or difficulty. I felt like the "wrestler of the sea," diving for the pearl in its caverns; the brilliancy of the gem rewarded the toil and exhaustion of the search. I turned to the Bible, I became chained to its golden page. Light dawned, increased in vividness, until it burst upon the vision with the effulgence of the noon-day sun. O! these were the golden moments when the scoffers and the revilers, sat down to count with the simplicity of a little child, "the lessons of that blessed volume; when I, the once proud worshipper of reason, beheld her altars trampled in the dust beneath 'his stately steps,'" and the baseless fabric of the temple reared upon her poor shreds and fragments, shivered and crushed into atoms!

And now if the sorrows of the wanderer have excited your sympathies in the course of this narrative;—if you have gone with him to the tomb of his buried hopes, and mourned over his desolation, you will rejoice perhaps in the persuasion that here his afflictions have ended.

But alas! no. While reason yielded a cold assent to the overpowering truth of Christianity, the heart was not won to its regenerating influences, or its holy consolations. The vital current of that heart was frozen, and it was still burthened, and palsied, and crushed, under the palpable weight of an eternal loneliness. Wherever I turned, that spell was around me, upon me. If I mingled in the crowded haunts of men, I was alone. If I quaffed the poison of the goblet, or sought the amusements of the social circle, I was alone. Books, music, poetry, the cherished recreations of my happier hours, lost their power to move me. My heart contracted within me, and shrank from all human contact or sympathy. I pined for the congenial solitudes of nature. Her forests, over whose deep and dreamy shadows there brooded an eternal stillness; night with her curtained darkness, her wan stars, and her solemn and mysterious influences, were the spells for which the heart seemed to pine, and to languish. And yet, in these silent communings with nature, I was more and more borne down by the pressure of the load that was upon me. My mental malady assumed what I then believed a type of monomania. I had been much in the habit, while alone and abstracted in thought, of talking aloud to myself. But now I would startle at the sound of my own voice, and a shudder would run through my frame. I remember that I had been meditating upon the utter and hopeless misery of my lot, and when a full sense of my desolation came over me, I laughed aloud. That laugh sounded in my ears like a maniac's laugh. I thought me to pray. From my youth I had rarely prayed; and upon my bended knees I invoked the God of mercy and compassion to remove the burthen from me. The prayer was unanswered. I remembered that I had been in a mad-house, that I had seen men there joyful and happy, in the wreck of human reason, and I prayed for madness. On my return home, I came to a church on the road. It was empty. The door was open—I staggered to the altar—I prostrated myself on the floor, and with clasped hands and uplifted eyes I sent a voice of woe and agony to the throne of the Most High. I heard no answer in return, and I left that holy sanctuary with the belief that I was a thing that the curse of God had blighted. You can readily imagine that a state of mental anguish so deep, and so habitual would not leave the moral nature unaffected. My melancholy assumed a sullen moroseness. I hated the world as though it had been the author of my misery. The better feelings of my nature seemed extinguished; and the heart which would have once expanded in kindness and benevolence over a worm, became chilled and petrified into the cheerless apathy of misanthropy. Hated by man; deserted as I believe by God; doomed to linger out a life of slow consuming misery, where was the relief? Oh! my blood curdles in my veins, and the pen almost falls from the trembling hand as I trace it—a demon-whispered—suicide. At first I recoiled with horror from the templer. I need not tell you how I wrestled with the destroyer! How separately the energies of a then feeble and shattered intellect were rallied to the conflict; and how the trembling and agonized soul would retreat from the verge of the yawning gulf before despair could urge it at last to the plunge.

I passed a restless night. Day had dawned. I was between sleep and awake. I remember shrieking out in the bitter agony of my spirit, "O! God, is there no relief from this misery?" That prayer was answered. As if impelled by a supernatural power, I bounded from the bed, I fell upon my knees; my eyes were uplifted to heaven, and without the consciousness of volition the word "religion" burst from my lips. I was not dreaming. I felt that that precious word had been sent down from heaven, and that His hand had been outstretched to save me.

And from that hour the burden of my sorrows seemed lighter. But the heart, the stubborn heart was not yet melted. There was a pious lady of my acquaintance, who had evinced a deep solicitude in my conversion. She sent me a volume of sermons with a request that I should read them. She knew my tastes and hoped that I would be won to serious reflection by the felicity and brilliancy of the diction, the originality and power of the thought, and the soul-stirring eloquence of the appeals. I read them. The heart was melted, but not subdued. There was a hymn I would frequently hear, one stanza of which ran thus,

"Joy of the desolate, light of the straying,  
Hope when all others die, fadeless and pure.  
Here speaks a comforter, in God's name saying,  
Earth hath no sorrow that heaven cannot cure."

And the plaintive words of that hymn, and the seraph strain of music upon which they were borne to the ear, sunk upon the heart with a soothing balm. I would ask myself, "was not I the desolate? . . . was not I the straying? . . . was not I the one in whose bosom all earthly hopes had died?" And the answer to these mournful questions came in tears. The cold, the flinty rock was smitten, and its waters were gushing forth. And O! infatuated man! why didst thou not even then yield to the invitation of thy Heavenly Parent? "Son! give me thy heart," why wait for that affliction which was to bow thee down with a yet heavier load?

There was one,—an early friend. He had been to me a brother. The only one who seemed to love me in my desolation. The only one in whom I had garnered and treasured up all the deep affections of a lonely, but still a burning heart. And that friend sickened. And I stood for days and nights a watcher by his couch. And I felt the pulse grow feeble, and saw the eye that it was fixed and glazed, and heard the sobs of those who were around, and I knew that I stood in the chamber of

death. And I knelt by the cold clay, and clasped the icy hand in my own,—and when I felt that my heart was broken, and the last earthly comfort wrenched from my grasp, I heard as though syllabled by an angel's tongue the blessed words,

"Earth has no sorrow that heaven cannot cure," and I sought a secret spot, and I bowed me down in the dust, and upon a mercy seat sprinkled with a Saviour's blood, I laid the offering of a contrite and a broken heart. And for days I prayed for pardon and reconciliation with that God whom I had so grievously offended. And he sent his spirit "to bear witness with my spirit that I was a child of God." Why attempt to describe the "unspeakable joys" of that moment when the messenger of mercy bore to the fainting and agonized soul the tidings of its pardon and reconciliation. O! it was to me a moment steeped in the elixir of all and more than all, that the most fervid imagination could paint of the rapture of heaven. I wished then to die that I might sin no more. My spirit felt like the imprisoned eagle which had burst its cage, soaring to its mansions in the sun, its pinions no more to be soiled by the stains of earth!

From that moment I was a new creature. New, not only in moral and intellectual, but as it seemed to me in physical existence. The instincts of my nature were unchanged, but to what exquisite sensibility were they heightened! The spirit imparted its renewed susceptibilities to the material elements with which it was likened. Through every avenue of sense there was poured in a pleasure intense and before unexperienced. The blood bounded through my veins in a stream of vivid emotion. I ran, leaped, shouted. I looked out upon the heavens and upon the earth, upon the familiar objects of the glorious universe, but it was with a gifted vision. They had changed, "all things had become new." The light shone lovelier to the eye than it was wont, a brighter smile was upon the landscape, a softer balm in the air, and the music of nature was fraught with a richer melody. The spirit of love seemed to breathe around me as air. It pervaded every thing, hallowed every thing. I felt that I was beneath the shadow of its wings. Through my inmost soul there was poured one bright, ceaseless, unfathomable tide of love. I loved every body and every thing. I could not have hurt a fly. It was the creature of God's hands. He, I knew, loved me. O! it was sweet to feel that He was my Father, my dear Father, and that I could weep and sob upon his bosom. Yes! the proud, stern man had become a child—a very babe, humble, trusting, doating. The verdure of youth had returned to the heart so long palsied and withered. The dreary and barren void was filled, filled to overflowing. The yearning, the vague, intense craving of my nature to love and be beloved, was gratified. I was no longer the lonely, desolate, and friendless wanderer upon the earth. God was with me, every where present, to guide, support and comfort me. O! the first love of a Christian, who can tell it! Who can measure the length, and breadth, and depth of that fountain of bliss in the soul! Go! poor, deluded man! Go! revel in every pleasure which the world can give thee, drain its maddening bowl to the dregs; pile up for thyself the gold, and the silver, and the jewels of the earth; win from fame her laurels, from glory her empire; Go! and when thou hast toiled out thy days in the pursuit, when the spirit has become wan, and wearied, and sated, then return, laden with thy treasures, and tell me, couldst thou barter their all for the Christian's first hope of heaven!

Here ends my narrative. It has been long, and perhaps tedious. I have laid bare my inmost heart to your gaze. I have portrayed with a faithful pencil, its weakness, its follies, its depravity, and its crimes. While you have shuddered, you have yet pitied, and when the wanderer seemed most desolate, the friend of his early years gave him a tear.

E. W. H.

(From the Southern Churchman.)

### A NON-EPISCOPALIAN'S ESTIMATE OF EPISCOPACY.

(After alluding to the dark periods of Romanism, and of persecution charged upon the Church of England.)

We do not charge this on the Episcopacy of our times. We do not believe that it is essential to its existence. We do not believe that it is its inevitable tendency. With more grateful feelings, we recall other events of its history. We associate it with the brightest and happiest days of religion, and liberty, and literature, and law. We remember that it was under the Episcopacy that the Church in England took its firm stand against the Papacy; and that this was its form when Zion rose to light and splendor, from the dark night of ages. We remember the name of Cranmer, Cranmer, first, in many respects, among the reformers; that it was by his steady and unerring hand, that, under God, the pure Church of the Saviour was conducted through the agitating and distressing times of Henry VIII. We remember that God watched that wonderful man; that he gave this distinguished prelate access to the heart of one of the most capricious, cruel, inexorable, blood-thirsty, and licentious monarchs that has disgraced the world; that God, for the sake of Cranmer, and his Church, conducted Henry, as "by a hook in the nose," and made him faithful to the Archbishop of Canterbury, when faithful to none else; so that, perhaps, the only redeeming trait in the character of Henry is his fidelity to this first British prelate under the Reformation. The world will not soon forget the names of Latimer, and Ridley, and Rogers, and Bradford; names associated in

the feelings of Christians, with the long list of ancient confessors "of whom the world was not worthy;" and who did honor to entire ages of mankind, by sealing their attachment to the Son of God on the rack, or amid the flames. Nor can we forget that we owe to Episcopacy that which fills our minds with gratitude and praise, when we look for examples of consecrated talent, and elegant literature, and humble devoted piety. While men honor elevated Christian feeling; while they revere sound learning; while they render tribute to clear and profound reasoning, they will not forget the names of Barrow and Taylor, of Tillotson, and Hooker, and Butler;—and when they think of humble, pure, sweet, heavenly piety, their minds will recur instinctively to the name of Leighton. Such names, with a host of others, do honor to the world. When we think of them, we have it not in our hearts to utter one word against a Church which has thus done honor to our race and to our common Christianity.

Such we wish Episcopacy still to be. We have always thought that there are Christian minds and hearts that would find more edification in the forms of worship in that Church, than in any other. We regard it as adapted to call forth Christian energy, that might otherwise be dormant. We do not grieve that the Church is divided into different denominations. To all who hold essential truth, we bid God speed; and for all such we lift our humble supplications to the God of all mercy, that he will make them the means of spreading the Gospel around the globe. We ourselves could live and labor in friendliness and love, in the bosom of the Episcopal Church. While we have an honest preference for another department of the great field of Christian action; while providential circumstances, and the suggestions of our own hearts and minds, have conducted us to a different field of labor; we have never doubted that many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal Church; and that many of the purest spirits that the earth contains, minister at those altars, or breathe forth their prayers and praises in language consecrated by the use of piety for centuries.

We have but one wish in regard to Episcopacy. We wish her not to assume arrogant claims. We wish her not to utter the language of denunciation. We wish her to follow the guidance of the distinguished minister of her Church, whose book we are reviewing, in not attempting to "unchurch" other denominations. We wish her to fall in with, or to go in advance of others, in the spirit of the age. Our desire is that she may become throughout,—as we rejoice she is increasingly becoming,—the warm, devoted friend of revivals, and missionary operations. She is consolidated; well marshalled; under an efficient system of laws; and pre-eminently fitted for powerful action in the field of Christian warfare. We desire to see her what the Macedonian phalanx was in the ancient army; with her dense, solid organization, with her unity of movement, with her power of maintaining the position which she takes; and with her eminent ability to advance the cause of sacred learning, and the love of order and of law, attending or leading all other churches in the conquests of redemption in an alienated world. We would even rejoice to see her who was first in the field at the Reformation in England, first, also, in the field, when the Son of God shall come to take to himself his great power; and whatever positions may be assigned to other denominations, we have no doubt that the Episcopal Church is destined yet to be, throughout, the warm friend of revivals, and to consecrate her wealth and power to the work of making a perpetual aggression on the territories of sin and of death.—Rev. Albert Barnes.

### THEMES FOR CONVERSATION

There is perhaps no department of Christian life and influence susceptible of greater improvement than daily conversation. At the family meals, in the evening circle, and in the social intervals of business, the watchful Christian will find many opportunities to give a profitable direction to the course of familiar remark. In order to do this, there is often requisite some previous care and preparation.

As a general rule, it is important to avoid most of the common rumors of the day. Many of them amount to nothing more than unprofitable gossip respecting men in public life, or the private characters of individuals in ordinary society. Hence, they degenerate into scandal—misrepresentations of the absent and defenceless, and occasion many hasty expressions which inflict unnecessarily a lasting injury upon some of our fellow-men.

It is not sufficient merely to shun the evil, but it is our duty to encourage and secure the good. The discoveries of modern sciences—the reports of intelligent travellers—the labours and travels of our missionaries at different stations; the theme of some new and profitable book not yet generally circulated—the nature and uses of the fine-arts—the history of our country and of other lands—the prospects of the church of Christ—the doctrines, precepts, prophecies and promises of the Bible, its geography and biography, its beauty of style, and exuberance of evidence—the cause of humanity every where, however depraved or promoted—these are some of the ample



and teeming fields which invite us to read in order to think, and think in order to converse in an entertaining and instructive manner.

General improvement in conversational habits is a powerful means of elevating society. Often it is in animated conversation that the scholar obtains his profoundest thought, the rhetorician his purest illustration, and the business man his most practical hints. Conversation should preserve the tone of kindness. It should be made the instrument of expressing benevolent affections, in all their variety, tenderness and elegance.

Conversation should not be left to float naturally along, although violent interruptions and changes are to be generally avoided. An active mind of ordinary skill, vigilant for doing good, will find sufficient occasion to give a new direction to the course of talk when it is degenerating, in some remark that is made, or some circumstance which will naturally occur.

Those, however, who wish to do good in conversation, must not be overbearing or officious. They must wait for the proper time, and cherish the manner of modesty, as well as cultivate correct and forcible language. Yet modesty must not decline to dulness, but a certain freedom, liveliness and promptness is essential to a pleasant companion in the social circle.—*Dublin Christian Journal.*

RELIGIOUS DISPUTES.

The man that is wise, he that is conducted by the Spirit of God, knows better in what Christ's kingdom doth consist, than to throw away his time and interest, his peace and safety, for what? for religion? no: for the body of religion? not so much: for the garment of the body of religion? no, not for so much: but for the fringes of the garment of the body of religion;—for such, and no better, are many religious (or rather irreligious) disputes, things, or rather circumstances and manners of things in which the soul and spirit are not at all concerned.—*Bp. Taylor on the Holy Spirit.*

The Berean.

QUEBEC, THURSDAY, APRIL 18, 1844.

We insert this day an article which has long been a favourite one with us, as expressive of the feeling towards our communion which we could wish our brethren to entertain who, while one with us in loving the Lord Jesus Christ in sincerity, differ from us in views on Church Government. The Reverend Albert Barnes is well known as a distinguished Clergyman of the Presbyterian Church in the United States and an Expositor of Scripture. A testimony such as his, to the past usefulness of Episcopacy and to the prospect of powerful action yet to come from her in the field of christian warfare, cannot but be of very high value. We can fully unite with him in wishing that the members of our Church may neither "assume arrogant claims" nor "utter the language of denunciation." We do not think that such a course has ever produced any substantial benefit to the Church at large, while it cannot have failed to be hurtful to those who have shown themselves so ignorant of the manner of spirit they were of.

When the writer of the passage expresses his desire that Episcopacy may become the devoted friend of missionary operations, we not only unite with him most fully, as this wish may have been applicable to the Episcopal Church in the United States at the time the passage was penned, but we point to the course pursued by the Church of England in that respect even before Mr. Barnes wrote, and the course pursued since then by her Daughter in the States whom probably he had more immediately in view. When we mention the sum of upwards of five hundred thousand dollars collected in one year by the Church Missionary Society in England for foreign missions, besides the large receipts of other Societies supported by the Church of England for missions at home and abroad, among professing Christians, Heathens, Mohammedans and Jews, some evidence may be seen therein that Episcopacy is not neglectful of that department of Christian enterprise. We may direct attention further to a calculation which we cut from our valued cotemporary in Philadelphia, the Episcopal Recorder, and insert in a column subsequent to this: and it would appear from that statement that the members of our communion in the States bear comparison with those of other denominations, as to liberality in the cause of missions.

But when Mr. Barnes wishes Episcopacy to "fall in with the spirit of the age, or even to go in advance of others" therein, we may be reasonably allowed to hesitate. It would require many columns to discover what that spirit of the age is with which a Christian community may be expected to fall in. Amidst many encouraging features in the spirit now abroad among men in different sections of the Christian Church, there is also

so much of reckless innovation, taking up of untried schemes, quarrelling about them, then laying them aside to take up others; of impetuosity in acting upon hastily conceived notions, and contemptuous sneering at those who love to adhere to measures tested and approved by experience, that it is not every one that could justly be required to pronounce the spirit of the age really a good one. Here, therefore, we must defer promising agreement with the writer of the passage, though we feel persuaded that he never designed to draw the Episcopal Church into any measures but what he conscientiously believes to be for the furtherance of gospel-truth.

We must apply the same hesitation to his wish for Episcopacy to become the "warm friend of revivals." We would not willingly be second to any one in acknowledging the urgent need that there is for prayer and intercession that the Lord may revive us again and make his people rejoice in Him; (Psalm 85,6) and in expressing our sense of the vast good that has been done, within and without the pale of our Church, by a great and striking work of divine grace which may with propriety be called "revivals." But this term has in many instances been applied to efforts utterly unwarranted by either Scripture or experience. The question, whether any community of Christians has had a revival, has sometimes been nearly tantamount to an inquiry after confusion, and disorder. We are much disposed to introduce the very term into a paragraph which we purpose to make part of this Editorial; we believe that the Church of England has been blessed with a great outpouring of the divine spirit, to the large increase of her usefulness within herself, and of her beneficial influence upon a world lying in darkness; but we fear lest some of those who are most eagerly inquiring after revivals should scarcely allow us to apply that term to the great work which God has done, in a quiet, steady course of amelioration, without disruption of the bonds of subordination, or breaking away from settled order, in the Church of England.

We could wish now to close these remarks with the expression of our regard and affection for Mr. Barnes as a fellow christian and a zealous and successful labourer in a portion of the Lord's vineyard, outside of our enclosure, but not the less engaging our interest and best wishes. To our great regret, however, we are compelled to state that this author has of late given publicity to sentiments at variance, as we must fear, with those so beautifully set forth in the passage before our readers. We have not read his "Position of the Evangelical Party in the Episcopal Church;" but from remarks upon them which have reached us, we conclude that we might be charged with taking an unfair advantage by publishing his former sentiments, were we not to state, at the same time, that he has since given to the press a severe attack upon just that portion of the Episcopal Church upon whose spreading influence within their communion we might suppose that his brightest anticipations were founded. It is no part of our duty now, to dwell upon his altered sentiments any further. We know that our Sister Church in the States has to go through a severe ordeal just now; we must believe that Mr. Barnes has seen so much of the evils of disruption in his own community, as to make him feel that the Evangelical Clergy ought to think it no right thing to have a separation in theirs; and we will hope that he may bear with them, if they cling to their Church with the closer affection in her hour of trial, and call out to the assailant: Strike me, but don't abuse my Mother.

The book from which we have taken the passage to which the preceding article refers, is one which we think it well to recommend to the attention of our readers of the Church of England. Its title is "Episcopacy Examined and Re-examined" and it is published at New York by the Protestant Episcopal Tract Society. It opens with the present Bishop of Pennsylvania's excellent Tract "Episcopacy tested by Scripture," with an Appendix "Timothy an Apostle." This is followed by the Reverend Albert Barnes's Review of the Bishop's Tract, which review closes with the passage inserted by us. The Bishop's Answer follows, and an Essay by the same Author. A second Review; Answer to the same; next another Review by a Princeton Divine (by no means breathing the spirit which runs through Mr. Barnes's); Answer to the same; lastly a Dissertation on the False Apostles mentioned in Scripture.

The argument from Scripture alone, in favour of Episcopacy, is brought out in this Collection in a full and masterly manner. This mode of treating it falls in beautifully with the important passage from Chillingworth which our Reverend Correspondent has been so obliging as to send us, and which we

would suggest to those of our readers who file the Berean to mark for the convenience of ready reference. The author's pithy sentence "The Bible, the Bible, I say, the Bible only" is often referred to, but the whole passage not readily to be met with; it is no doubt new to most of our readers, and deserves to be turned to from time to time.

Public papers contain an article of Intelligence to the effect that "a large body of the evangelical Clergy are about to secede from the Established Church in England, and to set up a distinct communion on the principles of Episcopacy." We have found no authority for the statement beyond an Advertisement contained in the London "Record" of 8th February last, addressed,

"To Episcopalians, attached to the glorious doctrines of the reformation.—It being in contemplation to form an Episcopal Church separated from the State, with a revised Liturgy, all who are favourable to this object are earnestly requested to communicate, by letter, with B. O. 2, Featherstone Buildings, Holborn, London."

Our files of the Record are not yet complete, but so far as we have received them, we do not find that the Editor of that paper, who is well known to discuss religious movements of importance with great freedom, has made any comment upon the Advertisement. It does not seem, therefore, that he thinks it deserving of any great attention, nor that the Advertisement originates with those whose sentiments the Record is generally understood to speak.

We do not think that the Clergy to whom the term "evangelical" is frequently applied are at all likely to contemplate any secession from the English Church Establishment. Their usefulness in the Church has been so abundantly experienced that, for a number of years, their influence has continually increased. Their principles have spread among the Clergy, including the highest order, as well as among the Laity, and their chances of a widening influence in the Establishment are not, we think, diminished. So entirely has public feeling run in their favour, that the class of Clergy who were the opponents of the silent revival that has gone on in the Church of England during the present century, have become somewhat obsolete, and a new form of divergence has been assumed, which at present certainly causes the Church some trouble, but is probably none other than a deviation from the simplicity of gospel-truth in a direction opposite to that which used to be taken before. The cold preacher of morality, who formerly was foremost in charging the stirring, warm-hearted Clergyman, designated evangelical, with enthusiasm or fanaticism, irregularity or low churchmanship, has embraced the extravagant views now designated Tractarianism. We do not mean that it is in many cases the same individual that has undergone so great a change, but that the men who, in former days, would in all probability have joined the class of cold preachers of morality, now generally find it convenient to embrace the views just mentioned. The characteristics of the class of Clergy called evangelical have been a solemn and affecting performance of our appointed services, a fervent style of pulpit-address and familiar exhortation, diligence and a devotional spirit in pastoral visiting, and a ready use of Societies for the circulation of the Bible and Tracts and for the scriptural education of the young; the hearts of the people have been drawn towards them; and at the present day, men not disposed either to adopt their views or to fall in with their measures, still see no chance of acquiring an influence proportionate with theirs, by the mere exhibition of moral duty, and inanimate performance of religious services. Hence the opposite extreme of a scrupulousness in forms and ceremonies, and ostentatious resuscitation of obsolete rites and observances, which has caused so much interruption to uniformity in public worship at home. The recovery and earnest preaching of the doctrine of Justification by Faith have been the means of the great revival to the Church of England since the days of such men as Venn and Romane, and during the period of a Simeon with a cloud of others; the treasure thus recovered and offered to an impoverished people, is to be covered up again with a veil of mystery spreading over church-ordinances and healthful doctrines; the administration of sacraments is to be rested in, and the atonement to be reserved; the church to be looked to, and Christ to be removed into awful distance.

But this new form of departure from simple evangelical truth has stirred up vigorous opposition from the press, and has called forth distinct official reprobation from the greater number of our Bishops; and we do not think that the portion of the clergy to whom the term evangelical, if such terms are to be used, may belong, inasmuch as they are zealous and

successful in proclaiming the pure gospel of salvation by the only name given under heaven among men whereby we must be saved, have a mind to secede from the Church of England, or see any necessity for it in the present aspect of affairs.

We can perfectly well conceive, however, that some fiery spirits may be carried along by their own tempers, and perhaps stimulated by designing men, to agitate the question of separation. And we shall anticipate no evil from it to the Church in the end, though we may fully expect that deplorable infirmities will come to light in the agitation. We are no advocates for stagnancy, but feel persuaded that truth will be elicited by discussion. And if some ardent members of our Church at home should arrive at the conclusion, that State connection interferes with the prosperity of our Mother in England, we give them a friendly invitation to Canada East, where they will find small cause to be dissatisfied with their Church on account of State-favour.

To the Editor of the Berean.

SIR,—I see you think we Carters are all wrong, and that even without our Corporation meddling with us, British Law is against us. Well, for my part, I don't think I should be the poorer at the year's end, if I was to give up all that Sunday work. Both man and horse want rest in our business, and we should do more and live longer. And to tell the truth, many of us would be glad in our consciences if they wouldn't let us gather on the stands on Sunday. But, Mr. Editor, fair play is a jewel. We are carriers on a small scale, and it may be easy to prevent such small fry as we, and the butchers, and the apple-women, from having our stands open to us on a Sunday. But then the big carriers, who they call merchants, ought to shut theirs too, and not go to their stand which they call an Exchange, on a Sunday, to carry on their business by looking after markets and prices and all that. I'm sure that word Exchange sounds more like trade than any one in our line, and perhaps it means that people go there to change goods for money, and to make bargains, and all that sort of thing. Now I should like to know whether British Law makes any difference between the rich and the poor, and whether those who do what is wrong on a large scale, are a better class of people than those who do it on a small one.

I hope we shall find you the friend of the Carter, and of the Carter's horse; but I can't help thinking that if it is wrong to drive one horse for a few coppers on Sunday, it can hardly be right to drive a bargain for perhaps a thousand pounds. I don't think your countrymen at Berea did so, and I suspect they had better rules to go by than either British Law, or Municipal Regulations.

I must now thank you for your condescension in letting me write to you, and remain, Your servant, DAVID CARTER.

To the Editor of the Berean.

Mr. EDITOR,—Permit me to claim the same privilege, as a correspondent who signed himself Xy, in the second number of the Berean, of thanking you for having transferred to your columns one of the sermons written by the Revd. C. Bickerseth, on Justification by Faith in opposition to the doctrine held by Roman Catholics of Justification by Works. It is so clear, and so full of tender love for them, and those Protestants who think they can be justified by the deeds of the law. Oh that all who read it would lay it to heart!

I pray God you may be successful, and I doubt not you will, so long as the Berean is conducted in its present spirit.

I remain respectfully, A PROTESTANT.

15th April 1844.

To the Editor of the Berean.

DEAR MR. EDITOR,—The following passage from Chillingworth, though well known, may possibly be new to some of your readers; and, breathing as it does a truly Berean spirit, you may perhaps deem it not unworthy of a place in your columns; while the celebrity of its author, to whose eminent abilities as a reasoner the great Locke has borne such honourable testimony, may secure it the attention which it so well deserves.

It is extracted from his celebrated work entitled "The Religion of Protestants a safe way to Salvation," printed in 1638.

I am, &c. &c. S. C. Know then, that when I say, the Religion of Protestants is in prudence to be preferred before yours; as on the one side I do not understand by your Religion the doctrine of Bellarmine, or Barolinus or any other private man amongst you, nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, the Doctrine of the Council of Trent; so accordingly on the other side, by the Religion of Protestants I do not understand the Doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augustus, or Geneva, nor the catechism of Heidelberg, nor the articles of the Church of England, nor the Harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe, with a greater harmony, as a perfect rule of their faith and actions, that is the BIBLE, the BIBLE, I say, the BIBLE only, is the Religion of Protestants.

I for my part, after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with mine own eyes, that there are Popes against Popes, Councils

against Councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, the Church of one age against the Church of another age; In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This, therefore, and this only I have reason to believe: This I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly lose my life. Propose me any thing out of this Book, and require whether I will believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true. In other things I will take no man's liberty of judgment from him: neither shall any man take mine from me. I will think no man the worse man, nor the worse christian; I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not and therefore that men ought not to require any more of any man than this: To believe the Scripture to be God's Word, to endeavour to find the true sense of it, and to live according to it.

HOW IT LOOKS IN FIGURES.

Having had occasion lately to enter into some calculations respecting the amount of money contributed to the cause of Missions, by some of the leading Christian denominations, and the proportion which that amount bears to each communicant when distributed among the members of the body; I send you some of the results of my calculations.

Beginning with our own Church—we find the number of its communicants, given in the Spirit of Missions, to be 60,000; and the amount expended for Foreign and Domestic Missions, to be \$50,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant; or about two cents and a half per week.

The Presbyterian (Old School) Church, contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about \$80,000 to Missionary purposes. This makes an average for each communicant of about fifty cents a year; or one cent a week.

The New School Presbyterian Church contribute their funds to the American Board, and as the operations of this Board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.

The Baptist Church, according to the Baptist Almanac and Register for 1844—numbers 600,000 communicants—and contributes about \$100,000 per annum for Missionary purposes. This gives an average for each communicant of a little over sixteen cents a year; or one third of a cent a week.

The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of one million of communicants; and contributes about \$150,000 per annum for Missionary purposes; which gives an average of about thirteen cents a year; or one quarter of a cent a week for each communicant.—*Episcopal Recorder.*

TRINITY CHAPEL SUNDAY SCHOOL.—The Incumbent of the Chapel of the Holy Trinity desires to acknowledge with many thanks a donation of £25. from the "Gospel Aid Society," towards the erection of a Sunday School House in connection with the Chapel.—*Communicated.*

With this number, we cease sending those successive specimens which we stated in our first that we intended to address Post Paid to those parties who have been subjected to Postage by having the Prospectus addressed to them. Those of our friends who have sent us names to address specimens of the Berean to, are respectfully informed that the first number has been sent, but none other, from a fear lest we should seem intrusive. We beg, that any friends who may be exerting themselves towards obtaining subscribers in their neighbourhoods, will not hesitate to address us without paying Postage, but otherwise we have to lay down the general rule that

All communications to the Editor of the Berean are to be Post Paid.

We beg to acknowledge the following subscriptions, received on account of the Berean, since our last publication:—

From Miss Hale, 12 months; Miss Mary Hale, 12 do.; Miss Goode, 6 do.; Rev. Mr. White, 12 do.; Rev. E. W. Sewell, 12 do.; Rev. Mr. Bancroft, 12 do.; Captain Burn, 12 do.; Dr. Russell, 12 do.; Messrs. George Hall, 6 do.; MacLaren, 12 do.; McTavish, 12 do.; Geo. Taylor, 12 do.; T. Henning, 6 do.; Rich, 12 do.; Wm. Price, 12 do.; Overell, 12 do.; Wheatley, 12 do.; Bray, 12 do.; Worthington, 12 do.; Thomas Sutcliffe, 12 do.; Joseph Auld, 12 do.; H. Carwell, 12 do.; F. Mimeo, 12 do.; C. Hoffman, 12 do.; Taylor, 12 do.; Non Com. Officers Royal Artillery, 12 do.

SUBSCRIBERS' NAMES ARE RECEIVED AT Montreal, by Mr. C. BIVSON, Bookseller, St. John's, "BENJN. BURLAND." Mr. SAMUEL MURKLESTON, Kingston, is so kind as to act as Agent for the Berean in Canada West.

MISSIONARY INTELLIGENCE.

NORTH-WEST-AMERICA-MISSION. CUMBERLAND STATION.

(Report of the Church Missionary Society.) EXTRACT FROM THE CHURCH MISSIONARY RECORD.

Voyage to the Station.

Owing to the force of the current, and the shallowness of the channel in many places, their progress was slow; but on the 18th they encamped at the entrance of Cedar Lake, in longitude 100° west from London. Cedar Lake is fifty miles in length from east to west, and its breadth varies from five to fifteen miles. It is very shallow, and abounds with rocks just under water.

After spending at this encampment another Lord's Day, which was duly observed as in the former instances, Mr. Smithurst makes the following reflections:—

This is the third Lord's Day we have spent in the western wilderness, far from the haunts of civilized man; day after day passes without the sight of any human being. Here



we see the wide-spread lake, its numerous islands, clothed with verdant foliage, giving a softness and diversity to the scenery.

Having entered one of the branches into which the Saskatchewan divides before it expands into Cedar Lake, they found the river opening out again into a lake called Muddy Lake, which is about ten miles in length and three or four in breadth.

Arrival at the Station - First Impressions. We have now been twenty-six days absent from Red River, and have not seen a human habitation, except one encampment of Indians at the Great Falls.

The School-house in the centre, Mr. Budd's house on the south side, and the children's house on the north, appeared respectable buildings for this country; and struck me as reflecting very great credit upon Mr. Budd's industry, considering the very limited means which had been placed at his disposal.

Our boat was soon observed, and the school children flocked down to the beach to welcome our arrival. Their appearance was highly satisfactory, considering the short time which has intervened since they were taken from their native woods.

Notwithstanding the unfavourable circumstances under which we arrived, amid a deluge of rain, the first impression upon my mind was so pleasing, that I quite forgot the tediousness of twenty-six days' travelling through a solitary wilderness.

In the evening I preached at the School-room. The attendance was but small, there being only a few adults in addition to the school-children. Most of the Indians are at a fishing-place about a day's journey from the Mission Station.

June 25, 1842 - At 7 o'clock A. M. I preached in the School-room. After Service, I got my crew to work, some in enlarging Mr. Budd's house, and some in fencing-in an additional piece of land in which to plant potatoes.

In the afternoon, a whole fleet of canoes made their appearance, and formed a most pleasing scene. The party, consisting of from sixty to seventy persons, pitched their tents alongside the Mission Establishment, in order to attend the Services of the Lord's Day. This was indeed one of the most cheering sights I ever witnessed; and called forth feelings of the deepest gratitude to God, that He should have inclined the hearts of so many to seek after the Way of Salvation.

Examination of the Candidates - Administration of the Sacraments.

At 7 P. M. the adult Candidates for Baptism were all assembled in the School-room for examination; and as Mr. Budd had not previously informed me of the number, I was quite astonished to see so many, and began to fear that they were not sufficiently aware of the nature of that Holy Sacrament.

June 26, 1842: Lord's Day - The Indians assembled at the appointed time this morning, and I preached. After Service, I examined the remainder of the Candidates for Baptism, and did not finish till near 11 o'clock.

At 2 o'clock in the afternoon, all the Candidates for Baptism were assembled in the School-room. The thirty-eight adults, with their twenty-seven infants, were arranged on benches placed at the two sides and one end of the room.

given them, as would enable them to live in accordance with His directions. For some time past they have cast away all their heathen practices, have been constant in attending Mr. Budd's instructions, and have even had to encounter considerable opposition from their heathen neighbours.

After an interval of half an hour at the close of the examination, I commenced the Morning Service of our Church, and delivered an address on the obligations of the baptismal engagement; which was, properly, a continuation of my sermon at 7 o'clock, in which I had explained the nature of Baptism, and given a history of its divine institution.

At the conclusion of the Morning Service I administered the Sacrament of the Lord's Supper to Mr. Budd, and two others who were formerly Communicants at Red River; and to four of my own crew, who are also Communicants.

At 2 o'clock in the afternoon, all the Candidates for Baptism were assembled in the School-room. The thirty-eight adults, with their twenty-seven infants, were arranged on benches placed at the two sides and one end of the room.

I was deeply affected by this solemn Service. The fact of admitting into the Christian Church, at one time, eighty-five converted Heathens was well calculated to call forth feelings of emotion and gratitude. Surely British Christians will pity this little flock, and send them a Pastor.

At six in the evening we again had Service in the School-room; and I preached from that solemn admonition of Moses to the Israelites, 'Take heed that ye forget not the covenant of the Lord your God.'

June 27 - At 7 o'clock this morning I delivered an address in the School-room on the obligations of Marriage. During the forenoon I married thirteen couples.

Removal of the Heathen Chief's Opposition. There was one serious difficulty which Mr. Smithurst had expected to encounter during this visit, and which had occasioned him great anxiety; viz. the opposition of the Chief of the Cree Indians. It pleased God, however, to remove this difficulty in a way far beyond his expectations.

To be continued.

Political and Local Intelligence.

TEXAS.

As the question of the annexation of Texas to the United States is at present agitating the public mind in the neighbouring republic, and is likely, if continued, to cause dissension between the States composing the Union, a few remarks upon the present state and capabilities of Texas will perhaps be worthy of attention.

Texas is a province of Mexico, which has declared its independence; but the same has not been acknowledged by the Mexican Government. It is situated near the southern extremity of North America, and extends from about the 27th to the 38th degree of North Latitude, and from about the 94th to the 107th degree of West Longitude from Greenwich.

There are some deer, and herds of wild ponies, called mustangs. The climate is tropical, and the vegetation consequently of rapid growth, producing abundance of wild fruits, including grapes, nuts, peaches, walnuts &c., and large quantities of honey.

In the year 1833, symptoms of disaffection began to exhibit themselves to the authority of Mexico, of which Texas was then a component part; and the population being principally composed of adventurers and refugees from different parts of the world, the feeling spread, and in the year 1835 increased to open revolt; the Texans refused any longer to acknowledge the sovereignty of Mexico, and declared themselves an independent state, under the title of the republic of Texas.

From that time to the present, a contest has been waged between the parent state and her rebelling dependency with varied success, the Mexicans having never yet acknowledged the Texan independence, and at the same time having failed to reconquer the country.

This is the present state of affairs in Texas. A strong party in the United States are desirous to annex that country to their Union; but in this they are strongly opposed by the non-slaveholding States, who fear that the entrance of Texas, a slaveholding country, into the Union, would give an undue preponderance to

the slave states. Another formidable obstacle to the project is the opposition of the Mexican Government; whose functionaries have lately announced to the authorities of the North American Republic, that Mexico would consider the annexation of Texas to the Federal Union as equivalent to a declaration of war on the part of the United States.

(From the N. Y. Com. Advertiser, April 6th.) ONE DAY LATER FROM LONDON.

The packet ship Montreal, Tinker, arrived this morning from London; whence she sailed on the 6th of March.

THE ARMY.—The House of Commons was discussing on the 4th, the Army estimates, with the usual prompt rejection of all endeavours to reduce them. The force proposed was, 129,677 regular troops, 10,000 enrolled pensioners, 8811 artillery and engineers, 6000 marines on shore and 9000 Irish police; in all 163,488. The money estimate was for £6,225,000.

INDIA.—The Gibraltar Chronicle of March 5, brought by the barque Douglas, Capt. Townsend, from Palermo and Gibraltar, contains a brief summary of the news by the overland mail, the advices from Bombay being to the 1st of February.

The principal intelligence is that hostilities had broken out in Gwalior between the British and the natives (Maharrats). Three battles had been fought, which were vigorously contested by the Maharrats, and in which, though they were defeated, they inflicted severe loss on the British.

The following English officers were killed or died of their wounds:—General Churchill, Col. Sanders, Major Crommelin, Captains Stewart, Magrath and Cobban, Lieutenants Newton and Leaths and Ensign Bray. Forty officers were wounded.

The fort of Gwalior surrendered to the British, after the defeat of the Maharrats, and several of the native chiefs made their submission.

The Governor General had declared that the country would not be occupied by the British, and that the requisitions of the Anglo-Indian Government would be limited to the establishment of a subsidiary force, to be officered solely by the English, but maintained by the Gwalior Government. The British troops were to retire immediately from the country.

VOTE OF THANKS TO MAJOR GEN. SIR CHAR. NAPIER.—The gallant and successful operations of Major General Sir Charles Napier, and the army under his command in Scinde, have not been allowed to pass unnoticed. Both Houses of Parliament have concurred with great unanimity in passing a vote of thanks to the General and those under his command. In the house of Peers, the Earl of Ripon moved the vote of thanks, which was seconded by Lord Auckland, the late Governor General of India.

Lord Sidmouth, who was Prime Minister of England from the year 1801 to 1804, and Secretary of State for the Home Department from 1812 till 1822, died last month in the 87th year of his age. It deserves commemoration that twelve years before his death he voluntarily resigned a pension of £3000 per annum.

We learn from good authority that the accommodations for the public offices in Montreal will be ready on the 15th May, for the Governor General on the 1st of June, and for the Legislature on the 1st of July. The Departments will leave Kingston about the middle of May, and His Excellency will take his departure for the new metropolis at the beginning of June.

We believe that the arrangements for the formation of a new ministry are nearly completed. The cabinet will be composed of five, or at most six individuals, and there will be a reduction in the salaries of heads of departments, and other "reforms" which, no doubt, will be highly gratifying to the people at large. There is to be a Solicitor General for each section of the province—one to reside at Toronto, the other at Quebec.

KINGSTON, April 9th.—Official notice has been given to the Government Officers to hold themselves in readiness to remove to Montreal on the 15th of May, and the Board of Works is instructed to have all the necessary preparations made for that purpose.—Herald.

Our harbour is clear of ice. The mail steamer City of Toronto came in on Friday, and also the American steamer Oneida. The latter returned again yesterday. The schooner Sophia, Capt. Gaskin, was cut from the ice in the lower part of the harbour on Friday, and went up the lake. The Gildesleeve

went down the river yesterday. Navigation is fully begun. The east and west mails are now closed at 6 o'clock, P. M., to be sent by steamer. Last year the harbour was opened on the 21st of April.—Ibid.

St. CATHERINE'S, April 4.—WELLAND CANAL.—We have much pleasure in stating that the canal, since Tuesday last, has been in active operation, and that a considerable number of vessels, principally light, have passed up-bound to the Western harbours for cargoes of flour and wheat—the earliest navigation we believe on record. We also learn from the Oswego Palladium that the enterprising forwarders of that place have five Propellers, with excellent accommodations for passengers, at low rates, which will leave immediately for Chicago and the intermediate ports, performing regular trips during the season.

Two schooners will be launched at 1 o'clock on Wednesday next, at the ship yard of Mr. Lewis Shickaluna.

The Bytown Gazette gives the following as the quantity of timber now prepared on the Ottawa and its tributaries, according to the best estimates:—

Table with 2 columns: White Pine—Feet, Red Pine—Feet. Above Bytown, 5,850,000, 4,220,000. Below do. 3,150,000, 70,000. Total: 9,000,000, 4,290,000. Exchange Register.

MONTREAL, April 11th.—A correspondent of the Bytown Gazette says that the slides on the Ottawa at the Mountain and Ishoshense will be finished about the 15th instant; the slide at the High Falls by 1st May; that at the Calumet, 15th May.—Herald.

A channel from Laprairie to St. Helens on the south side of the river is now open; but the ice still holds on in the main channel from the Nun's island downwards. Several openings have, however, been made, and from all appearance it can remain only a few days.—Ibid.

We understand that a commission has been received in town appointing Messrs. Burroughs and H. Huor, joint Prothonotaries for the District of Quebec. The Superior Term of the Court of King's Bench, which had been interrupted in consequence of the death of one of the late Prothonotaries, was accordingly resumed to-day.—Quebec Gazette of Tuesday.

The ice on the St. Lawrence between Quebec and Point Levi, which has stood from the 29th January last, moved down with yesterday morning's tide, (14th instant.) It still holds from opposite the mouth of the Chaudiere to St. Nicholas Church.—It may, probably, move up with the easterly wind, which commenced last night, and the present high tides; but it appears very strong and rests firmly on the stony beaches and narrow channel opposite the Chaudiere.

The snow is now nearly all gone from the fields in the vicinity of Quebec, and the grass begins to grow green. The swallows made their appearance on the 12th instant, which is just eight days after their first appearance this year at Boston.—Ibid.

OPENING OF THE NAVIGATION.

One of the steam ferryboats from Point Levi crossed the river to day, and has been making her regular trips. The Steamer Princess Victoria arrived in Montreal on Sunday last from her winter quarters. The Courier from Nicolet who arrived in town to day about noon reports that the ice in Lake St. Peter had all passed down, and that the ice bridge at Carouge had made a slight move.

A schooner arrived here yesterday, from St. Roch des Aulnes, below Quebec. She came in ballast. She reports the river perfectly clear of ice as far down as St. Roch's.—Mercury of Tuesday.

We are informed that Mr. Papineau, the late Speaker of the Lower Canada Assembly, has arrived at New-York, and that Madame Papineau has left home to meet him.

A letter from Montreal received this morning states a rumour that Mr. Papineau is to be offered a seat in the Council—that he will coalesce with Mr. Viger, and thus carry with them all the Canadian interest.—Ibid.

ACCIDENTS.—A person who was in the employ of Mr. Taylor, of Point Levi, was

drowned last evening, about 6 o'clock, in attempting to cross the ice to town. He was warned by some of his fellow workmen not to make the attempt, but persisted, notwithstanding their urgent entreaties; after he had twice fallen through he was seen to sink a third time; to rise no more. His body has not yet been found. His name was Peter Johnson, by trade a rigger, and his last work was in fitting out the Trinity yacht.—Mercury of Saturday.

We have also heard that a habitant and his horse were drowned yesterday, in coming from the Island of Orleans, having fallen through the ice.

It is also said that an individual from the Townships met a like unfortunate fate.—Ibid.

ENGLISH MAIL.—The mail for England to leave Halifax on the 3rd May, will be closed at the Quebec Post Office on Saturday next the 20th inst. Paid letters will be received until 10 o'clock A. M. and unpaid may be put into the box until 12 o'clock noon.

SLAVE POPULATION UNDER NOMINALLY CHRISTIAN GOVERNMENTS.

Table with 2 columns: North America, S. America, West India Islands. United States 2,483,536, Texas 75,000, Columbia 152,000, Brazil 2,500,000, Peru 284,773, Surinam 55,000, Cayenne 16,140, Spanish Colonies 600,000, French Do. 170,603, Danish Do. 38,000, Dutch Do. 17,000, Swedish Do. 5,248. Total: 6,397,300.

The slaves in the Argentine Republic and some other states in S. America are not included, for want of the necessary information.

Africa.—In the French Colony of Senegal, the slaves in 1839 were 10,096. Bourbon.—(Ind. Ocean) 63,195.

Asia.—In the Dutch East Indies, the slaves are computed at 30,000. (From McComb's Presbyterian Almanac.)

RUM AT THE SANDWICH ISLANDS.—Seventy Hogsheds of Rum were received at Honolulu, Dec. 11th, by the Brig Heber from Massachusetts—which had visited Bahia, Mozambique, Madagascar, Sydney, New Zealand, and Tahiti, without being able to find a market! It was put up at auction at Honolulu, and only five casks sold—and on the 10th Dec. the Heber left for Valparaiso, via Tahiti, with 65 casks still on board!

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 16th April, 1844.

Table with 4 columns: Beef, per lb., Mutton, per lb., Ditto, per quarter, Lamb, per quarter, Veal, per lb., Pork, per lb., Bacon, per lb., Poultry, per couple, Ducks, per couple, Turkeys, per couple, Geese, per couple, Fish, Cod, fresh, per lb., Butter, fresh, per lb., Ditto, salt, in tinnets, per lb., Eggs, per dozen, Lard, per lb., Potatoes, per bushel, Turnips, per bushel, Maple Sugar, per lb., Peas per bushel, Flour, per quintal, Oats per bushel, Hay per hundred bundles, Straw ditto, Fire-wood, per cord.

PRIVATE BOARD AND LODGING can be obtained for two or three Gentlemen, on very moderate terms, and in a quiet private family. Apply at this Office. Quebec, 4th April, 1844.

REMOVAL.

BENJAMIN & BROTHERS,

BEG respectfully to announce to the inhabitants of Quebec and its vicinity, that they have leased those extensive premises at the corner of Couillard and St. Joseph streets, occupied by Mr. A. Begg.

By the first arrivals from Europe they will receive an extensive and fashionable assortment of Goods recently selected by one of their firm.—They have also made arrangements so as to be constantly supplied with the latest novelties.

B. & B. are now opening a very handsome assortment of Spring Shawls, consisting of Queen's Paisley Shawls, Rich Black Satin do, Gros des Indes do., Italian Ribbed Lustings do., Black Satin and watered Damask do. do. do., Scarfs, Cardinals, Mantillas, &c. &c., together with a large quantity of light Silks and Sattinets, &c. &c.

FLOOR OIL CLOTHS, CARPETS, &c.

The subscribers have for sale a large quantity of Painted, Floor Oil Cloths, for Rooms, Passages, Stairs, &c. &c., from 27 inches to 5 yards wide; Brussels, Imperial and Kidderminster Carpets, Hearth Rugs, &c. &c.; Russia Linen Sheetings, Grey Cottons, &c. &c.

TO BE LET, from the first of May next, the desirable Business Premises at present occupied by BENJAMIN & BROTHERS, Quebec, 25th March, 1844.

HATS,

EXPRESSLY MADE IN BRITAIN FOR THE QUEBEC BRANCH OF THE WHOLESALE AND RETAIL LONDON HAT WAREHOUSE.

W. S. HENDERSON & CO. PROPRIETORS,

HAVE just unpacked the largest and most splendid Stock of Goods in the above line they have ever had it in their power to offer to the public, consisting of Gentlemen's best Velvet Nap Beaver and Paris Hats, Ladies' Riding and Children's Hats of every description, with Youths, Men's Stuff, Waterproof and Silk Hats, in all their varied shapes and textures.

From the immense quantity of Goods in the above line which this house annually disposes of, the Proprietors are thereby enabled to take an exceedingly small profit on every article.

MILITARY AND FANCY CLOTH CAPS MADE TO ORDER.

All goods returnable after sale, if not approved of.

Quebec, 18th April, 1844. NO SECOND PRICE.

\* Brooks's Gen. Gazetteer.



Youth's Corner.

ESAIAS SCHNEE. THE WEISSENBURG SCHOLAR. (Concluded.)

I should be glad to say nothing about it, but truth must be spoken: some of the boys were so ill-behaved as to try if they could make the others laugh at the old man. One of them whispered to his neighbour: "That's old Thomas's Corporal!" The whisper passed round among the boys; then a titter began, they became bold and rude. When suddenly their Master turned round towards them with a commanding look, and his sharp voice "Boys!" reduced them to order.

The old soldier had taken notice, before, of the charitable work which Esaias had undertaken; and as he was desirous of showing off his young friend—you will soon hear, why—he now spoke to him: "Well, Esaias, you have got the old heathen's grave ready; now hadn't we better help you to commit his bones to the earth again, and you might give us a funeral speech over them?" It was well known that Esaias, like his brother, intended to become a Minister; and it was not unusual for him to be asked to make orations at the houses where a child had died; and he did so with great gravity and in a very moving manner. Dr. Doederlein was fond of encouraging him; he seconded the soldier's proposal; all the boys promised to be very serious during the solemnity; so Esaias took off his cap and held it before his eyes, while Thomas laid the bones decently into the grave. When all was quite still, Esaias uncovered his face, and commenced thus:

"Ezekiel, prophet full of threatening and of promise! may thy words be life and light before the boy, that he may interpret them for admonition to those who hear him. Were not the bones that thou sawest in the valley that was full of them, as dry as these? Yet at thy prophesying, as thou wast commanded, there was a shaking, and the bones came together, bone to his bone, and the sinews and the flesh came up upon them, and the skin covered them above; and at the command of God, the breath came and breathed upon the slain, and they did live. When the Druid's bones shall come together, and sinews and flesh and skin shall cover them, and he must stand before the judgment-seat, will there be found a spirit breathed into him to make him live?"

Druid, canst thou give us a token to make known, where thy soul now has its habitation? Does it enjoy comfort in Abraham's bosom, or is it parched with raging thirst in torment? When thou offerest sacrifice, did thy thoughts rest on the blood that was shed, unconscious that the blood of bulls and of goats can not take away sin, or did they rise to the sacrifice to be offered once, full, perfect, and sufficient for the sins of the world? When the iron ring pressed the oak-leaf-mitre around thy temples, and awe pervaded the multitude under thy priestly service, didst thou feel thy subjection to one whose priesthood changeth not, who would offer himself, bearing the iniquity of us all? Was there a spark of the gospel to pierce thy heathen darkness, while thou didst sacrifice on earth, and to blaze up into glorious light when the Redeemer had finished his work, and his soul descended into the abode of the departed, to show itself there in triumph? And dost thou now wait in perfect peace for his coming again to judge the quick and the dead? Or was thy proud spirit nourished by the mystery of thy heathen solemnities, and did the awe of a blind multitude around thee harden thy heart against the testimony with which the Spirit from on high whispered to thy conscience that an idol is vanity, and that thou must worship God in spirit and in truth, if thou wouldst render him acceptable service? And art thou now in the agonies of an unquenchable burning, and of a worm which never dieth? To thy bones, Druid, we will show charity, and over thy grave we would gladly tell of hope for their joyful rising; but if thou hast departed without looking for redemption by a better sacrifice than thy sin-defiled hands could offer, where is the promise of thy resurrection unto life?"

Dost thou long for a messenger to warn thy children of the fate which awaits the idolater? We bring thee good tidings, Druid; the gospel is preached to thy people. They have heard the joyful sound, and have given it an answer of thanksgiving. The mountains and the plains of Germany are resounding with the glad tidings of salvation, and they will send forth their children into distant lands, to be heralds of salvation to idolaters far off. The wilderness and the solitary place are glad for them; the desert rejoices and blossoms as the rose. Nations see the glory of the Lord, and the excellency of our God. Take thy rest, Druid, if it may soothe thy longings, the news that the idol grove is cut down, Tuisko's, Wodan's, and Hor's images are burned, but Christ is preached by thy children, and the Sun of Righteousness is shining through their land. Over thy grave, we renew our covenant to be the servants and soldiers of Him who has bought us with the price of his precious body and blood. And when our bodies are laid with the dust, then may the sorrow of our friends be soothed with the full and assured hope that our spirits are gone to rest from sin, and dwell with the heirs of heaven!"

Esaias had done; his Master went and laid his hand complacently upon his shoulder; Thomas Rotter set to work shovelling the earth upon the Druid's bones; the boys received command to prepare for their walk home. In the mean time the old, white-haired man had taken out his pocket-book, and sat on the stump, pencilling some lines on a piece of paper which he folded up, and enclosed in a tin-case, out of which he first shook the remnant of small shot that it contained, into his waist-coat-pocket; and now he put the whole into Esaias' hands, desiring him to take it safe to his brother, without opening it. He shook him very kindly by the hand, and said: "God give you grace, my lad, to fulfil your calling as one of the Druid's children upon whom the light of the gospel shines, and from whom it is to shine out again into the darkness of a world lying in helpless alienation from God."

The boys rather wondered at the stately manner which was about the old man's words and doings, and began to think he was something a good bit above Thomas's Corporal. Many guesses were made as to what might be written on the paper closed up in the tin-case. But no satisfaction was obtained; for Esaias was faithful to the charge he had received, not to open it. The party at last passed under the strong gates of Weissenburg, and dropped off, after taking leave of their Master and companions, one after another, as each came to his habitation or to the turning which led to it. Esaias stepped into the little house adjoining the parish-church, with rather more heart than what he had when he left in the morning. Curiosity was greatly excited throughout the family, when he delivered the tin-case to his brother; it was opened, the paper unfolded, and the contents were read as follows:

My dear Mr. Schnee, I have heard of you from various quarters as of a young minister likely to watch with faithfulness over souls which the great Shepherd and Bishop may commit to your charge. My old messenger has told me of the disappointment you have met with, and my interest in you is increased by the acquaintance which I have just now formed with your young brother. I should be glad to help you to a cure of souls with means for you to help Esaias in following up his studies. I have had news to-day, that the Minister of Biswangen is dead; the living is in my gift, and if you are willing, I am ready to present you to it. The income will be amply sufficient for you and those to whom you feel bound to return kindness received. I will expect your immediate answer, and remain yours with best wishes CHRISTOPHER, Count of Pappenheim.

Thus it appeared, that the old Corporal was the heroic Captain under whose command Thomas Rotter had made his campaign against the Turks; he was Lord of a large estate in the neighbourhood, and a good judge of character, who loved to discover modest worth, and bring it to light. The gloom which had spread over the Sexton's household in the morning, and which the rays of bright sunshine from the sky could not disperse, passed away under the smiles of divine favour lighted up at the old Druid's burying-place; and at their evening prayer that day, they united in thankful adoration of him, who bids the tried and wearied pilgrim: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." 37th Psalm, 5.

THE POWER OF GOD'S WORD. A young man in London, who always attends church, and, from a child, has known the Holy Scriptures, was lately urged to join a party on the Thames on the Sabbath day. Conscience rebuked him; but the love of pleasure, and the prospect of merry company prevailed. The day was agreed upon; the weather was fine, and the party about twelve in number, met on the bank to proceed to Richmond. Among the party was this young man. Just as he was stepping into the boat, the happy remembrance of the word of God spake powerfully "remember the sabbath-day to keep it holy." Conscience instantly replied, "How can I do this great wickedness and sin against God?" He could proceed no further; he retired from the banks of the Thames, amidst the jeers and ridicule of the scornful. But what were his feelings, when the sad tidings came, that, as the party returned from their sinful pleasure, the boat ran foul of a barge near Putney; the party, half drunk, saw, but could not avoid the danger. The screams of the females were heard on the shore, but alas! to no effect. Seven of the party sank to rise no more.

This young man soon after died of consumption. Repentance and a lively hope of eternal life shone brightly in his last moments. He often spoke of this remarkable preservation; and remarked that the word of God had saved his soul from death, and his life from destruction. (From the Children's Friend.)

POLITICAL ECONOMY. 1. "But why should not each man make what he wants for himself, without going to his neighbour's to buy it? Go into the shoemaker's shop, and ask him why he does not make tables and chairs for himself, and hats, and coats, and every thing he wants. He will tell you that he must have a complete set of joiner's tools to make one chair properly; the same tools as would serve to make hundreds of chairs. And if he were also to make the tools himself, and the nails, he would want a smith's forge, and anvil and hammer."

2. And after all, it would cost him great labor to make very clumsy tools and chairs, because he has not been used to that kind of work. It would be less trouble to him to make shoes that would sell for as much as would buy a dozen chairs, than to make one chair himself.

3. To the joiner again, it would be as great a loss to attempt making shoes for himself. And so it is with the tailor, the hatter, and all other trades. It is best for all, that each should work in his own way, and supply his neighbors, while they supply him.

4. But there are some rude nations who have very little of this kind of exchange. Each man among them builds himself a cabin, and makes clothes for himself, and a canoe to go a-fishing, and fishing-rod and hooks, and lines, and also darts and bows and arrows for hunting, besides tilling a little bit of land. Such people are all of them much worse off than the poor among us.

5. Their clothing is nothing but coarse mats or raw hides; their cabins are no better than pig-sties; their canoes are only hollow trees, or baskets made of bark; and all their tools are clumsy. Where every man does every thing for himself, every thing is badly done; and a few hundreds of these savages will be half-starved in a country that would maintain as many thousands of us in much greater comfort. --H'hately.

A MISSIONARY EXCURSION. (From the Children's Missionary Magazine.) CONCLUDED. THE BISHOP'S SERMON. "Jesus Christ is the light of the world." The world is all in darkness. You all know the darkness you were in. As in the darkness of the night men can see nothing, so in the darkness of nature men can see and know nothing aright. Do you all understand this? You worshipped idols, the work of men's hands. You knew nothing about sin as committed against the great God Almighty. You were all walking in darkness as in the night, when there is neither moon nor stars. You were also full of misery and unhappiness, by reason of sin—vice of every kind, stealing, lying, unkindness, these all make up the darkness in which men are by nature. When in sickness and dying, you had nothing to give you any comfort nor any hope (Here a murmur of "good," "good," went through the congregation.)

But now Jesus Christ shines into the hearts of men. As the sun arises, and the darkness is driven away, so Jesus Christ is the Sun of righteousness that arises in the heart, and puts away all the darkness which vice, and sin, and hopelessness had caused. Jesus Christ shines into the heart and shows men the one living and true God, who has made and who will judge them. Jesus Christ shines into the heart, and shows men the way of pardon and peace, through his own sacrifice and death upon the cross. Jesus Christ shines into the heart, and shows men the Holy Ghost, the sanctifier of the heart, and the Comforter and guide of life. So that being Christians you are like men who, having been wandering about in darkness and in danger through the night, when the morning comes are walking on in safety, peace and happiness. Thus Jesus Christ shines into the heart, and shows Christians how to obey their parents, to speak the truth, to avoid stealing, to worship God, &c., this is the rule which is shown to them. Do you all understand this? It is in this way that Jesus Christ shines into your hearts, and gives you joy, peace, support in trouble, comfort in death: thus you are happy and like people brought out of darkness into light. I have been shewing you the darkness of nature; it is like a dark night. All Hindooism and idolatry is darkness, all the Mohammedan religion is all darkness. All the wickedness and sin, and lying and stealing around you is all darkness. Now the gospel is light. There is the pardon of sin, joy, peace, happiness, the Holy Spirit, strength to serve God, hope of everlasting salvation: that is all light. Now then, walk as children of the light. This is what I am now going to tell you. You are not in darkness as others, therefore you must show that you are children of light, by being better than others. Watch your lips that you do not tell lies. Watch your hearts that you do not give way to envy or murmuring; or to hating your neighbours. Forgive injuries when others have wronged you. You must keep holy the Sabbath day. You must pray to God every day. Remember how life is uncertain, and death is near; be preparing then for death; and heaven every day: and further, pray that the light of Christ may shine more and more into your hearts every day. A bad Christian, who is only one in profession, is no Christian at all. The heathen will look and see if you are better for being Christians. The heathen will see what Christianity is, by seeing what you do. The heathen judge, not by the doctrines which ministers preach, but by the lives which Christians lead. When Christians live according to their profession, that leads the heathen to see that there is a difference between Christianity and Hindooism. As a tree is known to be alive by the fruit it bears, so Christianity, if true, will show itself by the good living of Christians.

THE BEREAN. They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts 17, 11. THE want of a periodical which would convey to Protestants in this part of the British dominions such intelligence as they in their character of religious persons must wish to be acquainted with, and which would contain, throughout, such reading only as they would not fear to place within the reach of the junior branches of their families, has been felt by many, and for a considerable period. This acknowledged want has engaged the attention of several members of the Church of England, and created in them an anxiety to supply what is so much desired, by the publication, at Quebec, of a weekly paper for the diffusion of religious, commercial, and political intelligence, and the promotion of all the best interests of a christian community.

After a protracted search for an Editor who would carry this design into effect, the united urgencies of those friends with whom the individual who issues this Prospectus had hoped to co-operate as a promoter only of the design, have prevailed with him to undertake the entire responsibilities of the enterprise. The Proprietor and Editor thus referred to will be glad, if it may be, to observe the incognito which is usually accorded to Editors in the mother-country. He will, however, be sufficiently pointed out to a large portion of the readers of this Prospectus by the signature Hst. under which he has now and then addressed the public. He has not resolved upon entering upon this charge until he had received a promise of kind and efficient help in the secular department, to which he as a Clergyman, engaged in other duties of engrossing interest, will not be able to give more than a general superintendence.

Promise of aid has been given by several gentlemen of the Clergy and Laity who will contribute to make the columns of the "Berean" worthy of the patronage of members of the Church of England and other friends of pure and unadulterated religion. The political part of the "Berean" will in most cases, be nothing beyond a simple record of proceedings, the Editor thinking it quite needless for him to give opinion on his own upon the greater number of those questions which cause political strife and agitation. But whenever the cause of morals, good order, and religion shall appear plainly involved in the proceedings of politicians, he will not shrink from avowing the view he takes of the question, without regard to the party whose design it may become his duty to oppose.

Endeavours will be used to obtain and communicate the most important news upon Shipping and the Markets, so as to convey to commercial men prompt and correct information upon matters with which it may be desirable for them to be acquainted. Intelligence of local or of general interest will be given, as the course of events may furnish matter, and as space may permit.

Being cordially attached to the religious communion of which he is a Minister, the Editor feels it incumbent upon him to decide at once upon giving to the interests of the Church of England a prominent place in the "Berean"; but entertaining at the same time an affectionate regard towards those members of other religious persuasions who love the Lord Jesus Christ in sincerity, he will not exclude from his columns a ready acknowledgment and kindly notice of what in their proceedings may be of general interest to the friends of the gospel.

As it is the Editor's settled purpose to set forth that faith by which the sinner is justified and obtains peace with God, his course must be resolute against attempts, whether made within or without the protestant church, at substituting for it the devices of men. Never will he give countenance to any scheme that would withhold from souls perishing for lack of knowledge the message of hope through the atonement, or would, by departure from the simplicity of the gospel, mar the plan of salvation through the merits of the alone Saviour Christ.

Diocesan intelligence will always be given with a special view to inform the readers of the "Berean" upon the state of the Church of England in the Diocese of Quebec primarily, and in the adjoining Dioceses of British North America; and information on these points, as also upon the state of the Protestant Episcopal Church in the United States, will be thankfully received.

The cause of morals will be constantly inculcated, through the most efficient motives, by a faithful exhibition of gospel truth. But it must be expected that calls will arise from time to time, for an explicit testimony against practices which, from their public character and their wide-spreading influence, require direct notice, in order to inform and guide the public mind; and the Editor will do so, fearless of the wrath of man. On this account also, advertisements of a nature directly injurious to this cause will be declined, while others are respectfully invited.

It is intended, if sufficient encouragement be given, to issue the first number on the first Thursday of the approaching month of April. The terms of subscription will be fifteen shillings for the year, or

twelve shillings and six pence if paid in advance. No subscriptions will be received for a less period than six months. The "Berean" will be printed and published by GILBERT STANLEY, Bible and Tract Depository, 15, BUADE STREET, where subscriptions and advertisements, as well as communications for the Editor will be received. Quebec, 22nd Feb. 1844.

TO LET, THREE OFFICES on Arthur Street, opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's St. Quebec, 4th April, 1844.

FOR SALE, FORTY BAGS COFFEE, AND A FEW TONS LIGNUMVITE. R. PENISTON, India Wharf. Quebec, 1st April, 1844.

FOR SALE BY THE SUBSCRIBERS, ENGLISH BAR IRON assorted, "Acraman's" Best Iron, Loop and Sheet Iron, Boiler Plates, Anglo Iron, Blister, German, Spring and Cast Steel, "Cookley's" Tin Plates, Bar Tin, Canada Plates, Cut Nails, Canada Rose Nails, and Deck Spikes, Patent Shot, Sheet and Bar Lead, Paints and Red Lead, Black Lead, Rotten Stone, Starch, Button and Pig Blue, Shoe Thread, Tobacco Pipes, Spades, Shovels, Frying Pans, Plough Moulds and Sock Plates, Wire, Anvils, Vices, Smith's Bellows, "Hedge and Bonner's" C. S. Axes, Grindstones, Bolt, Sheathing, and Brazier's Copper, Canada Stoves, and Ship's Cambouses, Sugar Kettles, and Coolers. "Acraman's" Patent Proved Chain Cables and Anchors, for Vessels from 20 to 500 Tons. Top Sail Sheets, Ties, and Crane Chains. C. & W. WURTELE, St. Paul's Street. Quebec, 4th April, 1844.

BRITANNIA LIFE ASSURANCE COMPANY, LONDON. CAPITAL—ONE MILLION STERLING. THE Subscriber having been appointed Agent to the above Company in this City, is prepared to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered before. R. PENISTON, Agent for Quebec and the Canadas, India Wharf. April 4, 1844.

MRS. PARNELL, STRAW AND TUSCAN BONNET-MAKER, 27, ST. PAUL'S STREET. FROM 1ST MAY, No. 1, ST. JOACHIM-STREET Upper-Town, near Hope-Gate. Quebec, April 4, 1844.

INSTRUCTION IN THE FRENCH LANGUAGE, BY M. MOREL, OF ONEVA. Cards of Terms at the Publisher's. Reference to the Rev. C. L. F. HAENSEL, 15, Stanislaus Street; JEFFERY HALE, Esq. Carriages Street, and J. TRAMBLEUR, Esq., 8, Angelo Street. Quebec, 4th April, 1844.

JUST PUBLISHED BY W. NELSON, and FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, Buade St. price 9d. "The Sovereign authority of the Holy Scriptures, in answer to the publication of the Rev. P. M. M. inserted in the Canadian and the Journal de Quebec, from the 25th June to 1st July, 1843, against the Law of God as the Christian's rule of Faith and Practice.—By H. M. Ps. cxix. 57.—Thou art my portion, O Lord! I have said that I would keep thy word. 1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth. Quebec, 4th April, 1844.

PROSPECTUS OF THE CANADIAN JURIST. IT is proposed to publish, as soon as a sufficient number of subscribers shall be obtained, a Monthly Periodical to be called "THE CANADIAN JURIST" Edited by JOHN HILLIARD CAMERON, Esquire, Barrister at Law and Reporter to the Court of Queen's Bench.—The work will be strictly confined to legal subjects, and will contain original and selected articles on important points in Pleading, &c., &c.; Remarks on Provincial Statutes relating to amendments or alterations in existing Laws, or introducing new Laws; the Reports of Cases adjudged in the Court of Queen's Bench in Upper Canada with a Quarterly Digest thereof; Notes and Reports of leading Cases decided in the English Common Law Courts, and Notes of Cases in Chancery in this Province, with a quarterly Digest of the Cases reported in the English Jurist. The first number to be delivered in April next, Price, Five Shillings a number, payable half-yearly in advance—the subscription for the first half-year payable on the delivery of the first number. Subscriptions will be received at the Offices of the following Gentlemen:— Messrs. Strachan & Cameron, Toronto. Cartwright & Geddes, Kingston. John Wilson, Esquire, London. Charles Baby, Esquire, Sandwich. R. O. Duggan, Esquire, Hamilton. C. L. Hall, Esquire, Niagara. D'Arcy Bolton, Esquire, Cobourg. Geo. Sherwood, Esquire, Brockville. W. W. Fitzgibbon, Esquire, Belleville. J. G. Armour, Esquire, Peterboro'. C. T. Burris, Esquire, Bytown. R. Cline, Esquire, Cornwall. G. O. Stuart, Esquire, Montreal. Toronto, Decr. 28, 1843. The Editors of papers in Toronto, Kingston, Montreal, and Quebec, inserting, to receive a copy of the work for one year. April 4, 1844.

PRINTING WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THIS PAPER, On the most reasonable terms. QUEBEC.—Printed and Published by GILBERT STANLEY, No. 15, BUADE STREET, opposite the French Church.