Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

THE INVOCATION.

Answer me, burning stars of night! Where is the spirit gone, That, past the reach of human sight, Even as the breeze hath flown ? -And the stars answered me-" We roll In light and power on high; But of the never-dying soul, Ask things that cannot die!

O many toned and chainless wind ! Thou art a wanderer free; Tell me if thou its place can find, Far over mount and sea?

And the wind murmured in reply— "The blue deep I have cross'd And met its barks and billows high But not what thou hast lost !"

Ye clouds, that gorgeously repose Around the setting sun, Answer! have ye a home for those Whose carthly race is run? -The bright clouds answer'd-" We depart We vanish from the sky; Ask what is deathless in thy heart, For that which cannot die!

Speak then, thou Voice of God within, Thou of the deep, low tone! Answer me through life's restless din, Where is the spirit flown?
And the voice answer'd—" Be thou still! Enough to know is given; Clouds, winds, and stars, their task fulfil, Thine is to trust in Heaven!" MRS. HEMANS.

THE LATE JOHN S. CARTWRIGHT, ESQR. OF KINGSTON,

JUDGE OF THE DISTRICT COURT, A QUEEN' COUNSEL, AND LATE MEMBER FOR LENOX AND ADDINGTON.

From a Sermon preached in St. George's Church, by the Rev. R. V. Rogens, on the 26th of January last, on Psalm xxxi. 5. " Into thy hands I commit my spirit : thou hast redeemed me, O LORD GOD OF TRUTH."

The words of our text were the language of our dear departed; giving back those talents, with which he had traded so well, and brought such rich returns of glory to God, and good will to man ; and on this account they have been selected for our meditation, teaching, as they do, The Believen's Cos-FIDENCE IN DEATH.

The subject, then, is-Confidence in Death its nature, desirableness, and cause.

First .- Its nature. Those properties, which distinguish it from every other condition of mind, consist in a "firm belief," "honest boldness" "confidence in God." [Johnson's

1. Hence it is more than belief; It is firm

belief; as distinct from wavering.
No question as to future happiness arises no doubt as to his share in it. It is more than sight: it is all-but experience: the believer standing, not with Moses on Nebo, viewing the good land; but with Joshua, on the banks

of the Jordan, with " the ark of the cove-nant"—the assurance of his immediate entrance.

2. It is boldness as opposed to timidity.
Fear is cast out; because every ill consequence of death is taken away : it fears not. More than this : it is honest, sincere boldness ; not in appearance merely; not that putting on acting its part. It is the oft-tried courage of the veteran of a thousand battles entering on some deadly conflict: or rather, it is the free access of a child into a parent's presence,

resting on a child's privileges. 3. It is confident trust in God.

Self is not the ground of support. Not the powers of the body. They are fast dissolving; all-but worn out; they refuse any further aid. Not of the mind, the mere intellect, that sympathises with its partner in suffering too much to arouse its former energies. Its fa-culties are themselves unstrung. How, then,

can it bind up the drooping powers of the

other?

Nor is it on friends, however full of love and sympathy, that the spirit rests. Friends, from their very nature, cannot help. They are flesh, and can extend the arm of flesh only. This is not that which is needed at such a moment. The Body is not the object of care: it is the Spirit; and this must have spiritual aid for its support, if supported at all. Man is flesh, and not spirit; and therefore his very anxiety to help does but prove his inability. He sees the object of his love every moment going further and further from his reach. sinking in death, whilst the conviction of the impossibility paralyzes the thought of an attempt at rescue. It is a Spirit which the soul needs at the hour of failing flesh and heart; and God is that Spirit!

Considence in death, then, is but another expression for considence in God, as the God of the Spirits of all flesh [Numb. xvi. 22.] in the hour of death. It is nought else than that boldness of access which the confidence of faith nlone can supply [Eph. iii. 12.] David proves this; for it is Jehovah's hand into which he commits the keeping of his spirit. The Saviour teaches the same when, as his dying bequest, he says, "Father, into thy hands I commit my spirit:" and when St. Paul expresses the assurance of his faith, " I know whom I have believed, and am persunded that he is able to keep that which I have committed unto him against that day,32 [2 Tim. i. 12], he seems to declare even more than this; even the anticipated " absent from the body, present with the Lord."

Such a state of mind disarms death; robbing him of his sting. Nay; it changes his very nature : no longer the Executioner of the

thee from the foundation of the world.52

Such confidence in death it has been my privilege to witness; and on this account to the power of God's grace in the object of his love, and lead you to glorify Him. The belief of Mr. Cartwhiout was firm; for the most part unwavering. There were times when, from weakness of body and native depravity, unbelief obtained an advantage over him yet, soon, prayer brought down increased faith, raising him from dejection, replacing him on "the rock" of his trust.

As the disease advanced, his conduct was marked by manly courage, equally distant from boasting or fear. Like one conscious of weakness and strength; aware that the former was his own, inducing great caution with his foes; and that the latter was another's, driving him to the strong for strength; he was kept from rashness and cowardice. This could not have been mere animal courage, since the body was wasted. Nor the effects of his hitherto strong mind, as he frequently mentioned its great weakness; nor the ceaseless sympathy of untiring friendship, however refreshing, could have caused this. It was no arm of flesh which sustained poor drooping nature, but confidence in God. The language of his daily life was: "In thee, O struck him much. And that one, Lord, have I purmy trust." On the last Sunday, three days before his death, when contemplating his emaciated frame, commencing with verse 12 of 1 Cor. xv., "It is sown in corruption; it is raised in incorruption," etc., he repeated the whole passage with great energy; and when coming to verse 55, "O death, where is thy sting? O grave, where is thy victory?" his faith entered into the spirit of the language of St. Paul; and, like his divine Saviour, triumphed, in death, over him that had the power of death. The day before his death, referring to his state he said : " patient in tribulation, negoteing in hope." When sensible that but few hours of life remained, no confusion appeared, no making haste, but with the calmness of a traveller going on a long journey, he addressed a friend: "I am going. All is peace. I have no fears." To the last he retained great comparative vigour of intellect, and cheerfulness of mind, comforting all around. Thus the great desire of his heart was granted, that he might not pass away from life in insensibility, but might know of his approaching end, and glorify his God in death.

In bringing you again to consider the subject before us in connection with our departed iend, we proceed to inquire-

Were his views of religion of the general nature spoken of? and did these produce that quietness and assurance already mentioned?

1st. Mr. CARTWRIGHT's convictions of sin were deep and sincere.

His was not that vague notion which satisfies itself with the fact of all men being sinners; but individual, personal sin was felt by him. The language of his heart was: "I have sinned against heaven." Those words of our liturgy, so oft repeated, so little understood, and less felt: "We have left undone those things which we ought to have done, and done those things which we ought not to have done; and there is no health in [Confession]; were an exact copy of the state of mind which an immediate entrance into the presence of a pure and holy God impressed. Spotless and irreproachable as his life was in the eye of man; conscious as he was of uprightness and integrity in all his dealings; firm and unflinching in the path of public duty; kind and generous as all who knew him will acknowledge ever to have found him; yet, when summoned to plead with God, face to face, all that man might glory in as "a robe of rightcousness" appeared truly "filthy rags." He looked He looked back on his past life with bitterness, and asked : " what have I done for God's glory ?" In the following we find him sitting in judgment on THE MOTIVES of his actions, sensible that these, to be acceptable to God, must flow from love to God.

Consistent and upright as his character ever was, both in public and private, he felt, in the deep searchings of his own heart, on the bed of death, that though not uninfluenced by the love and fear of God; yet, that the strong desire never to dishonour a father's memory; never to grieve the brother he so tenderly loved, were too often his constraining motives; rather than the simple desire of the Christian's heart, in all things to glorify his God and Saviour.

Pure and noble as these secondary motives were, they were not such as satisfied him on the bed of Death! Then did the Spirit of God withdraw the veil, and disclose to himself all the workings of his inmost soul !

These are best described, substantially, in his own words:

"I have been the slave of ambition; the slave of coverousness! In the pride and presumption of my heart I have sought to surround myself and family with every comfort, vainly looking forward to years of earthly happiness in the bosom of my family; in the society of my much-loved brother; in the enjoyment of professional honour, and an increasing income : but God said unto me Thou fool !? In the midst of such dreams I was smitten . . . and then, by the still more stunning blow of my beloved bro-. . . and then, by the ther's death; followed by the failure of my own health. Thus have I been humbled, and brought low 122

spirit go free. The Angel of Death becomes | dence, by which, all proud thoughts were the Messenger of Life; and the summons | subduct in his heart, at a time when the "This night thy soul shall be required of thee," whole Province was resounding his praise for is the invitation: "Come, thou blessed child the noble consistency with which he resisted of my Father, inherit the kingdom prepared for alike the temptations of office and the allurements and blandishments of power.

Whilst abundant evidence has been afforded to the deep conviction of sin wrought in the have I been selected to address you on this heart of him whose religious views we are mournful occasion, that I may bear testimony now contemplating; an equal amount of to the power of God's grace in the object of his testimony witnesses to the only source of his comfort, looking unto Jesus !

"Bear me witness," said he to a friend, when at an early stage of the disease an alarming attack induced him to suppose he was near death: "bear me witness," extending his right hand, "I have no other ground of hope but the finished work of the Lord Jesus! I have been looking over my past life, and considering my best actions, if I dare use such an expression; and they afford no ground of confidence. All my righteousness is as filthy rags.

Such passages of the Bible, as "The blood of Jesus Christ . . . cleanseth us from all sin" [John xv. 7.]; "Come unto me all ye that are weary and heavy laden, and I will give you rest" [Matt. xi. 28], were indeed precious; and often were such verses repeated by him, when apparently in a dozing state, showing how his soul was occupied in silent communings with God. The Hymn,

"Rock of Ages! cleft for me. Let me hide myself in thee,"

"Approach, my soul, the mercy scat, Where Jesus answers prayer: There humbly fall before his feet, For none can perish there!"

was asked for again and again, as peculiarly suiting his case, and affording consolation.

On one occasion he exclaimed, as if all-but overwhelmed with the question: "What could I do towards my salvation? I can but trust only in God's mercy through Christ."

It was with deep feelings he perused the work "Christ on the Cross," which so powerfully depicts the sufferings of the Redeemer; and specially the hidings of his Father's countenance; and had recommenced the become the patient Jesus, the heroic Captain book during the last week of life. It was the only book of man's writing he asked for during the last two days.

When but a few hours of life remained, he declared his simple dependence on a Suciour's blood; and prayed for forgiveness of all his sins [as he forgave all-having no enmity towards any], for his Saviour's sake, as his dying testimony to surrounding friends. The answer has now been given to the

question—were those religious views, which gave such support to our dying friend, of that vague and general nature, aircady described, and so prevalent among us? or, were they the eye of faith, simply, firmly, fixed on God, in Christ, reconciling the world of sinners,

and him too unto himself?
The answer is before you. It was God? grace, going before, and so disposing; God's grace accompanying, and so working together with him [Acts x.]; preventing, with his fayour, and furthering with his continued help [Coll. after Com. Serv.] BY THE GRACE OF GOD, HE WAS WHAT HE WAS! "GOD" WORKMANSHIP | CREATED IN CHRIST JESUS" Give, then, God the glory; as for this man, he knew himself a sinner!

Whence did our friend obtain such views? From God, the holy Spirit, in answer to prayer, through the diligent study of the Holy Scriptures, and the use of every available means of Grace.

When Mr. Cartwright became aware of his precarious situation, he requested a neighbouring Clergyman to visit him once a week, for the purpose of searching the Scriptures and prayer; so soon did he begin to set his house in order !

Throughout his illness he read much of Scripture. It was his chief solace and source of comfort; and many a sleepless night was cheered by the light of Divine Truth. His value for this blessed book was witnessed when, in order to comfort his mourning family he requested an attendant to read the story of Lazarus, as applicable to their then condition. Often did the fervent "Amen," after prayer for divine teaching, prove his feeling need of

it. His last request was—"PRAY!"

During his illness the Lord's Supper was thrice administered, proving seasons of great

spiritual refreshment. The Christian character of John Solomos CARTWRIGHT, as developed during the last

four months of his life, is now before you. The lustre of that character was not borrowed from earth; but was a direct emanation from the Saviour. If he shone, it was with the reflected glory of his Lord: by the powerfu operation of the Lord, the Spirit, through his belief of the Word. He was a vessel of mercy, prepared by the Master for the Master's use [2d Cor. iii. 18. ; 1st Thess. ii. 13. Comp. 1 That service is ended. And whilst all who knew him mourn his loss—a loss not soon to be repaired—he is gone yonder; and s now one of that white-robed multitude before the throne, serving God, day and night. with their ceaseless ascription of "Salvation to Him that sitteth on the Throne, and to the Lamb"!

May our Heavenly Father heal the wounds aused by his death, by making it the instrument of a "Life from the Dead" to us all, for Jesus Christ's sake. Amen, and Amen.

A never-failing receipt to make a complete Christian, and an heir of glory: You will find the medicine described in Psalm xix. MEDITATION FOR LENT:

LAM. I. 12.

I must now solicit your attention, brethren. to the style of address employed by the preeminent sufferer, represented in our text. Is it nothing to you, all ye that pass by ?" He accosts all that pass by, all that travel along the road by which this piteous object is stationed, even all mankind. It is not a vague unmeaning metaphor to describe the busy tribes of flesh and blood, as composed altogether of pilgrims and wayfarers. They enter into life at one common gate: with greater or less rapidity they all traverse the same beaten road; they pass out on the opposite side, and are no more seen. To all these, whose nature and destiny are the same, is this expostulation of the Saviour addressed. His cross is set on high, that it may be visible to all, and draw all men unto it. He cries from the high places to the children of men: the voice of his gospel goes out unto the extremities of the globe; and he invites all the ends of the earth to look unto him and he saved. I beseech you therefore, brethren, as strangers and pilgrims; as creatures who walk in a vain show; as travellers who are hastening to appear before the judgment-seat of God :- I beseech you to look upon him who so pathetically craves your attention.

And if there be those among you, who are

passing by in another sense :- carelessly re-fusing to look upon him, whom "the hand of God hath touched" for their sakes ;-I would ask them, in the words of the dying Jesus himself; "Is it nothing to you?" Is it indeed a matter in which you have no concern? Are you doing well to hurry on to your business and pleasure, to worldly occupations and frivolous vanities, without pausing to cast a glance on the crucified Jesus? What, have you no concern, or not enough to demand one serious thought, in that tremendous sacrifice, from which the sun drew back appalled, and which the earth quaked to behold? Remark, I pray you, wherefore it is that he bids you "behold and see." It is not usual with exalted sufferers to invite the gaze of the passing multitude, on their humiliation and distress. It would have ill of our salvation, to sue for unavailing condolence on account of the pitiless storm, to which he had freely and knowingly exposed his righteons head. He claims no sympathy for himself; but he desires, he implores, he conjures you, to "behold and see" whether it be "nothing to you." "For you (he exclaims) I am bruised, smitten of God, and afflicted. On your account is my visage thus marred, my blood thus poured out. The cross indeed is mine, but yours was the transgression; mine the affliction, but yours the demerit. In me is no spot of pollution, no desert of punishment: but I, who knew no sin, am made sin for you, that you may be made the righteousness of God in me."

That meditation on the cross of Jesus is a duty of incalculable moment, will be admitted by all who believe that cross to be the power of God unto salvation. If it be a matter of serious moment to understand the evil and condemnation of sin; on what shall we look but on the cross? If we would comprehend the riches of that love which contrived, or of that love which accomplished our redemption : where else shall we find them displayed but on the cross? Would we learn the necessity of dying to sin, and living a new life unto God? It is on the cross alone that doctrine is luminously graven. Are we in deep concern about the way in which God may be approached, and reconciled to us miserable sinners? The cross, and nothing but the cross, reveals that glorious secret. Are we in danger of clinging too closely to this world, and thus forfeiting the better things of the world to come? The cross will mortify every proud thought, and every vain and sensual inclination, and will animate us to aim incessantly at the prize of our high calling.

Are we building on our own righteousness are we in bondage to human fashions, maxims, and opinions : are we revengeful, envious, deceitful, and uncharitable in our dealings one with another : are we cold, formal, and indevout in the service of God? It is because we are looking away from the cross. Do doubt and terror distract us in the prospect of death and judgment? To what rock of defence, to what fountain of peace and consolation can we resort, but to the cross? O pass it not by, my brethren, but still gaze intently on it in life and death, and nothing shall ever separate you from the love of God which is in Christ Jesus our Lord.

Remember, too, how impossible it will be to escape the judgment of the last day, if you are now so foolish and obstinate as to reject this great salvation. To such as regard not the atonement with which God is made favourable to transgressors, there remaineth no more sacrifice for sin, but only a fearful looking for of fiery indignation. There is no excuse under which you will be able to screen yourselves, when the Judge shall come to inquire whether there be "faith on the earth." If you are not sincere and practical believers, it is because you have shut your eyes against the most glaring evidence of your deep concern in the crucifixion of Christ Jesus. The cross is no obscure of Christ Jesus. The cross is no obscure object, if the light that is in you be not darkness. It is abundantly conspicuous from the road along which you all are passing ; or if it be hidden, it is a melancholy proof, that your eyes are covered with the veil of sin and unbolief. Renounce the pride and worldliness which are so opposite to the simplicity and putity of divine wisdom : come down from the towering height of self-righteousness: turn away from the deceitful nomp law's last sentence, but the Deliverer, open- and brought low 122, Hence come all our ing the prison door and bidding the captive Such were the strokes of Divine Provide in Prov. ii. 1, 2, 3, 4, 5, 6, -11. VENN. be able to descry the cross, with an ever-light and all our honour, all our usefulness and

growing comprehension of its amplitude and grandeur. Harden not your hearts, I beseech you, but look, and look again, and be per-petually looking at the blood-stained altar, and the bleeding victim. Give ear to that cry of unexampled grief and tenderness; "Is it nothing to you, all ye that pass by;" and let your souls be melted into a pious sympathy with the Saviour, and into carnest solicitude for yourselves. If never sorrow was like unto that which he suffered in your behalf, then never was guilt so heinous as yours, who to the utmost of your ability pierce the Sufferer anew, and make his suf-ferings of no avail. Go, seek him, while he still invites. Behold him, now that he is set forth crucified among you; or you shall look on him hereafter, when the fountain of his mercy hath ceased to flow, and "shall wail ecause of him."

And do thou, O crucified Jesus, represent o us with such demonstration and power the glory of thy cross, that we, being thereby captivated and subdued, may join with the innumerable company of angels, with the general assembly and church of the first-born, and with the spirits of just men made perfect, in saying "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Amen .- Christ Crucified, by the Rev. J. N. Pearson.

THE DIVINE TEACHING WHICH GOD HAS PROMISED.

From Bickersteth's Christian Student.

f" The Christian's life is a daily course of isible Lessons in Theology. As Christ displayed the glory of the Father, so the glory of the Father, and of the Son is to be displayed to the world in the work of the Spirit on the hearts of Christians. Their truth, love, joy, peace, holiness, and happiness are to manifest the invisible God to man, so that he may be glorified. What a book is the Christian life! What a display of God's truth to all his felow creatures, is the conduct of the Christian ! It is the most practical book in the world; it is of all appeals to the understanding and the heart, the most eloquent, and touching, and convincing."—Christian Student, ch. 11.]

"The happy influence of practical holiness on attaining religious knowledge, is in perfect harmony and consistency with the high hope which God has given us of Divine teaching. Holiness is itself one gracious and principal effect of heavenly instruction; hence David prays, Teach me to do thy will, for thou art my God: thy Spirit is good, lead me into the land of uprightness, Psalm extiii. 10., and hence St. Paul describes Christians as taught of God to love one another.

In Bishop Taylor's valuable sermon, preached to the University of Dublin, showing by what means scholars may become most learned and useful, he observes, 'In this enquiry I must take one thing for a 'præcognitum,' that every good man is θεοδιδακτος, he is taught of God; and indeed unless he teach us, we shall make but ill scholars ourselves, and worse guides to others. Nemo potest Deum scire, nisi a Deo doceatur, no one can know God unless he be taught of God, saith Irenæus.

We allow and press, as has been seen, the importance of human studies. In the forcible words of Melancthon, 'the Scripture cannot be understood theologically, unless it be first understood grammatically.' But things subordinate are not opposed to that to which they are subordinate.

Human sciences are to be learned from human authors, and by human instruction or research. Astronomy, navigation, geography, anatomy, and the like, except in peculiar circumstances, (Exod. xxxi. 3.), are to be acquired with that general assistance and blessing of God which is common to all : but there is a peculiarity about the study of divinity, answering to its unspeakable magnitude and importance; we need, in addition to all human instruction, divine teaching. Divinity is taught by God himself, both as regards its principles in his word, and their right reception in the understanding, and their full influence on the heart. It is the more needful to dwell on this subject, as there is nothing that we are more prone to overlook; and yet, the whole of a happy result of faithful and diligent study depends entirely on our attaining this aid, and being partakers of this blessing No directions can at all ultimately and savingly profit us, but as the Divine Spirit gives them life and efficacy.

The testimony of Scripture is delightfully distinct and decisive on this point. Let any candid mind consider such passages as occur so repeatedly in the 119th Psalm; for instance, verses 12, 18, 27, 33, 66, 73, 124, 125, 135, 144; or Psalm xxv. 4, 5, 8, 9; or the promise of the Holy Spirit (Luke xi. 13.); or of wisdom from above (James i. 5, 17, 18.); let him bear in mind that the petitions for divine teaching are offered up by persons in possession of the inspired word; and the promises made to men of certain dispositions (Psalm xxv.;) and we see not how it is possible to avoid the conclusion, that the Scriptures do very decidedly and explicitly lead us to the full hope that, in addition to the in-spired word, and to give us a due understanding of it, God is ready to bestow, on those that ask, divine teaching; a teaching without which we cannot truly know and receive sacred truth; but by the aid of which we shall be taught his statutes so as to become wise unto salvation.

May we ever have that humility of mind which led John the Baptist to say, a man can receive nothing, except it be given him from

all our happiness. This divine teaching is peculiarly promised under the gospel dispensation: all thy children shall be taught of the Lord. Isa. liv. 13. It is the superior excellence of the new beyond the old covenant, that God has promised that all truly interested in it, from the least to the greatest, shall have divine illumination. They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. Jer. xxxi. 34.—Heb. viii. 11. It is true that spiritual blessings come by hearing, but only as God in his sovereign love gives the increase. It is true that there are different degrees of knowledge, and that due means must he delivers his sermon as an expounder of the be used to increase our knowledge, (1 John ii. 21.;) yet it is perfectly clear that Christians in general have a teaching beyond and superior to man's teaching; seeing St. John says to all, ye need not that any man teach you : but, as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

Nothing can be more important than such promises. Amidst the countless varieties of opinions, formed even by those who study the sucred records,—amidst the multitude of religious controversies of every kind, amidst the bustle and distractions of the various occupations of life, pressing on our immediate attention for our necessary maintenance, or for our continual welfare, O how great the necessity and the value of an infallible

teacher 'Yes;' urge the Romanists: 'and such a teacher we present you in our Church; a human, yet an abiding and an infallible Alas! all pretences to a human guide of this character are disproved, not only as God has never promised such a teacher, but as those by whom the claim has been advanced, whether they be popes or councils, have maintained and promulgated perfectly opposite opinions. Even teachers rendered infallible under a divine inspiration, and generally allowed to be such, could not wholly prevent different opinions respecting important truths. We see this in the apostolic age The apostles were living, they were the authors of the Christian books, they were divinely inspired, yet even in their days there was a Diotrephes, there were evil men and seducers, there were false teachers. There was no want of light and evidence as to truth, but the want of a sanctified heart to receive it, so that, even apostolical authority could not prevent heresy. If they could not, how vain must be the hopes of uninspired teachers, whose pretences to infallibility are as much the ordinary dress, as the gown was rendered perfectly nugatory by the intermirendered perfectly nugatory by the interminable disputes where it is lodged.

The actual state of man sufficiently ac-

counts for this tendency to different opinions. Man is a fallen creature, with many sinful dispositions, full of pride and vanity, seeking distinction and self-elevation. Christianity meets and opposes every sin. While men's deeds are evil, they will try in all ways to change a standard which thwarts every corruption, or to make that very standard a means of earthly and individual glory. These things necessarily produce great differences, and show the need and importance of a teaching beyond man's, which shall change the inner man, renew the heart, and dispose our minds to attend to, and duly receive and comprehend, spiritual and eternal

Besides the corruption of the heart, let it never be forgotten that there is a malignant spirit who worketh in the children of disobedience. He is the great deceiver. He first led Eve into fatal error, and the apostolic caution is of great importance, I fear, lest by any means, as the scrpent beguiled Eve through his subtilly, so your minds should be corrupted from the simplicity which is in Christ.

The distinction of the whole human race into two classes, the righteous and the wicked, illustrates this subject. Dr. Buchanan, preaching at Cambridge, and speaking of the roves by the efforts now making to spread the gospel, says: 'It is of vast consequence to the purity and perpetuity of our church, that those students who are preparing to enter it, should have just views on this subject. There is one fact which ought frequently to be illustrated to them, as being the foundation on which they are to form a judgment on this and other parts of the divine dispensation. It is the following: - It is an undoubted truth; constantly asserted by Scripture, and demonstrated by experience, that there ever have been two descriptions of persons in the church. They are denominated by our Saviour, the children of light and the children of this world, and again, the children of the wicked one and the children of the kingdom. Mat. xiii. 38. These different terms originate entirely from our receiving that illumination which God, who cannot lie, has pro-mised to give to them that ask him. For if a man supplicate the Father of lights for his good and perfect gift, with a humble and believing spirit, he will soon be sensible of the effect on his own mind. Another consequence will be this; he will learn, for the first time, what is meant by the reproach of

the world.'—Sermons, p. 57.

Here then is the true and the only infallible Teacher, the Holy Spirit, who guides into all truth. For ever blessed be God, that he has promised such a Teacher, and given us the cheering, consoling, and delightful hope that he will instruct us.—Selected by an Absent Friend.

To be continued.

THE SURPLICE IN PREACHING.

Preaching is a distinct, and in its use, contingent ordinance; it is neither liturgical nor sacramental, nor even actually sacerdotal. Nay, a priest and a preacher are, as to discipline, quite different characters : a preacher in our Church need not to be a priest, nor is a priest of necessity a preacher. A sermon is not a substantial portion of any liturgical service, although permitted to be introduced. for example at Communion time, and at the solemnization of matrimony. It is in the service, but not of it. It was a frequent custom in cathedrals, and is now in some parish churches, not to have a sermon at all in the morning, when there was a Communion. The sermon is no more part of the Communion Service than banns are part of the Liturgy,

though allowed to be read. No more are citations or Episcopal Charges parts of the Liturgy, though read at the Communion-table. The case is this. Every clergyman appears in the church in a double capacity :as a priest, and also as a preacher. As a priest is delivering her written unalterable doctrines and, therefore, she clothes him with a special dress for this solemn purpose; but in the pulpi word of God: here he is no longer the voice of the Church, no longer her sacerdotal organ but he stands in the exercise of his own pri vate judgment, expounding with his own glosses and additions, liable to error, and sometimes actually in error. Here, then, ir the pulpit, he divests himself of his liturgica garb, and appears in his ordinary dress, tha his gown and cassock. This was, in former times, the usual daily dress of a clergy man; and the truth is (though use has given currency to a different notion) he does not for the purpose put on the gown, but puts off the surplice. And here the Bishop's clever hi fails:-" If, says he, the gown were neces sary, the churchwardens would have been bound to provide one." No. The gown is not necessary, but the surplice is positively improper. He might, with the same coolness have observed, that if a coat and waistcoa were necessary, the churchwardens were bound to provide them. The real truth is that the priest would be more in character in the pulpit in his plain clothes, than in his sur plice, the gown and cassock having ceased to be his common dress. It is curious that Shakspeare alludes to the usual dress of the priest as distinct from his ministering dress over the black gown of his big heart." The sermon is kept everywhere most distinct from the Sacrament in the Actof Uniformity, in the Articles, in the Canons, and in the Book of Common Prayer. How can that be Liturgy, which is often unwritten and extempore which is always discretional, always varying in which the afternoon preacher may diffe from the morning preacher, in which the same preacher may differ from himself.

How then happens it that in cathedrals th preachers wear their surplices? The answe s-because there the surplice is the official dress of all, laics as well as clerics, at Commu nion Service; and at that time the surplice i

The Berean.

QUEBEC, THURSDAY, MARCH 13, 1845.

Turning from the important subject o Provincial interest, the Common School Bill, which took up much space in the last two numbers of the Bercan, to the accounts which have reached us of ecclesiastical affairs in the mother country, our attention is required by two documents which will have great influence, we may anticipate. The first is the letter from His Grace the Archbishop of Canterbury, printed in our last number, in consequence of which the Lord Bishop of Exeter, by a letter inserted in our number before last, has revoked all his orders for rubrical conformity, stating that he will merge his "own separate endeavours" in that common effort which His Grace has announced his intention to promote, "when the way shall be prepared for a final settlement." The reflection naturally presents itself, what a pity it is that separate endeavours ever were commenced.

It will be remembered that the Bishop of Exeter treated the notion of a common effort Reserves, who have been appointed to be as an absurdity, when it was suggested by the Chapter of Exeter Cathedral, in opposition to His Lordship's wishes; yet it is embraced since it has been adopted by the Metropolitan. To clear up this discrepancy, it has to be borne in mind that the former suggestion came at a time when it was hoped that the whole Diocese of Exeter would be made to move in the "advance" at its Diocesan's requirement, and so commence a movement of authorization to practices, generally considered as distinctive of the Tractarian party, which might have reached the remotest borders of the Church-while the Archbishop's letter made its appearance after the discovery of a determined spirit of resistance in the Laity, and an aversion to the proposed changes, even in the Clergy, which it was not safe to provoke beyond the strong expressions of reprobation which were heard from all parts of the Diocese of Exeter. We see in that letter a kind and paternal demonstration to facilitate the Bishop of Excter's retreat from the perilious position to which he had advanced; and we are thankful for the result. If the Bishop's course had succeeded, there can be no doubt but it would have strengthened the Tractarian cause beyond calculation, whereas its failure is a "heavy blow and discouragement" to it; for watches over that protestant character of the beseeching Her Majesty to recommend to Church which has been acquired at the expense of the blood of many martyrs.

We are of course equally far from imputing unworthy designs to the Bishop of Exeter, and from approving in every respect the opposition which he has met with. Nor would we pronounce upon the motives even of those in whom another "heavy blow and discouragement" has recently been inflicted upon the Tractarian party, as we report to our readers in the condensed statement headed "the Cambridge Round Church Case." 'The importance which has been attached to Mr. Faulkner's resistance to the Camden Society may be judged of from the circumstance that voluntary subscriptions were sent in from all parts, to refund to him the great expense to which he was put by law-charges; the Bishop of Landaff among others remitted £5. as we perceived not long ago, with a letter expressive of the interest he took in the issue. But while we deal tenderly with men as to their motives, we must use the light we have in judging of the tendency of their doings; and after reading over the judgment recently delivered in the Court of Arches against the Stone Altar and Credence Table in the Round Church, we are afresh moved to devout gratitude for the explicit recognition therein made of features distinguishing our reformed doctrine and worship from those of the Church of Rome, and the discountenance given to innovations which, whether so designed or not, certainly in effect favoured the return of the Church of England to the corruptions in doctrine, and fooleries in worship from which she was delivered by the Reformers.

ECCLESIASTICAL.

CLERGY RESERVES .- The Committee to whom the House of Assembly had referred the Petitions of numerous members of the Church of England in the two Dioceses, respecting the present management of the Clergy Reserves, have presented a report dated 19th February, which has been printed, and is a document of considerable interest to all who are concerned in the eventual proceeds of the endowment made for purposes of public worship and religious instruction, though the members of our Church alone have at this time been petitioning for some measure calculated to secure a portion of it to its proper destination.

The Committee refer to the fact that in the neighbouring republican State of New York, the members of the Protestant Episcopal Church and the numerous Dutch population are enabled to make extensive provision for religious worship by the means formerly set apart by the government, which "being scrupulously preserved and respected by succeeding governments, now yield most munificent resources for the support of religion.' The ample endowments now enjoyed by our R. catholic fellowsubjects in Lower Canada are in like manner adverted to, and the conclusion arrived at by the Committee is unfavourable to the Imperial Act which places the Clergy Reserves at the disposal of the Government to divide the proceeds, but does not contemplate their transfer to the different religious bodies, in the shares allotted to them, for their own management.

On investigating the allegation that the charges hitherto incurred for inspection and the one previously in use, namely, "altar," management of the Clergy Reserves a great measure consumed the fund which was designed for the religious instruction of and with the cucharist as a sacrifice. In the people, the Committee find that

"in addition to a deduction of five per cent. out of all moneys received by the District Agents, and besides the charge of remunerating a large number of Inspectors of Clergy paid by the day, at a rate not specified in the Returns, the proceeds of these lands are also charged, by an order of the Government made in August, 1841, with forty per cent. for the expense of the Crown Land Department. Up to the time of that return, it appears that in Lower Canada there had been no sales of Clergy Reserves since the 1st of January, 1838, and that since the Union of the Provinces not more than about £1,150 had been received on account of the funds, while £609, or more than one half of the whole amount received, had been charged

against it as disbursed for expenses.
"In the first half of the year 1813, the whole moneys collected in Lower Canada seem not to have exceeded £75 16s. 6d., while the disbursements charged against the fund are £431 9s. 2d.

" In Upper Cauada, it appears by the same documents that the sales of Reserves had been few for some time previously, though large sums had been received on account of previous sales.

"In the year 1842, the collections amounted to £18,000, and the disbursements to £5,196. " For the year 1843, the amount collected up to the 1st July, is stated at about £7,000, and the charges at £1,763 11s. 3d., and while so large a sum as that above mentioned has been charged against the fund for disbursements, there appears to have been only a sale of two hundred acres effected during that period, at the price of £90.

" From the information above stated, it appears to your Committee that there is really no proportion or connexion whatever between the service rendered to the fund and the charges which are imposed upon it.

"Your Committee, therefore, for the considerations stated, beg leave respectfully to suggest to Your Honourable House to adopt which we see reason to praise God who an Address to Her Most Gracious Majesty,

> * The document calls it, oddly enough, "the Church of England !!

the Imperial Parliament to amend the said appears from Burnet's History of the Refor-Act, passed in the fourth year of Her Majesty's reign, so as to place at the disposal of the Church of England their share of the said Reserves in Upper and Lower Canada, to be controlled and managed by the respective Incorporated Church Societies of the Dioceses of Toronto and Quebec, and to entrust to other denominations entitled to a share of the Clergy Reserves Fund, the same advantages, should they so desire.

In presenting to our readers this authentic statement of the success with which the proceeds of these lands have hitherto been disbursed for charges of management, we cannot suppress reference to a certain mathematical process called the method of exhaustions: the beauty of it is to bring a given quantity to as good as nothing, by taking away continually a certain part from every remainder that may come to light. We should imagine that the plan for managing the Clergy Reserves must have been devised by a mathematician well acquainted with that process.

THE CAMBRIDGE ROUND CHURCH CASE. Intense anxiety has for some time been

felt as to the issue of an appeal to the Court of Arches, by which the Rev. R. R. Faulkner, minister of the above church, opposed the introduction of a stone altar and credence table into the chancel of the same, in the course of extensive alterations, repairs, and restorations which had been entered upon three years ago. The church is one of those three (we believe) existing in England which were built after the model of the church over the Holy Sepulchre at Jerusalem, an interesting specimen of ancient church architecture which it was sought to restore to the builder's original design, according to a plan adopted by minister and churchwardens, under the superintendence and with the assistance of the Cambridge Camden Society. This associition has for its object the promotion of church architecture, but has excited great mistrust by the romanizing tendency of its publications and labours. In the course of ts aid towards the restoration of the Round Church it had accepted an offer, made by some individual, of a stone structure which was on the one part represented as a Communion table, within the meaning of the rubric in the book of Common Prayer, but was by the minister objected to as being an Altar, and consequently utterly unauthorized by the Church since the reformation. This table or altar is described by Sir H. Jenner Fust, the Judge of the Arches' Court, as weighing about two tons; it consisted of a slab, supported by three upright slabs, resting upon a lower one which was imbedded in mortar or concrete, about an inch below the floor of the chancel; and this structure was also made to adhere to the east wall of the chancel. A smaller structure, under the name of credence-table, was added, which the Judge declared to be intimately connected with the other, neither required nor sanctioned by any law, canon, or constitution, and which must fall if the larger be condemned. The question, therefore, to be decided was, whether the structure before described was a Communion table within the meaning of the rubric and canons of the Church of England?

The learned Judge went into an elaborate investigation of the meaning of the word table", in this connexion. He clearly showed that the substitution of this word for arose from the connexion of the latter with the Romish doctrine of transubstantiation, the Church of Rome, the rubric requires the altar to be made of stone and immoveable; a practice which dates from the beginning of the sixth century, until which time, none but wooden tables were used for the celebration of the Lord's supper in the Christian Church. To this primitive practice, the Church of England returned at the time of the reformation, specially providing thereby a safeguard against the notion of a sacrifice in the eucharist, and the doctrine of transubstantiation. The following is Sir H. Jenner Fust's argument from historical documents, commencing at the year 1550 when Bishop Ridley of London issued an injunction to this effect :-

" Whereas some of us use the Lord's board after the form of a table, and some as an altar. whereby dissension is perceived to arise among the unlearned, therefore, wishing a godly unity to be observed in all our dioceses, and for that the form of a table may more move and turn the simple from the old superstitious opinions of the Popish mass, and to the right use of the Lord's Supper, we exhort the curates, churchwardens and quest men here present to erect and set up the Lord's board after the form of an honest table, decently covered, in such place of the choice or chancel as shall be thought most meet by their discretion, so that the ministers with the communicants may have their place separated from the rest of the people; and to take down and abolish all other by-altars or tables.' These injunctions were of course confined in the first instance to the dioceso of London and in the form of an exhortation. But there was an Order in Council issued to Bishop Ridley, strictly charging and commanding him, for avoiding strife and con-tention, to take down alters and place communion-tables in their stead : — We especially charge, and command you, for the avoiding of all strife and contention about the standing or taking away of the said altars, to give order throughout all your diocese. that with all diligence all the altars in every church or chapel he taken down, and instead of them a table be set up in some convenient part of the chancel, to serve for the minis-

mation, that on the 19th November, 1550, letters were sent to every lishop throughout England to bluck down altars. plucking down and removing of alters, and the substitution of 'honest tables' in their place, was for the avowed purpose of 'moving and turning the simple from the old superstitions of the Popish mass.' The change intended, therefore, must have been something more than nominal; it must have been substantial. If a change of name only had been intended, there could have been no necessity for removing the alters, since they could have served the office of tables. The alterations, therefore, in the short reign of Edward VI. are very important for the consideration of the Court. In the short reign of Mary, which followed, one of her first acts was the repeal of all the statutes passed in that of Edward VI. respecting religion, and things reverted to the same state as they were at the end of Henry VIII.'s reign; altars were to be re-crected in the churches, and penalties were imposed upon those who of their own accord, pulled down or destroyed them, and mass was again celebrated. But in the year 1558 Queen Elizabeth ascended the throne, and when she repealed the statutes of Queen Mary, the statutes of Edward VI. were revived. In 1559 orders were issued by Queen Elizabeth for substituting the communion of the sacrament for the high mass, and for placing tables in the churches to the same effect as those issued by Edward VI .- Whereas her Majesty understandeth that in many and sundry parts of the realm the altars of the churches be removed, and tables placed for the administration of the holy sacrament according to the form of the law therefore provided; and in some places the altars be not yet removed, upon opinion conceived of some other order to be taken by Her Majesty's visitors, in the order whereof, saving for uniformity, there seemeth no matter of great moment so that the sa-crament be duly and reverently administered, yet for the observation of the one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered that no altar be taken down but by oversight of the curate of the church and the churchwardens, or one of them at the least; and that the holy table in every church be decently made, and set in the place where the altar stood, and there commonly covered, as thereto belongeth, and as shall be appointed by the visitors, and so to stand, saving when the communion of the sacrament is to be distributed, at which time the same shall be so placed in good sort within the chancel as whereby the minister may be more conveniently heard of the communicants in his prayer and ministration; and the communicants also more conveniently and in more number communicate with the minister, and after the communion done, from time to time, the same holy table to be placed where it stood before.' From this order it is manifest that the tables here meant were something very different from the alters, and that they were moveable; for the direction that it was to be placed where it stood before could not apply to an immoveable stone altar. In 1564 it appears that Queen Elizabeth issued advertisements directing amongst other things that parishes should provide 'a decent table standing on a frame for the communion. an expression applicable rather to a wooden table than one made of stone.'

The argument goes into further details, to show that no alteration has since been made in the law which so decidedly repudiates the "altar" and insists upon an "honest table," and, alluding to a model standing on the table before the court, of the stone structure erected in the Round Church, the Judge asks:

"Looking to the meaning and interpretation of the word 'Auble' itself, what would be the ordinary construction which a person would naturally put upon the word? Would that represented by the model now on the table of the court? would that be the natural and proper sense which he would attach to

He arrives at the conclusion that

"No one would suppose the term 'table' to mean an article formed of slabs of stone, fixed, and imbedded in mortar and concrete."

The objection, that according to the rubric "the ornaments of the church and of the minister" ought to be the same as those in use in the second year of Edward VI.. at which time stone altars had not been removed, is disposed of by Sir H. Jenner by declaring that "the altar was not considered as an ornament, but as a parcel of the building itself." His opinion seems to be that if altars could be shown to be authorized, it could not be under this rubric which refers only to ornaments.

But his decision is against the "structure"? altogether, and with it against the "credence-table." The appeal was from a judgment in favour of both, given by the Chancellor of the diocese of Ely, which judgment is thus reversed by the Court of Arches, and the Churchwardens (opponents to the Rev. Mr. Faulkner) are condemned in the costs of the proceedings of the appeal.

JERUSALEM .- The third annual letter of the Bishop of Jerusalem gives a gratifying account of what has been done since his arrival in the Holy City. He mentions that 37 baptisms are recorded in the register, of which 26 have been confirmed. Nine individuals have been ordained Deacons, and five Priests, (four of them Israelites) who have gone forth as heralds of mercy to proclaim the glad. tidings of salvation. At the last ordination on Sunday the 1st Sept. three candidates were ordained for the Missionary Stations of Hebron, Beyrout and Bagdad. Upon that interesting occasion there were fifty seven communicants who received the consecrated elements; the usual number at (the regular monthly co-... tration of the blessed. Communion : and it lebration is from 40 to 50.

EARLY CHRISTIANITY.

There can be no doubt but that the first ages of our holy religion were the most pure ; and the Christian name and character less sullied by the debasing spirit of worldliness, and love of show and vanity during the first two or three conturies immediately succeeding the Apostles' times, than they have been ever since. This may appear rather a reflection upon professors of religion in the present day, and not much in ac cordance with the advantages and privileges we possess, owing to the extension of Christianity, and the wider diffusion of Evangelical truth. True it is, indeed, we sit under the sunshine of the Gosnel, and bask in the full blaze of revelation, to an extent that deprives at once every formalistevery unspiritual worshipper of God-of all pleas and pretexts for his insincerity and hypocrisy. But privileges and benefits of this kind, though claiming our regard as a cause of great and increased thankfulness to the giver of all good, and though always valued by the sincere and devout,do not necessarily augment the number of real believers in proportion to the extension of the visible Church. When it becomes an easy thing to be a Christian, and is unattended with danger and inconvenience, multitudes for fashion's sake fall in heartily with its external system, and are even zealous in the cause to a certain extent, that is-as far as a world yet loved will let them go,-who in times of persecution-say the second or third century-had either "fallen away," or never professed at all. The age we live in is very advantageous to such characters, and affords great opportunity for mixing up together in a most ungodly amalgamation a worldly and religious spirit: uniting the service of the world and the service of God. and with all plausibility striving hard to please at the same time both sential part of Christianity to "keep themselves Christ and Belial. This conciliating spirit has all along in some degree operated to the serious injury of true and genuine piety. For as the number of such has ever far exceeded the remnant who feel their religion to be nothing unless they separate themselves wholly, when they profess to come out from the world, and give an undivided heart to Christ; so they have always possessed great influence in the misnamed religious world from their numerical strength, and seemingly fervent attachment to those parts of religious exercise which are least connected with the heart; and which, while they are calculated to attract great notice in the eyes of men, are unattended with self-denial, and performed without any of that mortification and crucifixion of the flesh, which others feel who "worship in spirit and in truth."-But 'the form of godliness without the power' is nothing or, if any thing, rather makes against the cause of sincere piety: especially as it serves much to deceive and beguile many unsteady and wavering converts into a dangerous reliance upon things that cannot profit withal; and thus multitudes are deluded into an opinion that it is not necessary to be so circumspect in their conduct and life, as the humble believer, who understands the conflict between sin and grace, daily insists upon. Thus strong attachment to the world, and a vehement thirst after such of its pleasures and follies as are not glaringly contradictory to the tenor of Scripture, are now made quite compatible with much profession of religion; and when spoken against, openly advocated by numerous defenders. There is no test or ordeal in the present ago by which such characters can be brought to trial, and the truth of their religious pretensions proved; and so they escape in the crowd, and pass among mankind as zealous Christians, and good soldiers of the cross, which as yet they have not learned to bear. May times of tribulation and distress never come!-but should persecution again be the lot of the Church of God, we much fear, those who in times of peace and tranquillity have not sufficient self-denial to give up the vanities and frivolities of life, and the allurements and seductions of an ensnaring world, would be but ill prepared to endure sharp affliction for the name of Christ, or present their bodies to God at the blazing pile "as a living sacrifice," if called upon. To do the greater, we must first be able to do the less. If we cannot endure to part with the vanities of the world for Christ's sake, how could we part with life? If abstraction from pomps and pleasures is too great a self-denial, what would it be to face torture and death?-Treating of this subject, an able ecclesiastical historian wisely remarks, " the sunshine of religious liberty produces an abundance of the professors of Christianity; but a time of affliction and persecution produces martyrs"adding also the pertinent question-"Reader, do you live a martyr?-if not, you could not die one."-But we hope our readers are aware that the true Christian is in one sense-and that a very important one-daily a martyr, dying to the world and to sin, and constantly "crucifying the flesh." If there is not some experience of this, more or less, we have but little reason to suppose that the faith which perseveres to the end, and follows "through both evil report and good report" is there .- And wherein can the true spirit of a martyr be shewn in these days, if not in the overcoming of worldly desires, and the subjugation of the carnal heart to the principles of the Gospel, "bringing every thought into captivity to its obedience?"-Such were the Christians of the early ages. They were not only martyrs at the stake, but they were martyrs in life and conduct; in "walk and conversation" manifesting, while in the world, the same spirit of devotion and obedience, which led them so triumphantly through greater proofs and trials of their faith, in the hour of suffering and death. As they had but little opportunity or inducement, so they had no inclination to waste and squander their precious time in frivolities and fooleries, which are so greatly sought after in the present age. According to the accounts of the best historians, a rigorous course of self-donial, temperance in all things, and abstraction from worldly pursuits and amusements marked their general conduct and character; indeed the very discipline of the Church in those days laid, a wholesome restraint upon such wretched compromise. As they would member of the American Union, have also jesty's gracious consideration.

not swear by heathen Emperors; nor sacrifice to | been carried in the Senate by a vote of 27 to heathen deities, nor implously curse the name of 25, and nothing now remains but the signa-Jesus, though threatened with the fire, the sword, and the still more dreadful Ampltheatre; so notther would they take any part in the scenes of amusement, dissipation, and pleasure in its various forms with which the age abounded, even when unattended with danger to their Christian profession. Nothing could induce them to assemble together in the public resorts of mirth and revelry: nay, in some cases it was even made a distinct charge against them, as we learn from Minutius Felix, Tertullian, and others, that they refused to participate in the usual scenes of festivity.-Nor in those days was there any such thing known as the setting apart and establishing places dedicated to pleasure and worldly gayety, among Christians. Such a thing was not thought of then. Had any one introduced it, he would have been excommunicated as an apostate. Meet they did most surely, as Pliny informs us, and often too in the dark and gloomy night, - but it was for the purpose of secret prayer, and spiritual edification. They had "public assemblies" too, but it was for the worship of God they came together. They attended Theatres, we are told, but it was that they might be made "a spectacle to angels and to men," for the profession of their faith, and the heroic constancy with which they endured suffering and reproach, "as seeing Him who is invisible." Ignatius, bishop of Antioch, and Perpetua and Felicitas, two distinguished Carthaginian converts from paganism, more especially closed their career in this manner; and are now with "the noble army of martyrs," who wait "underneath the altar" for the appointed day of retribution .- Thus "living and dying, they were the Lord's." They deemed it an esunspetted from the world," as we learn from the works of some of their most ancient writers: and though their simplicity and errors in some things need not be imitated, yet their conduct in this particular claims especial regard. The more so indeed, when we see with deep concern and regret how men professing Christianity and calling themselves members of the Church, can now openly profane the very seasons she has solemnly set apart for fasting and prayer, with their ungodly and worldly amusements; bringing discredit upon themselves, and reproach upon the religion and doctrine which it is our duty to 'adorn.' Deeply do all good men deplore this worldly, compromising spirit, which is so happy as to go under the mask of religion and piety, and strenuously should they endeavour to set forth, both by precept and example, the nature of that life which the Gospel requires of its professors, and of which St. Paul gives us far more exalted and consistent ideas where he says of himself (as of every believer) "Iam crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God."-On the subject of Theatres, and such other places of sinful pastime and pleasure, a singular anecdote related by Terfullian, though we cannot vouch for its truth, shews at least-which is all we care for-what opinions the early Christians entertained upon it. A woman, he says. ' went to the theatre, and came home possessed by a devil :-- the exorcist who endeavoured to cast him out, asked him how he had the assurance to enter into a Christian?'— Why not?' said the demon. 'I found her at my own house.'-It is believed that evil spirits exercised their malignant powers on the bodies of men for some time after the Apostles' days and the circumstances here related may be true: the writer stands high for integrity and truth among the early Fathers. But true or not, it would be well if all who frequent such places had some sensible proof that they are not the ground for Christians to tread upon. Attestations of his displeasure the Almighty sometimes does give, of very awful nature. The unfortunate woman who was burnt some time ago during her performance in the Drury-lane Theatre was proof sensible and terrible enough, if men would but take a warning. We cannot but think they are the favourite resort of evil spirits; who, though restrained in their power to inflict bodily injury, maintain entire possession of the hearts of sinners as much now as ever. They are the peculiar encampments of Satanic influence, and it is a dangerous venture to go knowingly within reach of the pawof the roaring "lion:"-rather let us-if we be Christians at all-frequent those places "round which the angels of the Lord encamp," and seek the society of such worthy, followers of Christ as may "impart unto us some spiritual gift."

PAYMENTS received on account of the Be-REAN:—From Miss Ogden, No. 53 to 104; Mr. Wm. White, No. 49 to 100.

£1 15s. 9d. received from R. V. R. by A

To Correspondents :- Received Mikros -Enquirer; -That reprint, is it not more than 12 months old, and perhaps only seeking to be noticed now again? We were grieved at one of the kind at that time, and it was the advice of several friends to " let it come to nothing."-It must be something very strong that could induce us to touch again upon the deplorable case of Bp O.—H. H.

English Math.—To be closed on Monday 24th March;—Paid letters till 9, A. M. Unpaid till 10, A. M.

Political and Local Intelligence.

UNITED STATES .- The bill for reducing the rates of Postage, which was mentioned in a recent number of the Berean, has passed both Houses of Congress and is now the law of the land: some amendments have however been made to it, the most important of which is that 5 cents are to be paid for any distance, not exceeding 300 miles, and 10 cents for distances exceeding 300 miles.

ture of the President and his proclamation to consummate this high-handed piece of legis-lative violation of the rights of Mexico. Much interest is felt to know what course her Government will adopt at this juncture. It is asserted that Gen. Almonte, the Mexican Minister at Washington, is preparing to leave the capital and break off all diplomatic intercourse between the two countries, as soon as the signature of the President has

been attached to the bill.

The Hon. J. K. Polk, was inaugurated as President of the United States on the 4th inst. His address upon the occasion appears in the American Journals. He informs the American people that Texas was formerly a part of the "Union," and that in now seeking to be "restored" she is only exercising the right which she possesses as an independent state.

The American title to the Oregon territory he pronounces "clear and unquestionable. He professes himself " favourable to a tariff for revenue, but opposed to one for protection merely." He alludes in guarded terms to repudiation and says "he has no doubt but that all the States will pay off their just debts, as soon as they can do so without imposing too heavy burdens upon their ci-

NEW BRUNSWICK .- The office of Provincial Secretary of the Province having become vacant a short time since by the death of the ncumbent, the Lieut. Governor, Sir W. M. Colebrooke, appointed Mr. Reade, his private Secretary and son in law, to that office. This gave great offence to the Executive Council, who, it seems, were not consulted in the matter, and consequently, four of the members retired. The question having been brought before the House of Assembly, now in session, the retiring members were sustained in their course by a large majority, and subsequently, a vote of want of confidence in His Excellency's advisers was passed. The latest accounts from the Province do not mention any symptoms of an amicable settlement of this unfortunate disagreement: the Lieut. Governor has called two other gentlemen to the Council, and the House of Assembly have addressed the Queen, setting forth their grievances and praying for redress.

Nova Scotta.-The Legislature of this Province have been engaged for nearly a fort-night in a discussion upon the propriety of the policy of the Lieut. Governor, Lord Falkland. The discussion was caused by the production of some despatches and correspondence between the Colonial Secretary and Lord Falk land, in which the latter gives Lord Stanley an account of the dispute which had arisen between himself and the "liberal party" of which Mr. Joseph Howe is the leader, concerning certain appointments to the Executive Council. Lord Falkland states that certain members of the opposition had expressed their willingness to accept of office, with the understanding that Mr. Howe should be excluded (whose conduct towards the be welcomed. Queen's Representative, Lord Falkland says has been such as to render it impossible for Mr. Howe to sit at any hoard over which Lord Falkland presides) but that afterwards they declined doing so; while the opposition members deny having made such overtures. After a debate of 13 days, Lord Falkland's course was approved of by a majority of

Yesterday's eastern mail brought Halifax papers of the 3rd inst. They state that the session of the legislature was proceeding more harmoniously since the termination of the debate upon the despatches. H. M. Troopship Resistance had arrived at Halifax from Barbadoes, with the 46th Regiment on board, which is to relieve the 71th now at Halifax but under orders for England. The Mail Steamer Hibernia reached Halifax on the morning of the 3rd inst., in 41 hours from Boston, and sailed for Liverpool in the after-

Parliamentary.—Petitions were sented from the Bank of Montreal, City Bank, four hours' severe suffering, George, eldest son Banque du Peuple and Quebec Bank, for the of James Tibbits, Esq., Merchant, of this city repeal or reduction of the duty on Bank is- aged 9 yearssues; which were referred to a select com-

Mr. Draper introduced the three following

Bill for erecting a University by the name and style of the University of Upper Canada. Bill to vest the endowment granted by the Crown for University Education in Upper Canada, in the University of Upper Canada,

and for other purposes therein mentioned. Bill to repeal a certain Act therein mentioned, and to alter and amend the Charter of the University of King's College.

Mr. Draper laid before the house Statements of the affairs of King's College for

The order for the second reading of the bill to incorporate the Quebec Forwarding Company being read; Mr. Aylwin moved that the bill be now read the second time, and after debate, the same was negatived upon a

Petitions were also received from Members of the Quebec Bar Association, for the appointment of proper persons to report the decisions of the Courts of Justice in Lower Canada, and from Alexander McLeod, of Stamford, relating to his imprisonment by the authorities of the United States in 1840, on a charge of having assisted in the destruc-tion of the Steamer Caroline, and praying redress; besides a number on the subject of

the Clergy Reserves and the new School Bill. In committee it was Resolved, - That it is expedient to grant a sum not exceeding £250 for each District in Upper Canada, for the encouragement of Agriculture and Agricultural Societies; which having been concurred in by the House, was referred back to the Com-

mittee to bring in a bill in pursuance thereof.

The House having waited upon His Lordship the Governor General at the appointed time, with the joint addresses of both Houses on the subject of the French language, Mr. Speaker reported the following answer:

Honble: Gentlemen and Gentlemen,

St. Jours .- The Montreal Herald contains letter from Messrs. J. C. Peirce and Son, which gives a statement of the value of Goods imported and exported and the duties collected at the Port of St. Johns, C. E. for the last eleven years, furnished by W. Macrae, Esq. Collector. As we have not space to give the entire statement, it affords us much pleasure to lay before the readers of the Berean' the duties collected, &c. for the first and last years of the table, by which some idea may be formed of the increase of business at this flourishing town.

183

	Value of Merchan- Value of Merchan- Vulue of Specie Value of Specie dize Exported. Imported. Exported.	Value of Merchan-Value of Merchan- dize Imported. dize Exported.	Value of Specie Imported.	Value of Specie Exported.	Duties Collected.
35	35 £87,282 10 3stg. 23,407 0 2stg. 134,207 3 5stg. 20,250 0 0stg. 10,924 19 6Cy.	23,407 0 2stg.	134,207 3 5stg.	20,250 0 0stg.	10,924 19 6Cy.
5	15 £199,307-10 3 " 28,569 18 11 "	28,569 18 11 "	56,563 19 5 K	56,563 19 5 " 96,369 17 3 " 31,893 4 1 "	31,892 4 1 4
Ma.	Increase of duty collected in 1845 over that of 1835—£23,967 4s. 7d. Cy., to which must be added the sum of £8,234 9s. 3d. bonded there, for goeds to be warehoused in Quebec and Montreal.	llected in 1845 over ,234 9s. 3J. bonded	that of 1835-£23,5	167 4s. 7d. Cy., to v	which must be Ouebee and

Post Office Espionage. - An English Journal (the Observer) mentions that Government have abolished the department which formerly existed, in which letters were opened under warrants from the Secretary of State. As the discovery of this practice caused much surprise and indignation, no doubt the announcement of its cessation will

PASSENCERS .- In the Steamship Hibernia from Boston for Liverpool; Lieut. Col. the Hon. G. A. Spencer, 60th Royal Rifles, Mr. Pelley, 52nd Regt. Mr. Ross, 93d Regt. J. Simmons, R. E. Dr. T. Hughes of Canada. In the Packet Ship Prince Albert at N. York from London, Mr. Timins, 82nd Regt.

MARRIED. At the Rectory Chapel, on Saturday last, by the Right Reverend the Lord Bishop of Montreal, John Macintosh, Esq., Assistant Surgeon Royal Artillery, to Mrs. Macnicol. widow of the late Captain Machicol, Royal Regiment, and second

daughter of Robert Wood, Esq. of this city.
This day, in the Cathedral, Quobec, by the Lord Bishop of Montreal. The Rev. Charles Morice, to Augusta Mary Anne, youngest daughter of the late Richard Zouch, Esquire, of Dublin Castle, Ireland.

DIED.

On Saturday last, of searlet fever, after twenty

On Sunday morning, aged 13 months, Clarissa, infant daughter of Samuel and Eliza Tozer.

QUESEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 11th March, 1845.

t	facsaay, title marting retor	- 2	. !
1	s. d	s.	d.
1	Reef per lh 0 2 a	0	3
Ì	Mutton, per lb 0 22 a	0	3
ł	Ditto, per quarter 1 8 a	2	6
١	Lamb, per quarter, 1 3 a	$\overline{2}$	ŏ
1	Veal, per lb 0 0 a	ō.	Õ
ļ	Do., per quarter 0 0 a	0	0
١	Do., per quarter 0 3 a	ö	31
1	TUTK, UCI III	ö	0
1		ő.	5
١	Hams, per lb 0 4½ a Bacon, per lb 0 3½ a	0	41
1	Bacon, per lb	2	0
1			6
١	1 1) ttekej per compre		.0
۱	Turkies, per couple, 3 U. a	. 8	6
١		4	
١	Butter, fresh, per lb 0 0 a	0.	9
1	Ditto, salt, in tinnets, per ib 0 03 a		
l	l Rems per dozen,		
'	Lard per lb 0 6 a	0	0
	Dorntoon par husbel 1 () a	1 1	- 3 -
١	Maple Sugar, per lb 0 4½ a Peas per bushel 4 3 a Flour, per barrel 25 0 a	0	0.
•	Peas per bushel, 4 3 a	4	6
•	Flour, per barrel 25 0 a	26	6
,	t Da per annutal 11 0	10.00	100
,	LOgia per bushel L. S. a.	Z	· U
•	I than nor handred bundles 25 0 a	30	- () '
	Straw ditto 17 0 a Fire-wood, per cord 12 6 a	20	Ö
	Firewood per cord	17	6
ı	Cheese per lb 0 41 a	0	5.
•	The state of the second		
;	Pot Ashes per cwt 20s. 6d. a 2	1e	0.1
)	Pearl do. do 22s. 0d. a 2	70	13.1
2	pream do. do. do. 225. Od. a.2	43.	ou.
	· · · · · · · · · · · · · · · · · · ·		

TO BE LET,

THAT large commodious House, To No. 12, Parloir Street, for many years occupied by the late Mr. Noab, having every accommodation for a large family, with Stables, Coach House, &c.

The lower flat, which is well situated for a Gentleman's Office, being near to the Court-House, may be had separately, with the Stu-

istance not exceeding 300 miles, and 10 I will not fail to transmit your Joint Ad- bles, if required, ents for distances exceeding 300 miles. dress to Her Majesty's Secretary of State to For further particulars, apply at G. STAN-The Resolutions for admitting Texas as a be laid at the foot of the Throne for Her Ma- LEY'S Book Store. No. 15, Bunde Street. The Resolutions for admitting Texas as a be laid at the foot of the Throne for Her Ma- LEY'S Book Store, No. 15, Bunde Street.

No. 53, St. John Street.

March 13th, 1845.

March 13th, 1845.

TO LET. THREE OFFICES on Arthur Street, opposite the Exchange.

Apply to CHRISTIAN WURTELE. St. Paul's Street. 11th Feby. 1845.

FOR SALE, A SMALL two story Stone House, Ont Houses, Garden, and an excel lent Well of Water,—well adapted for a small family.

Apply on the premises, 9 D'Artigny Street, St. Louis Heights. Quebec, 5th March, 1845.

TO BE LET, THE House and Premises belonging to the Subscriber at LaCanardiere. Can be seen at any time. M. STEVENSON.

Quebec, 27th Feb. 1845.

PORTRAIT OF HIS EXCELLENCY LORD METCALFE, Governor General of British N. America, Sc.

THE undersigned has received a few copies 1 of the above, splendidly executed in

MEZZOTIETO, taken from Mr. Bradish's Portrait recently painted, and which has been pronounced by competent judges to be an excellent likeness

of His Lordship.
Proof Impressions, 20s. The Portrait is accompanied by an Authen-tic Sketch of the Life and Public Services of His Excellency, gratis.

March 6, 1845.

G. STANLEY, 15, Buade St.

QUEBEC HIGH SCHOOL.

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

Classics, Mathematics Revo. E. J. SENKLER NATURAL PHILOSOPHY

ENGLISH.....LEWIS SLEEPER.

ARITHMETIC......DANIEL WILKIE. FRENCH AND DRAWING. .. H. D. THIELCKE. PREPARATORY DEPARTMENT.....REVERUND J. MCMORINE.

DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. Revd. D. WILKIE, LL. D JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. Hon, F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, .. JAMES DEAN, Esq. Treasurer, .. JOHN THOMSON, Esq.

Charges for boys under 10 years of age. £10, thove 10 years of ago, £12 10 per annum,—payablo quarterly, in advance.
Prench and Drawing, a separate charge.

Hours from 9 to 12, and from 1 to 3.

PREPARATORY DEPART.—Torms, £7 10s. per km. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the Prench Language.
The moral, as well as intellectual, training of

the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

ANTIQUITY:

NEXTRACT FROM THE WORKS OF " THOMAS GOODWIN, D.D." Sometime President of Magdalen College,

Ox ford.Written in 1639, more than two hundred years

ago.
TRACTARIANISM DESCRIBED. There is no new thing under the sun." Ecl. i. 9.

FOR SALE BY G. STANLEY.
Price 1d. a piece, or 9d. per dozen. Feb. 20, 1815.

now is the time

Quebec, Jan. 15, 1845.

FOR those who wish to have true Likenesses of themselves or feether of themselves or families with the beauty of colour, to call at Rooms No. 22, MOUNTAIN STREET, Lower Town, where they can be gratified with Portraits taken by the Photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FREDK. WYSE, who has Specimens to show.

W. HOWARD,

BLACK AND WHITE SMITH,

FARRIER, Fork-maker, and general worker in Iron and Steel,

DEGS to return his grateful thanks to the Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with, and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he

now has the honor to solicit. Carriage Springs and Axles of all kinds made and repaired to order.

His Shop is at the rear of Mr. Woodbury's, tin-smith, Fabrique-St., entrance by the Gate Quebec, Jan. 15, 1815.

INDIA RUBBER SHOES.

THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he 🔠 other house in the trade.

MATTHEW HAMMOND:

Vouth's Corner.

FARLE OF THE VIOLET.

On a sunny bank, covered with many kinds of grass and wild flowers, grew a tuft of purple violets. There were several blossoms on this tuft, and one was finer than the rest. They had a very snug place to blow in; the bank was shellered from the cold wind by the hedgerow above it, and the long thick grass around cast a pleasant shade over them, even in the brightest part of the

. April had nearly passed away, and the might these violets have been in their were, excepting the one which was the close by, mending the children's clothes, most beautiful. She often felt discon- and their two boys and one girl were from amidst the waving grass, as much as she could, into the sunshine; by so to make the ripe plums fall and then to doing she became a little faded, and lost try which could pick them up quickest.

"How dull it is to be shut up here !" this way; how should they? There is no path by this stupid bank for them to walk on. I wish I had been placed any where else; perhaps some one would have noticed me then, and gathered me from the main road, and was not the for a nosegay. I should have liked that most likely place to be chosen by travelof all things.

lage were busy, early in the morning, alms for their monasteries; and they found making up their garlands, or finishing their way into the most retired corners of Some tied up the flowers, and some went into the lanes and hedgerows to gather the bank where our violet grew, and put as great a space as possible before seeing how handsome she was, gathered night between themselves and the place her also. At first the violet felt proud they came from. The rider was not one her also. At first the violet felt proud and happy at leaving her quiet home, and of the sleek, well-fed kind of mendicants, pleased herself with thinking how much but looked thin and care-worn, and fully she should be admired; but her happias as much fatigued as his beast. The worshe should be admired; but her happiness did not last long. When the little thy couple under whose roof the party girl got back to the cottage where her sought rest and shelter, were eager to companions were at work, she sat down afford all the comfort and refreshment on the kitchen floor, threw the flowers she had brought on the ground beside her, and began to tie them together as fast as she could. It was time the garland should be finished, and every one was in a great hurry.

Nobody noticed the violet; she was pushed about here and there, and no one seemed to think her worth having. She began to feel very angry and uncomfortabut that did no good. At last, she was fastened to the garland with some other small flowers, and the children set off to carry it round the village.

Poor violet! She had her wish, and yet she was not happy. On the contrary, every moment made her more miserable. She was a good deal hurt and bruised, and felt very faint. What would she not have given now to be once again on the pleasant bank with her brothers and sisters; to feel once again the soft south wind amongst their leaves! Alas! her repentance came too late. Her slender stalk was soon broken by the rough handling of the children, and she dropped upon the road, where she was trodden under foot, and crushed to pieces by the next person who passed that way.

We should learn from this story of the violet to be contented, whatever our lot may be. We do not know what is really best for us; and should try to be thankful for the blessings we have, instead of wasting our time in wishing for those we have not. If discontented people had the very things they desire, they would still find something to complain of, and, if they spoke the truth, would confess that they were not really happier than they had been before. - Children's Magazine.

DYING WORDS OF A CHILD.

There was a little girl, about nine years old; connected with a school similar to my own, who had been brought up from the age of three or four years, learning the Bible, and nothing else, as an instrument of religious instruction. She awoke one night at midnight, and called to her father who was sleeping in an adjoining bed, "Father, will you get up and read to me?" He arose and said. "What shall I read, my dear?" "Oh read me the 10th chapter of St. John, that sweet chapter that tells about Jesus being a Shepherd and loving his sheep." He read it to her. She then said, "My father, will you pray for me?" He knelt down, and prayed for her. He thought there was some impression upon her mind, but hardly knew what it was. He had scarcely lain down to rest again, before the same sweet voice cried, "Father, won't you get up and read for me again?"
"What shall I read you, my dear?" "Oh, read me the 26th and 27th chapters of Mauhew." "Why shall I read them, my child?" asked the father. "Oh, because they tell me of the sufferings of my dear Saviour ; I want to hear about them." "When he had read them, she said, "My father, will you pray for me again ?" The father told me (for it was he who gave me the account) "I began to be afraid lest she should be resting upon me, rather than on

his own way; and the Lord hath laid on him the iniquity of us all. The chastisement of our peace was upon him, and with his stripes we are healed?" That was the last sound the little girl uttered. She was immediately seized with croup, and in a few hours her spirit was in another world .- Rev. Dr. Tyng of Philadelphia.

TABLE TALK.

In the evening of a warm day in the latter part of October, 1518, the farmer who occupied the solitary house, surrounded by fields and meadows, in a certain small valley watered by the weather was warm and fine: very happy Altmuhl, on the road between Augsburg and Nuremberg, was leaning against his peaceful home; and so indeed they all door-post, while his wife sat on the bench tented with her lot, and would peep out chasing each other round the trees, giving each of them a good shake, so as some of her sweetness; but she did not But the pastime of the children, the woman's work, and the farmer's quiet lookon were interrupted by the appearance of she would say. "No one ever comes a monk in his black frock, riding a horse dragged after him; for it seemed to be almost knocked up with a long day's journey. The farmhouse stood somewhat off lers for a night's rest. The practice, cer-Her wish was soon granted. May-day tainly, was common in those days, for the came; and the children of the next vil- mendicant mouks to go about collecting those they had begun the day before. the neigbourhood, lest any should escape from giving; but the appearance of the guests this time was of quite a different more. One little girl came at length, kind: they carried no bag, and had evidentwith a large nosegay she had picked, to ly been urging on their way with a view to which they could provide. First of all they sought the blessing of the religious man, which the monk imparted with solemnity and feeling. He was then con-ducted to the large bed opposite the entrance to their best room: it was well fitted with cool straw-mattrasses and limbs upon it. But before he had untied his sandals, the little girl was at hand feet in, which took off the dust, drew out and recovery of strength.

In the mean time, the good woman of the house had also made the logs in the large hearth to blaze up, her pan was hung on to one of the iron hooks, and soon most inviting music was heard from the their father." butter, as it melted and bubbled over the fire; presently that tune was almost outdone by the odour of slices of bacon frying for the guests' supper. While these preparations in the dwellinghouse proved the hospitable intentions of the kindthe sound of the oats which the farmer consistencies of Christians. put before it, though it evidently was no stranger to good fare neither; a charger ary received a Hindoostance tract, written fit to carry a knight of the sixteenth cen- by a Mussulman, against the Christian putting questions to the monk's guide; European Society; and founding, on the ed visitor. Perhaps he would have be- Gospel. The missionary observes,come cross at the man's reserve, but the "The work contains strictures on balls, boys came to say that supper was ready, and the whole family, that is, the farmer amusements. Little, perhaps, do many and his wife and children, monk, guide, professing Christians, think that their and farm-servants came in to sit round the strong oaken table in the middle of the keenly observed by many of the heathen, best room. The bacon was set before the and that their inconsistencies form such strangers, in order that there might be a difference, and a mark of hearty welcome; the family had their own substantial meal of bread-soup; and of brown bread there was an abundant supply for guests and

Now before they sat down to supper, they all looked for the monk in a great hurry to mumble grace in Latin, as the custom in those days was for priests to do: but they saw their guest step up to the table as light as a lark, first looking them all in the face with his great, piercing eyes; then as he folded his hands, he looked up towards beaven and asked a blessing upon the meat before them and those who were to partake of it, with great fervency in German. He sat down with them, and began to talk with wonderful grace and life, turning to profit every thing that passed at table or about the room, and telling many a strik- Malta. ing story, so that the very children seemed loath to rise from the table.

For instance, when he found the little

you, children, as the proverb hath it: One father will feed six children sooner than six children will nourish one father.' I will tell you how that saying became true in one sad case that I have heard of. There was a father who thought he might safely trust his children that they would nourish him, and so he divided among them every thing he had, house, lands, stuff, and money, staying with the oldest of his sons who would not take it kindly, he thought, if he were to remove from him. Well, one morning his son told him, Father, I have had a little son born to me last night, and I think wife will want the cradle to be put where your big armchair is now standing: my brother has a larger room than I, couldn't you go to live with him?' So the father went to live with his second son for a while, till that one told him, 'Father, you like to have a good, warm room to live in, and that heat gives me the head-ache; my brother, the baker's, would be just the place for you: hadn't you better go to live with him?' He went to stay with the baker, and it was not long before he was told, 'Father, it really grieves me to see which a man led by the bridle, or rather you here, where customers are constantly going in and out, so that you can never have a good nap in the middle of the day: I wish you would try sister Kate's, adjoining the town-wall; hers is such a quiet place.' The old man began to be grieved at this usage from his sons, and he said to himself, 'Well, I must look to my daughters; woman's heart is solt and tender; they will be glad to nourish me.' When he had been a while with his capacity with themselves, as a domestic daughter Kate, she began to complain in some officer's family, who had forthat her anxiety for her poor father would wear her out, because the house was high, and the stairs were steep; if he should have a fall and hurt himself, she would have to reproach herself all her life-time : would it not be safer for him to live with Lisbet, whose dwelling was on the groundfloor? Of course, he must relieve her transubstantiation, or kneeling before of her anxiety, and so he goes to stay with his fifth child, where he has no steps to go and that these things could never bring either up or down; but after she has had peace to the troubled mind. To satisfy him for some time, she begins to be afraid that he is going to have a very bad rheumatism, living in such a damp place as which she did from that time. The rehers, and she is sure there is not a drier sult was, that they became convinced house in town than her sister Lena's, the that they were in error, and resolved to sexton's wife. With a heavy heart, he went to live with his youngest daughter; and now he kept only just to himself and the little children, lest some trouble bolsters, and their guest showed himself spring up there also: but it was a few ready enough to stretch out his weary days only before his little grandson whispered to him that mother had been talk. ing to aunt Lisbet, and telling her, the with a pail of water for him to bathe his only good place for grandfather was such feet in, which took off the dust, drew out as he could have to himself quite alone, the heat, and ensured the guest's repose and as her husband was in the habit of digging. The child's whispering went like daggers to the poor old man's heart, so that he sauk back in his arm-chair, and died: he had brought up six children, and the whole of them would not nourish

To be continued.

CHRISTIAN CONSISTENCY.

The following singular fact proves how careful Christians should be to walk in hearted couple, the horse in the stable wisdom towards them that are without had no reason to complain. It neighed (Col. IV. 5.) and how keenly alive the like a trumpet at the smell of the hay and world, even the heathen, are to the in-At the city of Bejapoor, the mission-

tury in full armour. The good man of religion, exhibiting a considerable acthe house could not help wondering, and quaintance with the Scriptures, and with but he got no light upon the wherefrom- inconsistencies of Christians, an arguwhither - and what about of his unexpect- ment against the supreme claims of the masquerades, and other fashionable conduct is so narrowly watched and

> FOUND AFTER MANY DAYS. ECCLES. XI. 1.

a formidable obstacle to the spread of

our holy religion. - Friendly Visitor.

"In the morning sow thy seed, and in the evening withhold not thine hand.' Were this more upon our mind and evidenced more in our daily walk, we should have doubtless much more reason to rejoice in conversions. We are so apt to think there is little use in instructing our servants or sending them to hear the Gospel. Kolhoff in the case we now refer to could little have foreseen how great a blessing would result from the conversion of the old woman mentioned in the fol-lowing anecdote. It was related by the Bishop of Bombay coming to India on board the steamer from Gibraltar to

"Some year or two since (says the to cling to him, and all the family were Bishop) he went with the Bishop of Calcutta on a tour of visitation through a part of his large diocesc. On their way, girl so well behaved that she took nothing they touched at Aurungabad, a city from her mother without saying "Thank under Mahomedan rule, being a part of you, good mother!" he said, "that is well the Nizam's dominions, whose Imperial done, little daughter, that you get your- Court is stationed at Hyderabad. It so self used to give thanks for what you re happened that the Nizam or a portion of a well-understood, and beneficial provision the arm of Christ; and I said, "My child, I said, "My child, I am afraid you are trusting to your father to be your Saviour." "Oh, father, how can I? is it not written 'All we, like sheep, have

lowers of the Nizam's camp. (All who were employed as servants in the families of the officers of this army were called fol-lowers of the camp.) The parents of this deceased child, together with some seventeen other persons connected in the same way with the camp, had not only embraced the Christian faith, but were in the habit of meeting regularly on Sundays by themselves for worship. After the funeral the whole company of these Christians met Bishop Wilson, and had a long interview with him. He then learned that they had never enjoyed the instruction of any missionary, or had an opportunity of conversing with any Protestant Christian. Their ancestors lived in a part of India where some of the in- TO MERCHANTS AND MILL OWNERS. habitants had been led to abandon Pagan idolatry, and embrace the Roman Catholic faith, and they among their number. Educated in this faith, they grew up decided Papists in their views and feelings, not even knowing that there was any other or purer form of Christianity. After having joined the camp, they often felt deep convictions of sin, and were led day after day to prostrate themselves before crucifixes, images, and pictures, in order to sooth a disturbed conscience. There was an old woman will answer. attached to the camp, acting in the same merly resided at Madras, and had been instructed by Kolhoff, or some of the missionaries connected with that station. She had a copy of the sacred Scriptures which she was constantly reading, and she used to remark to these persons, that there was nothing in the Bible about images, or perpetually crossing one's self, them of the truth of what she said, she proposed to read the Scriptures to them. gather their creed from the Bible. They obtained a copy of the New Testament in the Tamul language, and met together regularly to hear it read. After awhile there providentially fell in their way copy of the Prayer-book in the Tamul tongue, which had been published by Bishop Heber. Having appointed one of their number as a reader, they now had worship regularly, according to the order of the Prayer-book on Sundays."-Friendly Visitor.

THE BIBLE IN THE MASSACHUSETTS SCHOOLS.

We cannot conclude this communication, without referring to a subject of vital interest, not only to the prosperity of all our institutions of learning, but to the welfare, also, of all the children in the Commonwealth. We refer to the importance of cultivating, as well the moral and religious, as the intellectual faculties of our children. by the frequent and careful perusal

sacred Scriptures, in our schools. It is gratifying to the Board to be able to announce that, so far as there was reason for desiring a change in regard to the use of the Bible in our schools, the change which has taken place within the last few years is a favourable one. In one of the early Renorts of the Secretary, after careful inquiry on his part, the fact was communicated to the Board and the public, that the Bible was then used in almost all the schools, either as a devotional or as a reading book. But there were exceptions. From inquiries, however, which have been made by the Secretary during the present year, it now appears, that, of the 308 cities and towns in the Commonwealth, it is used in the schools of 258 towns, as a regular reading book, prescribed by the school committees; and that, in the schools of 38 towns, it is used, either as a reading book, or in the exercises of devotion. From nine of the remaining towns no answers were received, -and, in the schools of three towns only, it is found not to be used at all.

By the direction of the Board, it has been in daily use in all the Normal Schools, from their commencement, and it is believed that it is used, in like manner, in all our Acade-

While we rejoice at the change which has taken place, in this respect, the fact, that there is a single institution of learning, in the peculiar home of the Pilgrims, where the light of the Bible is excluded from the minds of its pupils, is a ground of serious apprehension and regret.

While the Christian world is sub-divided nto such a variety of religious sects, it is to be expected that their jealousies would be excited, by sectarian instruction, or by the introduction of books of a denominational character. And, indeed, as well in the present state of public opinion, as of the enactments of our Legislature," that teacher would act strangely in contravention of his duty, who should attempt to disregard such

gone astray; we have turned every one to given them. Now let it never be said of Bishop would attend the funeral of a choicest patrimony, and bequeathed it to us, deceased child. On learning that the as our richest inheritance. They imbued parents of the child were Christians, they their children with its spirit. They founded felt a strong desire to know how the our Government upon its principles; and, to parents of this child had embraced the render that Government permanent, they Christian faith, as they were natives of established the institution of the Common India-they found that they were fol- School, as the nursery of picty .- Report of the Board of Education, December, 1814.

> JUST PUBLISHED BY G. STANLEY, 15, BUADE STREET, and

sold by him at ld. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer.

5th December, 1844. RECEIVED EX " BRITISH QUEEN." 145 HAMPERS Cheese, viz : Double Gloster, double Berkeley,

Cheddar, Truckles and Queen's Arms. C. & W. WURTELE, St. Paul Street.

Quebec, 23rd Sept., 1844.

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

> C. & W. WURTELE, St Paul Street.

Quebec 20th Sept., 1844.

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

Improved do. Improved do. do. Parlour and Office Staves, Summer do. American Ploughs, Hollow-ware and various small Castings.

-ALSO-Single and Double Stoves, Cambouses, Register Grates and Coolers Pig Iron.

C. & W. WURTELE. St. Paul Street.

Quebec, 20th Sept., 1844.

Q E C E I V E D, per John Horton, China, Sarah, Jamaica and British Queen:—
Best Black Lead, Nos. 1 and 2,
Genuine White Lead, Nos. 1, 2 and 3, Putty, Paints, assorted colours, Sheet Lead and Lead Pipe, Patent Shot, Canada Rose Nails and Spikes, Horse Nails, English and Best Bar Iron, Scrap and Russia Bar Iron, Sheet and Hoop Iron, Anvils, Spades and Shovels, Cast Steel, Borax, Block Tin, Coll and Trace Chains, Shop Twine in balls.

Proved Chain Cables and Anchors, "Acraman's" Patent do. do. --AND--

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

Quebec. 23rd Sept., 1844.

BOOT AND SHOE WAREHOUSE,

14, Buade Street.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in

The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed.

Tor Boors made to order. THOMAS COWAN. Quebec, June 27, 1844.

PRINTING-WORK, OF EVERY DESCRIPTION, MEATLY EXECUTED AT THE OFFICE OF THIS PAPER, On the most reasonable erms.

THE BEREAN Is published every THURSDAY Morning, BY G. STANLEY, Printer, Bookseller and Stationer, 15, BUADE-STREET.

Tunus :- Pifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. ACENTS AT

Montreal: Messrs. R. W. S. MACKAY, and H. H. CUNNINGHAM, 115 Notre Dame-street. Mr. BENJN. BURLAND, St John's,

SAMUEL MUCKLESTON, Kingston, are so kind as to act for the Berean. Terms in Great Britain :- Ten Shillings Sterling in advance. Subscriptions will be received byMr. John Henny Jackson, Bookseller, Isling-

on Green, Islington, London. Terms in the United States, including postage to the lines: -31 Dollars a year, or 34 Dollars if paid in advance;

New York at 75 Nassau-street, Mr. F. G. Fish.

Brooklyn at 41 Front-street, Boston : Mr. CHARLES STIMSON, Washington-St. ADVERTISEMENTS, delivered in the evening be-

fore the day of jublication, inserted according to order, at 2s 6d for six, lines and under, first insertion, and 71d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and ,10d each subsequent insertion; above ten lines 4d per line first insertion, and ld per line

Advertising by the year or for a considerable