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# The Beacon.

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

No. 43.]

QUEBEC, THURSDAY, JANUARY 23, 1845.

[VOL. I.]

## SLEEPING IN JESUS.

Asleep in Jesus! blessed sleep,  
From which none ever wakes to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes.

Asleep in Jesus! oh how sweet  
To be for such a slumber meet—  
With holy confidence to sing,  
That death has lost his renowned sting.

Asleep in Jesus! peaceful rest,  
Whose waking is supremely blest;  
No fear, no woe shall dim that hour  
Which manifests the Saviour's power.

Asleep in Jesus! ah—for me  
May such a blissful refuge be;  
Securely shall my ashes lie  
Waiting the summons from on high.

SCOTTISH HERALD.

## THE DOCTRINE OF JUSTIFICATION BRIEFLY STATED,

BY JOHN BIRD SUMNER, D. D., LORD BISHOP OF CHESTER.

(Concluded.)

What then was the difference between this Ethiopian, and the many Jews with whom Paul remonstrated and said, "It was necessary that the word of God should first be spoken unto you: but seeing that ye put it from you, and count yourselves unworthy of eternal life, Lo, we turn unto the Gentiles?" The difference was simply, that the Ethiopian believed the words spoken by the apostle, and the Jews believed them not. The Jews trusted that they were already possessed of God's favour, and refused to believe that eternal life was in Jesus Christ. The Ethiopian believed, that having in himself the sentence of death, through the atonement of Christ that sentence might be reversed. Therefore he "attained to that righteousness, to which Israel did not attain."

This it is to be "justified by faith." And thus it is, that they who believe, are justified, whilst they who believe not, are condemned. Our Lord sets before us an example the case of the Israelites in the wilderness. For them there was one remedy; to look upon the brazen serpent which Moses was directed to raise. If any had refused to look up, denying that the image could convey a cure, their plague must remain upon them. So likewise for Noah, when the deluge was impending, there was one mode of preservation: "Being warned of God, he prepared an ark for the saving of his house." But if, like the rest of his generation, he had mocked at the threatened danger, and refused to betake himself to the "refuge," he too must have perished in the waters. These are examples of the way in which, when God has revealed "one name under heaven, and no other," whereby man may be saved; they who believe in that name are justified, and they who believe not, are condemned. Because God has provided an ark, and they refuse to enter it. God has pointed out a rock on which they may fix their house, and be secure for eternity; but they build on another foundation, and when the waters rise, their house must be overthrown.

When, therefore, Paul says, that faith is counted to us for righteousness; or when our church says, that we are accounted righteous before God for the merits of Jesus Christ by faith; this must not be understood as if faith were a work of obedience or an act of duty, which God accepts instead of other duties or other obedience, and that therefore the man who has faith is justified, whilst the man who has no faith, is condemned for wanting it. The meaning is, that Christ has "redeemed from the wrath to come" "as many as receive him, and believe in his name;" but that he must be trusted by those whom he redeems: that his death must be relied on, in order that it may be efficacious for salvation; faith being, as it were, the graft by which a believer is united to the "true vine," and separated from the natural corrupt stock, to the root of which the axe is laid.

The cures which our Lord performed illustrate this. We are told, for instance, of a woman who pressed through the crowd which surrounded him, till at last she came near, and touched the hem of his garment. And immediately the plague under which she had been long labouring was removed, and she felt within herself that she was whole. He called her to him, and when he had made all the by-standers acquainted with the circumstances, "he said unto her, Daughter, be of good comfort; thy faith hath made thee whole: go in peace."

What, then, had her faith done for her? Nothing more, than that it induced her to overcome all hindrances and discouragements, until she reached him who as she believed, could restore her. It was his divine power, not her belief in that power, which really

effected her cure. Her faith was the cause of her being healed, and without that faith the "virtue" of Christ would not have been exercised in her behalf: she would have remained under her malady. But it was not by her faith, that her constitution was recovered. Her "faith made her whole," by bringing her to him who had power to heal.

Simple and evident as this seems, many of the cavils which have been employed against the religion of the Gospel arise from overlooking it. Sometimes men speak of faith, as if it were represented as a virtue, in the same sense as honesty, or temperance, or charity, are virtues; and as if God had revealed a reward to faith, which he refuses to temperance, or charity, or honesty. Sometimes, again, the counsels of God are charged with inconsistency, because man is condemned for the want of that which he cannot command by his own will. If a fact be clearly proved, we are told that a man must believe it. Whereas we cannot believe it, unless it be proved to our satisfaction.

All this originates in misconception. Jesus Christ is the Saviour of them that believe, and of them only, just as a physician, who has the sole remedy for some prevailing pestilence, is the preserver of all who come to him for aid, but of no others. Confidence in the physician brings the sufferer for advice: faith in Jesus Christ brings the sinner to his cross, trusting that "whosoever shall call on the name of the Lord, shall be saved."

But the worst and most injurious misrepresentation of this doctrine, is to suppose that it destroys "inherent righteousness;" that a man justified by faith is therefore exempt, or can consider himself exempt, from the necessity of obedience. Our Lord did not set his disciples free from the obligations of duty, when he showed that they could claim nothing for the discharge of duty, and said, "Ye, when ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which it was our duty to do." Neither does St. Paul exempt the Roman Christians from the obligation to holiness, when he affirms that "as by the offence of one judgment came upon all men unto condemnation; so by the righteousness of one the free gift came upon all men unto justification of life." "To them that are in Christ Jesus there is no condemnation," because "the Lord hath laid on him the iniquity of us all;" but they that are in Christ Jesus, "walk not after the flesh but after the Spirit;" knowing, that "if we live after the flesh, we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live." "For if any man hath not the Spirit of Christ, he is none of his."

It may seem a nice distinction, to allow that a man is not saved without good works, and yet to deny that his works contribute to his justification. But though a nice distinction, it is perfectly intelligible and reasonable. Above all, it is scriptural. It is that conclusion from the whole volume of antecedent revelation which St. Paul was empowered to indite for the instruction and guidance of that world, for which Christ died. Whereas to follow what is, in effect, the Romish system, and unite together two things so distinctly separated in the Christian scheme, as man's justification and his sanctification, is, in effect, to devise a scheme of salvation for ourselves. It confounds the new state in which we are placed, with the new nature which we are to receive. It removes the distinction between what is, and what is not, inherent in us: between what Christ has done, and what he enables us to do. Man's condition, without the satisfaction of Christ, may be illustrated by that of Peter, when, being cast into prison by Herod, he was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. An angel came, raised him up, released him from his fetters, opened the prison doors, and set him free. In all this Peter had no more part, than man has in his justification. It is "the Lord our righteousness," who "delivers us from the wrath to come." But man being thus delivered, is "sealed with the Holy Spirit of promise," and walks before God in righteousness and holiness; just as Peter gave proof of the liberty which he had attained, when he hastened to the house of Mary the mother of John, and joined the assembly of the disciples.

This may serve as an illustration of the manner in which the believer is first justified, and then sanctified. He begins by perceiving himself lost, and betaking himself to Christ for deliverance. He proceeds to live, as his deliverer instructs him to live, and enables him to live, and declares that he must live, it is to receive the promised inheritance. But his instructor and strengthener, is still his deliverer; even if his works were perfect, he is still his deliverer; because without him he would have been lying in darkness: but his works are not perfect, and need his constant thankfulness that they are not his trust; that his ground of confidence is in Him who died for our sins, and rose again for our justification—though still he has no satisfactory evidence that he is entitled thus to depend upon his Lord and Saviour, unless his conscience bears testimony that, denying ungodliness and worldly lusts, he is living "righteously, soberly, and godly in this present world," and striving to "be perfect, even as his Father who is in heaven is perfect."

So that the doctrine on which St. Paul insists, is this: that the good works which the Christian performs, whether before or after believing, are no meritorious cause of our salvation; have no share in effecting our ac-

complishment with God. And St. James, when he affirms that "by works faith is made perfect," does not mean that those works procure reconciliation with God, but prove it; and in declaring that "by works a man is justified, and not by faith only," he means that a man does not with his heart believe unto righteousness, who does not in his life make confession unto salvation. "For not the hearers of the law are just before God, but the doers of the law are justified." No others have been justified before God. "Known unto him are all things from the beginning." And none are ever received into his favour, in whom the principle of obedience is not implanted, which will show itself, when opportunity is given, by "patient continuance in well doing."

There is, in truth, in the doctrine itself a provision against the licence which is sometimes alleged to spring from it. The more the atonement of Christ is dwelt upon, the greater will appear the heinousness of sin, requiring such an explanation. St. Paul lays great stress on this, and repudiates the idea, that those who have been "baptized into the death of Christ" for sin, "who believe in his death as a propitiation for sin," should yet admit it into their practice, instead of being deterred by the example which that affords.

And if anything can be relied on as the result of experience, this may be fearlessly maintained, and must be re-asserted whenever it is denied: viz. that they who have most intimately understood, in their own hearts, the doctrine of justification by faith, have been the most "careful to maintain good works;" and that they who have most clearly proclaimed that doctrine, in their public ministrations, have been the most successful in producing, through the power of the Holy Ghost, that "holiness" in others, "without which no man shall see the Lord."

Still, in defiance of such experience, the doctrine of justification by faith is exposed to perpetual cavil. In the many, there is a sort of conventional apprehension of it, as if it must necessarily be connected with licentiousness. And others, of larger information, are swayed unconsciously to themselves, by the unwillingness of the heart to resign all pretensions of its own; and are thus led to mix up and confound together the merits of Christ and the works of Christians, till there remains no sure ground to rest upon. They plead as their excuse, that morality and works of righteousness are in danger. The same accusation was made against the apostle himself. He was obliged to meet the objection, "Shall we then continue in sin that grace may abound?" "We are slanderously reported, and some affirm that we say, Let us do evil that good may come." It is no argument, therefore, against the scriptural truth of this doctrine, that it lies open to these imputations. Nay, rather, that such imputations are made, is proof that the doctrine is scriptural. We may not know to what extent it was understood by the people of God under the first covenant; or how far it was revealed to the prophets "who prophesied of the grace that shall come, when they testified beforehand the sufferings of Christ, and the glory that should follow." But after the mysterious sacrifice had been completed, salvation through that sacrifice was proclaimed by St. Paul, "according to the wisdom given unto him," more systematically, though not more certainly, than by the other sacred writers: and it is recognised by our church as a compendious statement of the counsels of God, that we are "accounted righteous before him only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings."

## CHARGE TO PREACHERS AND TO HEARERS.

The minister of Christ goes forth with his commission in his hand, and may not go beyond the word of the Lord his God to say less or more. And to him should the people hearken, as did Cornelius and his friends to Peter, when they said, "We are all here present before God, to hear all things which are commanded thee of God." As the one is bound to declare, so are the others to receive "all the counsel of God." The preacher is not allowed to prophesy smooth things, nor to accommodate his doctrine to the wisdom or to the desires of men; his business being not to please, but to save them, he must teach that which humbles the sinner, exalts the Saviour, and gives all glory to God. The Gospel preacher should imitate the faithful physician, who regards not so much the taste of his patients, as the nature of their disease, and prescribes that which will restore them to health, rather than what will give them immediate pleasure. Every congregation of God's people should be aware that when the preacher's words are most delightful to their ears, he may be departing from his duty, and unfaithful to his souls.

There is danger, from the infirmity of our natures, of being too much influenced by a dislike of some doctrines or tenets, or by a partiality for others, and of giving, by forced construction, to passages of the Scriptures the sense which we prefer, rather than that which the Divine Spirit intended. It is natural, and not uncommon, with serious and well-meaning Christians, to cite chiefly the texts which seem best to agree with their own views; to confirm their favourite creed, or the distinctive principles of their own sect or denomination;—to urge them much, and dwell upon them, while they neglect, or more seldom refer to such passages as seem to be less favourable to their own sentiments. We should be aware of this weakness, and of the evils which it

produces, being ever ready and desirous to teach and to hear the truth, and the whole truth, as it is in Jesus Christ, though it may not be according to our own wisdom. Every thing which the Scriptures make essential, whether of faith or of works,—of doctrines or of duties, let us cordially receive. Some Christians prefer to hear chiefly of the doctrines, while others prefer the precepts of the Gospel. To please some, the preacher must dwell most upon what the Lord has done to save them, while others desire chiefly to hear what they must do to be saved. One is delighted with reasoning in sermons; another with declamation. Some think it most profitable to dwell on the terrors of the law, while others are satisfied with nothing but the invitations of the Gospel. Let it be remembered that the faithful preacher must give to all their portion of meat; he must keep back nothing which "is profitable to doctrine, for reproof, for correction, or for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." He must not be partial in dispensing the word, lest some part of his flock should be sent empty away. And whatever God's minister is commissioned to teach, let his people devoutly and gladly hear.

The great subject of our preaching is to be "repentance towards God, and faith towards the Lord Jesus Christ." The morality we teach must be Christian morals. We can build on no other foundation than on Him, "who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." We would not that the preaching on moral duties should be underrated: but without that faith which reneweth the heart, and "worketh by love," we can never do, or be, what the Gospel requires. Little good has resulted, or is likely to result, from all the fine things that have been preached on moral rectitude, as unconnected with faith in Christ, and Christian love. What is called natural religion is too obscure to bring life and immortality to light. It is the grace of God bringing salvation in Jesus Christ which renews the heart in hope and love, and constrains men to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." It is the mighty power of the Holy Ghost, accompanying the preaching of Jesus Christ and him crucified, which alone can make men wise unto salvation;—which can show "how man can be just with God," and how God can be just in justifying those who have transgressed his laws: how they who have been dead in trespasses and sins may be pardoned, and accepted, and rewarded, as righteous in the sight of God. There is nothing devised by the wisdom of man which can authorize those who are concluded under sin, to raise their eyes in hope to a reconciled God. No human comforter can pour the balm of forgiveness into the wounds which sin has inflicted, disarm death of its sting, the grave of its victory, and give songs of joy amidst the heaviness of sorrow.

Permit us, then, to repeat and to urge upon your devout consideration, that preaching Christ is the great instrumentality appointed of God, for diffusing the knowledge of eternal life, and renewing the heart with a lively faith and holy affections. We know from experience, and as matter of fact, that it has this effect. Preachers who in some things differ one from another,—they indeed who in other respects are faulty and erroneous, if they preach the doctrines of the cross,—if they exhibit the Saviour in his true character, and the scriptural doctrine of justification through faith in him, their preaching is in fact successful in converting souls to God; it is made, through divine grace, instrumental in renewing the heart by faith, and bringing forth the fruit of good living. Though some should "preach Christ of contention, not sincerely," God may overrule it to the effecting of some good, and we may well, even in such case, rejoice with an apostle, that Christ is preached;—that he is made known to man in his true character of Prophet, Priest, and King, and that men do in fact submit to the righteousness of God. But be it carefully remembered, that the less these true doctrines of the cross are mixed with error, in other points, the better will be the effect. From any material error we humbly trust, and may well believe, that the doctrine and worship—the order and discipline of our Church are free; and that, if we adhere to our own standards, and are as zealous and faithful as others, none will be more successful.—From Pastoral letter from the Bishops of the P. E. Church in the U. S. September 5, 1838.

## SAFETY OR OPEN DEALING IN MISSIONS.

It is generally found advisable to begin with the opening of a school for children. This, indeed, is the best introduction that a missionary can have to the inhabitants around him. But let him be on his guard against every temptation to conceal his real object. No missionary would be justified in spending his time and strength, and the sacred funds of his Society, in the support of schools where Christianity is not inculcated. From the first, Christian books should be put into the pupils' hands. This, I am aware, may excite a suspicion that you mean to compel them to embrace your religion. I have myself been threatened with the loss of scholars on the alleged grounds, that their parents feared that it was intended to transport them to the island of Ceylon, and there impose upon them the Christian faith. But a little explanation, and steady perseverance in the usual course of religious and secular instruction, generally, I think I may say invariably, succeeded in removing such apprehensions. It is always desirable to be open with them, and to declare that it is the wish of your heart to see them all, both parents and children, humble believers in

Jesus Christ, and faithful followers of His steps. At the same time, it should be carefully explained to them what are the only grounds on which they should be received. So far from using any deceptive or violent measures to induce them to embrace Christianity, you may distinctly disclaim such an intention. And they should be candidly told, that they would not be allowed to join the church unless they gave satisfactory proof that their minds were convinced of the truth of Christianity, and their hearts under the influence of its Spirit. To make such Christians, you may tell them, is not in the power of man. There can be little doubt that such an avowal would satisfy them; and having made it, you may introduce what books you please into your schools without exciting their suspicion. Less ingenious conduct, however, would keep them perpetually on the alarm, and occasion frequent interruption to yourself. Nothing should be left to be found out. In missionary schools, they would soon discover that the object was, not merely to teach their children to read and write, but to instruct them in the doctrines of Christianity; and then they would cease to have any confidence in your pretension to do them good.

Since this work was prepared for the press, I have read a passage in the Memoir of Bishop Middleton (see Le Bas's "Life," vol. i. pp. 390-392), which so strikingly confirms the suggestion here offered, that I am glad of such an authority to support an opinion which was at one time considered very questionable.

Writing to a friend in England, in 1817, on the prospects of Christianity in India, he adds, "I am aware that Christianity has vast difficulties to overcome. But I am also convinced that the prospect within these very few years is considerably improved. The natives, especially those of the higher class, who have much intercourse with the English, begin to feel the weakness and deficiency of their own systems, and evince a strong desire of knowledge; and I am called upon, sometimes, to explain to the Hindoos, at their own request, the evidences of Christianity. They do not, indeed, say much. But their minds are evidently at work; and they certainly display no bigotry, and betray no alarm with regard to the diffusion of our religion. The wealthy Hindoos have just set on foot a school, or college, without any aid or countenance from the government, who (very wisely, I think) have wished the work to be done by themselves. I inclose a copy of the regulations. The superintendent is a military officer, and the only Englishman connected with the establishment. Without such assistance nothing could be done. As no grammars, or other school books, could be found, into which the subject of religion did not enter, the superintendent was obliged to adopt the books used in English schools. But to avoid all appearance of seeking to make converts, he tore out, or pasted over, the passages which related to Christianity. This was observed by the managers, who are all Hindoos of wealth and consequence; when one of them wrote to the superintendent a note, of which I send you a copy, evincing the feelings of this class of people respecting us. On the same occasion, two of the managers declared that they had read the Bible, and had found nothing in it which could do their children harm."

The note which the Bishop here mentions is as follows:—"I have looked over the accompanying two books, and found nothing to be struck out; but felt very much for the passages pasted over, and consequently beg of you not to spoil any other books in a similar way; as the boys, whose parents are averse to allow them to read whatever alludes to the Christian religion, may leave out the same.

(Signed) RADHAKANT DEB.  
To F. Irvine, Esq.  
Jan. 17, 1817.  
From Missionary Vademecum, by the Rev. James Hough, formerly East India Chaplain.

## THE VIRTUES OF HEATHEN HEROES.

If we would see the tendency which classical reading has to pervert the mind in its estimates of vice and virtue, we must turn to the pages of infidel writers, who not having the Bible in their hands and hearts as a counterpoise, have learned to call good evil, and evil good; sweet bitter; and bitter, sweet. Thus the sneering infidel Lord Shaftesbury says, in his profane style of banter in his "Essay on the freedom of wit and humour," "I could almost be tempted to think that the true reason why some of the most heroic virtues have so little notice taken of them in our holy religion, is because there would have been no room left for disinterestedness, had they been entitled to a share of that infinite reward which Providence has by revelation assigned to other duties. A Christian would have informed his lordship that the reason why the Bible does not applaud what his classical reading had taught him to regard as "the most heroic virtues," is, that many things, which heathens and infidels account splendid, are poor, mean, and above all, sinful, when measured by the standard of unerring truth. Oftentimes "that which is highly esteemed among men is abomination in the sight of God." The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." After drinking deeply into the spirit of the Homeric heroes, it may sound strange to read "Blessed are the poor in spirit;" "blessed are the meek;" "blessed are the merciful;" "blessed are the peace-makers;" yet the divine Founder of "our holy religion" so taught; nor was his severance of a blessing from "the most heroic virtues," as the author of the "Characteristics" calls them, grounded on the reason ironically assigned; that "there would then be no room for disinterestedness" for he who made man, and knew what was

\* Acts xiii. 46. † Rom. ix. 31.  
† John vii. 14. Numb. xxi.  
† Gen. vi. 11. Heb. xi. 7. † Acts iv. 12.  
\* At first sight this notion may appear to be countenanced by the expression, Rom. iv. 5,— "Abraham believed God, and it was counted unto him for righteousness;" but the context disproves such an idea. It will be seen that Paul's object is to show, not that faith is meritorious, but that eternal life is gratuitous: not of debt, but of grace. Abraham believed God, and it was counted to him for righteousness. He staggered not at the promises of God through unbelief, and therefore he obtained the promise. So the Christian staggers not at the promise of eternal life through Christ Jesus, and becomes heir of the kingdom.  
At the same time, there is no doubt that the state of mind in which faith is produced, has much that is pleasing to God; and that self-righteousness, pride, hardness of heart, are commonly at the root of unbelief; as our Lord often showed in his reproofs to the Jews.  
\* John xv. 5. † Luke viii. 43.

\* Luke xvii. 10. † Rom. v. 18.  
\* See Rom. viii. 1-14.  
† Acts xii. 5, &c.

\* James ii. 14-26. † Rom. x. 10.  
† Rom. ii. 13. † Rom. vi. 4.  
† Rom. iv. 1; iii. 8. † 1 Pet. i. 11.  
\* Art. xi.

in man, did not wish him to be so disinterested as not to regard the favour of God and his own best welfare; on the contrary, we are taught that "in keeping his commandments there is great reward;" and that "godliness hath the promise of this world as well as of that which is to come." If "Achilles' wrath," and his revengeful spirit, the source of so much misery and bloodshed, had been regarded by the Judge of all the earth, as a school-boy in his classical ardour is too apt to regard them, they would not have been forgotten among the "other duties" which Lord Shaftesbury so lightly accounts of.—Christian Observer.

WOMAN'S EMPLOYMENT.

"I know of no employment in which a Christian woman can be more profitably employed than in watching over the spiritual and mental improvement of children. The young beings entrusted to her care, may form the comfort and delight of parents, husbands, friends, children. They may grow up to be happy in themselves, and blessings to society. Above all, they may be so many "Jewels" added to the Redeemer's crown, and may themselves, turn "many souls unto righteousness." To be the instrument (under God) of the smallest particle of this good, must be inexpressible delight. You may probably find amongst your pupils many instances of endless variety: the more quick and ready mind; the lively and imaginative; the clear and decided; the solid and steady; the deep; the energetic; the inquiring; the contemplative. You will find that each of these develops itself in a peculiar manner, and they put forth their several forces and faculties with different degrees of vigour and perfection. As an intelligent gardener, in order that his different flowers may open and expand to perfection, exposes them to every degree of air and heat, and treats them with every variety of soil, so you will find the most varied modes of treatment necessary in assisting the development of your mental blossoms, and in contending with the defects peculiar to each. These will be gradually suggested to you by experience, and will assist you much in combating the defects in your own mind; which the course of your teaching, in a watchful habit of self-inspection, will bring before you. And as the child is but the copy of the man, you will thus be better enabled to discover the intellectual beauties and defects of those with whom we converse.—M. T. GRAHAM.

THE STREAM OF LIFE.

"Life bears us on like the stream of a mighty river. Our boat, at first, glides swiftly down the narrow channel through the playful murmurings of the little brook, and winding along its grassy borders. The trees shed their blossoms over our young heads: and the flowers on the brink seem to offer themselves to our young hands, we are in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

"Our course in youth and manhood is along a wilder and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us, we are excited by short-lived success, or depressed and rendered miserable by some short-lived disappointment. But our energy and our dependance are both in vain. The stream bears us on, and our joys and griefs are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens towards home—the roaring of the waves is beneath our keel, and the land lessens from our eyes, the floods are lifted up around us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal.

"And do we still take so much thought for the future days, when the days which have gone by have so strangely and uniformly deceived us? Can we still set our hearts upon the creatures of God, when we find, by a sad experience, that the Creator only is permanent? Or shall we not rather lay aside every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even the world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies?"—Bishop Heber's Farewell Sermon at Hadnet.

The Berean.

QUEBEC, THURSDAY, JAN. 23, 1845.

We have to acknowledge the receipt of a pamphlet, published at Kingston, under the title of "Thoughts on the University Question, &c. By a Master of Arts." Our time has not allowed us to give it more than a cursory reading, nor do we profess to be so acquainted with the merits of the Toronto King's College question as to pronounce opinions of our own upon the important inquiry, what is just, and what is expedient to be done in this matter. The point is settled, that the Provincial Le-

gislatore will have to deal with it—at least to debate it—and when we consider what intimate acquaintance with its merits the present Attorney General West has had to acquire, with a view to the professional services in the cause rendered by him last session, we must entertain the hope that his concurrence has not been obtained to any measure unjust in principle or inexpedient in its application. If occasion should arise, from the proceedings of the Legislature, for us to recur to the subject in our editorial capacity, we shall do so, we hope, free from the bias of ecclesiastical partisanship, but awake to the extensive application of the principle upon which it is conceived that the settlement of King's College may be opened afresh for amendment. Quite ready, ourselves, to hear every thing that may be said in favour of that course of proceeding, we cannot help, we must confess, casting a glance at rich endowments in this part of the Province which have hitherto been held fast, for their own exclusive purposes, by parties to whom they were made over during the earlier period of the history of Canada; and wondering whether they might not be opened, if that of King's College may be, to admit in council over their affairs the representatives of various religious denominations, and secure to the youth of the land all the educational privileges afforded by property of vast extent, under the auspices of a directing board from which none shall be excluded by his religious persuasion.

We are happy to find the author of the pamphlet decidedly averse to the multiplication of institutions under the name of Colleges, and with University powers, but in fact only possessing the character of Grammar Schools. We quite agree with him upon the error of taking for an "example" the course in the neighbouring republic which might well serve as a "warning." If an example has occurred, in Canada, of making Doctors before one has made scholars, that one is enough to create a wish that such vanity should be effectually rebuked. King's College has justified no suspicion of offence on this point. But we should be quite as glad, for the sake of security, to see it willingly submit its power of conferring degrees to some general Board of Examiners (like the London University real) as that every other institution in the country, now invested with that power, should do so. University honours, from a body which does not prostitute them, are to the man of literary character desirable just in proportion as he looks with contempt upon Doctorates conferred, without discrimination, by those not qualified to pronounce upon merit.

Another highly gratifying feature, in the pamphlet before us, is the author's decided condemnation of a course which would provide seminaries for the education of youth "in human learning, apart entirely from the lessons of Christianity." He is no advocate for a system which, though it were to secure that every Instructor in its institutions should be a firm believer in the essentials of Christian truth, would "impose silence upon him as a duty in all matters of religion," and "enact absence of all religious guidance" of the youth under their instructions—would therefore send these forth, with the acquisition of, let it be, much terrestrial science, "to prove the leaven of iniquity and unbelief in the land." To render so perilous an experiment needless, the author advocates, with certain modifications, the adoption of the scheme contained in the bill brought before the last Legislature by the late Attorney General West, which proposed to resign the religious guidance of students at the Toronto University to so many Colleges as the various religious denominations might establish in connexion with the University—the present Divinity School of that body to become just one of these Colleges; but the University itself to superintend the scientific pursuits of the students only. We shall simply state that we see grave practical difficulties likely to attend the realization of the scheme, but bring these remarks to a close with an expression of our best wishes for the discovery of a plan that shall make full provision for the prosecution, by the youth of the land, of those higher studies, for which Universities are required, under circumstances which, while giving reasonable satisfaction to all parties, may secure efficiency of government, combined with a pervading religious influence, and perfect liberty of conscience both to parents and scholars.

FORBID HIM, NOT.—LUKE IX. 50.

You will find in China those who, though sent out by Christians bearing other names, do yet preach our common Christianity. And while we yield to none in attachment to the Church at whose altars we have been taught

and have full confidence that you will ever remember that you are missionaries of the Protestant Episcopal Church,—that you will never violate any of her well-known principles;—that you will always, in your worship, adhere to the order of the Church by which you are sent out;—that you will most carefully train up all committed to your care or subjected to your influence, in an enlightened attachment to her doctrines, discipline and worship;—yet we also have no hesitation, from warrant of holy writ, to add,—wherever you find the fruits of the spirit exhibited in the life, acknowledge them as the result of the operation of the blessed spirit of God,—wherever you find those who love the Lord Jesus Christ in sincerity, hesitate not to pray that grace be with them,—wherever you find Christ preached, refuse not to rejoice,—wherever, through such preaching, you find souls born anew to God, and the kingdom of his dear Son enlarged, be not too ready to forbid the honoured instruments of such divine blessings; but remember, that in a similar case, the Lord hath said that they who gather with Christ, scatter not abroad.

On this subject we desire to refer you to the pastoral letters of the House of Bishops of 1823, 1832, and 1833, which are the most authoritative declaration of the sentiments of this Church.

In the pastoral letter of 1823, while urging the observance of those things which distinguish us from other Christians, we are exhorted to "put the most favourable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatsoever may have a tendency to excite angry passions, either in them or ourselves."

In the letter of 1832, it is declared that "it ought to be a sufficient motive for a tolerating and conciliating policy of religious denominations to one another, that they may see before them an enemy in that spirit of infidelity which levels its arts at the root of their common faith. In consideration of this common danger," continues the pastoral letter, "there is the more reason to be gratified by the good which may be achieved by our brethren of other denominations."

"Our late venerable brother, Bishop White," observes the letter of 1833, "in his charge on the past and the future, which he then considered as his last advice to the people under his pastoral care, has remarks on our feelings and conduct towards those of other denominations, which merit the regard of all our Churches. Our endeavour should be to win souls to Christ, by showing that his Spirit dwells in us. According as we treat others with forbearance, kindness, and love, will his work prosper among us."

Such, dearly beloved friends, are the wise and charitable counsels of the House of Bishops of our Church, counsels put forth with great deliberation and with all authority. And, if deemed necessary to our Christian household at home, they are especially deserving the attention of missionaries abroad. We ought to remember that it is Satan's grand object to divide those who seek the subversion of his kingdom. Our missionaries should be fully and constantly aware of this, and should resolutely and pertinaciously oppose this his grand object. The Heathen should see that all our things are done in love, and that nothing is done through strife or vain glory.

And, to produce this excellent fruit, the ground must be prepared by deep humility, by the complete mortification of self-wisdom, self-righteousness, and self-will; of ambition, vain-glory, love of pre-eminence, or human applause; by genuine poverty of spirit, deep contrition before God, and unaffected modesty before men.

It is thus that when you challenge the attention of the Heathen, saying to them, "Arise, shine, for thy light is come," they shall be compelled to exclaim, under the most sensible impression of the blessedness of your character, "How beautiful upon the mountains are the feet of him that bringeth good tidings—that publisheth peace!"—Missionary Instructions to the Right Rev. Bishop Boone and his Clergy, proceeding to China.

UNITARIANISM IN BOSTON.

The Christian Examiner (Unitarian) for July, contains the following admissions:

"We are far from maintaining that there has not been a relative decrease of our denomination in this city (Boston). It does not include so large a proportion of the citizens as it once did. The Tractarian sects have also grown, and if we place them together in one scale and ourselves in the other, we must acknowledge they have gained more augmentation of weight than we. Both in numbers and influence—we do not wish to hide the truth—they have outgrown the body to which we belong. There is more of Orthodox theology, and more of Orthodox influence, than there was when the Unitarian controversy subsided some twenty years back, and more than there was even five years ago."

This increase of Orthodox influence, the writer attributes mainly to an increase of population, unprecedented in any former period in the history of Boston.

"One consequence of this influx of population we have not been able to contemplate without regret and anxiety. We have seen the moral influence of the town passing out of our hands. Once—and the time is not very remote—social influence in Boston was almost wholly with the Unitarians. Our public men, our men of letters, the men who gave an impulse to public sentiment and directed opinion, were members of our body. This preponderance of social power we no longer retain, for the obvious reason which has just been assigned,—that we hold a less prominent place in society than formerly; when we were in point of numbers the principal sect in the city. We do not complain of this change. Our regret is founded upon the conviction that the best interests of the social state are advanced by the prevalence of liberal sentiment, and our anxiety arises from a distrust of the use which Orthodoxy will make of the power it shall have acquired."

The writer proceeds to say, that the loss of Unitarian influence is not confined to Boston. Among the causes to which this is to be ascribed, he specifies Sabbath Schools.

"Especially," he remarks, "have the Sunday schools been made instruments, not so much of sectarian warfare as of sectarian protection. Thousands and tens of thousands of children have been trained up in attachment to opinions which we reject, and for which

they are ready to labour in the church and out of the church. This process has been going on for some years, and we begin to experience its effects."—Ep. Recorder.

YOUNG ENGLAND.—The following subject was debated for two nights in the Cambridge Union Society:—"That the party in the House of Commons usually designated 'Young England,' will be productive of effects in the main beneficial to the country." On a division (Tuesday, Nov. 19,) there appeared:—  
Ayes . . . . . 64  
Noes . . . . . 61

The numbers being equal, the President gave his casting vote in favour of the Motion.—Correspondent of the Morning Post.

[The Society here referred to is a voluntary Association of Undergraduates in the University for mutual improvement. We have for some time wished to obtain a good statement of the distinguishing characteristics of the party designated as "Young England," but presume it would be difficult to furnish it. In the ordinary newspaper comments we find it generally treated as an Auxiliary to the Tractarian party in the Church. A painful proof occurred in the Parliamentary proceedings of last year, that one may stand high in the Young England party, and still have recourse to the barbarous practice of duelling: the Hon. Mr. Smythe, who is understood to be one of the leaders of Young England, had to be rebuked by Mr. Roebuck—yea, even by Mr. Roebuck—in the House of Commons, for challenging him to combat.—Ed.]

NEW BRUNSWICK.—BIBLE SOCIETY.—The Anniversary Meeting of this Auxiliary took place lately in the Hall of the Mechanics' Institute, JUDGE PARKER, President of the Society, in the chair. The attendance was so great, that many for want of accommodation, were obliged to stand in the passages and at the doors, which they did, upwards of three hours, without showing the smallest symptoms of impatience. Of such a concourse at a Bible Society Meeting we have cause to be glad. It is indicative, we hope, not only of a growing interest in the Institution, but of a growing attachment to the word of God itself. It is the latter circumstance that will cause the community to flourish in every thing great and good. We have many Institutions, but the Bible Society should be considered the crowning one. It is that to which, if need be, all the others should succumb. It is that which should be first in our affections, and should receive first and most largely of our liberality.—It was a gratifying circumstance that on the platform, Ministers and gentlemen of various religious denominations were ranged, and that their distinctive peculiarities were merged for a time in the one great important object of recommending the Bible and the Bible Society to the large and respectable audience assembled to hear them.—St. John Courier.

POPULAR LITERATURE.

The whole subject of popular literature requires the deepest consideration. The press is pouring out every day a tide of books, which distract the attention, weaken the judgment, corrupt the taste, and defy the criticism of the public, by their very multitude. Every one, young or old, man or woman, fool or wise, thinks himself able to say something which may catch the people's eye, to raise himself, either money or notoriety. The whole world has become a great school, where all the public have turned themselves into teachers; and the ravenous appetite of an idle people, always craving for some new excitement or amusement, and ready to swallow the most unwholesome food, is daily stimulating the market. What should we say, if a man had the power of so volatilizing a grain of arsenic, that its effluvia should spread over a whole country, entering into every house, and penetrating to the most vital part of the body? And yet, until it is shown that the human mind is good itself, and the source of good—that is not what we know it to be, save only when purified by religion, corrupt itself, and a corrupter of others—this power, which every man possesses, and which so many exercise, of diffusing their thoughts over the world, and insinuating them into the heart of a nation, is, in reality, the power of spreading a pestilential miasma.—Edinburgh Review.

NEHUSHTAN.—2 KINGS XVIII. 4.—We have no evidence from Scripture from which we can learn how or why this particular relic, and memorial of God's deliverance (the brazen serpent) came to be preserved so long. In itself it was a perfectly harmless thing—a mere serpent of brass; and having been in the days of their fathers an instrument in the hands of God of so great benefit to thousands, it must have been an object of deep interest to the people: nor was there any thing wrong in the preservation of so choice a relic of antiquity. But in process of time, interest grew into reverence, reverence into solemn feelings of awe—these indulged and followed out beget the idolatrous passion, and the besotted people fell down and worshipped it—they offered incense to it.

A notable example of the natural tendency of man in all ages. He has been improperly termed a religious animal; it is a perversion of the word, he is not by nature religious, but he is superstitious. Alienated from God by wicked works, fallen and rebellious, he has an instinctive feeling of terror, and a superstitious dread of some supreme being, which discovers itself in various ways—but in nothing worthy of the name of 'natural religion.' He has no idea, by nature, of spiritual worship, and manifests a constant disposition to approach God through some object of the senses. This is the idolatrous and superstitious principle indigenous in man. It is not necessary, in order to prove its existence, that he should actually worship an idol or image; the same feeling is displayed in his multifarious inventions to create or quicken devotion by means of external sights and sounds. A religion of sensation is essentially idolatrous, and remote from the true worship of that God who is a Spirit, and will be worshipped in spirit and in truth. Man wants a God whom he can see, or something to look upon which may remind him of the object of his adoration; but the true God is invisible, and will not be represented to his creatures.—Rev. Francis Close, Cheltenham.

ONE WAY OF INTERPRETING SCRIPTURE.

An English Clergyman was in Rome, witnessing all the ceremonies of the Church; there, attended by a priest well acquainted with these performances, who acted as his interpreter. One day, when the cardinals moved along in procession, on arriving at the Monte Pincio, they came out of their carriages; the Protestant took notice of the extraordinary beauty of their stockings, on which a variety of the richest patterns were worked in different colours. He asked the interpreting priest to explain the mystery of the stockings. The priest looking at him with mingled pity and contempt, proceeded to enlighten his ignorance by asking him, did he never read in the prophet, "How beautiful on the mountains are the feet of him that bringeth glad tidings?" The reader will doubtless smile at the puerility which finds the fulfilment of this evangelical prediction (Isaiah lii. 7), in the gaudy stockings which encase the feet of luxurious cardinals who help the Pope in keeping the Bible from the people; but there are many other prophecies, describing the Christian Church in the reflected brightness of her glorified Head, which when applied to the Church of Rome seem to be interpreted with as little propriety.

To the Editor of the Berean.

Sir,—At a time when the attention of the Legislature and of the Public is anxiously directed to the subject of Education, it has occurred to me that the accompanying extract of a speech made at a Public Meeting in this city some years ago by one whose mind had been long familiar with the statistics, the causes, and the preventives, of crime, may not be unacceptable to your readers. Few men in this Province have reflected more than the late Chief Justice Sewell did, on the means of rendering this Colony, in religion and morals, no less than in politics, an ornament as well as a permanent appendage to the British Crown; The religious Education of the people was, in his view, the surest and the happiest way of effecting this; and it is particularly gratifying to know that he conceived of no education as being properly religious, otherwise than as the Holy Scriptures were placed in the hands of every individual of the rising generation. Religious Education, and Scriptural Education, are properly apprehended when treated as convertible terms. S. B. S.

Quebec, 17th January 1845.

"I cannot close my observations, the last perhaps which I may have the opportunity of submitting to your consideration, without adverting to the effects of education without religious instruction.

According to a recent essay upon the moral statistics of France, the minimum of crime is found in the uneducated departments; the maximum in those in which the inhabitants have received intellectual instructions; and it is said, that in the States of America the only ascertained effect of intellectual education on crime, is this—viz.: that it has substituted fraud for force,—the cunning of civilized life for the violence of the savage."

"Now, I am not aware that religious instruction forms a part of public education in either of these Governments; and if this be the case, it appears, from the facts cited, that moral instruction alone is not sufficient to prevent the growth of crime. Education most certainly ought not to be withheld from any member of society, and far be it from me to institute anything to the contrary; but education, from its commencement in the Infant School to its conclusion, should go hand in hand with religious instruction,—a Christian education should be our object, in which, to use the words of a late writer upon this subject, 'Youth may be trained in the ways of virtuous self-control, and piety and religion wrought into the understanding and habit of the man. The mind must be enlightened and the heart must be gained over to the side of truth and righteousness.'

"If this be more than we can accomplish, and too truly it is, still the facts which demonstrate the necessity of religious instruction in early life, may be urged as a strong motive to induce us to place a copy of the Holy Scriptures in the hands of every individual of the rising generation, if possible,—let them at least have the means of acquiring a knowledge of the contents of the Bible, in the hope that the blessing of God will render that knowledge beneficial to them in this life, and provide for their future happiness in that which is to come."

ECCLESIASTICAL.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—The Second Annual Report of this Society, which has lately come to hand, contains the Proceedings at the Annual General Meeting held at Montreal on Wednesday the 3rd of July of last year, the Report read at that Meeting, the Act of the Provincial Legislature by which the Society has been incorporated, the By-Laws of the Corporation adopted at a General Meeting of the body held in this city on the 22nd of October of last year, the Constitution, Rules, and Regulations of the Lay Committee, Statement of Accounts, &c. The Society's receipts for the year 1843-4, not including those of District Associations, were £730 14. 7., making, with the balance in hand at the preceding Annual Meeting, £255 0. 2. The Expenditure having been £266 15. 4. The Grand Total Income of the Society, and District and Parochial Associations is calculated to have been £2044.

The Rev. J. P. White had laboured as Travelling Missionary in the District of Quebec, until his health failed; he was obliged to resign the duties of that mission in February, and was succeeded by the Rev. Chas. Rollit on his ordination in May last. The Rev. J. A. Devine had been appointed Travelling Missionary under the Society for the District of Montreal. The Missionaries are instructed to keep Journals, extracts from which will from time to time be published. While, at the close of the Report, it is mentioned as a subject of gratulation and of humble thankfulness to Almighty God, that so large a sum should have been contributed to further the great purposes

of the Church in the Diocese, her pressing wants are referred to as still exhibiting a disproportion between her great necessities and the resources wherewith to meet them.

Diocese of Pennsylvania.—The Standing Committee of this Diocese (now without Episcopal supervision) has requested the Bishop of Delaware to administer the rite of Confirmation in any of the parishes of the Diocese where the same may be desired.

The Bishop of Montreal left town yesterday, intending to reside at the meeting of the Central Board of the Church Society, to be held at Montreal on the 22d instant. His Lordship will be absent about ten days.—Mercury.

THE REV. DR. SCORESBY'S LECTURES ON AMERICA.

We have to acknowledge the favour of a Bradford (England) paper, giving some account of Dr Scoresby's second lecture. We have read it with interest, and we lay before our readers an extract or two which will give them some insight into the judgment and fair dealing with which the Reverend lecturer handles his subject.

"There are certain general national characteristics of the native born American. Of these, the first noticed by the Rev. Dr. was the pride, he might say vain-glory, of the Americans in their country and institutions. This was naturally excited by the vast and inexhaustible resources of their country, and by their political constitution and civil institutions, under or in connection with which the masses feel such independency of action and realize such general respectability of condition. There is no country in the world in which the masses of the population are so raised above servile degradation—so independent of the control of the rich—so generally respectable in their condition, as in the northern continent of America. Whilst, however, he declared this, it would be but right to anticipate some future inquiry, as to whether these are the pure results of a superior constitution or whether they are results yielded by the richness of the country and the enterprise and talent of the people, in spite of an inferior form of government. And whether also these things externally so advantageous are, as to their results on human happiness, actually so? or whether the self-respect of the masses may not too often be found to degenerate into self-sufficiency; their national pride into personal vanity; their freedom and independency into restlessness and unhappiness? This national pride led the Americans to undervalue everything English when placed in comparison with what America has produced. This national pride, however, attached more to power, influence, and greatness, than to characteristics of justice and honour. Hence the parties that would be the least scrupulous of an act of injustice to a tribe of aboriginal Indians, or the parties who have been the active and actual promoters of the recent disgraceful repudiations are found amongst the most clamorous for the vindication of the national power and greatness. National vain glory was the general characteristic; pride in national honour the characteristic not of the masses but of the few. The same distinction indeed, in a smaller measure of extent, may be seen elsewhere; but in America it is more conspicuous.

"The Americans had been described as boasters, and certainly amongst the general population met while travelling, there are few specimens of diffidence or humility. But their boasting, however unseemly it may be, can hardly be denounced as vain boasting; since whatever a spirit of enterprise, general cleverness and bravery, even to a reckless extent, can do, will be promptly brought into action, if need be, to redeem the gage. In boasting of superiority to all other nations, the comparison will fail them; but as to what they will do, if occasion serve, they will do their utmost to justify the boast. The conflicts and results of the Revolutionary war taught the parent country to respect the prowess of her children. The resistance which at the outset appeared the presumption of childish vanity, terminated in the demonstration of a mature and masculine energy. In the last unhappy and unnatural conflicts between the parent country, and that of her children, there was little to boast of on either side. Both parties retired from the field under the teaching of some important lessons which he prayed God, neither nation might ever forget. And these lessons of instruction or admonitory reminiscence were, he thought, clearly taught us.

That what had been contended for, could hardly justify the conflict. That the triumphs on either side were neutralized by mutual disasters. That if one nation was brave and powerful, so was the other. That if we live in different regions, yet we are not essentially foreigners to each other, but brethren. And that whilst it would be folly and madness for the two countries to go to war, that party which should urge on or provoke a conflict would be chargeable with the crime of a political incendiary.

On that peculiar characteristic "inquisitiveness, or questioning curiosity," the Dr. remarked:— "This characteristic, I found sufficiently marked, especially among people

of the middle and working classes, with whom less delicacy exists as to such inquiries among themselves, or in asking after the objects, pursuits, or business of any strangers, native or foreign, with whom they may meet. With those of the upper-classes, greater freedom and frankness are discernible than with us in associating with persons unknown to them; and tho' some will be free to ask questions in a manner that we might consider unceremonious, they rarely do so (so far as my observation extended) in any way calculated to give the smallest offence. If they ask questions frankly, they act fairly in answering unreservedly."

The Bradford Advertiser adds: "A conversation with a Baptist minister in a coaching journey across the mountains of Virginia, was quoted as an instance of this habit; and the lecture was concluded by the Dr. reading from his note-book an account of the only pertinaciously inquisitive questioner he had met with, whose hot fire of queries almost led Dr. Scoresby to concede that this trait of Yankeeism had not been exaggerated, when it turned out the offender was a Scotchman."

The Editor acknowledges the receipt of £5. "to be paid over to Jeffery Hale, Esq. for his Sabbath School" from A Subscriber.

The Rev. E. C. Parkin begs to acknowledge the receipt of Twenty-two Pounds, twelve shillings and ten pence, the donation of the Rev. H. D. Sewell to the Mission of Val Cartier, in the Diocese of Quebec. Also the sum of Six Pounds, one shilling and eight pence, being the amount of monies collected by the Rev. H. D. Sewell, in England, for the church at Stoneham, in the same Mission.

The Mails for Halifax, Nova Scotia, New Brunswick, Gaspe Basin, and for Offices on the South shore downwards, will be closed at 10 A. M., instead of 3 P. M. to-morrow only.

ENGLISH MAIL.—To be closed on Friday 24th January;—Paid letters till 9, A. M.; Unpaid till 10, A. M.

Political and Local Intelligence.

PARLIAMENTARY.—A number of petitions were presented in the House of Assembly, among them one from the Montreal Bible Society, for a cheap and uniform rate of postage on printed papers tending to diffuse the word of God:—

From Merchants and others of Quebec, that the new Custom House be converted into a Marine Hospital, and another and more convenient one erected.

The Bill to indemnify Clergymen who have voted at the General Election in ignorance of the law, was read the second time and considered in Committee; further consideration on Monday next.

The House went into Committee, and on motion of Mr. Laurin, passed a Resolution declaring that it is expedient to amend the Act, intituled, "An Act for the better securing the independence of the Legislative Assembly of this Province," in so far as the same deprived the different members of the Clergy from voting at Elections for Members of the Legislative Assembly of this Province; which was reported and concurred in. Yeas 28, Nays 11.

Mr. Morin reported on the Quebec Charitable Fire Wood Society Bill, and on the Quebec Library Association Bill.

The petition of Peter Dunn and others against the election of Messrs. Moffat and DeBlleury as members for the City of Montreal was discharged on the ground of informality, by a vote of 37 to 35.

The petition against the return of H. D. Jessup, Esq. for the County of Grenville, has also been rejected.

Mr. Attorney General Smith announced the intention of Government to move for a grant of £1800 a year for five years for the completion of the mineral and geological survey of the Province. Upon a proposition being made for the establishment of Museums for the specimens obtained, in Quebec, Montreal, Kingston and Toronto, Mr. Attorney General Smith expressed his willingness to meet it favourably.

Mr. Smith in answer to a question, said that the subject of a Railroad from Montreal to the Province Line was under consideration.

The Legislative Council have only been in session since the 14th inst., and hardly any business has been done. A petition from Capt. Harris, 24th Regiment, for a divorce from his wife, was set aside for the present, from want of evidence that the necessary notification of the proceedings had been given to Mrs. Harris, who is absent.

COUNTY OF SIMCOE.—The Hon. Mr. Robinson, Inspector General, has been re-elected for this County by a majority of about 300 over his opponent Mr. Blake.

COUNTY OF SAGUENAY.—Dr. Laterriere has been elected member for this county, without opposition.

RETRENCHMENTS EFFECTED IN THE SALARIES OF CERTAIN OFFICERS.

On the salary of the President of the Executive Council—£222 4s. 4d.
Do. Do. Chief and Private Secretaries—£1049.
Do. Do. Secretary West—£1540.
Do. Do. Attorney General, Lower Canada,—£761 2s. 2d.
Do. Do. Solicitor General, Lower Canada—£622 4s.
Do. Do. Attorney General, Upper Canada—£183 6s. 8d.
Do. Do. Solicitor General, Upper Canada—£111 2s. 2d.
Do. Do. Receiver General—£334 8s. 10d.
Do. Do. Inspector General—£222 4s.
Do. Do. Four Executive Councillors—£444 8s. 10d.

AUGMENTATIONS:

Salary of the Clerk of the Executive Council—£155 11s. 2d.
Do. Assistant Secretary East—£105 11s. 2d.
Do. Do. Do. West—£105 11s. 2d.
Do. Do. Clerk Receiver Genl's Office—£175.
Do. Messenger do. do.—£52.

It will be seen by the table, that the salaries

of the Law Officers of the Crown, have been made alike in both sections of the Province, and that the allowance of £100 per annum to the members of the Executive Council has been discontinued.

Total Reductions .....	£5500 1 0
Less Total Augmentations .....	591 13 6
Net Reductions .....	£4908 7 6

EUROPEAN NEWS.—The arrival at New York of the Packet Ships Rochester from Liverpool on the 6th, and Iowa from Havre on the 9th of December, furnish five days later intelligence from Europe. Nothing of much consequence had occurred since the sailing of the Steamer of the 4th ultimo. Commercial affairs in England continued prosperous, and great activity prevailed in the manufacturing districts; but among agricultural labourers distress existed from the low rate of wages. Acts of incendiarism had lately taken place in some counties, and at Walton, Herts, a loss of £2,000 had been sustained from this cause.

RAILWAY ACCIDENTS.—The Coroner's Jury, called to investigate the case of the sufferers by the collision on the Midland Railway (see BEREAN of 2d January,) imposed a demand of £1,000 on the engine, and threw much blame upon the management of the Company.

IRELAND.—Mr. O'Connell still continues the agitation for Repeal, but his proceedings possess nothing of interest or novelty. The repeal rent is coming in as usual; and a contribution of £110 is acknowledged from Quebec. Two brothers named Shepard, Protestants, who lately entered upon a farm from which the former tenants had been ejected, at Parsonstown, King's County, were brutally murdered, soon after taking possession, by a band of men who entered the house at night. The perpetrators of the crime had not yet been discovered. The ejected tenants were Roman Catholics.

A public dinner was given to Sir Robert Sale, K. C. B., at Southampton, on the 3d of December, and he left the next day, accompanied by his lady, for the scene of their former exploits in the East.

The Duke d'Anmale, son of the King of France, was married at Naples, on the 25th November, to the Princess of Salerno, his cousin.

The new Royal Mail Steamer Cambria, Judkins, arrived at Liverpool on the 5th December, and was to sail from that port on the 4th instant, for Halifax and Boston.

MEETING OF THE NOVA SCOTIA LEGISLATURE.—By Proclamation in the last Gazette, the Legislature of the Province, is to meet for the Despatch of business, on Thursday the 30th inst.—Halifax Times.

NEW BRUNSWICK.—PROVINCIAL SECRETARY.—Letters from Frederickton announce that Alfred Reade, Esquire, Private Secretary to his Excellency the Lieutenant Governor, has been appointed, provisionally, by His Excellency, to the office of Provincial Secretary, vacant by the demise of the Honourable W. F. Odell.—New Brunswick Observer.

The Nova Scotian states that dissatisfaction had arisen from the above appointment, and that the Executive Council had tendered their resignation to Sir William Colebrooke.

The Halifax Acadian of the 11th instant, reports the death, by drowning, of Mr. Hugh McKechie, steward of the Mail Steamer Unicorn. He had been missing since the 4th, and on the 9th his body was discovered in the water. He bore a good character, and is supposed to have been coming home to the steamer at night and to have fallen from the wharf in the dark. Verdict of Coroner's Inquest—Accidental Death.

RETURN OF CANADIANS.—The Packet Ship Switzerland, having on board 38 Canadians returning from New South Wales, has arrived at New York.

Boston papers mention the wreck of the fine packet ship Dorchester of that port. She sailed from Liverpool for Boston on the 28th November; and on the 12th ultimo, in a gale, was struck by a tremendous sea which carried away all her masts, swept overboard the second mate and carpenter, and left her a complete wreck. The master, crew and passengers, 47 in all, were taken off the wreck by the Rochester.

KINGSTON.—The News gives the melancholy account of the death of J. S. Cartwright, Esq. of that city; a gentleman highly esteemed not only in the discharge of public duties, but also for the excellence and amiability of his private character.

QUEBEC LIBRARY ASSOCIATION.—A lecture open to the public, was delivered in the Hall of this Association on Monday evening last, by James Douglas, Esq. M. D. The well known talents of this gentleman and his experience as a lecturer, together with the interesting nature of the subject, "The Natural History of Man," attracted a numerous audience. It is to be hoped that the Directors of this Institution may thus be encouraged to continue their efforts; and that the opportunity thus afforded of spending an evening agreeably and to advantage, may excite in the minds of the young a taste for those pursuits and studies which tend to fit man for the proper discharge of his duties to his fellow beings, and which, by acquainting him more fully with the power and goodness of God, as displayed in his wondrous works, excite in his heart feelings of deep gratitude and love towards his Maker and Preserver.

The Ice has taken again since our last publication, opposite the Chaudiere, and still held fast yesterday.

The weather became exceedingly mild yesterday, at a difference of 42 degrees compared with last Sunday, when the thermometer was 12° below zero.

SUPREMACY OF THE POPE DENIED.—A letter from Vienna, dated Nov. 4, says, "Prince Alferi, the Pope's nuncio, has protested against the imperial decision concerning mixed marriages; by which a Protestant husband is no longer bound to promise that he will educate his children in the Catholic faith. The protest, however, had been rejected on the ground that a bull from Pope Sylvester II. recognizes the omnipotence of the Sovereign of Austria in religious matters in his own dominions."

ADEN.—This town situated on the Southern shores of Arabia, near the straits of Babel-mandel, and commanding the Red Sea and Sea of Arabia, derives great importance from the fact of its being the point on the Red Sea where overland passengers to India embark for Bombay. The following is taken from a French paper:

"Aden, which was formerly called 'Portus Romanus,' is a town of the Yemen, which, from its position and on account of its recent occupation by the English, promises to become an important commercial and military station, particularly now that Egypt is advancing towards the period when she will become a British colony. The town is built in the crater formed of volcanic matter, and attached to the continent solely by a low neck of land from 500 to 600 yards wide, and which might be easily isolated by a canal. The harbour is a magnificent basin, capable of containing an immense fleet, and is entered by a narrow passage between two other craters. It would be easy to establish defensive works on the rocks surrounding these craters, which would place the port in safety against any attack. One redoubt has been already raised as a security against the Arabs, ever ready to attack the English in their position. From this point to the gate of the town has been recently traced a road of about a league in length, by which the defile is reached, which forms the entrance to Aden. This defile, which is being fortified at this moment with a gate evidently constructed to resist other attacks than those of the Arabs, is about 100 yards long and four or five wide. It is cut out of a rock which stands 150 yards above the level of the sea. A formidable battery, commanding the entrance of the town, is in process of being erected above the rock on the left of the defile. A covered way with an arch thrown from one rock to another unites the system of defence, which the batteries commenced on the summit of the rocks on the left will complete. The other side is absolutely unassailable."

The need which exists for ample and strong means of defence against the enemies now immediately at hand, and others who might hereafter be disposed to possess themselves of this key to the Red Sea, will appear from the following account (extracted from the Annual Register) of two attacks made upon it some years ago, giving a graphic description of the kind of foe now on the watch against the British occupants of it:

During this year, several desperate attacks were made by the Arabs on the fortress of Aden, in our occupation at the mouth of the Red Sea. The first was on the 20th of May, when a body of about 500 who acted as a kind of advanced guard, of 4000 or 5000 Arabs, nearly succeeded in surprising the fort; but the vigorous fire that was directed upon them compelled them to abandon their bold attempt. The next occasion was on the 5th of July. This attack was made as before, very early in the morning; but the redoubts and breast-works of the fortress poured upon the Arabs such a destructive fire, that they soon fled, losing about 150 men. Soon afterwards, a body of about 200 of them who had advanced too far, were surrounded and taken prisoners. Their leader and his band immediately sat down on the ground; but on an attempt being made to disarm them, they rushed among the soldiers, and fought with desperation, until their chief fell, when they seized his body, and carrying it off with them, fled to a neighbouring hill. As they ascended this, they received three distinct rounds of musketry, but they carried away all their dead and wounded but one Arab, who was stunned by a blow, and taken into the guard house. Here he sat for upwards of an hour, when he suddenly started up, drew from his side a short sword, which he had kept concealed, and wounded nearly twenty soldiers before they could dispatch him with their bayonets. The hatred of the Arabs towards the "Feringees;" as they called us, seemed to be implacable; and they declared that they would never desist from their attacks upon Aden until they had driven the "Feringees" out of it.

DEATH.  
At Huntingdon, C. E. on Friday the 17th inst. after a painful and protracted illness, Mary Jameson, wife of the Rev. Wm. Morris, aged 77 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 21st Jan., 1845.

Beef, per lb.....	s. d.	s. d.
Mutton, per lb.....	0 2 1/2	0 3
Ditto, per quarter.....	1 8	2 6
Lamb, per quarter.....	0 0	0 0
Veal, per lb.....	0 0	0 0
Do., per quarter.....	0 3	0 3 1/2
Pork, per lb.....	0 4 1/2	0 5
Flans, per lb.....	0 3 1/2	0 4 1/2
Butter, fresh, per lb.....	0 8	0 9
Ditto, salt, in tinnets, per lb.....	0 6 1/2	0 7 1/2
Lard, per lb.....	0 6	0 0
Potatoes, per bushel.....	1 0	1 8
Maple Sugar, per lb.....	0 4 1/2	0 0
Peas per bushel.....	4 3	4 6
Ducks, per couple.....	2 0	2 6
Eggs, per dozen.....	0 10	0 0
Fowls, per couple.....	1 6	2 0
Flour, per barrel.....	21 6	25 0
Do. per quintal.....	11 6	
Oats per bushel.....	1 8	2 0
Hay per hundred bundles.....	0 0	0 0
Straw ditto.....	0 0	0 0
Fire-wood, per cord.....	0 0	0 0
Cheese per lb.....	0 4 1/2	0 5

Pot Ashes per cwt.....	23s. 0d.	a 23s. 6d.
Pearl do. do.....	24s. 6d.	a 24s. 9d.

NOW IS THE TIME

FOR those who wish to have true Likenesses 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.

Quebec, Jan. 15, 1845.

PRINTING-WORK,  
OF EVERY DESCRIPTION,  
NEATLY EXECUTED AT THE OFFICE OF  
T.M. PARRIS  
On the most reasonable terms.

W. HOWARD, BLACK AND WHITE SMITH, FARRIER.

Fork-maker, and general worker in Iron and Steel.  
DEGS to return his grateful thanks to the B. 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, 1845.

ENGLISH TREACLE, &c.  
THE Subscriber offers for Sale the above rare article,—and has constantly on hand an assortment of  
GENUINE GROCERIES,  
to which he invites the attention of families.  
M. G. MOUNTAIN.  
No. 13, Fabrique St. Upper Town.  
Quebec, 9th Jan. 1845.

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M.  
Of the University of Cambridge,  
B. E. T. O. Z.

CLASSICS, MATHEMATICS AND NATURAL PHILOSOPHY } REVD. E. J. SENKLER.  
CLASSICS.....V. S. SMITH.  
ENGLISH.....LEWIS SLEEPER.  
ARITHMETIC.....DANIEL WILKIE.  
FRENCH AND DRAWING...H. D. THIECKE.  
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Charges for boys under 10 years of age £10, above 10 years of age, £12 10 per annum.—payable quarterly, in advance.  
French and Drawing, a separate charge.  
Hours from 9 to 12, and from 1 to 3.  
PREPARATORY DEPART.—Terms, £7 10s. per an.

The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French 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.

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.  
SECOND EDITION.  
5th December, 1844.

THE NOVELTIES WHICH DISTURB OUR PEACE LETTERS

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

RECEIVED EX "BRITISH QUEEN"  
145 HAMPER'S Cheese, viz:  
Double Gloucester, double Berkeley,  
Cheddar, Truckles and Queen's Arms,  
C. & W. WURTELE,  
St. Paul Street:  
Quebec, 23rd Sept., 1844.

INDIA RUBBER SHOES.

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

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "Missisquoi Foundry Company," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer.  
C. & W. WURTELE,  
St. Paul Street.  
Quebec 20th Sept., 1844.

FOR SALE BY THE SUBSCRIBERS,

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

Youth's Corner.

THE SIXPENNY PIECE.

"Little Sixpence, little Sixpence, what shall I do with you? Suppose I buy cakes with you and eat them, eh?"

"Well, I shall go to the confectioner's then: some of me will go to buy meat and clothes for him, which will be very good; some will buy flour, and sugar, and butter, and eggs to make more cakes with, and other boys will buy and eat them—but when your cakes are eaten, and the boys' cakes, you and the boys have nothing, and you will want more cakes as soon as you have a little money again."

"Well, little Sixpence, what shall I do with you then? what shall I do with you? Suppose I buy a whistle with you?"

"Then some of me will buy food and clothes for the woman who keeps the shop, which will be very good; and some will be sent to fetch more toys: but when you begin to blow your whistle, all the people in the house will cry out against you, and you must go into the field, that you may not annoy any body with your noise; and soon you will be tired, yourself, with whistling: what good then will I have done you?"

"Well, little Sixpence, little Sixpence, what shall I do with you? Suppose you tell me how to get good by you?"

"Suppose you give me to the Lord Jesus, and put me into the box the next time they make a collection at the Sunday School?"

"Oh, Sixpence, Sixpence, now you are sadly out—they will take all the money and buy books with it for the library, and we have got plenty books at home which I have never read yet, and care nothing about them; so what good to me from putting you into the box at the Sunday School?"

"But did not I tell you that you must give me to the Lord Jesus first? and does not he say, if you forsake any thing for his sake, you shall have manifold more, in this present time, and in the world to come life everlasting? Suppose, as you drop me into the box, the Lord make you begin to care about the books you have at home, why there is a whole lot of books all at once he gives you, which are now no good to you at all—suppose he makes your heart glad, when the other boys go to the Library every Sunday, and take out some of the new books that will be bought with the collection, will not that be good to you?—suppose that sulky boy that tried to trip you up the other day should read one of them, and the Lord make him think that he should not do to you as he would not wish to be done by?"

"Very well, Sixpence, very well—you need not say any more, I know now what to do with you: you are a very good, round, little fellow to talk with; so go into that piece of paper, and I will seal you up, and write upon you, 'For the Sunday School Library.'"

CONVERSION OF AFRICANER.

Africaner was once a fierce and bloody chieftain. A Namaqua chief who was standing near Mr. Moffat, and observed Africaner, trying to make peace between two contending parties, said, "Look, there is the MAN, once the LION, at whose roar, the inhabitants of distant villages have fled from their homes." Missionaries went to settle about 100 miles west of Africaner's dwelling. Their zeal and self-denial were wonderful. Their congregation was sometimes increased by Africaner and his people coming to listen. Here Africaner first heard the Gospel. Still his heart was not changed. After this, he did great injury, as a robber and a murderer. It was in 1818, that Mr. Moffat first saw Africaner. After a short time, a house was built for Mr. Moffat, by order of Africaner. A flint-tent house, composed of mats and sticks, is built in half an hour. Africaner began to show great desire for knowledge, especially for the knowledge of God. He very regularly attended public worship, and read the Bible diligently. Sometimes at hearing about the wonderful works of God, he would rub his head with his hands, saying, "I have heard enough, I feel as if my head was too small, and as if it would swell with these great subjects." When Mr. Moffat was ill, the chief, Africaner, was his constant nurse. After a time, Africaner went with Mr. Moffat to the Cape. At first he was afraid, because, when a savage, he had been outlawed, and a price put upon his head. He gave up his fears, however, and went, and was a proof to the government, of the blessing attending Christian Missions. The governor at the Cape, Lord Charles Somerset, presented Africaner with a wagon worth eighty pounds, as a testimony of kind feeling. He died in peace, in 1823. Some of his last words were, "My former life is stained with blood, but Jesus Christ has pardoned me, and I am going to heaven. Seek God, and he will be found of you." How true, my children, was the remark of an old Dutch farmer, about this converted chieftain, "Oh God! what a miracle of thy power! what cannot thy grace accomplish."—*Children's Missionary Magazine.*

If we could only see the whole, we should see that the Father is doing little else in the world but training his vines.—*McCheyne.*

SOW THE PRECIOUS SEED.

"Cast thy bread upon the waters; for thou shalt find it after many days!"

This divine promise was fulfilled in a remarkable manner in the experience of a clergyman of a country parish. He had attended an aged man in his last illness; had exhorted and prayed with him; had read the Scriptures to him; and speaking the truth in love, had laboured, if by any means, he might be turned from darkness unto light, from the power of Satan unto God. But apparently he might have said, "I have laboured in vain, I have spent my strength for nought, and in vain;" for the old man died as he had lived, careless and ignorant, minding earthly things.

Some time after his death, the clergyman was called upon to visit a son of the old man, who was very ill. This person had formerly the character of drinking to excess; he was subject to fits, and considered not very far removed from an idiot. The clergyman conversed with him, and was surprised and gratified at the seriousness and humility which he displayed; he had evidently been taught from above. The Holy Spirit had convinced him of sin; he saw and owned himself to be a sinner, not only in a general way, but he particularized his sins, took the shame of them to himself, and gave glory to God for "the riches of his goodness, and forbearance, and long-suffering," in leading him to repentance. He saw his disease clearly, and, through grace, he was not unacquainted with the remedy: he knew and felt that "there is none other name under heaven given among men whereby we must be saved," but only the name of our Lord Jesus Christ; and accordingly Christ was all his salvation and all his desire; he believed—and Jesus was precious to his soul: he exhibited the greatest resignation and patience throughout all his sufferings; and amidst extreme poverty and worldly distress, his anxious desire was for "grace; more grace;" his prayers were fervent and scriptural; his conversation was edifying, and his whole conduct was that of one who had indeed experienced the death unto sin and the new birth unto righteousness.

It was a pleasing and instructive sight to behold this poor man in a room open in some places to the sky, through which the wind swept boisterously at pleasure, stretched on his miserable pallet, giving continual proof to those around him, that godliness with contentment is great gain. His understanding was supposed to have been impaired, perhaps in consequence of the fits to which he had long been subject; but O that the wisest of this world were able to utter such gracious sentences as passed his lips. He listened with the greatest reverence to the Holy Scriptures; and he might have pointed to the Bible, and said with the Psalmist, "this is my comfort in my affliction: for thy word hath quickened me." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" To the clergyman he said, "Ah! sir, I never thought of these things until I heard you read the Bible to my poor father." Was not this to find the bread corn "after many days?" As his strength decayed, his faith became stronger: he rested with all his weight on the righteousness and atonement of Christ, and his end was "peace."—*Friendly Visitor.*

FESTIVITY INTERRUPTED.

A wealthy merchant, known to have been a great advocate for parties of pleasure, even to an advanced period in life, had so entirely altered that he even manifested a horror at every mention of a ball; and his change was traced back to a day on which a great festivity took place in his own house, at his daughter's wedding. He gave the following account of the circumstance which then occurred.

He had left the merry party for a minute, to give some directions to the domestics, when he met a woman who had been engaged to help for that day only, with a lighted candle in her hand, without any candlestick—at which he exclaimed, "What a slovenly way is this!" but did not stop her: he accomplished what had taken him from the company, and was hastening back to the ball-room, when he met the same woman again, carrying bottles in both her hands, but without the candle. In an instant he perceived that she had been in the cellar, and he recollected that a barrel of gunpowder deposited there had been opened that very evening for a purchaser, and in the hurry of preparation for the feast it might not have been secured. He was scarcely able to utter: "Where have you left your candle?" and received for answer: "Oh, I just stuck it into the *black-sant* there below in that barrel."

The merchant gathered up all his strength to hurry into the cellar. As he crossed the passage, the music struck up a lively tune, summoning to the dance. The floor over him was trembling under the steps of the party; before him was the glimmer of the candle resting in the gunpowder—its wick long and bending over; his knees were shaking and his hands trembling—but with his two hands hollowed he took up the candle; none of the sparks fell: he came out of the cellar—and fell into a swoon, from which he awoke in a delirious state. Several weeks elapsed before he could attend to his mercantile business again. But he had attended to weightier business during his illness. He

had determined to engage in no pursuit which might not be safe for his soul, if there were just beneath him the barrel of gunpowder with the lighted candle in it.

(From the German.)

THEATRICALS.

Letter from the late Reverend Peter Roe, Minister of St. Mary's, Kilkenny, to two of his young parishioners.

To THE MISSES.—  
"Dublin, October 20, 1812.  
"My dear young friends—My personal regard for you, and my relation to you as your Pastor, combine to urge on the performance of a duty which is, I can truly say, irksome to me, and may be found not less so to you; but when the eternal interest of immortal souls is at stake, every minor consideration sinks into insignificance. And I have now to regret that I did not long since address to you the language of exhortation. . . . I have observed, with great pain of mind, for some time past, your want of that seriousness, that attention to the preached Gospel, that desire to hear, and speak of, in the domestic circle, the glorious things that concern the great salvation, which were once evident in you, and which the friends of truth, and of your souls, had observed with such pleasure, and such gratitude to God.  
"A day or two before I left home, information reached me that you intended to go to the theatre—that place of folly, where not only the dresses, the decorations, company, conversation, music, attitudes of the performers, &c. &c. are calculated to banish from the mind every serious, every chaste, every correct, I will not say religious thought, but where the glorious truth of God has been reviled—where solemn demeanour, which becomes those who have their treasure in heaven, has been mimicked—and where the humble followers of Jesus (including your own Mother) have been held up as objects only fit for the railillery of the infidel or the debauchee.  
"Into this place you have gone with your eyes open. Warned of the consequences and the danger of so doing, you have afforded an awful and decided preference of transitory, carnal pleasures, to the joy and peace which belong to the children of God. . . . You have done that which you must have known was contrary to a fond parent's wish, and I will add, to the wish of every friend who really deserves the name. For think not that those who flatter the natural vanity of the mind—who are delighted when they see you dressed like the world, and living like the world—who would run any length in order to obtain companions in sin and folly—think not that they are your friends. No; they have no wish beyond their own personal gratification; and if you were sick or afflicted, you would find a termination to their friendship, and that they would turn at once to others, and share with them the same insincerity of human friendship.  
"A course of sin in general required to stifle conscience, and render the heart of man deaf to its cry. I therefore indulge the hope that you may have heard the voice of that monitor; and that the truths you have so often heard, and with which you are so well acquainted, may have flashed conviction upon your minds—and that you are now truly penitent for having listened to temptation's siren song, and joined the pleasures and practices of that world, the friendship of which is enmity against God. For God's sake, and for your own souls' sake, take up your Bibles; once more lay them before the throne of mercy, and on your bended knees implore the God of all grace that He may lead you to the fountain open in Jesus—that from Him you may receive 'redemption'—the forgiveness of all your sins. Invitations are still held out to you; for though you have acted wrong, not through ignorance, or for the want of means of instruction, but knowingly, still 'there is mercy with the Lord that he may be feared';—there is joy in heaven over one sinner that repenteth; and I trust and pray that you may, ere long, know, to the comfort of your souls, that Jesus is a Saviour from the love of sin and the world here, as well as from hell and its miseries hereafter. Read John xvii., John's first Epistle, 1 Peter ii. and iii.; and may you through grace, 'mark, learn, and inwardly digest' these portions of sacred Scripture.  
"Accept this letter as a token of my sincerest regard, and believe me,  
"Ever yours in truth and faithfulness,  
"PETER ROE."

Biographer's remarks: "A word spoken in due season, how good is it." So it was found here. The ladies to whom the above was addressed, received it as it deserved to be received. Their first was also, we believe, their last visit to a theatre; and they still live to thank God, who, in ordering the bounds of their habitation, cast their lot in a place so highly favoured with an able and affectionate Pastor as the parish of St. Mary's, Kilkenny."—*Memoir of the Rev. Peter Roe, by the Rev. Prebendary Madden.*

LEARN WHILE YOU TEACH.

To SUNDAY SCHOOL TEACHERS.  
Do you learn while you teach? for unless you do, your power to benefit others will be very limited. A writer, well known for his usefulness among Sunday schools, has said to Sunday school teachers, "You should prepare the lessons for your children before hand. Nothing can be done well without taking pains. You should fear to offer to children that which costs you nothing. You should be like bees continually gathering sweets from every flower to bring home honey to the young swarm in your Sunday school hives. Seek to gain information, and diligently peruse works on education, such as the Teachers' Magazine. Take this as a maxim which I cannot too powerfully enforce. 'He who ceases to learn, soon becomes unfit to teach.'  
"My present object is not to point out how you are to learn; or what you are to learn, but rather to increase your desire to obtain information. When once you fully resolve to get knowledge, it is as in other things that, 'where there is a will there is a way.' Learning without a determination to improve, is like windjng

up a watch with a broken main-spring. A kite will not fly without wind. A balloon will not rise without gas. A hackney coach will not run without horses, neither will you ever become wise without a resolution to improve. "Do you learn," then, "while you teach?"  
It is said that "men are but children fully grown," and it is certain that the wisest man has very much to acquire. Instead of regarding scholars as learners, and teachers as those who have nothing to attain, I rather look on scholars, teachers, and superintendents, as only different classes in the same Sunday school. All have need to make progress in useful knowledge, and especially to learn lessons of Him who has said, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. xi. 29.

The question was once asked, "Where shall we find God?" The reply given was, "Where shall we not find Him?" Something like the same observation may be made of knowledge, when once a thirst to obtain it has taken possession of the heart. Ask you where knowledge is to be acquired? "The heavens declare the glory of God, and the firmament showeth his handy work." Psa. xix. 1. "The earth is full of the goodness of the Lord," Psa. xxxiii. 5, and they who look around with a hearty desire to improve cannot fail to  
"Find tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing."

The Bible is within the reach of every hand; libraries are abundant, and fresh sources of information are continually being opened around. The difficulty is not in obtaining knowledge, but in making up our minds to become wise.

Every Sunday school teacher may rest satisfied, however limited his experience and humble his qualifications, that if he is in earnest to become useful to his class, he cannot altogether fail in his object, for he will then gladly avail himself of every means to qualify himself for his office. Did Hutton, a poor homeless, moneyless, friendless lad, who was reduced so low as to sleep, for the want of a better bed, on a butcher's block in the open street, did he become a wise man, and an eminent writer? Did Ferguson, a poor shepherd boy, without books or instructions lay the foundation of his future knowledge as a famous astronomer? Did Saunderson and Huber, though blind, led on by a thirst of science, and a spirit of determination, become eminently wise, one as a naturalist, and the other as a professor of mathematics; and shall the lowliest Sunday school teacher, blest with the use of all his faculties, and favoured with facilities, be discouraged in obtaining knowledge? Never! Never! I hold it as an axiom, that he who, tied and bound with a sense of his own deficiencies, looks above for heavenly aid, with a heart humble enough to feel his own ignorance, and a spirit ardent enough to pursue after wisdom,  
"Who pants for knowledge, labouring to be free,  
And says, 'I will be wise!' wise he will be."

Again, I ask, "Do you learn while you teach?" For your own comfort, for the good of your class, and for the glory of that gracious Redeemer, under whose banner you have enrolled yourselves, this should be the case. One of the most apostolic ministers of the gospel that ever I knew, once addressed me after this fashion. I was then about five and twenty, and he somewhat more than threescore years and ten. "How are you in your body, soul, and spirit? Are you humble, and willing to learn as you go on your way to heaven; or, are you proud and puffed up, and think that you know enough already? There is plenty to learn! At least I find it so. If you are not learning, you are cheating yourself of great good, and robbing God of his glory. The more you learn of his word and will, the better will you be able to serve him; the more you learn of his goodness and grace, the better will you love him, and the more gladly will you glorify him. Learn, then, every day and all day, and never cease learning till you cease living! Learn for yourself! learn for all around you! Learn for life and death; learn for time and eternity."  
As these remarks suited me then, they may possibly suit you now, and should they dispose you to "learn while you teach," they may do you even more good than they did me.  
St. Paul, the great apostle, though brought up at the feet of Gamaliel, highly educated, learned in languages, and full of faith and christian experience, was a learner all his days; hear how anxious he is for future attainments.  
"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 12-14.  
"If thus apostles onward press,  
For knowledge, faith, and righteousness,  
New doubts prompt should we be found,  
To gladly learn of all around."

I have somewhere met with the remark, that the beginning of an address to Sunday scholars should be made to fix

their attention, the middle of it to instruct their minds, and the end to impress their hearts; and as I hardly think that a better plan than this can be laid down in addressing Sunday school teachers, I shall endeavour to bear it in my mind. Whether my present Homely Hints will either interest, instruct, or edify, I cannot tell. With a hallowed influence they may do all three: At any rate, I must now bring them to a close, encouraging the hope, that as I myself have often profited by humble productions, your minds also may be moved to learn while you teach, by my commonplace observations.—*Teachers' Magazine.*

THE SHEPHERD OF SALISBURY PLAIN.—  
Died, on the 16th ult., at Littleton, in the parish of West Lavington, aged sixty-five, David Saunders, the fifteenth child of the late David Saunders, the subject of Mrs. Hannah More's beautiful tract, *The Shepherd of Salisbury Plain.* In early life he entered the army and served in the 25th Light Dragoons; he rose to the rank of sergeant-major, but was invalided, and retired on a pension twenty-nine years ago. About six or seven years since, he embraced the Christian doctrine which his honoured father had in his life and conversation so highly adorned; since which time his chief pleasure has been in reading the Bible and other religious books. Towards his last days he said that he hoped a passage in a book written by the late Rev. Rowland Hill, was a means of his conversion to God. His end was happy and peaceful; and he departed this life in the full assurance of meeting with his revered father in a better world.—*Record.*

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HENRY W. WELCH,  
Assignee,  
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