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# The Bazaar.

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

[VOL. I.]

QUEBEC, THURSDAY, SEPTEMBER 19, 1844.

No. 25.]

## THE PAIN OF A WOUNDED CONSCIENCE.

Prov. xviii. 14.  
Gather all the down that floats on the wind,  
And all the leaves from the tree,  
Can ye make a couch for a troubled mind?  
Can ye find a rest for me?

Gather all the honey-dew from the leaf,  
And the labour sweet of the bee;  
Can ye stung the bitter tongue of grief?  
Give a drop of sweet to me?

Let the cold wind blow through the midnight rain,  
And the breeze flutter over the sea;  
Can it breathe one chill on a burning brain?  
Can it cool my brain for me?

Let the gale which springs in the morning cloud,  
Give life to all that be;  
Can it quicken again my murder'd mind?  
Give back my mind to me?

Let the spring-time shine, with its sunny hours,  
And the merry birds all in glee;  
Can ye gather, amidst ten thousand flowers,  
One bud that blooms for me?

By the late Rev. J. BULL, Curate of Stowmarket, Suffolk.

## A CONSCIENCE HEALED BY THE ATONEMENT.

Oh there is a bed, that was hewn in stone,  
Where Ho lay who was nailed to the tree!  
'Twas there my Lord lay, all alone,  
And there's the rest for me.

And there was a dew, all silvery bright,  
It fell on plain and lea;  
They gathered it fresh, at the morning light,  
And sweet its taste to me.

And there was a rushing, mighty wind,  
It blew o'er a bloody sea,  
It breathes a calm for my troubled mind,  
A comforter for me.

And there was a gale, when the day-star rose;  
His shining clear I see;  
My mind, in His beams, revives and glows,  
And all is life with me.

And there was a flower, which sprung from the tomb  
When the days had number'd three;  
Upon my heart that flower shall bloom,  
Eternal joy for me.

## REDEMPTION BY THE CROSS OF CHRIST.

"Christ hath redeemed us from the curse of the law, being made a curse for us" "that the blessing of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." "The promise of the Spirit through faith." How glorious is this doctrine! It is thus God speaks to us in Scripture, giving all into the hand of faith. How unlike their teaching who have lately risen up amongst us, and who have put forth their doctrines in the "Tracts for the Times." Sad thing for our Times to have to contend with their subtle errors, which threaten a schism in our Church, and the revival of Popery in the land. In opposition to the reception of Justification unto life, and the gift of the Spirit through faith, these writers propound a second kind of justifying righteousness, as absolutely necessary to be wrought by our own works, before we can be accounted righteous before God; while at the same time they go nigh to neutralize altogether the power of the Justification, which alone is recognized as scriptural by our Church (see Article 11.), in that their system limits its application to the instrumentality of baptism; by which they practically substitute justification by baptism alone, for justification by faith alone. And as they err grievously on this great point of justification by faith alone; as well as in the extravagant exaltation of the sacraments at the expense of faith, (which forms a very prominent part in their scheme), to which faith, indeed, the sacraments owe all their efficacy; and without which they are nought to the receiver (as our Church plainly teaches) save witnesses against him: so, also, they are very far from being blameless in their way of dealing with the grand doctrine of the Atonement. For whilst their doctrine of the Atonement made for sin by our Lord Jesus Christ, is in the Scripture as the sun is in the heavens, and has obtained this conspicuous place also in the teaching of our Church, as being the life and mainspring of the Christian religion, it is an important feature in these "Tracts for the Times" (which contain the scheme of these persons), not, indeed, to withhold altogether, or to deny the essential character of the Atonement, but as a matter of counsel (as one observes, when warning against their errors,) to cloud the morning beams of this sun—to make the pulses of this heart of the Christian system to be faint and few—to use this sword, which is eminently the sword of the Spirit, timorously, as if it were a doubtful weapon, whose service was not altogether to be relied upon. Yes; they advise the sparing use of the doctrine of the Atonement, as if it might do harm by leading to licentiousness. They mean well, I doubt not; but where the word of God prescribes to us our duty, we are at no liberty to think for ourselves as to what is fitting. They conceive, I presume, that men will be wary of sin in proportion to the difficulty of obtaining pardon for it; and therefore they preach penance where the apostles preached Christ; and send men to austerities, where they sent them to the Atonement and the Mercy Seat. But will this preaching of theirs hide pride from man, humble the human heart, exalt the grace of God, and the merits of Jesus Christ? Let them look to that, if they love the honour of Christ, and the souls of men. Whereas our faithful Church lifts up the Atonement of the Saviour in all the openness of scriptural declarations. She so sets forth its mysteries, that the whole may be viewed by the eye of faith, and made, by the act of divine grace, the medium of communicating power to the soul in every degree, as the Lord may please to impart it, either to the least of his little ones, or to the most advanced of his maturer servants. But these on the contrary would enshroud the glory of the work of Christ, in the thick folds of superstitious mysteries; requiring an initiation to qualify for the contemplation of the reserved mysteries:—building up a sort of Holy of Holies of their own imagination, the entrance into which is forbidden without previous preparation, even to those whom St. Peter styles "a royal priesthood"—keeping them at a distance until they shall have passed a long probation, and have attained to that age and standing, when the Atonement may at last be held up distinctly to their view, and be recognised by them. How presumptuous is all this in any set of men, thus to replace, as it were, the veil before the Ark and Mercy Seat, after that the Lord Jesus Christ has taken it away; thereby doing what in them lies to render all obscure again, and remove once more to a trembling distance those whom Christ had brought nigh to God, as children to a father! And what is all this but the offspring of superstition and self-righteousness! I am unable to view it in any other light. It may be well meant; but it is not the less to be deprecated on that account; for they have unauthorizedly and officiously put forth their hands to the Ark, as if it would fall to the ground without them; and all the good intentions in the world, will not vindicate them from the charge of presumption, and of prejudicing the gospel and the souls of men. May God have mercy on our Church, and preserve us, and all our brethren from being carried away by a spirit of legality, or by a superstitious reverence for antiquity and tradition, and a zeal which is not according to knowledge. But may our zeal for the truth be taught and influenced by the truth itself, and abound far more than it does; and may the doctrines of Grace be wrought into our hearts, and exemplified in our lives; and be made mention of and gloried in by us, as our best inheritance, the charter of our hopes and liberties.—From a Discourse by the Rev. C. D. Maitland, A. B., Perpetual Curate of St. James' Chapel, Brighton.

## THE IMAGE OF GOD.

"God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them."

Now this language being taken, as the language of the divine records should ever be, in its plain and obvious and literal significance, must necessarily import, first, that there were other divine Persons or intelligences to whom God said, "Let us make man;" and yet that their image, their likeness, was his own: there was but one and the same image, one and the same likeness, and yet it was "our image and our likeness." Here then, in the mighty work of creating man—intelligent, immortal, accountable man—there were three in one, or trinity in unity; and, in the image—the likeness which was impressed upon the being created—there was one in three, or unity in trinity. For this, again, however mysterious, there is a plain and prompt solution: "I and the Father," declared the Lord Jesus Christ, "are one;" and he spake of the Spirit of truth as "proceeding from the Father," and therefore, by necessary implication, proceeding from himself, and, consequently, one with both. The image, then—the likeness in which man was created—was that of "God the Father, and of God the Son, and of God the Holy Ghost;" and it was the voice of the three-in-one which spake, "Let us make man in our image, after our likeness;" and the image, the likeness, must be that which is not perceptible to the eye of sense; for "no man hath seen God at any time." It is at the same time peculiar to man, distinguishing him from, and exalting him above, the noblest works of God; not only the moon that "walketh in brightness," and the sun that "rejoiceth as a giant to run his course," but the noblest and stateliest of brutes that range the desert, and the swiftest of "fowls that fly above in the open firmament of heaven." It is mind, understanding, reason, soul. "The spirit of man goeth upward," while "the spirit of the brute goeth downward to the earth." Brutes have instinct, but not reason: they may seem to approach, in the instance of the faithful dog, or the patient camel, or the sagacious elephant, very near to the lowest level of human understanding; but the soul, the intelligence, is wanting still. As, then, it is the possession of a soul, a living soul, a soul which reflects, reasons, contrives, combines, sways the movements and regulates the will, that discriminates between man and the brute; so it is the very same thing which constitutes the likeness, the image, of God. And here we are struck by a most significant difference in the mode of creation. All else had been created by the voice, but man only was created by the act of God. We are told, indeed, that "the Lord God formed man out of the dust of the ground;" but when the body, with all its fearful and wondrous and complex mechanism, of limbs, and members, and nerves, and veins, and arteries lay before him, thus curiously wrought in the lowest parts of the earth, he did not say to man, "Live;" and man lived—as he had said, "Let there be light;" and there was light—"He breathed into man's nostrils the breath of life," and then, and not till then, man became a living soul; and thus, "in the image of God created he him: male and female created he them."

The likeness, however, did not consist only in the powers and capacities, but in the moral perfection of the soul: God "made man upright." The spirit which he infused and inspired was not only a reasoning, willing, desiring, and loving soul; but it was a pure and a perfect, and consequently, a happy soul. It thought only what was holy, reasoned only what was good, willed only what was right. It only desired what God approved, and only loved God himself, and his image or his workmanship in all beside. O, then all was peace, and love, and happiness; and the fair creation of God was a universal paradise. The weaker did not tremble and fly before the stronger; nor did the destroyer become, in turn, the prey of a stronger than he. There was no violence in the tiger's spring, nor any venom in the serpent's fang. "The wolf and the lamb fed together: the lion did eat straw with the ox; and the leopard lay down with the kid." Man had "dominion over all the works of God's hand;" and his dominion was a rule of love. He loved the inferior animals as God loved him, and employed his precious gift of intelligence to bless, and not to curse; to help, and not to harm; to preserve, and not to destroy. And, so long as the image and likeness of the Creator continued undisturbed and undefaced, the happiness of man was perfect: peace and love prevailed upon earth, as they now only exist in heaven; and "God saw all that he had made, and, behold, it was very good."

"God made man upright." And why did not this uprightness, which is God's image—God's likeness—endure? Why did not Omniscience avert the evil, which Omniscience could not but foresee? Why did not the same Providence, which "ordereth all things both in heaven and in earth, so that" they "continue as they were from the beginning of creation," maintain the image of Deity inviolate, and preserve the likeness of God undefaced and unimpaired? These are questions which all may ask, but none can answer, or can answer only by another: "Shall not the Judge of all the earth do right?" Revelation does not profess to develop causes; but only to state facts, to teach doctrines, to ensure consequences. It leaves nothing untold which concerns the individual. "He hath showed thee, O man, what is right;" and, if he hath not disclosed the secret counsel or purpose for which the divine image in man was forfeited, he hath showed thee how it may be restored. Again has it been said, "Let us make man in our image,

after our likeness." There are "given unto us exceeding great and precious promises; whereby, having escaped the corruption that is in the world through lust, we may be made partakers," as at first, "of a divine nature." "Through Christ we have access by one Spirit unto the Father. As many as are led by the Spirit of God, they are the sons of God." The image, the likeness of God, which is designed to be both perfect and perpetual, is again imparted when we are born of water and the Spirit, and thus enter into the kingdom of God; and then are we indeed baptized in the name of the Father, and of the Son, and of the Holy Ghost; when we have "put off the old man, which is corrupt, according to the deceitful lusts;" and "put on the new man, which after God is created in righteousness and true holiness;" when we follow, in our conduct, the example of our Master, and embody, in our conversation, the mind that was in Christ.—From *The Sabbath Companion*, by the Rev. Thomas Dale, Vicar of St. Brude's, London.

## THE FOUNDATION OF OUR RELIGION.

We lay no one stone but only upon that foundation of the prophets and apostles, whereupon whosoever is builded, groweth into a holy temple in the Lord—a temple, which no wind, no waves, no storm, no tempest is able to overthrow. The foundation of our religion is the written word, the Scriptures of God, the undoubted record of the Holy Ghost. We require no credit to be given to any part or parcel of our doctrine, further than the same may be clearly and manifestly proved by the plain words of the law of God, which remaineth in writing, to be seen, read, and examined of all men. This we do, first, because we know that God hath caused his whole law to be written: secondly, because we see that it hath been the practice of all the defenders of the truth since the beginning to test their faith only upon the scriptures and the written word: thirdly, because it is evident and plain that we cannot receive any other foundation of heavenly truth without the overthrow of Christian faith.

The ancients of the house of God knew no foundation of his truth but this. They never enquired what had been whispered in men's ears; that which they believed and taught, they read it out of the book. In the history of Joshua it is recorded, how he did assemble the tribes, elders, heads, judges, and officers of Israel together, showing them what God had spoken unto them by Moses, but uttering to them no speech that was not written.

Christ speaketh many things, concerning the doctrine of the prophets; but no one point of doctrine which is not found in their books and writings. The prophet Esay saith, *Ad legem et testimonium*: "To the law and to the testimony." "If they teach not according to this law, it is because there is no light in them." (Isa. viii. 20.) Consider the practice of Christ Jesus. His proofs are, *Scripturam est*: "It is written": (Luke iv. 8.) his demands are, *Quomodo legis?* "How dost thou read?" (Luke x. 26.) His apologies are, *Scrutaminis scripturas*: "Search the Scriptures, they bear me record." His apostles tread in the same path; they go not the breadth of an hair, not a whit from that which is written. Thus St. Paul protesteth, "I delivered unto you that which I received, how Christ died for our sins according to the scriptures, that he was buried, and that he rose the third day according to the scriptures." (1 Cor. xv. 3.) It is not lightly to be marked which is twice repeated. He delivered nothing but "according to the scriptures." (saith St. Augustine); "read this out of some prophet, read it out of some psalm, write it out of the law, write it out of the gospel, write it out of some apostle: read it, and we will believe it." These be good precedents for us to follow; till sufficient reason be alleged why we should lay another foundation than that which hath been laid by so many, so wise, so reverend builders.—From *Sermons by Archbishop Sandys*, edited for the Parker Society, by the Rev. John Ayre, M. A. Sermon 1.

## A HOLY WAR.

The country is now engaged in the holiest war which it has ever waged,—a war against ignorance, vice, and infidelity. There is a hard battle to be fought, but it cannot too speedily be brought to a termination. Education should proceed without delay; for the transition state from ignorance to knowledge, from darkness to light, is not devoid of peril. Education should be universal; since it is only while knowledge remains a distinction that it can engender discontent, or tempt men to desert their sphere. And it should be complete; for a little learning is proverbially dangerous, but duty thoroughly taught and understood, ever proves a far surer obligation than the blind obedience of custom. Above all, your committee earnestly request the friends of church education to persevere in the good work, neither deterred by present obstacles nor disheartened by the remoteness of visible results. The ground to be occupied is fearfully extensive, and the foes are many and strong; but, "greater is He that is for us than they which are against us." Neither can striking outward results of moral and physical improvement be reasonably expected for many long years. The parents of the present youthful generations have been neglected; and "while men slept," the enemy came and sowed tares." But until the precepts taught in the class are enforced by the practice witnessed at the fireside, till the home co-operates with the school-room, education cannot exercise its legitimate influence. Your committee, however, are loath to utter one syllable of despondency. They

## THE CHRISTIAN'S JOURNEY.

In the administration of the covenant of peace, the Redeemer guides the many sons of God to the heavenly glory. When sinners are brought to believe in the atonement, and thus have their consciences sprinkled with his blood, the offended Judge passes over them, as he passed over the houses of the Israelites on the passover night. And as the Israelites, when thus freed from vengeance, took their journey towards Canaan; so all who believe in Christ, are free from a bondage worse than Egyptian,—they give up with this world as a portion, and they commence a pilgrimage to the celestial country. The Saviour gives them, as he did to Israel, laws and institutions by which to conduct themselves: And by his gracious blessing, the ordinances of the Gospel become the means of strengthening them for their journey, and of accelerating their progress. He guides them through the wilderness of this world by his word and spirit, as the people of Israel were directed by the pillar of fire and cloud. As the Israelites had no permanent dwelling place till they reached Canaan; so Christians are but pilgrims and strangers on earth, and are taught to look upon themselves as citizens of the heavenly city.

"There has one object been disclosed on earth, that might commend the place; but now 'tis gone: Jesus is with the Father, and demands his members to be there."

The Israelites were exposed to many wants and dangers in that "great and terrible wilderness," through which they journeyed; and Christians feel that this world is indeed "a dry and a thirsty land," and a land full of enemies and trials. But as the former were supplied with manna from Heaven, and with water from the smitten rock, and finally triumphed over all their foes; so the latter are nourished by that life-giving bread, of which the manna was a figure, and with the living water which is given by the Saviour; and they are made more than conquerors over all their spiritual enemies. 1 Cor. x. 3, 4; John, iv. 13, 14; vi. 51; Rom. viii. 35—39. When an Israelite was wounded by a fiery serpent, he was cured on looking to the brazen serpent on the uplifted pole; and in like manner, when the wounded sinner obeys the voice which says: "Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else;" "he is healed by the stripes" of him who was lifted up on the cross, that whosoever believeth in him should not perish, but have eternal life. Num. xxi. 7—9; John, iii. 14, 15; Isaiah, xlv. 22, and liii. 5. On the elevated pole, the stung Israelites saw their enemy, as it were, dead; and on the Cross, we see "the prince of this world cast out;" for there the Redeemer "spoiled principalities and powers," and gloriously triumphed over them. John, xii. 31—33; Col. ii. 15.

As the Israelites were gradually conducted to the land of promise, and were long proved by a series of various and often afflictive providences, in order to make known what was in their hearts, that they might be humbled and, in other respects, meetened for the good which was prepared for them in their latter end, or their after state; so Christians are gradually metened for the celestial inheritance, by means of a train of circumstances corresponding with their particular character and situation, and with the place which they are destined to occupy in the world to come. Deut. viii. 5, 16.

The life of the Israelites was a life of faith. "By faith they passed through the Red Sea." And as their course was begun; so it was continued by faith. They had to live by faith, even as to their daily support in the wilderness. No stock was given them. The manna gathered to day, would not serve for to-morrow. And in like manner, the Christian life is begun, and continued by faith. Every day we need to go to that same fountain of grace to which we had recourse at first. The great object of the Gospel is to produce and to cherish that spirit of holy and childlike confidence, which leads us to repose on the word of our God,—to feel our constant dependence on him,—to delight in having no will of our own, and to cast on him the whole of our cares.

By faith, too, was the course of the Israelites terminated; for as in leaving Egypt, they passed through the Red Sea; so their entrance into Canaan was by passing through Jordan. The ark of the covenant went before them; and no sooner had the feet of the priests who carried it touched the brim of the water, than the overflowing flood was divided, and a dry path was provided for the people. And the

ark, with the priests, remained in the bed of the river, till all the congregation had passed clean over. Joshua, iii. 5—17. Now, between us and the celestial country there runs the river of death: but it is our unspeakable comfort, that the Captain of salvation will be found in the passage betwixt Earth and Heaven, as long as there shall be any of his people to pass that way. When we pass through the waters he will be with us,—he will kindly divide the current, and afford us a dry and a safe passage. It is by faith, then, that our Christian course in the wilderness is terminated. Our eye must fix on our forerunner, who for us entered this river when the current was strong and rapid, when deep called unto deep, and when the flood was swelled to a tremendous height. "And surely in the floods of great waters, they shall not come nigh unto us."

The Israelites were at last brought into the land of Canaan by the ministry of Joshua. This honour was given to him; because as the law cannot introduce the Church to Heaven, it was necessary to the completion of the typical system, that the lawgiver should not introduce the people to the emblem of that inheritance. The death of Moses, then, was at once, a correction for his fault at the water of Meribah, and a token that his law could make nothing perfect. In Joshua, whose name is the same with Jesus, Heb. iv. 8, we have a figure of the great Captain of salvation, who not only receives the departed spirits of his people; but will at last conduct their whole persons into the celestial inheritance. The law came by Moses, but grace and truth came by Jesus Christ. He it is who gives to eat of the tree of life which is in the midst of the paradise of God; who there gives a crown of life, and to eat of the hidden manna; who exalts to dominion and glory, clothes the conqueror in white raiment, makes him a pillar in the temple of God, and gives him to sit with himself on his throne. Rev. ii. 7, 10, 17, 26; iii. 5, 12, 21. And surely it must add to the sweetness of the blessing, and greatly heighten our joy in its reception, that it is bestowed by him, who for us sinned and died, and who for us now liveth and reigneth.

Thus, when connected with the character of Christ, and the hope of his people, the study of the commencement, progress and termination of the journey of Israel through the wilderness, is exceedingly interesting and edifying. In the view of death, the close of their wanderings particularly interests the heart. The prospect of Canaan while nothing but Jordan intervened, had deeply affected them.

Thinks I stand upon the rock  
Where Balaam stood, and wond'ring look  
Upon the scene below;  
The tents of Jacob goodly seem;  
The people happy I esteem  
Whom God has favoured so.

Their toils have almost reach'd a close  
And soon they're destin'd to repose;  
Within the promis'd land;  
Ev'n now its rising hills are seen,  
Barri'd with everlasting green,  
Where soon their feet shall stand.

In glory there the King appears,  
He wipes away his people's tears,  
And makes their sorrows cease.  
From toil and strife they there repose,  
And dwell secure from all their foes,  
In everlasting peace.

Fair emblem of a better rest,  
Of which believers are possess.  
Beyond material space!  
Thinks I see the heav'nly shore,  
Where sin and sorrow are no more,  
And long to reach the place.

Nor shall I always absent be  
From him, my soul desires to see,  
Within the realms of light;  
Ere long my Lord will rend the veil,  
And not a cloud shall then conceal  
His glory from my sight.

Sweet hope! it makes the coward brave,  
It makes a freeman of the slave,  
And bids the sluggard rise:  
It lifts a worm of earth on high,  
Provides him wings, and makes him fly  
To mansions in the skies.—KELLY,  
RUSSELL ON THE COVENANTS.

LOOK BACKWARDS AND FORWARDS.—If, in an enterprise of difficulty, you take a glance to the past errors of inexperience, as well as at the future probable success of increased ability to be useful, it will do you good.—Ephraim Holding.

\* See a Tract recently published, entitled No. 91, a Tract for the present Times, by one who never contributed to the former series.

are rather bound to acknowledge with gratitude the liberality and confidence which have enabled this society to be the dispenser of a fund hitherto unprecedented in amount. They rejoice in what has been given, not only on account of the increased number of schools and teachers to be thereby provided, but also on account of the extended interest in education betokened by the number and amount of the contributions. But the experience of the past year bids them look beyond the subscription list, to the results of individual zeal and self-devotion; to the humanizing effects of increased intercourse between the educated classes and the children of the poor; above all, to the personal influence of each clergyman in his own school-room, lightening and guiding the labour of the master or mistress by sympathy and advice, and giving to the children a lively sense of that pastoral relation, without which all improvement in systems of education will but end in disappointment.

From this time forward let the affluent classes place sound education within the poor man's reach, in a spirit of free christian benevolence, and their good shall not be frustrated. Let them prove to the son of toil that their object is, not so much to make themselves more safe, as to render him and his children more happy, and the victory will be won. Then even these our times shall not be without their own honour. It shall be their praise to have reared up a godly and pious people, who out of an honest and good heart, keep the apostolic injunction, to "love the brotherhood, fear God, and honour the king." But whatever may be the outward signs and tokens in the world around,—even though disaffection and ungodliness seem to triumph for a while,—your committee are resolved to pursue the tenor of their way; they will not draw back from the work to which they have put their hand; but, in full reliance on the principles for which they contend, are contented to leave the issue in the hands of Him whose servants they are, and with whom faithfulness, not success, is the condition of reward.—*National Society's Report, 1844.*

## The Berean.

QUEBEC, THURSDAY, SEPT. 19, 1844.

A correspondent has furnished us with slips from an English periodical, specifying several extravagant acts alleged to have been committed by parochial Clergymen in England, engaged, as we should conclude, in the "progress Rome-ward." In one case a female of unexceptionable religious character is said to have been refused the communion, because she was a Presbyterian; in another, condemnation to have been pronounced upon a woman, and her grave to have been levelled, because she did not confess her sins to the clergyman upon his demand before she died; in another the lifeless body of a child to have been baptized, and a bowl of holy water with the finger of the corpse in it enclosed in the coffin. We had become acquainted with these allegations before, but were unwilling to advert to them, because not only are statements of this kind not to be relied upon, but if they could be substantiated, they would only be the acts of individuals, and should be brought to the notice of their Bishops; if no redress could be obtained there, then they would be a grievance to bring before the public. We are aware of the tendency which manifests itself by occurrences of this kind in the mother-country; but the columns of the Berean we are loath to occupy with charges not vouched for, when there is painful matter enough, amply authenticated, to call for notice and excite prayerful concern for the scriptural character of our beloved mother.

Part of this matter is the spreading scrupulousness which causes Clergymen of the Church of England to refuse Christian burial to the dead who were baptized by non-episcopalians. Several have exposed themselves to proceedings in the ecclesiastical court by their refusals, and have thus given occasion for elaborate judgments, the last of which has recently come to hand and will be of special interest to our clerical readers. It is that in the case of Titchmarsh versus Chapman, delivered 31st of May last, caused by the Clergyman's refusal to perform the funeral rites over a child, on the ground that it had not been baptized within the meaning of the rubric. The legal authority is Sir H. Jenner Fust, the Dean of the Arches, that is, the Judge in the Archbishop's Court. He, in declaring the law, referred so pointedly to former decisions, that it will be natural for us to state these in their connexion with each other.

As far back as the year 1809, Sir John Nicholl, in the case of Kemp v. Wickes, decided that a minister of the Established Church cannot refuse to bury a child baptized by a dissenter. This decision was referred to and adopted by the present Dean of Arches, in passing sentence upon the Rev. Mr. Escott who, a few years ago, refused in a case which excited intense interest, among such of the clergy, on the one hand, as were disposed to adopt the views upon which he had acted, and among dissenters, on the other, who hoped that it would lead to the recognition of their orders by a competent Court of law. Both parties were disappointed. The decision was against the Clergyman; but it

never touched the question, whether the Wesleyan minister, who had baptized the child, was considered by the law as in holy orders or not: it declared that the application of water in the name of the Holy Trinity, even by a person not in holy orders at all, nor a member of the Church of England, was valid, though it might be irregular; that it was not to be repeated; and that it entitled the body to have the burial service of the Established Church read over it. This decision being appealed from, the Judicial Committee of the Privy Council had to review the case, and the result was the affirmation of the sentence, on the 2nd of July, 1842.

In the course of last year, the Rev. W. H. Chapman was cited to appear in the Court of Arches, for having refused to bury a child baptized by an Independent minister. The defence set up in this case was, that the application of water and invocation of the Trinity were performed by a schismatic and heretic, consequently by a person *ipso facto* excommunicated; so that, even were the baptism to be considered valid and not to be reiterated, yet the baptized person could claim no benefit from it, until he had, by himself or his sponsors, sought admission to the privileges of the Church—which in the case before the Court had not been done.

The learned Judge expressed his regret, that the former decision, affirmed as it was by the highest Court, had not been sufficient to obviate any farther resistance to what had then been declared to be the law on such questions. He could perceive no distinction between the two cases. The very ground of defence taken seems to have proved suicidal in the opinion of the Judge. If the baptism was not to be repeated, "admission" to the privileges of the Church could only have been sought by applying for the rite of Confirmation. If that rite was obtained, what was confirmed by it? It must be something which was valid so far as it went, bringing the candidate to the communion-rail upon the same terms as others who had received the most regular baptism. Now the same baptism which would have been counted valid, if the child had lived and come forward as a candidate for Confirmation, must be counted sufficient to entitle the child, dying in infancy, to burial at the hands of the Church minister.

Quoting the words of defendant's Counsel, "God forbid that I should say this child was not a Christian," the Dean of the Arches said, "The question, as it appears to me, is not, whether this child was admitted into the Church of England, but whether it was admitted into the Church of Christ?" In dealing with the allegation, that a schismatic and heretic was *ipso facto* excommunicated by the terms of the 12th Canon which runs thus, "Whosoever shall hereafter affirm, that it is lawful for any sort of Ministers and Laypersons, or of either of them, to join together, and make rules, orders, or constitutions, in Causes Ecclesiastical, without the king's authority, and shall submit themselves to be ruled and governed by them; let them be excommunicated *ipso facto*," the Dean referred to the Toleration Acts 1st William and Mary, and 53rd George III, avowing his opinion that any incapacity which may have existed under the operation of that Canon, is removed by those laws of more recent enactment, of which he was bound to take judicial cognizance. Sentences of excommunication may indeed be pronounced, and they may be followed with imprisonment (it does not appear, for what class of offences) not exceeding six months; but no other civil penalty or incapacity whatever shall be incurred by the excommunicated person. Consequently the act of baptism, performed even by a person excommunicated by a sentence, could not be of less validity in the eye of the law than that of a person not excommunicated; still less could the child upon whom the act was performed, be thought to have incurred the guilt of heresy.

In referring to the rubric, the Dean of the Arches seems to have laid the principal stress upon the word "sufficiently" which is found in the office for private baptism, immediately after the thanksgiving to be used upon the application of water and invocation of the Trinity. We do not find that he affirmed that in the case before him all was "well done and according unto due order," as the formulary has it after the inquiries into the manner in which the rite was administered; nor did he advert to the possibility of the child having been brought to be "received into the Church," according to the formulary; but he decided that the child was "sufficiently baptized" and could not with propriety have been "baptized again," if it had lived; and therefore it was entitled to have the funeral service of the Church performed over its dead body.

After giving this condensed view of a case which has resulted in censure upon a Clergyman, it is but justice to mention that, in the course of his remarks, the learned Judge adverted with severity to the bitter spirit of intolerance displayed by the adverse party; it appears, the Clergyman stated his scruples to the father, and inquired why he had not the child interred in the dissenting burial-place; the father said it was on account of the high fees charged there; upon which the Clergyman offered, but in vain, to pay the fees for him. We will add the remark that, while we entirely dissent from the view which excited the Clergyman's scruples in this case, we think the position of the Clergy at home is a most undesirable one, when the law compels them to perform special religious services at the mere convenience of those who ordinarily decline their ministrations. And as we suppose that the same laws are not in force in the Colonies, we should be glad, if some friend who can give information on the subject which our clerical readers could rely upon, would enable us to do so in our columns. We neither wish nor fear that our brethren in this Diocese would use their liberty to the violation of the spirit of charity; but we could wish them to be assured that the law is as tender towards their scruples as it is towards those of Christians dissenting from the Church.

### To the Editor of the Berean.

Sir,—When the question is asked, what are the best means to be employed in effecting a revival of religion, it may with humility and self-abasement be replied, "What could have been done more to the Lord's vineyard, that he has not done in it?" We have the precious gift of his Son who died for us, the written word and preached gospel: why are they not found sufficient means for turning men from darkness to light, and from the power of Satan unto God? Death and judgment are set before us, and we are called to flee from the wrath to come and lay hold on eternal life; the lake which burneth with fire to deter, and the pleasures at God's right hand to invite, furnish motives which might be thought sufficient to affect us with power, and to bring us to a lively concern for the salvation of our souls.

The Psalmist, full of concern for the souls of men, "offers up his prayer to God: 'So teach us to number our days, that we may apply our hearts unto wisdom.'" If we made this our prayer for ourselves and for souls around us, we might, in an unperceived and noiseless manner, be helpful towards an effectual revival. We might find ministers preach more earnestly and affectionately, visit from house to house more assiduously, warn the careless with more importunity, comfort the afflicted more spiritually, build up the converted to a more steadfast and consistent deportment. So also we should find their congregations hanging upon the preachers' lips for instruction, those in the bondage of sin groaning for deliverance, the dry bones staking, the contrite shedding the silent tear, and the adopted child responding Abba, Father! to the love which calls him to be separate from the world and walk as with "feet shod with the preparation of the gospel of peace."

Should our state seem but as that of the dying embers, yet in answer to united and individual prayer, in faith asking for the outpouring of God's Holy Spirit, it might please Him to kindle up a flame, increasing gifts and diligence among those who are Ambassadors for Christ, and a hungering and thirsting for the bread and water of life among those to whom they are sent, and showing in a wide-spreading revival of religion, "that His hand is not shortened that it cannot save, neither His ear heavy that it cannot hear" when Zion prays for increase and beauty.

I am yours, faithfully,

A LAYMAN OF THE ENGLISH CHURCH.

EXTRACT FROM AN AFFECTIONATE APPEAL TO ALL WHO LOVE THE LORD JESUS CHRIST IN SINCERITY.

By the Ven. Archdeacon JEFFREYS, of Bombay.

Strange to say, there are Christian professors (and those not a few) who, in answer to these appeals, by the mercies of Christ, by a bleeding Saviour's love, not to destroy the souls for whom Christ died, will plead their CHRISTIAN LIBERTY! What! the liberty of sanctioning the use of that accursed instrument of Satan, through the means of which, it has been proved, from the best returns the nation can obtain, that more than five hundred (nearly six hundred) die weekly the death of the drunkard, and if we are to believe the Word of God, that drunkards shall not inherit the kingdom of heaven, perish in the flames of everlasting fire! I will here borrow an illustration, which may perhaps at first sight seem overstrained and inapplicable to the case in hand, but I entreat you to follow it patiently to the end, and see how it applies. Suppose the providence of God had so ordered it that six hundred souls must be wrecked every passing week on the coast of England, and that this could not possibly cease so long as the Christian continued to use intoxicating drink; suppose the providence of God, which can do all things, had established such a connexion between these things, that they could not be separated; that so long as the professed follower of Christ countenanced the use of the drunkard's drink, these wrecks must needs continue, and these six hundred souls must go down every week to a watery grave; suppose the experience of nearly two centuries had proved this,—would he cant and whine about his *Christian liberty* then? Could he calmly look on from the shore, and see the stranded vessel in the breakers, with six hundred of his fellow-creatures clinging to the rigging,—would he hear their shrieks and cries for help, and see them, one after another, washed out of the shrouds by the foaming surge, and sink to rise no more?—could he see this scene every week, and still plead his

*Christian liberty*, knowing that it was the cause of this destruction, and the means of drowning his fellow-creatures, six hundred weekly, or more than thirty thousand every year, and that this destruction could not possibly cease so long as he persevered? But what is this supposed case in comparison with the real one now before us, in which the connexion between cause and effect is as certain as any proposition in mathematical science! For it is no more possible for any man who takes the least trouble to inform himself of the facts of the case, to doubt whether the drinking customs of the age (especially the countenance given to the use of intoxicating drink by the sober, and, above all, by the religious) are the cause of all the desolations of intemperance, than it is possible to doubt whether the sun be the source of light and heat; and it is certain that unless all who are respected for piety and virtue in the country will enter their protest against the cause, and shame it out of the Christian caste, it is not possible that the effect should cease! What, then, I say, is the supposed case in comparison with the real one before us? Or what is the drowned mariner's, compared with the drunkard's, grave? It is a mere trifle in comparison; for the six hundred seamen, who would on this supposition go down to a watery grave, need not on that account go down to the lake of everlasting fire.

Christian liberty! The soul of every good man must sicken at hearing this sacred, this venerable term, prostituted to an argument so utterly disgusting. Christian liberty has been beautifully defined to be—"the liberty of doing that which love makes delightful." Shall the Christian then plead for the liberty of doing that which is now known to be, directly or remotely, the cause of one-half of all the disease, two-thirds of all the poverty, and three-fourths of all the crime of England;—the liberty of promoting the use of that which breaks the heart of the wife, starves her children, and by the poisonous example of their father, corrupts their morals, and ruins at once both their bodies and their souls;—the liberty of promoting that which is the cause of by far the greater portion of the tears of the widow and the orphan;—the liberty of using that which keeps thousands away from the ministry of the Gospel, by causing them to absent themselves from the house of God, while they frequent those places where the sound of the Gospel is never heard! The true believer, the lover of Christ, would hate and abhor such a *liberty*; he would rather remain chained to the damp walls of a dungeon to the end of his life, than be such a traitor to his Lord as to sanction and encourage the use of that which is the foulest instrument of hell, the most destructive engine of mischief, that Satan has introduced into our world, since the fall. The Apostle Paul says, "Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak; and through thy knowledge shall the weak brother perish for whom Christ died! and again, 'But judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.'" Shall the Christian, then, use that liberty by which he multiplies the occasions of temptation abroad upon the face of society, and, in thousands of instances, sets a trap for his brother's soul? When Paul says, "Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak, and through thy knowledge shall the weak brother perish for whom Christ died," he takes for granted that the brother so falling is wrong in his judgment, and after all is only led to do that which he believes to be wrong. But what would the Apostle say in the present case, when the *Christian liberty*, now pleaded for, plunges a brother into misery, disease, poverty, guilt and crime, and destroys him, both body and soul, for time and for eternity? Would he not say—"Such mercy as thou hast shown to thy poor neighbour's soul, such mercy will thy Lord show to thine. Take heed lest this liberty of thine carry not thy selfish soul down to the lake of everlasting fire! Oh! how different is the self-denying love of a crucified Saviour, who denied himself, even to the death, for us miserable sinners, that we might not perish, but have everlasting life! How different the test of love left us by St. John, the beloved Apostle, when he tells us, 'We know that we have passed from death unto life, because we love the brethren.'" "He that loveth not his brother, abideth in death: Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.'" "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" "Beloved, if God so loved us, we ought also to love one another." And let us not here be guilty of the mean, paltry attempt to escape conviction, and evade these commands by saying, that they apply exclusively to our brethren in Christ. It is admitted that this is their primary meaning; but our Lord commands us to love all mankind, to do them good, even our enemies themselves; even as our heavenly Father sendeth rain on the evil and on the good, on the just and on the unjust; and he has, in the parable of the good Samaritan, explained the term,

neighbour, in so wide a sense as to include all who may in any way come within the sphere of our influence, or whom it may be in our power to benefit or to injure by any thing we can do. Let us remember that "God commendeth his love towards us, in that while we were yet sinners, Christ died for us;"—that, when we were enemies, we were reconciled to God by the death of his son. Oh! what would have become of us, if God had first waited till we became dutiful children, before he stretched out the arms of his mercy towards us? Are we, then, to wait to settle the question whether a fellow-creature be a brother in Christ, or only a brother of the human family, before we can determine that we owe him any love and mercy to his soul—before we can determine that it is our duty to deny ourselves, in a worthless indulgence, and to protest against those customs which are destroying the souls of thousands of our brethren, and consigning them to everlasting misery? The beloved Apostle says, "Let us not love in word, neither in tongue, but in deed and in truth." Surely, then, we are required to give some more substantial proof of our love than this!

### To the Editor of the Berean.

THE PRIMITIVE PERCEPTIONS OF MANKIND.

Sir,—All those perceptions in mankind which cannot be traced to any finite origin, must be of necessity Divine; they must proceed from God alone, and must bespeak the universal and unceasing operation of the Deity, "in whom we live, and move, and have our being." They have been imparted to our minds without the medium of finite agency, and therefore may be justly called, *The primitive perceptions of mankind.*

Possibly not many of these primitive perceptions are coeval with our birth; they may in general be subsequent thereto, and successive in their actual development; but yet, as they must all have been divinely communicated to our minds, they can never be disregarded without incurring the displeasure of that Being who has favoured us with them.

Such primitive perceptions contain no verbal teaching, no logical propositions, no religious doctrine, and without the light of revelation they are mysteries, although living proofs of the Divinity in all mankind. Our own deductions from them, as from any other given data, may be incorrectly drawn, and therefore may be inconclusive; so all human interpretations of the sacred volume, are not, like the Bible itself, infallible and of Divine authority. But as the Holy Scriptures are infallible, so are any perceptions which have proceeded from the same source.

If any creature could be independent of the Deity, were it only for a single day, then might he continue to be independent of the Deity for ever. But the notion of an independent creature would not only involve a contradiction; it would be impious and absurd. This world and the creatures therein could not continue to exist, any more than they could begin to exist, without the agency of God our great Creator. True it is, that in this elemental world of ours, the Deity, in the exercise of his providence, employs finite agency, and then his own Divine agency is only mediate: but however numerous the links of the chain may be, if we succeed in tracing the connexion, we come to that point at last where finite agency terminates, and that of God shows itself. The direct and immediate agency of God is invisible, and all his primitive communications to mankind are unseen. Miraculous interpositions of the Deity, when visible, imply the intervention of some finite agency, as well as that which is Divine; as in the case of the burning bush, and in that of the Urim and Thummim; but in the gifts of the Holy Spirit, the agency of God is immediate and unseen. But although that Holy Being is himself unseen in his gracious operations, yet are they attested by an evidence that gives a full assurance in the human heart. Their divine source is attested by the teaching of the sacred volume. Religious feelings are of the nature of heavenly enjoyment, because they are all divinely inspired; they banish from the human heart guilt, impiety, and ill will; they dissipate the fear of death, and give a rich, a copious foretaste of eternal life; they happily attest the presence of the Deity within us, and make our souls the habitations of the Holy Ghost. Thus saith our blessed Lord,—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The Holy Scriptures have attributed even all natural and visible phenomena to God himself; because, although he operates therein by finite agents, yet as all finite things are under his control, which is absolute and irresistible in all its physical relations, it is said that "The help which is done upon the earth he doeth it;"—and that, "He doeth as it pleaseth him in the army of heaven, and among the inhabitants of the earth: no one can resist his hand, or say unto him, what dost thou?" But it must be evident, that the agency of God is more direct in all its operations upon the minds of his intelligent creatures, than in its operations upon material things: in them, is found the breath of life; he has created them in his own image, after his likeness; to them he imparts a knowledge of himself, and in their breasts he has deposited the latent hope of everlasting life: this inextinguishable feeling in human hearts is of itself sufficient to attest the sacred story, which informs us that, "God created man in his own image"; and the truth of the Gospel which declares that "the God and Father of our Lord Jesus Christ, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance, which is incorruptible and undefiled and which fadeth not away."

Possibly, in the original condition of mankind, Adam and his wife were well acquainted with the verbal meaning of all primitive perceptions. Adam was accustomed to converse with God himself, and knew his voice, and he understood his holy will, whether it was conveyed by visible and audible instruction, or by the native intuitions of the Deity.

within his heart. He read with equal facility the volumes of the earth and skies, the inward indications, and the outward utterance of the will of God his great Creator.

ECCLESIASTICAL

CHURCHES AT KINGSTON.—It is gratifying to learn that two additional Churches are likely to be soon commenced at Kingston.

THE BISHOP OF MASSACHUSETTS' ADDRESS to the Convention, from which we gave an important extract in our 15th number, has been re-printed in England, and 6500 copies of it had been sold a month ago.

THE SPECIAL CONVENTION OF THE DIOCESE OF PENNSYLVANIA, (see Berean of 20th June) met on the 5th instant. The meeting was attended by 64 Clerical, and 76 Lay Delegates.

It appears that certain grave and painful reasons had arisen rendering the Bishop's retirement from his office the measure most conducive to the peace of the Church within, and to her credit without.

ALARM OF FIRE.—The premises of Mr. Musson, druggist, at the head of Mountain St. narrowly escaped destruction by fire on Monday night.

LIST OF THE CLERGY OF THE ESTABLISHED CHURCH OF ENGLAND IN THE DIOCESE OF QUEBEC.

- Right Rev. GEORGE J. MOUNTAIN, D. D. (Administering the Diocese.) ARCHDEACON OF QUEBEC.—The same. BISHOP'S OFFICIAL AND ECCLESIASTICAL COMMISSARY: Rev. George Mackie, A. B. PAROCHIAL CLERGY. DISTRICT OF QUEBEC.

Political and Local Intelligence.

LATER FROM EUROPE.—In the absence of intelligence by the Unicorn, which has not yet arrived, the Packet Ship Oxford has furnished us, via New York, with Liverpool dates to the 23rd August.

- Bark Duke of Cornwall, Webster, Liverpool, H. E. Scott, general cargo. Brig Urania, Hobbs, St. Ives, LeMesurier & Co. ballast. 14th. Brig Harriet, Chambers, Newcastle, LeMesurier & Co. coals.

CLEARED.

- Steamship Unicorn, Douglas; Ship Gertrude, Duggan; Brig Guadiana, Lee; Bark Royal Adelaide, Lenty; do. Neptune, Reinchenburg; do. Eblann, Rowlands; Schr. Happy Return, Forest.

PASSENGERS.

In the steamship Unicorn, for Pictou.—Mrs. Stamer and family, Rev. Mr. Sweeney, Mr. Bartley, Mr. Twining, Mr. and Mrs. Ross.

SHIPPING INTELLIGENCE.

The bark Lady Bagot reports having spoken the Zephyr, of and from Sunderland, in lat. 42. 32, N. long 8. 15, W.

Port of Quebec.

- ARRIVED. Sept 9th. Brig Albion, Furlong, Dublin, order, ballast. 12th. Brig Marys, Fortune, Lancaster, Sharples & Co. coals.

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ONE Hundred Boxes Havana Clayed Sugar, ex Elizabeth. 41 Puncheons Molasses ex "Thomas" Muscovado Sugar in Hhds. and Barrels.

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THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices.

QUEBEC MARKETS.

Table with columns for commodity names and prices. Includes items like Beef, Mutton, Ditto, Lamb, Veal, Pork, Hams, Bacon, Butter, etc.

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.

TO TEACHERS.

PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements.

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FOR Sale by the Subscriber, Duty paid, or in Bond for exportation:— 236 Hhds. very bright Porto Rico Sugar, 100 Bags first quality do. Coffee, 90 Hhds. Superior Cuba Sugar, 150 Puncheons, 1 Cuba Molasses, 27 Tierces, 1 Cuba Molasses, 60 Puns. Porto Rico Molasses, 5 Puns. Jamaica Lime Juice, 30 Tins do Arrowroot, 10 Tons do Logwood.

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Youth's Corner.

RUPERT BECOMES AN ARTIST.

(Continuation of the Wax-figure.)

The time for which Rupert was bound to the confectioner expired; he had laid up sufficient money to carry him to Rome; and his ardent desire for advancement allowed him no rest at Weissenburg. His master got tired of him, for he began to show self-will, and to despise the work at which he had made himself useful; with the other workmen he did not live at peace, for he thought himself far above them; so there were only his parents that did not like his plan of setting out immediately on his great journey. When he proposed his high prospects to them, they always talked to him upon the troubles into which he was going to run, so young, in the midst of strangers, his unsubdued temper and his want of experience. But it was all of no use. Rupert thought himself quite able to take care of himself among any people, and the idea wholly possessed him, that he would surprise his parents and acquaintance by the accounts he would send them from Italy, of his rank as an artist. At last, when his father would not give his consent, Rupert told him, he would consent after a while, when he heard how well his son got on among strangers. And so he set out on his journey, contrary to the advice and wishes of his parents.

He arrived at Rome, and no sooner did he look about among the great works of art with which that city abounds, than he saw how much there was for him to learn, before he could acquire rank among artists there. The marble statues before him now, were a very different thing from the figures of paste which were admired at Weissenburg. So he saw very well, it would be much longer than he had supposed, before he could hope to surprise his friends by accounts from him as an artist at Rome. But he did not allow this to turn him from his purpose. He looked out for a master sculptor to admit him as a pupil; and soon he found one that was very willing to assist a teachable and submissive youth in his endeavours towards usefulness. But Rupert showed his temper here to his master's grief and his own damage. No sooner had he learned to handle in some way the chisel and mallet, and had got an insight into the process by which sculptors produce their works, than the desire was uppermost in him, to undertake some great work himself. His master told him to be content for a good while yet with helping to bring out the surface—that is what sculptors call the block when it has been hewn into the roughest similarity to the shape which the statue is to represent;—after a time he might be allowed to work towards the ideal—that is the second step, which prepares the marble for the master's hand—and that was the only way for any one to become a workman that could bring out the detail. But that was not at all to Rupert's taste. He was bent upon making a clay-model of some object chosen by himself, and undertaking at once to carry it through all its steps of advancement, until the statue was perfect and he could say it was his work. As he would listen to no advice, the sculptor told him to look out for a master foolish enough to let the learner have his own way.

Rupert did look out, but found no artist that would have any thing to do with him upon his terms. And so he became convinced that he must either be content to be great among confectioners, but not to rank among artists, or else he must submit to the training under which his master placed him. It would have been well, if he had used his trial as a means for acquainting himself with the pride of his heart, and entering upon a course of humble submission towards God as well as man. But the thought of God was very little in him. He had wilfully withdrawn from under the restraints which had kept him to some religious observances at home; in Italy he witnessed only outward pomp and ceremony instead of religion; he saw nobody read the Bible, perceived nothing of family-worship, heard the old and ignorant Italians make vain repetition of prayers by strings of beads, and the young men in the sculptor's work-room be found to laugh at all religion. Instead of telling them that religion was a very different thing in the protestant country from which he came, he joined in their mockery; and so he lived without God—he remembered not that he was living without hope in the world.

Thus it happened that, though at last he submitted to the terms upon which alone a good sculptor could be found to employ him, he did so with pride unsubdued in him. He humbled himself before man unwillingly, and before God he did not humble himself at all. He inwardly hated the work of taking off the rough chips from the block of marble, when he thought himself clever enough to try his hand at finishing off rough work made ready to his hand by others. He did not sufficiently conceal his discontent and self-conceit, and so he was no favourite with his fellow-students at sculpture, any more than he had been with journeyman confectioners.

His former employment became at this time of the utmost consequence to him, for it was his main source of support. His

little earnings were nearly consumed in his journey to Italy and his first arrangements for living there. Then he had to provide for his board and lodging. His little figures of Cardinals became popular at Rome, as those of sweeps had been at Weissenburg; and he was liberally paid for them, at a time when his work as a sculptor was worth nothing. But thanks to the judicious treatment under which he was kept, he became a very good hand at his art; and the period arrived when his master gave him liberty to choose a subject for execution as his own work. He chose the great hero Achilles, about whom so many lies are told in that beautiful piece of Greek poetry, called the Iliad. (To be continued.)

A FABLE FOR CHILDREN.

There were three little silver trouts, who lived in a stream of clear water, which ran between two high green banks. The banks protected it from the wind and storms, so that the water was always smooth; and as the sun shone there, it was a very delightful place. Besides, these little fishes had plenty to eat and drink, and nothing to trouble them; so that you would have expected them to be perfectly happy. But, alas! it was not so; these little trouts were so foolish as to be discontented and unhappy, and God heard them complaining. Then he told the little fishes that each of them might wish for whatever he pleased, and it should be granted. So the first little trout said, "I am tired of moping here in the water, and of having to stay all the time in one place; I should like to have wings, to fly in the air as the birds do, and go where I pleased."

The next said, "I am a poor, ignorant little fish, and I do not know how to protect myself from danger; I should like to have a great deal of knowledge, and understanding all about hooks and nets, so that I might always keep out of danger."

The other little trout said, "I too am a poor, ignorant little fish, and for that reason I do not know what is the best for me; my wish is, that God would take care of me, and give me just what he sees best for me; I do not want any thing that he does not choose to give me."

So God gave wings to the first, and he was very happy, and soared away into the air, and felt very proud, and despised his companions whom he had left in the river. He liked so much to fly, that he flew away off, till he came to a great desert, where there was no water, nothing but sand as far as he could see. By this time he was tired of flying, and was faint and thirsty, but he could see no water. He tried to fly farther, but could not; his wings failed, and he fell down panting on the hot sand, where he died a most miserable death.

And God gave the second little fish knowledge, as he had desired, and he understood all kinds of danger; but instead of being happier, he was all the time in terror. He was afraid to go into the deep water, lest the great fishes there should swallow him up; and he was afraid to go into the shallow water, lest it should dry up and leave him. If he saw a fly, or any thing that he would like to eat, he did not venture to touch it, lest there should be a hook concealed under it. So he pined away and died.

But God loved the other little trout, and took care of him, and kept him from all danger, so that he was the happiest little trout that ever lived.—From the Christian Family Magazine.

EASTERN MANNERS,

Illustrative of Luke xiv. 15—24.

When a person of respectable rank in society proposes to celebrate a feast in his house, he forthwith circulates his invitations to the friends he wishes to be of the party, either by cards or by a verbal message, carried by a servant of the house, or a strolling person hired for the purpose, and superbly decked, according to the rank of his employer. The following is a specimen of the form of invitation: "Such a person (naming him) sends best compliments to such another person (naming him also), and begs to inform him, that as to-morrow there is a little gaiety to take place in his house, and he wishes his friends, by their presence, to grace and ornament with their feet the house of this poor individual, and thereby make it a garden of roses, he must positively come and honour the humble dwelling with his company." Having, after this fashion, gone to all the houses, and returned with assurance from the invited friends of their intention to come next day, a messenger is again despatched for them at the appointed time, to inform them that all the preparations for the banquet are completed. This second invitation is included by our Lord, and is very characteristic of Eastern manners. When Sir John Malcolm was invited to dine with the eldest son of the Shah, the invitation was given two days before; and one of the prince's attendants was despatched at the hour appointed for the banquet, to tell him all things were ready. And Morier also informs us, that having been engaged to dine with a Persian Khan, he did not go till his entertainer had sent to the English ambassador and his train, to say that supper waited. After the same manner, the invitations to the great supper, described in the parable, seem to have been issued a considerable time before colobration;

and as the after invitation was sent, according to Eastern etiquette, to the guests invited, they must be understood as having accepted the engagement, so that the apologies they severally made were inadmissible, and could be regarded in no other light than as an affront put upon the generous entertainer, and an ungrateful return for all the splendid preparation he had made for their reception.—Rev. Robert Jamieson.

THE FIRST BRITISH MARTYR.

The first man who laid down his life in Britain for the Christian faith, was St. Alban; Saint he has been called for that reason, and the title may be continued to him in mark of honour and respect, now that it has ceased to carry with it a superstitious meaning to our ears. During the tenth and most rigorous of the persecutions, which was the only one that extended to this island, a Christian priest flying from his persecutors, came to the city of Verulamium, and took shelter in Alban's house; he, not being of the faith himself, concealed him from pure compassion; but when he observed the devotion of his guest, how fervent it was and how firm, and the consolation and the joy which he appeared to find in prayer, his heart was touched; and he listened to his teaching and became a believer. Meantime the persecutors traced the object of their pursuit to this city, and discovered his retreat. But when they came to search the house, Alban put on the hair-cloak of his teacher, delivered himself into their hands as if he had been the fugitive, and was carried before the heathen governor; while the man whom they sought had leisure and opportunity to provide for his escape. Because he refused either to betray his guest or offer sacrifice to the Roman gods, he was scourged, and then led to execution upon the spot where the abbey now stands which, in after-times, was erected to his memory, and still bears his name. That spot was then a beautiful meadow on a little rising ground, "seeming," says the venerable Bede, "a fit theatre for the martyr's triumph." There he was beheaded, and a soldier also at the same time; who, it is said, was so affected by the resignation and magnanimity of this virtuous sufferer, that he chose to suffer with him, rather than incur the guilt of being his executioner. Monkish writers have disfigured the story with many fictions in their wonted manner, but there is no reason to question that the main facts are historical truths.—Southey's Book of the Church.

SCRIPTURE APTLY QUOTED.

Dr. Dodd was executed in the year 1777 for forgery. On his way to execution, a woman who was acquainted with the doctor and, cherishing infidel opinions, had frequently held debates on religious subjects with him, followed the fatal cart, and with a want of feeling inconceivable under the circumstances of the case, taunted him with the question, "Where is the Lord your God now, Doctor?" Dr. Dodd meekly replied, "Read the 7th chapter of Micah, 8th, 9th, and 10th verses, and you will learn." She went home, opened the Bible and found:

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him,—until he plead my cause and execute judgment for me: he will bring me to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, WHERE IS THE LORD thy God? Mine eyes shall behold her: now shall she be trodden as the mire of the streets."

These words made such an impression on her that, without saying a word to any person, she went straightway to an out house and hanged herself.

[We take this from the Western Episcopalian, which credits it to "Cist's Advertiser." We are not acquainted with the latter publication, and do not know what credit may be due to the above anecdote; if it could be authenticated, we should be glad to know, as it seems to us very striking.—Editor.]

ANECDOTE OF KING GEORGE THE III.

One day in July, 1779, his Majesty, riding from Windsor, was overtaken by a violent storm of rain, and being separated from his company, he made towards a farmhouse, or rather cottage, belonging to a man named Stiles, near Stoke. Here he alighted, and going into the house, found a girl turning a goose which was hanging before the fire by a string. The king desired the girl to put his horse into the shed, which she consented to, at the same time requesting him to mind the goose. While she was gone, the farmer entered, and great was his surprise to see the king, whom he knew, so employed. He, however, had presence of mind to relieve his majesty without appearing embarrassed, and on the return of his daughter he went to rub down the horse. His majesty, with his wonted good nature, conversed on this mode of cookery, and the advantages of a jack; soon after which the weather clearing up, he mounted and rode away. When he was gone, the farmer perceived a paper on the shelf, and having opened it, found in it five guineas, with these words written in pencil, "To buy a jack."

THE STONE-CUTTER.

It was our Saviour's custom to draw instruction from the daily incidents and employments of life.—Certainly it is lawful for us to imitate his example. Visiting the stone-cutter's yard, and watching the operation of the workmen for some time, we were forcibly struck with the analogy between his employment and that of the Christian, especially the Christian preacher and teacher.

The stone-cutter has hard material to operate upon. It cannot be hewed like a stick of timber, or planed and jointed like a board. It must be chiselled off bit by bit. What a vast number of strokes is necessary to reduce one stone to its proper shape! And then how much more labour must be expended in polishing it! There the stone-cutter stands, hour after hour, and day after day, beneath the burning sun, patiently plying his hammer, and at last produces the goodly corner stone.—The Christian, too, has a hard material to work upon, namely, a wicked heart within, and a wicked world without. Like the stone-cutter, he must set himself laboriously at work, and be contented to accomplish his proposed ends, the sanctification of his own heart, and the promotion of Christ's kingdom among his fellow men, by patient and persevering industry.—It will need a great many blows to demolish the kingdom of Satan. It is not a "bowing wall," or "a tottering fence," that can be pushed down by a few desultory efforts. Its foundations are laid broad and deep in human depravity. It must be battered down little by little. There are some impatient Christians who cannot endure this slow and toilsome process. A few random blows, and then they give over the work. They would do well to visit the stone-cutter's yard, and learn from him a lesson of patient continuance in well-doing.

The stone-cutter's blows need be directed with skill. He must know just where to strike and with what degree of force, and which of his various tools to employ. It is not a matter of indifference with him, whether his chisel handle points to the right or the left; or whether the blow of his mallet has the force of one pound, or ten, or a hundred. One ill-judged stroke may irreparably mar the labour of days. So the Christian needs much wisdom in the work of winning souls to Christ. It is well that he should have vigour, and energy, and boldness, and decision, and zeal. But all these must be tempered with discretion. He must know when to strike hard, and when to strike soft. The pell mell preacher, who estimates his services simply by the weight and frequency of his blows, ought to be put to stone-cutting for a term of years, under the instruction of an able master. He would find it a profitable discipline, and if he did spoil a few good stones, it would be better than that he should mar the living stones in the temple of the Lord.

The stone-cutter's tools need frequent sharpening. We inquired of one of the workmen, how often he sharpened his tools. He replied, "We sharpen every morning." A good hint, thought we, to the Christian. The edge of his piety is apt to be dulled by the labours and cares of the day. It needs sharpening every morning, yes, oftener. The stone-cutter goes every morning to the smith with his tools, but the Christian must go with his heart to the closet, as it is written, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."—Ohio Observer.

THE PRINTER'S APPRENTICE.

A young man was once apprenticed in this city as a printer. He boarded at the house of his father, who was in easy circumstances, but who required his son to pay for his board from the avails of special perquisites, which furnished his fellow apprentices with a liberal supply of funds for pleasure. This the young man thought was hard, but when he was of age, and master of his trade, his father called him and said: "Here, my son, is the entire amount of the money paid to me for your board during your apprenticeship; I never intended to retain it, but have reserved it for your use; with it I give you as much more, as a small capital to commence business." The wisdom of the old man was apparent to the son. His fellows had contracted bad habits in the expenditure of similar perquisites which his father withheld from him, and were penniless in vice. He was enabled with a good character to commence a small business, and now stands at the head of publishers in this country. Most of his companions in apprenticeship are miserably poor, vicious, and degraded.

The same man has told me that he was but once in a theatre. On that occasion he had been persuaded to go by his fellow labourers, who were accustomed to it, and who furnished him a ticket. On taking his seat in the box, he remembered that it was precisely the hour his mother was accustomed to retire for prayer, and he well knew that the burden of her prayers embraced the salvation of her children. He rushed from the room, and never returned to it. Those sons are privileged who have praying mothers, and fathers to discipline and restrain them. Faithful parents make their children to be blessings to the world and crowns of glory to themselves. Who does not honour the parents who are honoured in their children?—Patriarch.

THE RIGHT DIVISION.—If God is to be the reward of your actions, his glory must be the end of them.

HOPE FOR A HARVEST.—Often when trials are holiest, does the fruit of the Spirit ripen the fastest.

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