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# The Breeze.

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

No. 22.]

QUEBEC, THURSDAY, AUGUST 29, 1844.

[Vol. I.]

## Poetry.

### THE BETTER LAND.

I hear thee speak of the better land,  
Thou call'st its children a happy band,  
Mother! oh! where is that radiant shore,  
Shall we not seek it, and weep no more?  
Is it where flowers of the orange blow,  
And the fire-flies dance in the myrtle groves?  
Not there, my child!

Is it where the feathery palm trees rise,  
And the date grows ripe under sunny skies,  
Or midst the green islands of glittering seas  
Where fragrant forests perfume the breeze;  
And strange bright birds on their starry wings  
Bear the rich tints of all glorious things?  
Not there, my child!

Is it far away in some region old,  
Where the rivers wander o'er sands of gold,  
And the burning rays of the ruby shine,  
And the diamond lights up the secret mine,  
And the pearl gleams forth from the coral strand,  
Is it there, sweet Mother, that better land?  
Not there, my child!

Eye hath not seen, my gentle boy,  
Ear hath not heard its deep songs of joy,  
Dreams cannot picture a land so fair:  
Sorrow and death cannot enter there,  
Time cannot breathe on its endless bloom,  
For beyond the clouds, and beyond the tomb,  
It is there, my child!

MRS. HEMANS.

### AN EPISCOPAL CHURCH NOT NECESSARILY ROMISH.

From an Address by the Right Rev. William Meade, Bishop of the Prot. Episcopal Church of Virginia, to the Annual Convention held in May last.

#### Conclusion.

It requires but little acquaintance with human nature to know, that there is something in it which strongly and too effectually inclines us, when placed in circumstances of opposition and hostility to each other in matters of deep concern, to extend our dislike of persons and parties to the opinions and principles they hold, and customs they observe, and going on from one thing to another, until we feel a reluctance to have or hold any thing in common. Thus the dissenters in England, who at first only desired a well regulated episcopacy, and some changes in the service, came gradually to loathe the office of bishop, and to consider all forms as deadening to devotion; while some churchmen began to question whether they were not departing further from sober truth, than the Romanists themselves. The extreme views of some churchmen, of whom we read, evidently looking towards Rome, must, I doubt not, be mainly ascribed to this principle in our nature. Under other circumstances, when danger of Romish power and corruption was more threatening, they have been found to abate not a little of their rigour.

Thus, when in the times of James the Second, there was real cause for alarm, lest protestant faith should suffer, we find both churchmen and dissenters laying aside, in a great measure, their differences, and uniting against the common foe.

We may see an exemplification of this in the Episcopalians of Ireland at the present moment. Although having some rivalry with other Protestants, yet it is as nothing compared with the contest, almost for life itself, with the Romanists; and in Ireland the semi-Romanism of Oxford finds no favour; scarce a taint of it having reached that Church. In Scotland, on the other hand, where there is little or no contest with Romanism, but almost entirely with the Scottish Church, which has ever been violently opposed to Episcopacy, it is acknowledged that Tractarianism is much more prevalent. The Continental churches also furnish another illustration and proof. Unlike the Church of England, whose chief contest for a long time has been with Protestant dissenters from her own body, they having little of this to excite them, have been engaged in a conflict with the doctrines of the Roman Churches, and therefore have never sympathized with them. From this, perhaps, as well as other causes, some of them have run into the very opposite extreme to Romish mystery and superstition; that is, into a cold, philosophic religion, not a little infected with infidelity itself. Some, indeed, out of an horror of this extreme, have of late rebounded towards Rome. It is affirmed that some hundreds, sick of the heartless German theology, and craving something which has more of faith, and awe, and mystery, have thrown themselves into the very bosom of superstition itself. I doubt not but this weakness of our nature, which is the source of so much error in opinion, and unhappiness in temper, and wrong in conduct among men, in all the departments of life, has had much to do in the cases I have alluded to. When men are removed from circumstances which stimulate it to action, it loses its power, and they obey the dictates of reason rather than of passion and prejudice. Thus, when our American forefathers met together for the purpose of organizing our Church, being, in a great measure, removed from those influences which operated in former times upon the minds of our English ancestors, although bound, as the very condition of honour on which they received the Episcopate, to make as few changes in the Prayer-book as possible; they, nevertheless, at once did almost every thing that had been wished by many churchmen for a long time in England, and very much of that which had been sought by the earlier dissenters. They made a variety of changes, which removed many scruples from pious minds, and greatly improved our service thereby.

Now, if it be asked whether the present much to be lamented tendency on the part of some in the English Church to Romish doctrines

and observances, is to be accounted for in this way, I answer, that its history shows that, in a great measure, it may be. I mean not to run into a too common error of ascribing the whole of an effect to one cause, which properly belongs to different causes. A tendency to certain errors is deeply seated in the human heart; from thence it sprung up in the Church of Rome, as it has been springing up in all times and in all countries, and under every form of religion. Something of it has been seen among all Protestant denominations, even while loudly denouncing the abominations of Rome. In Germany, such at one time was the estimation in which they held their symbolical books, coming chiefly from the pen of Luther, that many regarded them as divinely inspired, even as Romanists contend for the infallibility of the decrees of their Church; so that one of their most eminent divines asked, "What could be more just, than if God were to give to Popery a renewed power over our Church, since we have begun to take so much delight in its principles?" Who does not perceive the operation of the same tendency to extravagance in the devotion formerly manifested in England and Scotland to the "Solemn League and Covenant," the object of such superstitious reverence to some, and of such bitter sarcasm and unparading ridicule to others. Who does not perceive, even now, in our own land, in the extravagant estimate by some, not merely of baptism, but of the mere mode of it, and also in the mighty power ascribed to certain particular modes or places used to bring men to repentance, as an anxious seat, or a chancel, something of the very principle of Romanism, which attaches such magical virtue to the mere outward instruments which God has appointed in his church.

This proneness in man to magnify outward things, and to go about to establish a righteousness of our own by their use, and by certain acts of our own, as also a monastic spirit engendered within the walls of a literary institution, and cultivated by too much intercourse with the writings, not merely of the Fathers, but of the Romish Church, have had much to do with the rise and progress of the unhappy movement of which we are speaking; and yet I doubt not the other principle has had a large share in it. The circumstances leading to it establish the probability of this. Certain political movements, aided by combinations among the dissenting bodies, threatened injury, if not destruction to the established Church, and excited great apprehensions. Although improvement in the spiritual condition of the Church, and in the character of the clergy, and attachment to her services, and to what was distinctive in her principles, had been steadily advancing for more than half a century, still it was thought a more enthusiastic devotion to the Church was important for the crisis. This led to a combination which determined to inculcate the highest principles ever held in the church in order to rally around her such a zeal and devotion as marked the Romish zealots. Of course this could not be done without coming into collision, not merely with all the dissenters who were by these principles cast out of the pale of Christ's Church, but with the more moderate friends of the Church, who found themselves condemned as untrue to her principles, and even classed with her opponents. Controversy of course ensued, and the Tractarians soon found that, to maintain their views, they must condemn the reformers, and question some of the principles of Protestantism. As a result, we have witnessed from the very beginning a gradual approximation to Romish doctrine and ceremonies, though under the plausible plea of only going back to primitive doctrine and usage.

If it be asked, how shall we account for the sympathy felt by some in our own country for a party which has so disturbed the peace of the English Church, I answer, that besides the effect of those general principles which operate every where on the human mind, we are peculiarly tempted to favour them by that spirit of opposition of which I have been speaking. A sympathy with the English Church, whence we came, is most natural, and differences there will create differences here, by means of the increasing intercourse between us.

The relation also of our own to other churches in America, is one well calculated to tempt us to press to the utmost every argument which can be urged in its behalf. Entering later than others on any active efforts at spreading our communion through the land, from the very first we had to struggle against many opposing difficulties. Old and violent prejudices rose up against us, and for some time our progress was slow. God, however, has blessed our efforts, and during the last twenty years, great has been our success. It is to be regretted, that within the last few years opposition has greatly increased. I should be insincere and unjust, if I ascribed all the fault to our opponents. While I believe that the opposition has been, generally, far greater than there was reason for, and in some instances without due cause, and attended with much misrepresentation, I also think it has been, to a certain extent, sometimes provoked or increased by unwarranted claims on our part, and that we have no right to complain of what others sincerely believe to be, on their part, a defensive warfare, if it be conducted in a proper manner. Sincerely believing that our own Church is not merely sound in doctrine, but that in her organization she is more conformable to Scripture than any other, that she is, as thus constituted, in regular descent from the Church established by the apostles, we are bound to adhere to her, and must wish, that all others would embrace the same; but if, going beyond this, and resorting, however sincerely, to a still stronger ar-

gument, such as our fathers did not use in order to induce others to unite with us, we deny them the name of Churches, and the right to covenanted promises, because they want one office which we have retained from the beginning, we must not be surprised at the effect produced on the minds of many who are doubtless sincerely persuaded that we are guilty of great uncharitableness.

To the adoption of this, and other high views put forth by the Oxford divines, the ministers of our Church in this country are much tempted, not only by the general opposition to our system, but by the unparading condemnation poured forth from pulpit and press, not merely on the theology in question, but on the whole Church, which is sought by some to be identified with it.

And now, supposing the correctness of the view taken of our liability to run into extremes through this infirmity of nature, let us inquire what salutary lessons we should derive from it.

Surely the sad proofs of its injurious effects furnished by history should put us on our guard. Let us then resolve, and often renew our resolve, looking to the Spirit of Truth for help, that we will seek for truth, and nothing more or less; and that, for the sake of differing from her opponents, or out of prejudice, we will never permit our feelings or judgment to be biased from the right way. Let us cultivate most carefully, that "Charity which rejoices in the truth." If any of those with whom we act are tempted, in a spirit of opposition, to go beyond what seems to be the sober truth, let us endeavour to moderate them, and never lose sight of righteous judgement.

Young ministers especially, in entering on their first Parochial duties, are in great danger of yielding to this temptation. Let them only be opposed in their efforts, let the Church be assaulted and misrepresented, and how soon may their minds be fired, their charity be gone, perhaps their ecclesiastical creed new modelled, and themselves and people plunged into controversy.

Those in particular who have entered our ministry from other sanctuaries, ought to be doubly guarded. Not only are they more likely to be the subjects of assault, but, in justification of the change they have made, are apt not only to adduce sound and sufficient reasons, but to go further, and find out more than is either necessary or true, thus involving themselves, and the Church of their adoption, in needless and injurious controversy.

Those ministers of religion who are engaged in the most responsible office of instructing the whole Church, through the medium of the press, have need of a double portion of grace to resist a temptation which besets them perhaps beyond all others. Upon them and through them, attacks will most generally be made from without, and great is the temptation to go too far both in defence and assault. The whole community, civil and religious, will judge of the character and principles of the Church from their exhibitions of it, rather than from any other, because none other are so subject to public notice.

Nor should I omit to say, that the bishops of the Church are not free from a peculiar temptation to this error. Set for the defence of the truth, as held by us, deeply anxious for the prosperity of their Dioceses, sympathizing with the brethren in all their trials, listening continually to the accounts of oppositions encountered—themselves often the subject of attack and misrepresentation—how liable are they to overvalue their own, and undervalue other churches, and thus adopt some views and opinions which, in an humble station, they once condemned.

Having thus spoken of the danger to which we are exposed, in one way, from the principle of opposition, I cannot conclude without a word of caution, lest you permit this same principle to lead you into error in another direction.

In our dread and hatred of the errors of the Tractarian school—in our firm and decided opposition to their system—we should beware lest we fall into the snare of slighting any good things because they have perverted them. There was never yet a sect so heretical in the Church of God, but which professed some good points in doctrine and practice with great zeal, and, indeed, sought to raise themselves in the esteem of men by being reformers therein, which, however, became corrupted in their hands.

Let us be on our guard, then, against slighting and neglecting any good things, because Tractarians claim them for their system. Their demands in this respect are very large, and if admitted, would leave nothing that is good for any other system. Sure I am that all which is really good, that is claimed for their system, belongs not properly to it, but to that very evangelical system which they faintly praise, at times, as having done something preparatory to the work of their own more perfect one—I mean the Gospel as preached by the Newtons, Venns, Scotts, Gibbines and Simons, and exhibited in the writings of a Wilberforce and Hannah More.

Let us, therefore, be yet more diligent in the enforcing and practising all that we have heretofore been taught. Do they, for instance, maintain that baptism is everything—that it absolutely confers a new moral nature, and makes us in a moment the sons of God in the very highest sense, and that a true religious education can only be based and conducted on this supposition—let us not undervalue baptism, but believe and act on the belief that this new nature is promised and pledged to us in baptism, though not only, and is to be faithfully sought for by the most diligent use of the nurture and admonition of the Lord. If I have not greatly misunderstood that system to which theirs stands opposed, the duty of religious education forms an inseparable and most interesting part of it, and I pray my brethren of the clergy, and all

parents, that they be more diligent than ever in their attention to this duty, seeing that the little ones be brought as soon as possible into the public temple, and there, amidst the prayers of the people, solemnly dedicated to Heaven, and thenceforth trained up for Heaven.

Do the advocates of this system maintain that it is better to preach less of doctrines, and more of ordinances, and forms, and duties; let us not be led thereby to neglect ordinances, and forms, but piously observe them, according to their divine intent; and as to practical duties, let us so preach the great and saving doctrines, as to show that they are to good works as the tree to its fruit—the fountain to its stream. Let us ever faithfully and most particularly enjoy every good work, remembering the Apostolic injunction, and "affirming constantly that they which believe be careful to maintain good works."

Do they mourn over the lost discipline of the Church, and sigh for the restoration of that primitive system, which is so impracticable by us, and so unsuitable to our times, and was connected with so much of error, let us rather faithfully enforce that which is practicable and suitable, and deter and debar from the solemn ordinances the unworthy.

Do they enjoin and practice bodily austerities, and upbraid others with the neglect of the Cross of Christ; let us, without making a righteousness of these things, see that we preach and practice self-denial, temperance, simplicity, economy, charity, and every Christian virtue, many of which are, indeed, but too much neglected in this self-indulgent age, but which will never be rightfully performed, so as to please God, on the self-righteous principle of the Romanist or Tractarian, borrowed as it is from the school of the Pharisees of old.

In thus seeking to find out and embrace the truth, and nothing else, may we, in answer to humble prayer, be enlightened from above with just views of religion, and assisted to perform every duty required in such a manner as shall be accepted, through the merits of our blessed Redeemer.

#### THE MORN OF THE DELUGE.

Imagine the horrors of that morning, when the sun arose, for the last time, on a world soon to be overwhelmed in ruin and destruction. Rising, perhaps, encreased with mists, it spread a red and lowering aspect, and an ominous glare above the tops of the Eastern mountains. All nature was silent—not a breath was heard; not a zephyr fanned the air, not a leaf trembled to the breeze; not a voice broke the solemn stillness. It seemed as if all creation—as if the powers above, and powers beneath—were waiting in breathless expectation, to behold the fearful issue, and to witness the awful display of retributive justice, which the Omnipotent was about to make. During this period of suspense, behold yonder group crossing the extended plain, and directing their course towards the ark. Imagine the feelings of Noah and his family at this juncture; about to be separated from those whom for years they had known and conversed with; some of them, perhaps, were related by blood; and between whom and the younger branches of the family strong affection might exist. No more are they to behold their faces; no more are they to mingle in their society; no more are they to blend their sympathies, no more to enjoy the endearments of friendship. Keen must have been their feelings in such a moment as this—acute their sensibilities—while, looking over the face of creation, and contemplating the lovely scenes around them, they reflected that, in a few hours, all would be one watery waste—one ocean without a shore; while friends, and neighbours, and acquaintances would be hurried beneath the remorseless wave; yet, with this mournful feeling there would mingle those of a more pleasing nature, and, as in the most cheerless season, when an universal gloom overspread the face of nature, even then the sun will at successive intervals, dart his enlivening beams through the thick and intervening mists, and, for a moment, gild the dreary scene with his radiant glories; so may we fancy the bright dawns of hope would flash upon their souls, and the pleasurable feelings of gratitude thrill through their bosoms, when they thought of their own security, and of the happier fate in reserve for them.

#### LETTER FROM THE HOLY LAND.

My dear . . .  
I did not, as some travellers, date lots of paper at the Pyramids, to be filled up at leisure, but I resolved that I would send you a letter from Jerusalem. I profess not to enter upon descriptions of scenery, too often indescribable, nor attempt to impress others, while I am scarcely able to define my own feelings; you will not look for effusions from me which are abundantly to be found in recent publications. From my letters to . . . and . . . and . . . you have heard what route I have been travelling since I left England. I very often wished you had been along with me, the companions I had, though kind and agreeable as gentlemen, were still not those who could enter into the feelings with which I visited scenes of interest from sacred history. I shall, however, look back upon my tour on the Nile with much pleasure, now that it is become a reminiscence, and the tediousness has passed away.

Travelling in Palestine is varied and interesting, though the country is with few exceptions, devoid of those magnificent architectural remains which are the boast of Egypt and Nubia. The sacred recollections which crowd around you here, prevent all unfavourable comparison. The mode of conveyance is so different from any thing met with in Europe, and altogether the life one leads so peculiar,

that much of the fatigue and annoyance is forgotten in the novelty of the scene. All that is needful for the traveller's comfort must be carried with him, from the tent down to skins of water, and even fuel; so that my retinue of four camels, or other beasts of burden, with all the attendants, while certainly respectable in appearance, has been fast consuming the contents of my purse. A carriage of even the rudest form I have not seen in the country: all agricultural pursuits and implements are most primitive, and I am at a loss to convey an idea of the rudeness of all mechanical work. The man who makes an article, often cannot repair it. I paid to-day more than two shillings—the price of a tin teapot—to have the spout re-soldered! In the cultivation of land, a rude plough just passes over, and the seed hastily scattered is left to produce a scanty crop: enough to sustain life is all that is desired; abundance, at the cost of labour, is not cared for.

These remarks on outward things apply to the state of the mind within: it is an absence of mental energy. The ignorance and superstition here is not equalled, I suppose, in any other civilized land. Yet the history of the past is traced by many proofs of daily occurrence. Hills now barren show by their terraced sides that once the vine was cultivated on them; mounds now only affording scanty herbage for goats to browse, are seen to have been once sites of towns and villages, the scenes of domestic happiness. But for the knowledge that the curse of God is brooding over all, none would be able to account for the present state of things—history would not be believed. I daily seek for comfort in the thought that, as regards Palestine, "old things" are passing away—and I long for the time when all shall have "become new;" then this will be a delightful land. At this time, I must in candour say, I do not desire to remain. I could joyfully labour here as in an appointed sphere of usefulness; but the former "perfection" and "joy" exist not. As I walk along, I could weep. Jerusalem makes the heart sad. I do not think I ever felt so galling a pang, as the other day when rudely forbidden by some of the lowest class of Turks to approach a gateway leading to the site of the Temple: they were rude to me, a Frank; a Jew they would have insulted or struck, had he dared venture. And it was for this people I burned in their own land, forbidden their own possession! They pay the Turks, to let them occupy, for a few hours on Fridays, a space before the outer wall, there to pray and weep. My words are insignificant; but "thine inheritance is turned to strangers" . . . "servants to rule over them." . . . O Lord, behold our reproach!

I trust, all this will shortly end. The Jewish mission is prospering, and confers a benefit on all, even on such as will not listen to its voice of truth; because by contumacious the Jews, it raises them in public respect: this one of the most rigid confessed to me. In consequence of England and Prussia taking their part, they are now "looking up." Would that they were so in a spiritual sense! But you are aware how difficult their position becomes, as soon as they enquire for, or even lend an ear to, missionary instruction—Cast out from their own body, before they have furnished sufficient warrant for reception and baptism, their *breath* becomes an uncertainty. Thus lately upwards of thirty were at once excommunicated by their Rabbi, because willing to inquire what is the truth. The funds of the mission, of course, are not adequate for supporting all who would thus be thrown upon it; and a too ready reception would, it might be feared, not promote a *sincere* profession. There are about twenty-five baptized Christian Jews: the lower class are taught a trade; those of the better, present a difficulty on this subject. The trials and the patience of the mission are equally great.

This morning I spent among the Jews, visiting schools, synagogues &c., also seeing and saluting the chief Rabbi of Jerusalem, a venerable, polite old man, seemingly unconscious of his high station as the Chief of all the Jews in the world—so we may consider him. While other travellers are gazing on monkish relics, and hear stories about them which have no foundation in truth, to me the Jews are the worthier antiquity. You would blush for shame, could you behold the baseness, impudence, and superstition daily exercised by the Christian sects here in the sight of Jews and Moslems. The avidity with which travellers run after the *wonderful things* here exhibited, brings down contempt from those towards whose enlightenment our efforts are due. Were it not too painful, we might smile at the absurdities thus encouraged. What think you of the "bottle of Egyptian darkness" preserved at Bethlehem? or, as they say there is in Jerusalem, "the sword that Balaam wished for?" Lord Nugent saw in Spain "one of the ravens (so said) that fed Elijah." But enough. At Rome one is made to smile; here we weep.—

I resume my letter after leaving Jerusalem. The Holy Sepulchre was the last object I visited. I walked through it in silence and shame. I did not like to omit seeing what is shown, and yet I could have wished not to have brought away so painful a remembrance as I now must connect with it. In the space of one building, localities are crowded together in such a manner as reason denies and Scripture does not warrant. Alas, those who neglect the latter, are not the more likely to consult the former. All Europe laughs at the absurdity: but Christianity suffers for man's folly.

On my way back to my lodgings, I mounted the roof of the Governor's house, to catch a farewell of the site of the Temple. There, standing on a high wall immediately over the great square, I looked into and upon all which is held too sacred for the infidel to approach;

the Mosque of Omar and its buildings; a spot I often tried to enter, but no inducement succeeds with those who have charge to keep out unbelievers. There Jesus himself had worshipped and taught and performed his miracles of healing; there he had lifted up his voice of invitation, and declared the strength of love he bears towards us—but I could only stand without: his rejecters keep possession, his followers are refused admittance! On this point I felt deeply during my stay; but after all, how happy is my lot, compared with theirs: how willingly may I possess my soul in patience, and feel thankful for my privilege!

My last look was at Jerusalem full before me, and Olivet over against the city; then turning down a hill on the road to Samaria, all was hidden from my sight. Looking beyond her present state of misery and shame, henceforth I shall try to realize Jerusalem in glory and prosperity—once more restored to love and favour.

Bishop Alexander joined our party as far as Sebaste (Samaria); he is a kind, excellent man, of a most devoted frame of mind, and proved a highly interesting companion. Under his wing I gained an interview with the Head of the Samaritans at Sychar, and saw their ancient celebrated copy of the Pentateuch, said to be 2500 years old.\* From Sychar, after seeing Jacob's well (John 4, 5) we ascended Gerizim, and enjoyed a fine view; after which, being Ascension Day, we all united in morning prayers, the Bishop being Chaplain for the party. We then rode on to Samaria, and there said Adieu, myself and friend coming on to Nazareth, Tiberias, and Carmel on our way homewards.

The Berean.

QUEBEC, THURSDAY, AUG. 29, 1844.

The last number of the *Quarterly Review* freshens up in our recollection the accounts which reached us, some years ago, of a movement among the Roman Catholic priesthood in a German kingdom, Bavaria, which is likely to cause the papal power some difficulty. Bavaria has exhibited more than one instance of Priests who saw their way through the corruptions of Romanism, and endeavoured to perform their duty towards their divine Master and towards the people whom they were set to guide and to watch over, without actually separating from the church which had given them their outward commission. The names of Boos, Gossner, and Lindel have acquired deserved celebrity. While the two latter have been distinguished by the persecution endured by them, by their exile and usefulness at St. Petersburg and Odessa, and then again by the renewal of hostile efforts which obliged them to seek for spheres of labour at last in the bosom of Protestantism—Gossner at Berlin, Lindel at Elberfeld—there seem to have remained sparks from the fire which is to burn up the chaff of human inventions; and these sparks are seeking for an opening where to break through and enlighten the Church which in her hour of darkness had the awful power to expel from her bosom the noble confessors just mentioned.

Among those who are known to have entertained enlightened views upon the gospel plan of salvation and the duties of the Church, but steered such a course as allowed them to sustain the responsibilities of the priesthood and even the episcopate, and to die in the communion of the Church of Rome, there was Sailer who presided, if we are not mistaken, over the diocese of Ratisbon. We find it not in our heart, to condemn such men, while we lament that want of decision which alone probably saved them from persecution and expulsion. And, indeed, we feel the more tender towards Bishop Sailer's memory at the present time, when it becomes coupled with a great and promising movement in that portion of the Church with which he remained in union. It appears that with his influence stands connected the prevalence of a strong desire among the Bavarian Roman Catholic clergy for immediate reform in the following particulars: 1st, That public worship be conducted in the language understood and spoken by the people who are to be worshippers under it; 2nd, That the cup, which is now, in the administration of the Lord's Supper, reserved for the officiating priest only, be restored to the laity; 3rd, That confession to a priest be no longer a duty binding upon the members of the Church; 4th, That ecclesiastics be restored to the liberty of embracing the marriage state.

These four points are not all that the Bavarian clergy will require, if they really

\* The following is the account of the Samaritan Pentateuch, given by the Deputation of the Church of Scotland: "After long delay, and the promise of a considerable sum (he told us the sight was worth 150 piastres at any time), the priest agreed to show us the copy of the Torah, or five books of Moses, which is so famed for its antiquity. They said that it was written by the hand of Abishua, the son of Phineas, and was 3650 years old. It was taken out of its velvet cover, and part of it unrolled before us. The rollers were adorned with silver at the extremities, and the back of the manuscript was covered with green silk. It was certainly a very ancient manuscript. The parchment was much soiled and worn, but the letters were quite legible, written in the old Samaritan character. If this was the real copy so much boasted of, the Samaritans have lost some of their superstition regarding it, for they allowed us to touch it."

want to become pastors to their flocks, and guide them in the way of salvation; but they are a great deal; and men who are determined to have so much as this granted to them, will not fail of urging the necessity of further concessions, in proportion as the exercise of some measure of liberty shall show to them the wide extension of the field of pastoral duty and of laical privilege. At the present period, attention has been excited by a declaration on the part of the King of Bavaria, which is looked upon as an act of adhesion to the reforming party. On conferring the episcopal dignity on one Riedel, this Sovereign is reported as having addressed to him a significant expression of his hope that he would prove a worthy successor to Bishop Sailer. This is construed as a sanction, on the King's part, of all that movement which takes shelter under Sailer's honoured name. In like manner as the King's brother Otho readily ascended the throne of Greece, where the Roman Bishop's supremacy is disregarded, it might possibly seem no great detriment to His Bavarian Majesty's authority in his kingdom, to shake off interference with its internal government by the ecclesiastical jurisdiction of an Italian Sovereign, provided enlightening influences have so much spread among the clergy as to dispose them to rally round their King, and assert his liberty and theirs against the usurpation of a foreign ecclesiastic.

So far as this movement may tend to nothing beyond emancipation from a yoke which even politicians like King Ludwig may see to be neither graceful nor profitable to bear, we wish well to it as advocates for the freedom of nations. But when we view the prospect of a whole national Church breaking away from the darkening rule which hides the word of God and gives for it man's invention; the prospect of restoring to the laity the privilege of united worship with their understanding rather than with outward gesture—the administration of the Eucharist in its completeness according to the Saviour's institution—their confession of sins left to be dealings between the soul and God, and such human helpers only as they can find it edifying and consoling to open their minds to—the clergy returned to the bosom of society as neighbours and connexions by the endearments of the family-tie: we look up to God with prayer for the realization of this animating view. We hail, as indication of a return to scriptural light, the account which is given of the manner in which the opposing parties are in common parlance distinguished from each other: the reformers go by the name of Jesus-worshippers, their adversaries by that of Mary-worshippers. Well may the friend of gospel-truth rejoice, when he finds that the prominent difference discovered in those who advance demands for a reform, lies in their addressing divine worship straight to Him whose name is the only one under heaven given among men whereby we must be saved. May this ever distinguish them from their opposers, that they will allow no device of man to stand between them and their compassionate High Priest; then fighting under his banner, protected with the full armour of God for defence, and wielding the sword of the Spirit, they will find him most near to lead them forth to battle and to crown them with victory.

On our first page, we give our readers, from a sermon upon the deluge, an extract which we have selected out of a longer piece copied for us by an obliging friend, to whom we think it right to give some explanation for declining the other portion of it; we do so in this part of our columns, because it will lead us to make some remarks which may deserve the attention of more than one reader. The sequel of our friend's Manuscript, (copied from an English periodical, but without giving the preacher's name) introduces, among the unfortunate sufferers by the deluge, an interesting youthful couple whom it describes as "virtuous and pious." Now this is an exercise of imagination, without the slightest warrant of Scripture, and rather contrary to the inspired record of the state of the human race at that period; therefore entirely illegitimate. We will add the remark that, in selecting for our columns, we fix upon matter characterized by its simplicity, rather than upon that which presents glowing imagery. As a pattern for imitation, we would not wish the style of the extract to be chosen. We selected, for two of our earlier numbers (4 and 5) a discourse by the Rev. John Hambleton, with special regard to its affecting simplicity:—that we think a pattern to be set before commencing preachers. Our friend has added to his contribution a long and appropriate Latin quotation, which we have been obliged to withhold from our readers, because a large proportion of them do not understand that language, and we wish to cram our pages full of that which all can understand and ought to be acquainted with.

PRAYER IN ITS PLACE.—The prayer of the Christian should not stand as an isolated thing—as an employment cut off and separated from the rest of his life; but it should issue out from the deepest ground of the whole Christian life, should be its animating principle, and re-act upon it with sanctifying power.—St. Augustine.

ECCLESIASTICAL.

LECTURERS AND PARISH CLERKS' BILL.

A bill has recently passed the House of Lords, and been read twice in the House of Commons, and probably is by this time become the law of the land, which has an important bearing upon the parochial ministrations in England.

In many parishes or districts, provision is made, by endowment or otherwise, that certain lectures or sermons be delivered, without any obligation upon the Clergy holding the appointments, to perform other clerical or ministerial duties. The new bill, while exempting from its operation the present holders of such lectureships, provides that those who may hereafter be appointed, may be required by the Bishop of the Diocese, with the assent of the Incumbent of the parish or district, to undertake and perform such other clerical or ministerial duties, as assistant curates or otherwise, as to the Bishop, with such assent, shall seem proper; also to vary from time to time, if necessary, and with the like assent, the particular duties so required to be performed. If the said Lecturer should refuse or neglect to comply with the requirement made upon him, he may be removed from his office by the Bishop, an appeal being open for him to the Archbishop within fourteen days; the office to be declared vacant, if no appeal be made, or the Archbishop affirm the sentence of removal.

The office of Parish Clerk is in many cases a pretty lucrative one; it confers the privileges of a freehold, is almost universally filled by a layman, and the duties are in some cases performed by deputy. The new bill provides that it shall be lawful hereafter to elect a person in the holy order of deacon or priest of the United Churches of England and Ireland to fill the office of Church Clerk, Parish Clerk, or Chapel Clerk; such person shall be duly licensed, and shall be liable to perform all such spiritual and ecclesiastical duties in the district or parish as the Incumbent, with the sanction of the Bishop of the Diocese, shall from time to time require; and he shall not acquire any freehold or absolute right in the office, but shall be liable to suspension or removal in precisely the same manner and by the same authority as any stipendiary Curate may now lawfully be suspended or removed. If such appointment be made by any other person or persons than the Incumbent himself, it shall be subject to the Incumbent's approval, nor shall the person so appointed and approved be competent to perform the duties of the office, unless he have received the Bishop's license; but when appointed, approved, and licensed, he shall hold the office until he resign it, or until he be suspended or removed from it, without any annual or other re-appointment or election.

Incumbents are not to become exempt, by the future appointment of Lecturers with duties as assistant curates, or of Parish Clerks in holy orders as described, from the duty of employing Curates or Assistants whom they were before liable to employ.

The remainder of the bill refers to Parish Clerks not in holy orders, and to temporalities. It is to be expected, that the operation of this bill will effect a great change as to the class of Clergy who are to fill the lectureships. These have hitherto been very frequently held by men whose pulpits ministrations proved highly beneficial, but who could not, from various causes, and sometimes on account of proper ministerial or scholastic engagements already occupying the whole of their time, undertake stated parochial duty in connexion with the parish in which their lectureship might lie.

The bill not only makes them liable to have such a duty imposed upon them on the outset, or at any time after, but even to have the duty varied, as to the Bishop and the Incumbent jointly may seem proper. This will necessarily place Lecturers in a situation which many of those men would not be content to fill who have hitherto been candidates for such appointments. At the same time it is likely to give a compactness to the body of parochial clergy which, supposing them all to be united in a holy desire for the good of souls, and to exercise towards each other the grace of each esteeming other better than themselves, while they divide their parochial duties among each other, must add a most desirable and blessed efficiency to their labours. And if a class of men who in former days used to have an eye to lectureships should not hereafter think them desirable appointments for themselves, the fast increasing openings for useful labour, by new districts forming and old ones growing in importance, present sufficient prospect of opportunities for the exercise of the gift bestowed upon them as lecturers to their own parochial charges.

We do hope that the provision with reference to parish clerks is designed to do away with the unubrical practice of a lay-clerk's "proclaiming and publishing" things "in the Church, during the time of Divine Service" and that the incomes of these officials—so disproportionate, frequently, to the qualifications of those who have held them, will be directed into the more beneficial channel of providing additional clerical services to the parishes. And we will look for the time, when lectureships and clerkships, if they must be held by persons under the superintendence of the beneficed Priest, will be filled by Deacons, so as to remove from our ecclesiastical system, as much as possible, that deviation from the scriptural model by which we put Presbyter over Presbyter.

BISHOPRIC OF NEW BRUNSWICK.—The fund for endowing this ecclesiastical office amounts to nearly £27,000; and as only £3000 more are required to complete the amount which the Committee engaged in erecting Colonial Bishoprics consider needful for the purpose, the speedy accomplishment of the object may now be looked for.

ORDINATION OF A CONVERT FROM JUDAISM.—Moses Margolouth, a learned Hebrew, and author of several works, has been admitted into Holy Orders at Liverpool, by the Bishop of Kildare, acting for the Bishop of Chester. He has been appointed to the Curacy of St. Augustine, Liverpool.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL has recently addressed a circular letter to the Secretaries of its Associations, to communicate to them a statement of the Society's wants and its pecuniary resources,

from which it appears that, while its operations, even on the present scale, cannot be maintained at a less charge than £80,000 annually, the receipts from all sources amount to £60,000 only. To supply the deficiency, it is considered expedient that one or more Clergymen for each Archdeaconry, or smaller Ecclesiastical Division, should be specially commissioned to recommend and assist in the formation of Parochial Associations, for the special purpose of enrolling annual subscribers. An application to the two Archbishops was consequently resolved upon, to submit to them the views of the Committee, and to solicit the adoption of measures on their part towards bringing the subject under the consideration of the Bishops of their Provinces respectively.

St. George's Church, Toronto.—The corner stone of a new church under this designation was laid on the 19th inst. by His Lordship the Bishop of Toronto, assisted by his Chaplain, the Rev. H. J. Grasett. The Church is designed to be erected in the "Early pointed style of Gothic Architecture," and is to be of the following dimensions:—length, including tower and chancel, 130 feet, width 81 feet. The ground was liberally given by D'Arcy Boulton, Esq.

NOVELTIES IN ARRANGING CHANCEL.—From the late Bishop Griswold's address to the Massachusetts Convention, 1841.

"I was pained in noticing the uncouth and inconvenient arrangement of the chancel. I trust that none in this convention need be reminded of the absurdity of going back to the dark ages of Christianity for the models of our churches, or for the manner of worshipping in them, or of adopting any of the fooleries of ignorance and superstition. God requires us to act as rational beings, and not as idolatrous heathen. All the services should be performed in a place and manner the most commodious to the minister and the people. Whether he preaches, or prays, or administers the ordinances of Christ, he should be in the view of each and of all the congregation present. And in prayer, it is quite as fitting that he should face them, as that they should face him. To turn from them to the communion-table, implies the supposition that God is particularly present there, and sanctions the abominable doctrine of transubstantiation. God has promised to dwell in the hearts of his worshipping people, and Christ has expressly declared that where a few of them are gathered together in his name, there he is in the midst of them. We are sure, then, that Christ is, by his Spirit, among the people; but we have no assurance that he is on the table, more than in any other part of the church. Our bodies are the temple of the Holy Ghost. But God has no visible representation on the earth, and forbids our making any; his likeness is to be formed in our hearts."

In concluding his notice of the church at Nantucket, the Bishop says:

"With sorrow, I add that I was pained and mortified at the strange derangement of the reading-desk and the communion-table, and at other exhibitions within the chancel, evidently corresponding with the idolatrous conceits of Christians in those corrupt ages of the church which some affect to call primitive. In regard to this, their house is now in a worse state than St. Stephen's in Providence, or than any other Protestant church that I ever beheld. But it may easily be restored to what is fitting and convenient, and, as I hope, soon will be. Let us not look back to Egypt, lest we perish in the wilderness."

[The above are expressions of the late eminently pious and judicious Bishop Griswold's view of those novelties which, as our readers found in an article in our last number, his successor finds unredressed, as regards the latter of the two cases.—Ed.]

To the Editor of the Berean.

MR. EDITOR,

Not understanding some of the expressions and phrases of your correspondent "Obadiah Quest," I would beg an explanation of what he means by "periodical, and humanly appointed revivals of religion, religious excitements generated by popular fermentation and human agency," (a somewhat curious collocation of words) "that which is advocated and excited by the fanatical getters-up of what are commonly called religious revivals." I do so the more earnestly, because I believe with him and every other lover of truth, that a revival of religion is desirable—yea much to be desired—and I am free to confess that it would meet my ideas of propriety much better, were your Correspondent to tell us what he understands by a "revival"—how he supposes such a state of things might be got up—and how we might avoid the fanatical movements, and guard against the "factitious conversions" which he tells us characterize the proceedings of "theoretical speculators on religious revivals;" than to employ his pen and talents in decrying those who, for aught we know, deploring the spiritual wretchedness and danger of their neighbours and friends, use such means as to them may seem best, to effect such a change as all must desire. Now, Mr. Editor, were you and some half dozen or more of your friends, to purpose frequently and "periodically" to unite together to pray for the outpouring of the Holy Spirit—without whose influence nothing is wise, or good, or strong, so that a revival of religion might be effected—would your Correspondent call this a "blunder" and a "fancy" that you were "to coerce the Almighty" into your wishes, and to bring down the outpouring of the Holy Spirit at your "bidding"? Again, if, rising with the importance of the subject, you were to plead like an Abraham—a Jacob—a David—a Daniel—or the Lord himself, who was whole nights in prayer—would he call such the "greater blunder" of an attempt to "coerce the Almighty"? And if, Sir, you were to add preaching, and that "periodically" to your prayers, and

with all the earnestness which the listlessness of your hearers, and the solemn and terrific subjects of death, judgment, and eternity, supply, to enforce the necessity of immediate "repentance towards God and faith in the Lord Jesus Christ,"—and if in answer to your repeated, and fervent, and faithful prayers, the Holy Spirit was given to apply the word to the consciences of your hearers, and they, "pricked in their hearts" and awaking to a becoming sense of their fallen and exposed condition, were to express their feelings somewhat proportioned to the emergencies of their state—would your Correspondent call such an "uproarious" meeting? or, if, drawn by the pressure of such circumstances, you were to speak and act so as to give offence to the fastidious lover of order—would he denounce you as "ignorant, fanatical, and visionary men"?

These questions are proposed with an earnest desire that an enlightened judgment might be formed upon a subject of such interest; and thankful should I feel to your Correspondent, if he himself were to give us, or were he to induce others to give us an exposition of what a revival of religion consists in—what are the best means to be employed in effecting one—how we may avoid those excitements which are to be deprecated—and by what criterion we may determine between real and "factitious conversions."

The importance of the subject will, I trust, induce "Obadiah" or some one else to favour us with their remarks on these topics. ALPHA.

[We took care, when we inserted the letter to which the above refers, to guard against the error of rejecting, on account of reprehensible proceedings in some parts, the great work of divine grace which in many cases forms that marked era in the history of congregations or of more extended religious communities, legitimately to be designated a revival. We had hoped that, thus guarded, the letter would not have called forth objection. Upon a defence of our Correspondent's collocations of words we do not enter. If his remarks were looked upon as an attack upon any particular religious denomination, we have to say that it did not strike us so, else we should have declined its insertion. Just ground, we believe, there is in that part of the country where his sphere of labour lies, for complaint on account of a fanaticism which, abusing the term revival, interferes with the quiet, unobtrusive labours of a sound-hearted and sober-minded christian ministry. Men come from the other side of the frontier, go about to inquire after the state of religion, and every where put in the fore-front the question, have you had a revival? That question is soon understood to imply, whether there has been violent excitement and outward manifestation of inward feeling, and the impression is made as if, without these, conversions could not take place; here lies the principal ground of complaint. Doubt is thrown upon the reality of that gracious experience which has been obtained in the secret intercourse of the soul with God, and has not stepped out of the privacy of the secret chamber and beyond the observation of a pastor and familiar friends; an experience, indeed, the preciousness of which would be rather detracted from by public notoriety. A restlessness under the ordinary opportunities of religious improvement is excited; and the steady spread of christian influences comes to be treated with contempt, if it do not announce itself by departures from the order and regularity of settled plans for public and social acts of worship.

In pouring out his complaints on this matter, our friend Obadiah may not have chosen the very best phraseology; we hope Alpha will bear with that the rather, if we point out to him a faulty expression into which he also has been led by the zeal which he brings to his subject. We know not what can be meant by a "fastidious lover of order." If "fastidious," his love may be for formality; but so far as he is a "lover of order" he can not be fastidious.

We are somewhat afraid lest, if we invite discussion between Alpha and Obadiah, expressions may be used which, when there is certainly no intention to do so, would create irritation without eliciting truth upon the very difficult subject upon which information is desired. We believe, in the case which Alpha supposes, where ministers unite together to pray for the outpouring of the Holy Spirit, and feel encouraged to bring before their congregations the great concern which they have upon their minds, our two friends and we ourselves would nearly agree, until it comes to the point where persons "pricked in their hearts" begin to express their feelings. Alpha would then bear with—and perhaps involuntarily encourage—a loud expression, where we should endeavour to repress it; he would fear lest he repress the inward work by discouraging its proclamation, while our apprehension would be that the liberty given to public utterance would dissipate the influence which has begun to work within.

It is our wish that these observations should be considered sufficient on the occasion which has caused Alpha to address us. But the subject of revivals of religion is one to which we may direct the attention of our readers again, as matter bearing upon it shall present itself.—EDITOR.]

WARNER'S INVISIBLE SHELL.—A good deal of interest and curiosity have been excited in England by an experiment tried at Brighton on the 20th ult. The object was to ascertain the effect of a destructive power, the properties and nature of which are known only to the inventor Captain Warner, and denominated "the invisible shell," upon a vessel which had been in the most generous manner surrendered by her owner, Mr. Somes, for the purpose of being destroyed. The vessel was the John O'Gaunt of 300 tons burden, a strongly built barque and perfectly sea worthy. She was towed to the spot selected for the experiment, about a mile and a quarter from the shore, by a

steam tug; and notice having been given of the intended trial, an immense crowd were present at the different spots which commanded a view of that appointed for the operations, estimated at not less than 30,000, among whom were a number of military and naval officers, besides members of both Houses of Parliament and literary and scientific characters.

did not proceed against Mr. Fry because he is reputed to be an Orangeman, but because I thought he committed a crime. "Mr. Keogh—Have any crimes, such as murder, robbery, and other offences as heinous in character as the supposed crime Mr. Fry committed been committed in your parish? "Mr. Hestor—Many offences occurred there.

slave population to rid themselves of the evils which they are enduring, and which makes suffering and death light considerations in the balance. Torture has been applied under the sanction of the authorities—confessions have been made, and those confessions implicate almost the whole population.

PROJECTED RAIL-ROAD IN JAMAICA, between Kingston and Spanish Town. The former is the principal port, the latter the seat of government. Distance twelve miles.

The Montreal Herald informs its readers that Benjamin Holmes, Esq. has withdrawn his resignation of his seat in the Council and will give the City for the future the benefit of his talents and experience in the administration of its affairs.

SHERBROOKE, August 22.—COTTON FACTORY.—We not long since directed the attention of our readers to the subject of establishing a Cotton Factory in Sherbrooke. We are now happy to state, that through the strenuous exertions of a few public spirited individuals, this enterprise is likely soon to go into operation.

In addition to a Cotton Factory, there are about to be put in operation in Sherbrooke, by the gentlemen named above, some half a dozen Knitting Machines, for the manufacture of Woolen Drawers, Shirts, Stockings, &c.

MUNICIPAL.—At a special meeting of the Council on Friday last, the Committee to whom was referred the petition from sundry inhabitants of Quebec and the vicinity, praying that the Corporation would endeavour to acquire possession of Dorchester Bridge, and reduce the tolls thereon, made a report through their Chairman, Alderman Glackemeyer.

The paper is much too long for the columns of the Berean, but the decision of the Committee is of interest. They state, that Her Majesty, by Act of Parliament, has had the right at any time since the 22d April, 1839, when the privilege of the proprietors ceased, of taking possession of the Bridge, upon applying to the proprietors the proper and equitable value of the same; that it appears, from such information as they have been able to acquire, that the revenue of the Bridge, with the present tolls, would pay the interest of the capital necessary for its purchase, which they estimate at £3,000; besides defraying the expenses of its maintenance and leaving a yearly balance sufficient to pay for the bridge in five years.

A young man, named WILLIAM CATHCART, about 22 years of age, a ship-carpenter, was found dead on Friday morning about daylight, on the St. Lewis Road, near Welch's tavern. He was lying on the ground, close to a horse and caleche, with the reins round his neck, and had a large wound on the right side of the back part of his head. An inquest was held the same day on the body, when the following verdict was returned by a majority of the Jury: "The jurors called on view of the body of one William Cathcart, are of opinion that the deceased came to his death by some mortal blow or blows, inflicted upon the deceased by some weapon unknown, by one Francis Poland, Joseph Voyer, and Narcisse Alain."

CHANGES IN REGIMENTS NOW OR LATELY SERVING IN CANADA. 1st Drag Gds.—Capt J S Schonswar to be Maj by pur v Martin, who rets; Lt W Allen to be Capt by pur v Schonswar; Lt C G O'Callaghan from 7th Drz Gds to be Lt v Thompson, who exch; Corl E R S Bence to be Lt by pur v Allen.

—Capt T Smiles from the 3rd W I Regt, to be Paymaster, v D S K MacLaurin, who rets upon h p. 1st Foot.—Lt J Lloyd from the 55th F to be Lt v Mackenzie app to the 61st F; Ens F Wells to be Lt without pur v Gordon app to the 61st F; B Mein to be Ens v Wells.

60th Ft.—Brev Col the Hon H Dundas, from half p 83rd Ft. to be Lt Col v W Trevylyn, who exch.—Mjr C L Nesbitt to be Lt Col without pur.—Brev Mjr R Rumley to be Mjr v Nesbitt.—Lieut W Butler to be Capt v Rumley. To be First Lts without pur.—Lieut

W W Johnson, from 17th Ft.—Sec Lt G W Bligh, v Butler.—Sec Lt and Adj S Kenny.—Sec Lt G Riggand.—Sec Lt E F Campbell.—Sec Lt E H Rose.—Sec Lt P B Rog.—Sec Lt W P Salmon.—Sec Lt J Fraser.—Sec Lt G Vavasour.—Sec Lt E U Coxen.—Sec Lt H Saunders. To be Sec Lts without pur.—Gent Cadet G A Robinson, from the R M College v Bligh.—Gent Cadet A E Johnson, from R M College v Riggand.—Gent Cadet F Dawson, from R M College v Campbell.—H R Farnfield, Gent, v Rose.—P A St John, Gent, v Roe.—J C Travers, Gent, v Salmon.—J P Battersby, Gent, v Fraser.—J L E Baynes, Gent, v Vavasour.—B Ward, Gent, v Coxen.—H H Vaughan, Gent, v Saunders.

S1st.—Capt W Chadwick, fm h p 24th Ft, to be Capt v J E Orange, who exch; Lt the Hon R A G Dalzell to be Capt by pur v Chadwick, who rets; Ens T D Perry to be Lt by pur v Dalzell; Gent Cadet T H Fenwick, fm the R M Col, to be Ens by pur v Perry. 89th Ft.—Lieut J F FitzGiffard Mytton, from 53rd Ft, to be Lt v Oldfield, who exch. Memorandum.—The commission of Assist Commissary General Collin Miller has become cancelled, from the 12th March, 1844, he having been allowed to receive a commutation, in lieu of the half-pay of his rank. Brevet.—Capt W Chadwick, of the 51st Ft to be Major in the Army. Dated July 22.

Port of Quebec.

ARRIVED. Aug. 22nd. Ship W. Hastings, Mason, Philadelphia, Symes, ballast. — Mary Barbara, Marmad, Philadelphia, order, ballast. — Jane Masson, Belfast, Parke & Co. coals, salt, &c.—2nd voy. — Importer, McLaren, Liverpool, Sharples & Co. ballast. — Bark Warrior, Huggins, London, general cargo, Montreal. — Brig Dykes, Melmer, Maryport, Symes, ballast. — Wm. Hoderick, Storrow, London, Price & Co. ballast. — Martha Ann, McDonald, Porto Rico, Gibb & Ross, sugar and molasses. — Mary, Small, Cork, order, ballast. — 23rd. — Bark Adeline, Downing, Newcastle, order, bal. — Inverness, Foreman, Sunderland, order, bal. — Marchioness Abercorn, Hegarty, Liverpool, Gilmour & Co. salt. — Elizabeth, Weatherly, Waterford, order, ballast. — Royal Adelaide, Lenty, Boston, Pemberton, ballast. — Brig Mariner, Russell, Leith, Gilmour & Co. bal. — Bark R. Watt, Johnson, Liverpool, order, bal. — 24th. — Ship Jane & Barbara Colman, Liverpool, Symes, ballast. — Elizabeth, Manly, Liverpool, Tibbits & Co. ballast. — Bark Neptune, Rickaby, N. York, Pemberton, general cargo. — Brig Rob. Newton, Mosey, Liverpool, Gilmour & Co. general cargo. — Oberon, Shields, Liverpool, T. Froste, general cargo. — Ship Triton, Smith, N. York, order, ballast. — Brig Wm & Henry, Ayre, Algiers, order, ballast. — Horatio, Waterworth, Algiers, Burstalls bal. — Schr. Coquette, Levey, Halifax, general cargo. — Elizabeth, Lloyd, St. John, Newfld., J. Hunt & Co. sugar, &c. — Schr. L'Etienne, Brulotte, Halifax, Gibb & Ross, oil and confectionary. — Ship Caledonia, Allan, Glasgow, Symes, general cargo, 2nd voyage. — Brig Gratitude, Firth, Penzance, Pemberton, ballast. — Ship Andromache, Hunter, Hull, Burstalls oil and paint. — 25th. — Brig Watermillock, Coumer, Glasgow, Allison & Co. (Montreal) general cargo. — Friends, Crowell, Matanzas, Gillespie & Co. sugar. — Lon. Wedgwood, Berwick, Symes, coals. — Ship Glenview, Salters, Liverpool, G. Black, salt. — Bark Tay, Longwell, Greenock, A. Provan, coals &c. — W. G. Anderson Forbes, Liverpool, Dean, & Co. salt. — Aldborough, Fishwick, Hull, Burstalls, iron. — Brig Guadiana, Lee, do. do. ballast. — Elizabeth, Stocks, N. York, LeMesurier & Co. general cargo. — Bark J. Bell, Black, New Ross, Pemberton, ballast—2nd voyage. — 26th. — Bark Countess of London, Hutchinson, Liverpool, Dean & Co. salt. — Schr. Thomas, Hoffman, Halifax, J. W. Leaycraft, molasses. — Three Brothers, Oliver, Arichat, Noad & Co. herrings. — Bark Ann Hall, Hubert, Hull, Tibbits & Co. bal. — Schr. Gipse, —, to Noad & Co. general cargo. — Brig Dorothy, Potts, Sunderland, J. J. Lowndes, coals. — Schr. L. Foristal, Butler, Waterford, order, bal. — 28th. — Brig Herbert, Herbert, London, LeMesurier & Co. do. — 29th. — Ship Canada, McArthur; Bark New York Packet, Hossack. — 24th. — Brig Content, Spitham; Bark Covenanter, Patterson; Ship Ocean, McBride; Brig Teesdale, Alderson; Bark Manchester, Harrison; Ship Eglington, Muir; Bark Bona Dea, Brown; Ship Ann Jeffrey, Broadfoot. — 26th. — Bark Lady Fitzherbert, Coaker; do. Victory, Morrison; Brig Samuel Abbott, Grade. — 27th. — Bark Sarah Stewart, Low; Ship Acadia, McKenzie; Brig Robert & Isabella, Crowell; do. Rambler, Petty. — 28th. — Ship Lamport, Armstrong; do. Chapman, Christie; do. Provincialist, Williams; Brig Silksworth, Meldrum; do. Killy, Harvey; do. Bravo, Brown; do. Lanark, Firth; Steamship Unicorn, Douglas. — PASSENGERS. — In the ship Caledonia, Allan, from Glasgow—Mr. James Sanson, Miss Grant, Miss Campbell, Miss Caroline Campbell, Miss Duffin, Miss Reid, Miss Carswell, Mr. Wm. Dove, Mr. Geo. Patterson, Mrs. Morrison and 2 children, and Mr. John Ross. — Among the passengers by the Steamship Unicorn from Pictou were the following. — Sir James Stuart, Bart, Rev. Dr. Stewart, Rev. W. Arnold, Mrs. Osborne and family, Mr. Gately and Major Campbell.

SHIPPING INTELLIGENCE. The new ship Jene, Capt. Masson, which sailed from this port for Belfast on the 20th May last, with a full cargo of timber, is the first vessel on her second voyage to this port this season. Capt. Hergarty, of the Marchioness of Abercorn, spoke, on the 31st ult, in lat. 48, 34, N., long. 54, 50, W., the bark Lochlitho, hence on the 31st ult. On the 2nd inst. spoke the bark Rankin, hence on the 16th ult, in lat. 48, 20, N., long. 38, 41, W. Capt. Melmer, of the brig Dykes, reports that on the 20th instant, he was run into by the ship Jene, passing upon an opposite tack. The steamship Great Western which sailed on the 20th July from New York arrived at Liverpool on the 4th Aug. Miranichi, Aug. 7th.—Arrived—Brig. Napoleon, Cardiff, from Quebec. Maryport, July 31st.—Arrived off—The Henderson, Twentyman, 32 days' passage, all well, from Bathurst; and Dykes, Hull, 44 days from Quebec. On the 25th July, in lat. 52, 35, long. 16, 46 W., while lying in a gale of wind, was struck by a heavy sea, which carried away rails and bulwarks, and washed a man overboard—called Joseph Casement, belonging to Maryport—who was drowned. Waterford, July 30.—The Georgina, Murray, from Montreal, lost deck load in the Gulf of St. Lawrence, and carried away her fore-top-sail and bulwarks, and shifted her cargo during a heavy gale on the 24th inst. The ship John Bell, Capt. Black, reports Capt. Black of the ship John Bell that he could not get a Pilot until he came to the Traverse, and was then obliged to take an apprentice by the name of Paul Poulette. He states that he passed close to Pointe des Monts in fine clear weather, and that a pilot boat was to be seen—by day he hoisted a Jack, and by night a bright light. He was boarded by a pilot off the South-west end on Anticosti, who offered to bring up the ship if he would report him as having been taken of board at Pointe des Monts. Capt. Lee, of the brig Gualiana, spoke, on the 16th instant, the Robinsons, in long. 57, 38,—the same day the ship Inconstant, of Halifax, St. Pauls bearing N. W. 1/2 N. 112 miles. The Schr. Velocity, Shelnut, cleared at Halifax on the 13th instant, for Montreal, with a cargo of sugar, &c. Cap. Hubert, of the bark Ann Hall, arrived this morning, spoke on 27th ult., the brig Admiral, of Sunderland, 35 days out from Quebec. Capt. H. saw several icebergs in the Straits of Belle-Ile. Total Number of Vessels cleared at this Port, for sea, from arrivals this year, up to the present date . . . . . 597 Cleared at Montreal, up to the 16th instant, and not re-cleared at Quebec, . . . . . 72 . . . . . 669 Total of arrivals this year, from sea, up to the 27th inst. inclusive, . . . . . 739 Remaining in the ports of Quebec and Montreal . . . . . 70 Total number of Emigrants arrived 17,719 being less by 1630 than at the same period last year.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 27th Aug. 1844. s. d. s. d. Beef, per lb. . . . . 0 3/4 a 0 4 Mutton, per lb. . . . . 0 4 a 0 5 Ditto, per quarter . . . . . 2 6 a 3 0 Lamb, per quarter . . . . . 2 6 a 2 9 Veal, per lb. . . . . 0 3/4 a 0 4 Do., per quarter . . . . . 3 6 a 4 6 Pork, per lb. . . . . 0 3/4 a 0 3 1/2 Hams, per lb. . . . . 0 4 1/2 a 0 6 Bacon, per lb. . . . . 0 4 a 0 4 1/2 Butter, fresh, per lb. . . . . 0 8 1/2 a 0 8 Ditto, salt, in tins, per lb. . . . . 0 6 1/2 a 0 9 Lard, per lb. . . . . 0 5 a 0 5 1/2 Potatoes, per bushel, . . . . . 1 3 a 1 4 Turnips, per bushel, . . . . . none Maple Sugar, per lb. . . . . 0 4 a 0 4 1/2 Peas per bushel, . . . . . 2 6 a 3 0 Ducks, per couple . . . . . 2 6 a 3 0 Eggs, per dozen, . . . . . 0 6 a 0 6 1/2 Fowls, per couple . . . . . 2 3 a 2 6 Flour, per quintal . . . . . 11 0 a 12 0 Oats per bushel, . . . . . 1 4 a 1 5 Hay per hundred bundles, . . . . . 0 30 a 33 0 Straw ditto . . . . . 16 0 a 17 6 Five-wood, per cord . . . . . 7 6 a 10 0 Pot Ashes per cwt. . . . . 23s. 0d. a 23s. 6d. Pearl do. . . . . 24s. 4d. a 24s. 9d.

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: Salary from £30 to £40 a-year. For information apply at the office of this paper. 29th August, 1844.

JUST PUBLISHED

BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen.

SCRIPTURE TEXTS

To illustrate the Lord's Prayer. 29th August, 1844.

BRIGHT SUGARS.

NOW LANDING and for Sale by the Sub scriber, the CARGO of the Brig "KATE," from Cienfuegos. 164 Hogshends, } Very superior Muscovado 38 Barrels, } Sugar, 2 Boxes White clayed Sugar, 19 Tins Arrowroot. J. W. LEAYCRAFT. Quebec, 12th July, 1844.

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 Pounds Cacao, } Cuba Molasses 27 Tierces } 80 Pms. Porto Rico Molasses, 5 Pms. Jamaica Lime Juice, 30 Tms do Arrowroot, 10 Tons do Logwood. J. W. LEAYCRAFT. Quebec, 1st July, 1844.

A PREP AT THE WAY OF SPENDING THE REPEAL-RENT.

Mr. Fry is a gentleman of the highest respectability in the county Roscommon, who has made himself obnoxious to the disloyal, by an open profession of orange principles. A horse of his having been maliciously killed, Mr. Fry applied to the county for compensation; he had in his employment at the time a R. Catholic herd, and this man and his son came forward and swore, that Mr. Fry ordered them to kill the horse, and that they did so, acting under his instructions.

POLITICAL AND LOCAL INTELLIGENCE.

BENEFITS OF THE REPEAL AGITATION.—There is no denying the fact, that "for the last thirty years" there has seldom witnessed so apparent an absence of crime on the face of the calendars, not only of Tipperary, but throughout the four provinces; and it is also equally undeniable that this gratifying state of the country has been "one of the results of the Repeal agitation," inasmuch as the blow struck at the leaders of that agitation has had the effect of partially restoring order, by convincing the people of the delusions under which they so long laboured with respect to the invincibility of the great agitator, and hence their gradual return to habits of peace and industry.—Irish Paper.

Mr. TYLER, the President of the United States, has publicly withdrawn from the list of candidates for that office at the approaching election. Mr. Clay of Kentucky, and Mr. Polk of Tennessee are now in the field; the former supported by the Whig or Federalist party, the latter by the Democratic.

DEATH OF COLONEL STONE, Editor of the New York Commercial Advertiser.—This distinguished writer died recently at Saratoga. He had been engaged in the arduous labours of an Editor for more than thirty years, and was highly respected by an extended circle of friends and acquaintance.

Mr. Keogh—Who paid the expenses of these gentlemen's professional services;—for let me tell you, Mr. Hestor, barristers don't work for nothing (laughter).

Mr. Hestor (after some hesitation)—I expect the Repeal Association will defray the expenses; I wrote to Mr. John O'Connell for money, and was promised it.

Mr. Keogh—Come, sir, did you get any money?

Mr. Hestor—I got £25, from the association to pay the gentlemen who attended the investigation at sessions; I

Fourth's Corner.

A LETTER TO A LITTLE FLOCK.

My dear Children,

It has seemed very curious to me on the return of each Lord's day, to find that I have no dear, happy faces to meet in the Sunday School—no children to walk with me on the Sabbath morning, ready to lift up their voices in prayer with me for God's blessing on the labours of the day, especially upon the work to be carried on in the Sunday School. In the town from whence I am writing, the children do not speak the same language that you and I do; so if I were to go to the School Room, I could not understand the children, and the children could not understand me. But if I cannot teach, I can think and I can pray, and I do both think of, and pray for my dear little friends at home; I wonder whether they are at school, whether they are attentive children, whether they carefully listen to the great and important lessons which their kind teachers are striving to put before them, or whether any are foolishly, oh worse than foolishly, are wickedly playing truant, and thinking it sorrowful work to come to Sunday School.

If I were asked, I think I could tell which little boy is happier, the one who has been sent by his parents to school, but who has loitered or played upon the road, or perhaps done worse, stayed away from school altogether, or that good little fellow who was in time for the opening prayer in the school, and was attentive to all his teachers told him; I say, I think I know which of these two children is the happier. Do not you think you know also? You must be good if you would be happy, for God says, "There is no peace for the wicked."

Dear children, I am very fond of you, but there is one who loves you much more than I do; you know whom I mean—it is Jesus Christ. He died for you. He was punished that you might be forgiven—He died that you might live—He went into the grave that you might go into heaven. Does not this show you that Jesus Christ must love you? If he did not love you very dearly, he would not have suffered as he did for you. Do you not think that you ought to love Christ? You would say, "Yes." But some of you do not love him; some of you do not care for him at all. You do not even think of him except on Sundays when you come to school. Oh I am very sorry for this. Do you know why you do not love him, and why you do not think of him? Some of you can tell me, I am sure. It is because even little children are great sinners.

Very near the house from which I am now writing to you, there is a very high hill, all stone; it is so steep that you must go round it, and round it for nearly a mile before you can reach the top of it. As I stood at the door of my house to day, looking at the great rock, I could not help saying to myself, that rock tells me why all the Sunday scholars at K— are not good Christians; why they do not love Christ, and think about him when they are so kindly taught every Sabbath-day. If I were to speak to that rock, it would not mind what I say. If I were to speak again, I should not succeed any better, for it would be a hard rock still. And so it is with all our hearts, they may be spoken to again and again without success. They are as hard as rocks, until it pleases God to take away the stony heart and give a new heart, a heart of flesh. Then it becomes soft—then it can be taught—then it will love Jesus Christ; and if you have not this new heart, you can never love the Lord Jesus Christ. You may talk about him, you may say lessons about him, you may hear about him from others, but you cannot love him. I think I see some of you thinking, and thinking, and asking yourselves, Have I a new heart? If I have, then I love Christ. But many will say, I never thought of this before; I am afraid I have not got a new heart. And I almost think I can see one of the older boys saying, How shall I know whether I love Christ? If I love my brother or my sister, I know that very well; for I give them any of my things which they may like to have, and I try to please them in every way that I can, and I am sure I would not do any thing to give them pain, no! that I would not; but I don't know whether I love Christ. Now, if my little friend said this aloud, I am sure his kind teacher would ask him, Would you do for Christ that which you would do for your brothers and sisters? Would you do what Christ wishes you to do? for if you love Christ, you will keep his commandments. I think I can see some little children very uncomfortable now, that little boy for instance who went to gather nuts on one Sunday morning instead of coming to school; and that little boy whom I remember to have seen sliding on the ice last winter, when he ought to have been in the school room; and those little boys also who make a noise at church. They are thinking that they cannot love Christ, for they have been breaking his commandments.

Now, if I were in the school, some would come to me and say, Please, sir, will you tell me how I can get this new heart, for I should wish to love Christ more, and to keep his commandments. But as I am absent I must answer this question for you by writing, and tell you

that you cannot obtain this new heart by your own power, and yet you may obtain it by asking. You must ask Him who gave you life, to give you a new heart. Do not be afraid lest God should refuse your request. Ask him and do not fear. If you do not find that he gives you the answer that you expect, at once, you must not give over asking him. Oh I do wish so very much that you all would ask God every day to give you new hearts. God will not be tired of listening, and you must not be tired of asking. Your teachers, as you know, are willing to listen to you. I am willing to listen to you, but we cannot, either by listening or teaching give you new hearts. God alone can do this. Will you not ask God, then, for this precious gift? I hope you will, and then I shall be very glad that I have been led to write to you.

And now, dear friends, let me conclude by saying, that I am looking forward to the time when I shall, God willing, resume my labours amongst you, and I trust I shall return refreshed both in body and soul, by my holiday. But I must not forget that my safe return depends on the blessing of God. I wonder then, if any of you will pray for me, that (to use St. Paul's words, which express my own feelings) I may have a prosperous journey by the will of God to come unto you, for I long to see you once more, and be permitted to speak to you of our blessed Lord and Saviour Jesus Christ.

Believe me, my dear children,  
I am your affectionate Friend  
and MINISTER.  
(Birmingham Tract.)

THE SUNDAY SCHOOL AT HOME.

Once, when walking on the banks of a river near its mouth, I noticed that, while the stream ran downwards into the sea, yet the water in the river continued to increase. The truth was, that, while the surface of the stream glided onwards, there was a strong under current, occasioned by the tide ascending the river. Now the influence of Sunday School teaching and of an ungodly home are like the surface stream and the under current striving for mastery. If a child sees no good example set at home, the influence of that home will have an effect like the under current. The good received at school will be undermined and opposed by the evil at home. Thus children who on first entering the Sunday School receive instruction with attention and profit, are led step by step to undervalue and reject it, by means of a home which should be as a nursery to the Sunday School, but which proves a hindrance to its working. From the want of religion at home, the Sunday School has been looked upon as a place where certain books are to be read and learned, but where nothing more is intended. How hard it is to impress a child with a sense of the value of its soul, when perhaps all the rest of the week it sees its parents, brothers, sisters, relatives, and probably the whole neighbourhood by which it is surrounded, living as though they had neither soul to save nor account to give at the judgment-seat of Christ. What child, under such circumstances, is not robbed by its parents of the chief blessings of a Sunday School? Not only during the week does it lose what was learned on the Sabbath, but its mind is poisoned and rendered unfit to receive the truth as it is in Jesus.—*Manchester Sunday School Magazine.*

ADULT IMPROVING GOD'S WORKMANSHIP.

"One morning, when his daughter was about eight years old, my father came in, and found sundry preparations going on, the chief materials for which were buckram, whalebone, and other stiff articles; while the young lady was under measurement by the hand of a female friend.

"Pray, what are you going to do to the child?"

"Going to fit her with a pair of stays."

"For what purpose?"

"To improve her figure; no young lady can grow properly without them."

"I beg your pardon; young gentlemen grow up very well without them, and so may young ladies."

"Oh, you are mistaken. See what a stoop she has already; depend on it this girl will be both a dwarf and a cripple, if we don't put her into stays."

"My child may be a cripple, Ma'am, if such is God's will, but she shall be one of His making, not ours."

"All remonstrance was vain; stays and every species of tight dress were strictly prohibited by the authority of one whose will was, as every man's ought to be, absolute in his own household. He also carefully watched against any evasion of the rule; a ribband drawn tightly round my waist would have been cut without hesitation by his determinate hand; while the little girl of the anxious friend whose operations he had interrupted, enjoyed all the advantages of that system from which I was preserved. She grew up a wandlike figure, graceful and interesting, and died of decline at nineteen, while I, though not able to compare shapes with a wasp or an hour-glass, yet passed muster very fairly among mere human forms, of God's moulding; and I have enjoyed to this hour a rare exemption from headaches, and other lady-like maladies, that appear the almost exclusive privilege of women in the higher classes."

"This is no trivial matter, believe me; it has frequently been the subject of conversation with professional men of high attainment, and I never met with one among them who did not, on hearing that I never but once, and then only for a few hours, submitted to the restraint of these unnatural machines, refer to that exemption, as a means, the free respiration, circulation and powers, both of exertion and endurance with which the Lord has most mercifully gifted me."—*Charlotte Elizabeth.*

LONGINGS FOR CANAAN.

"How far is it to Canaan?" asks the doubting Christian, "for I am sadly afraid I shall never get there. My sins are a heavy burden to me, and I long to be rid of them, if, indeed, there is hope for such a one as I."

Go on, poor doubting Christian, take fresh courage and quicken thy step. Canaan is not so far off but thou shalt reach it at last, and if thou couldst know how willing the Saviour of sinners is to receive thee, it would shed a sunbeam on thy dejected countenance. I have a word of comfort for thee, a cordial for thy heart:

"I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins."

"How far is it to Canaan?" asks the triumphant Christian, "for I long to be at home. I know that my Redeemer liveth, and because he lives, I shall live also." My soul has made me like the chariots of Amminadib, and I am impatient to behold Him face to face.

Go forward, triumphant Christian, with the glorious ring of assurance upon thy finger! Cast not away thy confidence, which hath great recompense of reward; but stay, I have a word also for thee, which may be useful. Ponder it in thy heart:

"Let him that thinketh he standeth, take heed lest he fall."

"How far is it to Canaan?" asks the afflicted Christian, "for I have lain a long while upon the bed of suffering. Wearisome nights are appointed me. I am full of tossing to and fro unto the dawning day." O that I had wings like a dove; for then would I fly away, and be at rest."

Be of good cheer, afflicted Christian! The heavier the cross, the more pleasant will be the crown. If we suffer with Christ, we shall be glorified with Christ. I have a word to refresh the fainting soul, and will now give it thee:

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"How far is it to Canaan?" asks the persecuted Christian, "for I am outcast from my family, a stranger upon earth; like my Lord, I am despised and rejected of men. Many are they that rise up against me, and they hate me with a cruel hatred."

Hold on thy way, persecuted Christian: it is a safe one, and a blessed one, yea, the one thy Redeemer trod before thee. Dost thou want a word of consolation? I will give it; lay it upon thy bosom:

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven."

"How far is it to Canaan?" sighs the bereaved Christian, "for I am a lonely and desolate pilgrim. All that were dear to me on earth are taken away. My tears have been my meat day and night, and my soul yearns for the land where there shall be no more death, neither sorrow nor crying."

Pass on, bereaved Christian; the more lonely thy pilgrimage, the sweeter thy reception at the end. The Lord, whom thou seekest, hath a special care and pity for his desolate ones. Take these words with thee, and they may refresh thy spirit. For even though they be desolate—

"The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

"How far is it to Canaan?" asks the dying Christian, "for the swellings of Jordan are risen about my soul." Fearfulness and trembling are come upon me, and the terrors of death are fallen upon me. Alas! I sink in deep waters, I shall not see the land that flows with milk and honey."

Look up, poor dying Christian; and yonder is the bright and morning Star: thy night is far spent, and the day is at hand. Is thine arm too feeble to be put forth for the Book of God? then I must even hold it up before thine eyes. Look on these words, and let neither flood nor flame affright thee; be of good courage, for they are the words of Him who has promised when flesh and heart fail, to be the strength of thy heart, and thy portion for ever:

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: and when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy one of Israel, thy Saviour."—*Episcopal Recorder.*

MEDICINE AMONG THE INDIANS.

"Medicine" is a great word in this country; and it is very necessary that one should know the meaning of it, whilst he is scanning and estimating the Indian character; which is made up, in a great degree, of mysteries and superstition.

The word medicine, in its common acceptation here, means mystery, and nothing else; and in that sense I shall use it very frequently in my notes on Indian manners and customs.

The fur traders in this country are nearly all French; and in their language a doctor or physician is called "médécin." The Indian country is full of doctors; and, as they are all magicians, and skilled, or profess to be skilled, in many mysteries, the word "médécin" has become habitually applied to every thing mysterious or unaccountable; and the English and Americans, who are also trading and passing through this country, have easily and familiarly adopted the same word, with a slight alteration, conveying the same meaning; and, to be a little more explicit, they have denominated these personages "medicine men," which means something more than merely a doctor or physician. These physicians, however, are all medicine men, as they are all supposed to deal more or less in mysteries and charms, which are aids and handmaids in their practice. Yet it was necessary to give the word or phrase a still more comprehensive meaning, as there were many personages amongst them, and also amongst the white men who visit the country, who could deal in mysteries, though not skilled in the application of drugs and medicines; and they all range now, under the comprehensive and accommodating phrase of "medicine men." For instance, I am a "medicine man" of the highest order amongst these superstitious people, on account of the art (of painting) which I practise; which is a strange and unaccountable thing to them, and of course called the greatest of "medicine." My gun and pistols, which have percussion locks, are great medicine; and no Indian can be prevailed on to fire them off, for they say they have nothing to do with white man's medicine.—*Catlin, on the North American Indians.*

[A similar state of superstition has produced very nearly the same mode of expression among other uncivilized tribes of men. In Africa, the writer of this found the word *Atol* used indiscriminately to signify *medicine* and *charm*; naturally enough, because the native doctors always connect superstitious ceremonies with the administration of medicine. In his sermon last Sunday morning (on Mat. 15, 18, "I will arise, and go to my Father,") our Diocesan, referring to that class of persons who, out of heathen alienation have "arisen and gone to their Father," stated the gratifying fact of two who were formerly medicine-men, as described above, being now found, as humble and intelligent disciples of the Saviour, among the fruits of the Church Missionary Society's labours at the Red River settlement.—*Ed.*]

HANNAH MORE'S DECISION.

When once she had resolved upon her course, she proceeded in it with great energy. If it involved the exercise of self-denial, she began in such a way as to contend with the greatest difficulty first of all; and she often said that, by following this plan, she found sacrifices easy to be submitted to.

Thus, when the injurious tendency of the theatre had made her think that it was necessary for her to desist from frequenting that source of amusement any longer, it happened that her own play "Percy" was to be acted, and Mrs. Siddons, the most celebrated performer then living, was to act the principal part of it. That was the time, Hannah More decided upon going to the theatre no more. She was in the midst of a brilliant society of friends and admirers, all looking forward with affectionate eagerness to the approaching performance; Hannah More declared her resolve not to attend it. Having thus resisted, she never had any disposition to go to the theatre afterwards.

During the course of her earlier life, she used always to travel by private conveyance; but finding that the expense of it diminished her means of doing good very materially, she resolved upon travelling thenceforth by stage, which was rather unusual in those days for a lady moving in such a circle as she was familiar with.

Her decision being formed, she chose the occasion of a visit which she was to make at a nobleman's seat, to commence her new plan. The public road went through the park, and the stage set her down at the door of her noble friend's mansion. It was no small trial to her, when his Lordship, proceeding through a line of livery-servants, came to hand her out of that conveyance; but the strength of opposition in her was broken at one blow, her victory was complete, and her subsequent course was easy and serene.

CITY ACCOMPLISHMENT.

—One day a young lady of rank, brought up in a large city, was taken to see country-life, where many new things met her eye; among the rest she asked what certain long green things were, which she saw in a basket. Why, Miss, said the farmer, have you never seen cucumbers before?—Cucumbers? exclaimed she—why, they grow in thin slices with us in town.

QUEEN MARY STUART'S DOG.—When Mary, Queen of Scots, had been executed, and the people prepared to take up her dead body, they found her favourite little dog nestling under her mantle, close to the body, and covered with blood. No intreaty could prevail on it to quit the spot, and it had to be taken away forcibly by the attendants, manifesting the tenderest grief and affection.

PRINTING FOR THE BLIND.—At Paris, they printed the letters of the ordinary alphabet, round and smooth; Mr. Gall of Edinburgh, perceiving that angles were more easily felt than rounds, gave corners to the letters, but still adhering to their common form so nearly that a person with sight may read any book so printed, after a little examination.

RECEIVED ex *Rory O'More, Brilliant, Mary and Nestor.*

TIN PLATES, CANADA SCYTHES and Sickles, Sheet Lead, Patent Shot, Common and Best White Lead in tins, Blister and Spring Steel, Pig Iron and Castings, "Smith's" Bellows, Anvils and Vices, Iron Wire, Spades and Shovels, Logging and Trace Chains.

—AND— Register Grates. C. & W. WURTELE, St. Paul Street.

Quebec 27th June, 1844.

THE Subscribers have received ex *Acadia, Auckland, Great Britain, and Wandsworth.* Best and Common English Iron, Hoop Iron, Sheet Iron, and Boiler Plate, Zinc, Block and Bar Tin, Sheathing and Brazier's Copper, Trace and Coil Chains, Axle Blocks and Pipe Boxes, Clout Nails, Canada Rose Nails and Deck Spikes, Patent "proved" Chain Cables and Anchors, Coal Tar, Red Lead and Refined Borax. —ALSO PER "GEORGIANA." Best Button and Pig Blue in 30 lb Boxes. C. & W. WURTELE, St. Paul Street.

Quebec, 6th May, 1844.

BOOT AND SHOE WAREHOUSE, 14, BUADE STREET.

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

The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which his orders entrusted to him are executed. Tor Boots made to order. THOMAS COWAN. Quebec, June 27, 1844.

BIBLE DEPOSITORY. NEAT AND CHEAP BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just received from London, a NEW AND SELECT ASSORTMENT of Books, in English and French, which, in consequence of recent changes, are now offered for sale at greatly reduced prices. Besides the ordinary kinds for general distribution, Family, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat bindings, gilt edged, will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church. Quebec, 13th June, 1844.

WHOLESALE AND RETAIL. LONDON HAT AND FUR WAREHOUSE, 12, BUADE STREET. W. S. HENDERSON & Co. PROPRIETORS.

JUST RECEIVED PER "ACADIA," AND FOR SALE BY THE SUBSCRIBERS. CHOICE Assortment of Woolen Cloths, &c. of the latest patterns—consisting of:— West of England Broad Cloths, Checks, Hairline, Honey Comb, Plaids, Fancy Doeskin, Fancy Tweeds, Stripes, French and Alpine Casimeres. —ALSO PER "BURRELL." Shoe Thread, and Seine Twines. C. & W. WURTELE, St. Paul Street. Quebec, 6th May, 1844.

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

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