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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 xviii. 11.

No. 36.]

QUEBEC, THURSDAY, DECEMBER 5, 1844.

[Vol. I.]

THE WINDS.

We come, we come, and ye feel our might,
As we're hastening on in our boundless flight;
And o'er the mountains, and o'er the deep
Our broad invisible pinions sweep.—
Like the spirit of Liberty, wild and free,
And ye look on our works, and own 'tis me.
Ye call us the Winds, but can ye tell
Whither we go, or where we dwell?
Ye mark as we vary our forms of power,
And fell the forest, or fan the flower—
When the harebell moves, and the rush is bent,
When the tower's overthrown, and the oak is rent—
As we wait the bark o'er the slumbering wave,
Or hurry its crew to a watery grave.
And you say it is we, but can you trace
The wandering winds to their secret place?
Our dwelling is in the Almighty's hand.
We come, and we go, at his command:
Tho' joy or sorrow may mark our track,
His will is our guide, and we look not back—
And if, in our wrath, ye would turn us away,
Or win us, in gentlest air to play—
Then lift up your hearts to Him who binds
Or frees, as he will, the obedient Winds.

(Taken from a Composition in Music,
Author not named.)

CURSORY NOTICE OF THE LATE REV. JOSIAH PRATT, B. D.

He was a man of careful thought, shrewd apprehension, great sobriety of mind, steady application to business, deep insight into character, and unwearied, though chastened, zeal; he was also a well-read divine, an able biblical critic, and a good classical and general scholar; and these powers, habits, and attainments, being consecrated, with remarkable unity of purpose and eminent consistency of character, to the glory of God, were of invaluable service in the many works of faith and labours of love in which he was engaged during a long and active life. His conversation was cheerful, but not idle; for it was marked by an unction of piety, a recurrence to Holy Scripture in its doctrines and precepts, a strain of devout remark, and a habit of always pressing something practically useful. He was ever devising and carrying out valuable suggestions; and embodying principle in action: for he combined, in an unusual degree, power of thought with active exertion; and large plans with minute detail. He had a head to project, and a hand to execute; and almost the only work he seemed to shrink from was, making speeches. He was a man of great wisdom and solidity of judgment; which, together with his spirit of sympathy, caused him to be much resorted to for counsel; for though his manner was not prepossessing to strangers, he had a warm heart, and was an affectionate friend. What he was as a husband, a parent, a father, and a pastor, we must not allow ourselves to dilate upon in this cursory notice; but we will just touch upon one striking feature in his character—namely, the zeal, energy, and sagacity with which he planned, or assisted in planning, and in prosecuting, various designs of piety and charity; though to do so fully, would be to write many pages of the religious history of the present century; and particularly as respects Missionary enterprises. In some instances, his watchfulness for openings for doing good, and his promptitude in availing himself of them, enabled him to be a pioneer in excellent designs which were afterwards carried into effect; sometimes by his own diligent labours, and at others by the gradual germination of seed which he sowed, and which, though it might appear at the moment to be lost, became ultimately prolific.

The first particular which we will mention, is the important design which he devised more than half a century ago, of publishing a Polyglott Bible. Our much esteemed friend had been so long sedulously engaged in duties not necessarily involving much of scholar-like addition, that to many eyes, of those who highly respected him for his work's sake in these honoured labours, it may be novel intelligence that he first appeared before the public as a biblical critic and classical and oriental scholar. In the year 1797 he issued a quarto publication, entitled, "Prospectus, with specimens of a new Polyglott Bible, for the use of English Students; by Josiah Pratt, M. A., Assistant Minister of St. John's Chapel, Bedford Row." His design in this work was to unite the Hebrew, Greek Septuagint, Chaldee paraphrases, Latin Vulgate, and the authorized English translation; and to give also the Samaritan version, and the Syriac New Testament; with a collection of the chief various readings; adding copious notes, prolegomena, an introduction to each book, a catalogue of manuscripts, and other important requisites for the critical study of the sacred text. Though he was then under thirty years of age (he was born in 1768) he had devoted much time and labour during several years in preparing materials for the work, and in acquiring the information requisite for conducting it; and that at a period when there were not the facilities now enjoyed in the pursuit of biblical studies. That such a work would have been of great utility, there can be no question; or if there were, the labours of Professor Lee and others, and the deserved success of the publications, of Mr. Baxter, would be a sufficient reply to it; but the times were not then ripe for the project; and though Mr. Pratt secured some highly honourable encouragement, and the design was strongly commended by Bishop Barrington, and urged by Parkhurst, and other biblical scholars, it fell to the ground; and, we fear we must add, was crushed by party spirit. There was an invidious critique upon it in the British Critic, penned by Dr. White, the Hebrew and Arabic Professor at Oxford, not so much in the spirit of mending faults as finding them. We do not know that all Mr. Pratt's intended arrangements were judicious; and we never happened to see his "Vindication" of them, published in 1799; but the

design was excellent, and the "tooling" might be improved, if it was faulty; whereas Dr. White did not think that a new Polyglott was required; any body, he considered, could get Walton's who wanted it; as if he had never stirred out of Oxford, where, we suppose, Complutensians, Waltons, and Le Jays, are as plentiful as blackberries—used to be; but Mr. Pratt well knew that the libraries of many biblical students were heinously unprovided with such furniture. The following remark of the reviewer shews that he did not know the character of the man on whom he inadvertently: "We learn from his advertisement, that his time is much occupied in the education of youth;" whereas, "the extensive and arduous employment in which he is about to engage, requires all the attention, and all the energy, of the most vigorous and active mind;" as well as "nice discrimination and profound and various knowledge." Mr. Pratt was not the man to undertake such a work lightly; and his laborious habits enabled him to redeem time where most persons would have sunk overwhelmed; as was seen during many years when the weight of the Church Missionary Society rested mainly upon him, while he was pressed upon by numerous other important claims of duty; and yet he found time to edit the works of Bishops Hall and Hopkins, and of Richard Cecil, and to draw up his life, and to perform many other important services. The Rev. H. J. Todd, in his life of Brian Walton, though not approving of Mr. Pratt's plan, acknowledged that it was "a great attempt," and that the Prospectus indicated "great diligence and learning."

Among the young men whom he assisted in their preparation for the University, was the present Bishop of Calcutta; than whom no person will bear with deeper feeling of the removal of his old friend and judicious early adviser; and we thank Dr. White for reminding us of Mr. Pratt's engagements in tuition, lest we might have forgotten to mention how much the world is indebted to him for having assisted the studies, matured the principles, or aided the judgment of such a man as Daniel Wilson.

But it is chiefly in regard to his character as an originator of useful designs that we mention his early exertions for publishing a Polyglott. In the year 1810, when the Bible Society had led to a more extensive study of holy writ, he united with Dr. Adam Clarke in a similar plan; but in none of the memoirs of Dr. Clarke which we have seen, is there any allusion to Mr. Pratt's pioneer labours in 1797 and previously. Honourable mention indeed is made of him as Dr. Clarke's coadjutor; but the heading, and the spirit, of the statement is, "Dr. Clarke originates a plan for a new edition of the Polyglott." If Mr. Pratt, after opening the way, wished Dr. Clarke to take the lead, as better able to effect the object, or on account of the influence of his name as an oriental scholar, it was only what he did on several other occasions, where he laboured, and gladly saw others enter into his labours.

Thus, in the instance of the Bible Society, he was one of its founders; and its first Church of England Secretary; and some of its most important rules were adopted at his suggestion; but by his own desire he vacated his much-loved office in favour of Mr. Owen, the esteemed friend of Bishop Porteus, who, he thought, could do the Society better service, especially in quarters where the clerical colleague of Mr. Cecil and Mr. Newton might not be so well received. Mr. Owen has strongly eulogized his conduct in this matter. "The proposition," he says, "originated with Mr. Pratt, who made such a representation to the Committee as disposed them to concur with him in believing that it would be for the advantage of the Institution;" and "his conduct in this transaction was too creditable to the integrity of his mind and his superiority to the desire of personal distinction, not to attract the notice and excite the gratitude of the Committee."

His indefatigable, and never-discontinued, services, in connexion with the Church Missionary Society, it were superfluous to mention in this passing notice; and here again he was a pioneer, as well as for many years the most efficient labourer. The formal Meeting for the institution of that Society did not take place till the year 1801; but several years previously we find his name among those of several clergymen, all his seniors, who were devising the scheme. At a meeting of the members of a Clerical Society in London, held Jan. 25, 1796—present, Newton, Venn, Goode, Foster, Cecil, Ably, Scott, Lloyd, Patrick, Bean, Woodroffe, Gilbert, and Mr. Bacon—it was discussed "With what propriety, and in what mode, may a Mission to the Heathen be attempted from the Established Church?" and at another meeting, a fortnight after, the same topic was renewed, Mr. Simeon opening the discussion. In the note-book of the Rev. Basil Woodd, who was present, is the following memorandum: "This conversation proved the foundation of the Church Missionary Society." Mr. Pratt did not become a member of that Clerical Society till 1797, but he was associated with his brethren in carrying out the object. Indeed, so long back as 1786, we find the question discussed, How could the Gospel be carried to Botany Bay? The Church Missionary Society owes much, under the divine blessing, to the character, the tone, the sober, scriptural, Church of England principles, and the admirable system of order and wise management, which Mr. Pratt pre-eminently assisted to impress upon its proceedings.

Mr. Pratt was also, we believe, the projector of the *Christian Observer*, of which he was the original Editor, though he retained that office only a few months. The work began to be published in January 1802, but as long before as Feb. 4, 1799, we find Mr.

Pratt proposing for consideration, in the Clerical Society above referred to, the question, "How far may a periodical publication be made subservient to the interests of religion?" We have only a brief note of his remarks, with which we are favoured by the Rev. J. Venn—a worthy scion of a venerated stock—from the memorandum-book of his father, who was present; but even this note exhibits an outline of the plan of the *Christian Observer*, as afterwards developed in the Prospectus. The objects proposed by Mr. Pratt were, "To correct the false sentiments of the religious world, and to explain the principles of the Church;" in addition to which "Religious Communications;" there were to be articles Miscellaneous; Literary; Reviews; a Review of reviews; and "historical events of the month, with a particular reference to providence." Such a work was much wanted; and the projectors say in the Prospectus, that it was "to be conducted by members of the Church of England, and to advocate its principles; combining information upon general subjects, with religious instruction, and to furnish an interesting view of religion, literature, and politics, free from the contamination of false principles, grounding everything upon holy writ, and with an endeavour to uphold its doctrines and precepts." Mr. Pratt, as we said, was its first Editor; but, with the concurrence of the Committee which superintended it, he resigned that office to Mr. Macaulay before the first volume was completed; for what reasons, we are not particularly informed; but in the *Life* of Mr. Wilberforce, by his Sons, under the date of 1798, occurs the following passage, which shews that the work was at first conducted upon a plan which experience soon proved to be impracticable, and Mr. Pratt perhaps found it to be so.

"Mr. Wilberforce was much occupied at this time with a plan for setting up a periodical religious publication which should admit 'a moderate degree of political and common intelligence.'" Mr. Babington and I went this morning to Mr. Henry Thornton to breakfast, to talk over the matter of the Magazine and its Editor. We concur in opinion that a small committee, perhaps not more than three, would form the best Editor. Mr. Scott is a man of whose strength of understanding, correctness of religious views, integrity, disinterestedness, diligence, and perseverance, I think very highly; he is systematically opposing the vices, both speculative and practical, of the religious world; and they are many and great, and likely to be attended with numerous and important mischiefs. But Mr. Scott is a rough diamond, and almost incapable of polish from his time of life and natural temper; he has not general knowledge nor taste sufficient for such an office as you would commit to him. We have analyzed several other subjects, but I have not time to detail to you the result of our dissection? I highly approve of a suggestion thrown out by Mr. Pearson, that the appointment or removal of an Editor should be vested in a society composed of country and town ministers. The considerations which recommend this to me, will of themselves occur to your mind. I will only suggest to you the different character of serious religion in the country, and in town,—in the former more solid, and in the latter more showy and talkative; the different character of the clergy too in the town and in the country, which is related to the former difference both as cause and effect. I am sorry to say that the actual state of London, and I might add the mode of preaching adopted by some who, wishing to avoid the prevailing abuses, run into another extreme, strongly enforce the argument which might at all times be urged on general principles for such a combination."

"After much consideration and discussion, the first number of the *Christian Observer* was published in January, 1801. Several of its early articles were from the pen of Mr. Wilberforce and Mr. Henry Thornton." (*Life of Wilberforce*, ii. 308.)

Mr. Pratt has not for many years written anything in the *Christian Observer*; but he was to the last a "Constant Reader," and cordial supporter; and he was particularly interested in the anti-Tractarian discussion, which he urged us not to shrink from as wearisome, since almost every month furnishes new matter which ought to be observed upon; and he expressed, in stronger terms than we shall repeat, his deep regret that, since many of its early and long-tried friends have died off, it has not been supported by such a succession of new subscribers as to relieve its conductors from very serious disquietude.

We might go on largely to illustrate the particular feature in Mr. Pratt's character which we have mentioned, namely, his watchfulness to discover, and his zeal and promptitude in embracing, important opportunities for doing good as they arise in the providence of God; but we will confine ourselves to two or three exemplifications.

He projected the *Missionary Register*, and, till recently, conducted it; and it were superfluous to mention how great a blessing that publication has been to the whole Christian community. A prelate of our Church pronounced it, many years ago, to be the most important record of Christian operations which had appeared since the Acts of the Apostles. In the year 1819, in consequence of the controversy which had arisen respecting the *Church Missionary Society*, the attention of our Bishops and Clergy was excited towards Missionary duties, more especially in relation to our own colonies; and great was the delight of our prompt and zealous friend at the issuing of a King's Letter, urging collections for the Society for the Propagation of the Gospel. It was a new era in the Church of England, and Mr. Pratt instantly perceived

that it might, by God's blessing, be attended with the most important consequences; and that if this golden opportunity were not slighted, our communion might henceforth become one vast Missionary institution, as in duty bound, and according to the precedent of the apostolic age. But unhappily, to a large proportion of the clergy and laity the subject was distasteful; and to a wide extent it was distasteful; for even the Society for which the Royal Letter was requested and graciously bestowed, was little known; very few of the clergy supported it; and but for the Parliamentary grant it would have been almost inert. Mr. Pratt, in order to circulate information and promote zeal, waded through the voluminous documents of the Society for more than a century, and collected from the annual sermons preached before its members by a long succession of divines, chiefly bishops, from Beveridge and Burnet, to Ryder and Howley—and the chain has lengthened to the present moment—a copious selection of passages, bearing upon the duty, the difficulties, the encouragements, the trials, and the successes, of Missionary enterprise. This from the Secretary of another Society, which Archdeacon Thomas and his coadjutors had attempted to range in invidious rivalry, was truly graceful; and we may add that Mr. Pratt acted upon the same Christian, Churchman-like, and conciliating principles, in promoting the Church Missionary Society's munificent grants to Bishops' College, Calcutta; and the altered spirit and blessed scenes which we now witness, are in no small degree traceable to his exertions. But we are not writing a memoir; and must restrain our pen.

Again, we well remember, and Bishop Chase's Reminiscences of his life would remind us if we had forgotten, the important part which Mr. Pratt took in the maturing of those measures which resulted in the establishment of Kenyon College, Ohio. It was in 1823 that that venerable prelate came over to this country to procure aid in the promotion of these designs which have proved of incalculable benefit to the Western world, both in their direct operation, and still more in their collateral effects. Upon calling upon the Bishop, in an obscure lodging in Holborn, we found him cast down and desponding. No clergyman but Mr. Pratt had visited him; and Bishop Hobart had succeeded in prejudicing some of the chief leaders of opinion in our Church against his designs. Mr. Pratt lost no time; he invited a select party of lay and clerical friends to meet Dr. Chase at his house; his design was explained, and more than approved; it was hailed with hope and delight; a beginning was made; and, chiefly under Mr. Pratt's arrangements, though, as usual, he allowed other names to occupy the prominent places of honour. Every difficulty was at length surmounted; six thousand pounds were raised; and the College was auspiciously established. We should say, in justice to our old friend Dr. Hobart, that we always considered that he acted from conscientious conviction in the matter; he used to tell us his tale, and to give us his reasons; and one day he tendered terms of accommodation which we gladly carried to Mr. Pratt, who thought them judicious and liberal, and persuaded Dr. Chase, without difficulty, to comply with them; and thus ended a very unpleasant altercation.

We might run on for many a page after this fashion; but we will notice only one instance more of Mr. Pratt's pioneering propensities. We have often heard him lament that opportunities for doing good or opposing evil are lost for want of watchfulness, promptitude, and co-operation at particular junctures; and he thought that if a select body of wise and zealous Christian men, seeking no party object, were to form themselves into an Association to supply this deficiency, much benefit would accrue from their exertions. Under this idea, he united with a few friends, in the year 1831, in forming such a Society, which was to be neither a private board, nor to court unnecessary publicity, but to do its work patiently, unostentatiously, and in faith, prayer, and perseverance. The name chosen,—"The Christian Influence Society,"—was not perhaps the happiest; and the theological, ecclesiastical, and political feuds which began to overwhelm the nation about the period of its formation, and ruptured the union of purpose which had hitherto for the most part prevailed, notwithstanding many differences of opinion, among the great body of those churchmen who in the main agreed with such men as Mr. Pratt, prevented the Society becoming what its promoters desired; but amidst many difficulties, its labours were not without good fruit; several excellent designs originated in it, or were promoted by it; and Mr. Pratt, so long and so far as he was able, cordially took part in its proceedings.

We entreat the reader to remember that we are not breaking out into a memoir; otherwise we could not omit to mention his kindness towards the poor; of which duty so much is said now-a-days, justly, but often in too exclusive a spirit, as if religious charity were but mock charity, and anxiety for the souls of men only an excuse for forgetfulness that they have bodies; bodies which require food, clothing, and fuel, and sometimes medicine, as well as souls to be profited by Bibles, prayer-books, and sermons. Let the Spitalfields "Benevolent Society," which Mr. Pratt founded more than thirty years ago, and in which he, for many years laboured zealously and personally, and over which he presided to his death, speak how he thought, felt, and acted on this subject. Talk of Young Englanders! Give us, the poor, and sick, and dying would say, such an Old Englander as our tried and unwearyed friend Josiah Pratt.—*Christian Observer*.

PREACHING AND PRAYER ALIKE NEEDED.

Protestants deem it their privilege and a very important privilege, to judge, each one for himself, what are the true doctrines of the Gospel, as revealed in the Holy Scriptures, and what men must do to be saved. With quite as much reason we deem it our privilege to judge for ourselves what are the principles of Churchmen. And if men differ, which they very much do, respecting what the Bible teaches, it may well be expected that they will not be in all points agreed about the sense and intention of what is written in the Book of Common Prayer. There has been much complaint against one class or description of Episcopalians, that they claim to be exclusively Evangelical; and if there are those who thus exalt themselves, they merit censure; but they are not more arrogant nor more worthy of censure, than others; if such there be, who set themselves up as exclusively Churchmen. It is much easier, or certainly more natural, to see a mole in a brother's eye, than a beam in our own.

Before we speak of lay-exhortation and extemporary prayer, it will be proper to say something of the comparative importance of preaching and prayer. It is thought by many to be characteristic of true churchmanship to speak of the former as being much less important; and (which renders it proper to be here considered) they who favour Prayer Meetings are much accused of exalting the ordinance of preaching to the neglect or disparagement of Prayer. And this indeed is reckoned among the evils resulting from the meetings, that their tendency is to this error: that they lead people to attach an undue importance to preaching, and to exalt it above its just rank in the Christian system. Whether they who thus contend for prayer do in fact pray more than those whom they censure; or whether they who attend the meetings as compared with those who oppose them, are deficient in the performance of this very essential duty, it is not our present intention to judge; nor to make inquiry. That prayer is among the most important of a Christian's duties; or rather that it is his inestimable privilege; and that it is too much and too generally neglected, few Christians if any would doubt or deny. But to decide whether it be more or less important than preaching is perhaps as difficult as it is unnecessary; they are both indispensably necessary to Christianity. Without preaching there would be no Christians; without prayer there can be none. It is indeed better to perform our duty than merely to know it; but till we know it, how can it be performed? We ought to be doers of the word, and not hearers only; yet it does not follow that we should cease to be hearers; we should rather take heed how and what we hear. Some are "ever learning, and never able to come to the knowledge of the truth"; but the fault is in their learning too little rather than too much.

We often hear it said that men should attend Church for the prayers, rather than for the sermon; and we are not disposed to question its correctness; but we very much question the inference, that they who have no "hearty desire to pray," should not desire to hear sermons. We may justly say also that Christians should esteem mercy and love and good works as, in themselves, more important than attending public worship: in vain do we say, Lord, Lord, if we do not the things which he commands. And yet the more deficient any Christian finds himself in good living, the more frequently and earnestly ought he to pray. Both the superior excellence of good works, and the neglect of them, are reasons why we should not "forsake the assembling of ourselves together." So it is better to "be doers of the word," than to be "hearers only"; but still the better it is to be doers, the more necessary it is to be hearers. Prayer is too much neglected; and so is good living; but can either neglect be a reason why Christ's ministers should preach less? It is an undoubted fact that great numbers of people flock together to hear sermons, who do not pray nor live as Christians; many of whom make no profession of faith or of religion. But we must rather for their irreligion and unbelief, call upon them to hear sermons; without which what hope have we that they will ever pray, or be Christians? "How shall they call on Him, in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" People no doubt should go to the Lord's house to honour him, rather than to gratify itching ears; and pious Christians do so; but the more there are who have not such piety; the more necessary it is that they hear sermons. With what reason can we expect them to delight in the privileges of a sanctuary, who do not with their hearts believe unto righteousness? Unless such go to hear sermons, they will not go at all.

If Christian congregations (so called) were indeed all Christians, well informed in gospel truth, deeply pious, and sincerely devoted to God in a religious life, they would attend the Church as a house of prayer; and to unite in the worship of God would be to them delightful. They who attend the Prayer Meetings, thus view, and thus delight in God's holy worship;—so much do they delight in social worship, that they wish to enjoy the pleasure oftener than one day in seven; and when they do this peaceably, without molesting others; they think it somewhat hard to be condemned by their Christian brethren. But however God's people delight in his sanctuary, it is evident from what we read and feel and see, that the most sincere and pious Christians have, of all people, the greatest desire to hear the Gospel preached, and the Holy Scriptures read and explained. The more they have tasted that the Lord is gracious, the more so

they "desire the sincere milk of the word, that they may live and grow thereby." The word of God is the spiritual manna; the sustenance of that faith by which the just live;—by which Christians "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This is our daily bread, which cometh down from Heaven. Of this heavenly manna we cannot gather enough at one time to last for many days.—*The late Right Rev. A. F. Griswold, D. D. Bishop of the Eastern Diocese.*

WORTH OF THE BIBLE.

Of all the boons which God has bestowed on this apostate and orphaned creation, we are bound to say, that the Bible is the noblest and most precious. We bring not into comparison with this illustrious donation, the glorious sun-light, nor the rich sustenance which is poured forth from the storehouses of the earth, nor that existence itself which allows us, though dust, to soar into companionship with angels. The Bible is the development of man's immortality, the guide which informs him how he may move off triumphantly from a contracted and temporary scene, and grasp destinies of unbounded splendour, eternally his lifetime, and infinity his home. It is the record which tells us that this rebellious section of God's unlimited empire is not excluded from our Maker's compassions; but that the creatures who move upon its surface, though they have basely sepulchred in sinfulness and corruption the magnificence of their nature, are yet so dear in their ruin to Him who first formed them, that He hath bowed down the heavens in order to open their graves. Oh! you have only to think what a change would pass on the aspect of our race, if the Bible were suddenly withdrawn, and all remembrance of it swept away, and you arrive at some faint notion of the worth of the volume. Take from Christendom the Bible, and you have taken the moral chart by which alone its population can be guided. Ignorant of the nature of God, and only guessing at their own immortality, the tens of thousands would be as mariners tossed on a wide ocean, without a pole-star, and without a compass.—*MELVILL.*

THE CONFLICT FOR AND AGAINST THE SABBATH.

On the one hand, for several years past, the Christian public, both in this country and in England, have been making special exertions to secure a due sanctification of this holy day. These exertions have been prompted by the serious and increasing abuses of the Sabbath, which are openly tolerated; such as travelling in all its various modes, the opening of shops for traffic in cities and large towns, and a resort to places of public amusement and dissipation; and by the dangers to the Sabbath, which are to be apprehended from various sources; such as the great influx into this country of European foreigners, who have been educated with little or no regard for the sacredness of the day, and the current circulation among us of European literature, some of it excellent of its kind, but much of it filled with lax and unscriptural notions of this Institution. Looking with a careful and sorrowing eye on these and kindred evils, multitudes of serious and reflecting Christians, both in the United States and in England, many of whom are alike distinguished both by character and by station, have been awakened to their growing magnitude; and, firmly relying on the Providence and grace of God, have resolved to exert their whole influence in favor of a due observance of the Sabbath, of making it, wherever known, a day hallowed to the God of all the earth.

On the other hand; while the friends of the Sabbath are wakening, its enemies are not sleeping. In Europe it has been brought into extensive discredit as a divinely authoritative institution, and has numberless enemies, who sleeplessly seek its utter desecration. In this country the opposition is equally virulent, and scarcely less extensive. I will state a fact: In the principal city of our Union open efforts have been made for the subversion of the Sabbath not only, but also of the religion which it supports. In that city, a case involving the offence of Sabbath breaking, was brought, some years since, for trial before a jury. In his defence, the advocate for the accused stated, that he rose to justify what was termed a violation of the laws of God, or a profanation of the Sabbath; that his client was a man who 'had read much and studied deeply,' and who had 'wisely arrived at the conclusion that every faith and all religions, are false, fraudulent and superstitious; in other words, that he was one of those beings, 'without God in the world,' who deem religion and the Sabbath alike worthy of contempt; and that, in 'advocating and disseminating these opinions' there were engaged 'in that city, two societies and one printing press,' the defendant being 'a member' of one of the societies, and of course an eager learner in the principles, which that press is, in common with others in the country, pouring forth.

Here, Christian reader, we get a view of something appalling in relation to this subject, which has so long occupied our attention. The combination, which has been mentioned, against religion and the Sabbath, is not feeble, nor unsupported. Its desecrating assemblages HAVE been held in mockery, on this day of God; and the wild sounds there uttered HAVE been caught by the ears of many beautiful, fashionable and polite. Its laboring presses have collected their matter from wide extremes of our population; and sent out their poisoned pages to be read and studied throughout the land. These operations were but the heart of a once spreading system, indications of whose working are still given in numerous directions, and proofs of whose yet deleterious agency are not wanting in the very midst of our

selves.—*Dr. Stone's Lectures on the Sabbath.*

GOD'S ANCIENT PEOPLE.

Eighteen hundred years have passed since two Hebrew disciples, journeying by the way, heard themselves addressed with that awakening rebuke, 'O fools and slow of heart to believe all that the prophets have spoken.' (Luke xxiv. 25.) May we not hear, as it were, the same heavenly voice speaking alike to Jew and Gentile, and reproving our dullness of understanding and our blindness of heart? What if these things are marvels? What if we cannot discern with certainty the mode and time for the accomplishment of the Divine purposes affecting the ancient people? What is the whole of their history, from Egypt to the dispersion, but a series of perpetual wonders? Take but the smallest fraction of their personal records, analyze the successive events, and they resolve themselves into as many miracles. Witness the division of the sea; the angels' food; the rock that followed them; the garments which waxed not old, and the feet that swelled not; the opening of the earth; the fire from heaven; the parting of the waters of Jordan; the walls of Jericho; the sun standing still in the valley of Ajalon. All the events connected with them—the earliest and the latest—while they show remarkably God's power, are nevertheless full of mystery. What more mysterious than that there should spring from one 'as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable' (Hebrews xi. 12.) What more mysterious than the way by which they were led out of Egypt on the exact day foretold four hundred and thirty years before? (Exodus xii. 40, 41.) What more mysterious than the providential ordering by which they were brought back from the captivity of Babylon at the precise termination of the predicted seventy years? (Jer. xxv. 11, 12; xxix. 10; compared with Ezra i., ii.) What more marvellous than the downfall of their temple, the aptest type of their national history, within forty years of our Lord's prophecy? Once the wonder of the world—now not one stone left upon another; once the glory of all lands—now without a mark or token to tell the traveller of its site. Or what more marvellous than their own career as a people? Once the sole depositaries of God's truth, the subjects of a direct theocracy, the witnesses of a perpetual miracle—now 'an astonishment, a proverb, and a byword among all nations,' (Deut. xxviii. 37.) whether the Lord has led them; once the freest of all nations, so that their boast was, that they were never in bondage to any man (John viii. 33), yet brought successively under the yoke of Chaldeans, Medes, Greeks, and Romans. Nay, in its present crisis of penal degradation and dispersion, how mysterious is this people! There is a dignity in their very disgrace and infamy. Though cast down, yet not dejected utterly; though stricken sorely, yet not annihilated; aliens and vagabonds, but not swept away from the face of the earth. Christian men can never look at them without associations of solemn interest and awe. They cannot but remember, that of them, as concerning the flesh, Christ came—that of them was the goodly fellowship of the prophets—that of them was the glorious company of the apostles. Would we could add, that of them, too, was the noble army of martyrs! And though subjected to whip and scourge, and scorn and contumely, their enemies, and they who have been the instruments of their punishment, have been themselves abused; Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, have all in their turn been razed from the list of principalities and powers. Yet they, the hated ones, they yet survive. The blessing and the curse of Balaam are both yet in force, and both inseparably connected with their history. 'Blessed is he that blesseth thee, and cursed is he that curseth thee.' (Numb. xxiv. 9.) Though God has made a full end of all the nations whither he has driven them, he has not made a full end of them. (Jer. xli. 28.) Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? (Isaiah xxvii. 7.) Truly we may say, all these things are wonderful, too wonderful for us to know; they are marvellous in our eyes; but we must add, nevertheless, with all the certainty and assured belief of men who have seen with their eyes, and heard with their ears, and to whom their fathers have told it, 'This hath God wrought.'—*Bishop of Winchester.*

The Berean.

QUEBEC, THURSDAY, DEC. 5, 1844.

When we obtained sight of our last number from the press, we were seized with some fear lest one of the articles inserted in it should have been read by some one without such attention to the heading under which we placed it as would guide the reader to the sense in which it has found its way into our columns. The superscription "Tractarian Loyalty" is sufficiently expressive of the estimate we form of the contents; but those two words might possibly have escaped the eye of some reader, and then he would wonder how we could adopt sentiments so much at variance with the spirit which has all along pervaded the pages

of the BEREAN. We think it best, therefore, to take more particular notice of the article in question, and we do so with the more pleasure, as we shall thus have an opportunity of contrasting with the spirit which has conceived that, the different mind displayed by one of the most universally admired Prelates of the Church of England, in the matter under consideration.

A correspondent of the *English Churchman*, it seems, has proposed the question whether the Bishops might not excommunicate our Queen for attending, as she did during her late sojourn in Scotland, a presbyterian place of worship. The act which requires that the Sovereign should be in communion with the Church of England was, in the writer's view, intended to secure the nation against a presbyterian Sovereign as much as against a popish one. If the Bishops were to adopt the course here inquired about, who would be then Sovereign of England? is the question proposed. And the Editor by whom it is reported to his readers says, it is a very serious, and it may be an erroneous view of the case; but his correspondent is designated by him as "about as sound a specimen of an English Churchman as can well be imagined."

Now it will be perceived that this "view of the case," worthy of the most flourishing period of papal domination over state-affairs, with its deposition of princes and transference of their dominions to others, rests upon the supposition that an English Church-member's attendance upon the presbyterian worship is an offence which may be punished with excommunication. There will be, among English Churchmen sound at heart, various opinions as to the expediency of attending a worship differing from that of their own Church, and we would not wish those to be spoken of otherwise than with respect whose conscientious views would restrain them from doing so themselves, while they abstain from invoking the terrors of spiritual censure against brethren differently persuaded. But we can quote the practice of the lamented Bishop Heber, not only in favour of that which Her Majesty observed during her stay in Scotland, but a step beyond it—and not his practice reported by another, but the same justified by him, and his adherence to its principle asserted while defending the course which he was pursuing as guardian to the discipline of the Church in her distinctive ministerial orders. In his letters to the eminent Lutheran Clergyman, the Rev. Deocar Schmidt, the Bishop writes under date 23d December, 1825:

"Were I to return to Germany, I would again, as before, humbly and thankfully avail myself of the preaching and sacramental ordinances of the Lutheran evangelical Church, not doubting that they are a true Church of Christ, and that the Spirit of God is with them as I trust, he is with us also."

Again he speaks thus of "devout and learned divines of another national Church:" "If they come to sojourn with us, satisfied with the commission which they have received, or if they desire our help in their efforts to convert the heathen, I gladly meet them as Christians and fellow-labourers. I rejoice sincerely that Christ is made known so widely through their means. I gladly admit them (as I should desire myself to be admitted in Germany or Holland) to the communion of our Church, and to all that interchange of good-will and good offices (as in the case of the Missionary Societies of our Church) which is essential to our carrying on the Gospel work in concert."

This letter was written in defence of the Bishop's proceeding when he re-ordained some Lutheran missionaries who thought that their usefulness would be increased by receiving Episcopal orders. And the truly Christian views set forth therein are none other than what this evangelical Prelate found acted upon in the extensive field of missionary labour under his supervision by that association of Churchmen who might be looked to above all others for the strictest adherence to ecclesiastical order. The venerable Society for the Propagation of the Gospel which, among the different voluntary associations in our Church, is patronized by the largest number of Bishops, had for years recognised the orders of Lutheran, that is non-episcopalian, Clergymen as its missionaries; had sent them forth to their apostolical work with maintenance from its funds, and with the devout sympathies of its prayerful members, had officially reported their preaching and sacramental ordinances, glorified God for their success, and (as occasion arose in the case of the apostolic Schwartz, especially) affectionately protected them against the calumnies and the jeers of profane scoffers. Bishop Heber entered upon the labours of these men, and "by their fruits" he knew them. Nor has the venerable Society avowed any change in its principle of action in this respect, though a more abundant supply of episcopally ordained missionaries in these days has nearly obliterated the Society's employing non-episcopalian in that office. The venerable Kohlhoff, whose death, as of one of the most valuable missionaries of the Society, has been recently recorded (see Berean 8th August) had not his orders from any Church-ruler above the degree of Presbyter. But he had them from the Shepherd and Bishop of our souls; so authorized, he was sent forth with the sanction of all the Bishops who in his early day patronized the Society for the Propagation of the Gospel, and after a course of service which has embalmed his memory in the heart

of every friend to the spread of the Gospel, he now rests from his labours, and his works do follow him.

In answer to a friend who writes with reference to the remarks (not the comments, as he has taken them) by which we directed attention to the article upon Millerism inserted in our number of the 7th November, we beg to state that we do not think we could be justly understood to have intimated that the figures contained in that article were chronological data assumed by our brother or substituted by him instead of those adopted by Mr. Miller. Our wish, on the contrary, was to warn readers who would see calculations introduced into the article against, coming to the conclusion, before reading it, that the writer of it or that the Berean intended to fix upon a term 285 years hence as the one when the Millerite expectations were to be fulfilled: and this we did, that the article might be attentively read, and the design be discovered, which is to expose the error of Mr. Miller's calculations even upon his (Mr. Miller's) own showing. Hence we quoted Mr. Allen's own words, that he did not propound a "new theory or scheme of prophetic interpretation, in order that we might prevent the idea from being entertained that Mr. Allen holds, or that we adopt, the 285th year hence as the period for the destruction of the world.

As to the question of "practical usefulness," we have acted according to the opinion which we share with our brother, that an endeavour to deceive deluded men and their deluders, is a service of "immediate practical usefulness," such as we gladly engage in. Investigation of questions of prophetic chronology we do not think equally so, and therefore we should not be disposed to open our columns for them; but we do not mean by that to speak slightly of them. We think they deserve, even as we know they have from time to time obtained, the exertion of enlightened talent coupled with humble piety. Results of such inquiry also we should gladly admit to our pages, but not the pending investigations, before results have been satisfactorily evolved.

An absent friend, whom our numbers do not reach before a considerable lapse of time, has written to us with reference to the signature ALPHA under an article which he found in the Berean for August the 29th. He tells us that the same signature had been adopted by him for several years past in contributing articles to "The Church" formerly, and to "The News" down to the present time. He is desirous, therefore, to apprise his friends who are acquainted with his signature, though without any reference to the merits of the article in question, that the same did not come from him. We will add that this statement is made by us without any reflection upon our Correspondent, who had a perfect right to adopt the signature over which he wrote, the same being unappropriated in our columns, for which our Absent Friend has chosen a different one. We do ourselves the pleasure of conveying to our readers his recommendation of "some sound and excellent remarks in connection with the Revival of Religion" (the subject to which Alpha's letter referred) "in Great Britain and America, which occur in the 7th Section of *Bickersteth's Christian Student*." Our friend also speaks with high commendation of a Chapter on Revivals, with references to authenticated cases, from the days of the Reformation down to our present times, in a work on the Holy Spirit by the Rev. James Buchanan of Edinburgh. A Tract No. xiii of a Series printed by Wm. Collins & Co., Glasgow, has appeared to him "well calculated to assist us in distinguishing genuine from fictitious conversions, and to afford some very useful hints for various cases of conscience." He adds: "Perhaps it will not be deemed altogether irrelevant on my part, to mention one more book which, whilst not directly treating of the subject of Revivals, may yet be found very suitable by some of your readers. The work alluded to is, *Marshall on Inward Revivals*."

The Unknown says, he is very well pleased with the poetry of the piece inserted in this number, but it is scarcely Berean enough, because it does not apply the beautiful theme to the work which our Lord illustrates by it in John iii. 8.

LORD'S DAY PROFANATION.—We regret to find that a meeting, to take measures for petitioning the legislature for an increase to the representation of the Suburbs for St. John's and St. Roch's Wards in the City Council, was summoned to be held in St. Roch's on the evening of the SUNDAY before last. The Mercury says, it was postponed at the request of the Rt. C. Curé of St. Roch's; and makes the following remarks on the subject:

"We know not what motives may have actuated this reverend gentleman, but we trust he may have been inimical to public meetings held on the Sabbath, and to the discussion of worldly affairs by his parishioners on that day, at the very porch of the House of God, and while feelings of piety,

and a reverence for Him in whose honour the day is consecrated to devotion, are yet fresh in the minds of those who attend to worship Him. Such meetings are not only to be reprehended as a sinful desecration of the Lord's Day; but are to be denounced as unjustly and selfishly adopted by designing men to exclude from the discussion of public questions thus deliberated upon all old country folks; who, from early prejudices, sturdily and properly refuse to take part in them."

While we believe and know that motives much better and deeper than "early prejudices" constrain many old-country folks to refuse participation in meetings which involve "sinful desecration of the Lord's Day," we are thankful to find our Contemporary once more, as we have found him before, pleading for the sacredness of the day which God has commanded us to keep holy. The practice here exposed is as unjustifiable on consideration of equal rights in the State, as it is when viewed as a violation of God's law.

The Mercury makes an extended and able statement against the projected increase of representation.

LIBRARY ASSOCIATION.—The Lectures for the season, under the management of this institution, were opened on the evening of the 18th November, in the large Hall of the House of Assembly, by Dr. Fisher, who treated in an able and interesting manner the subject which he had chosen, namely, the *Colonial Establishments of the Ancients*.

On Friday the 29th November, Dr. Racey gratified a numerous audience by a lecture on the *Properties of Water*. The lecturer's scientific treatment of his subject was enlivened by many applications of it to facts of popular observation, for instance the difference between hard and soft water; the cause of the ice being supported by the water instead of sinking to the river-bed, &c. Illustrations by experiment were introduced with great and happy effect, and the wisdom of Him was very properly referred to whose word gave all those properties to matter which renders every discovery of science only an additional call to devout adoration of the Author. The audience gave evidence that the gratification afforded was appreciated.

ACHILL PRIESTS' ASYLUM.—The Achill Missionary Herald of October gives the particulars of laying the first stone of a house which it is intended to erect at that station, to be appropriated to the use of Priests, converts from Romanism, while studying for the Ministry of the Church of England. The ceremony took place on the 29th of October. The Children of the school, three deep, headed by three orphan boys, students for Irish Scholarships, and accompanied by five Clergymen, three of them formerly Romish Priests, went in procession to the building where, after a hymn written for the occasion had been sung, the stone was laid in due form, and some appropriate remarks were made to the people present. One of the speakers was the Rev. George McNamara, late R. C. Curate of Kilcommon, who, we learn from the same journal, publicly renounced the errors of the Church of Rome, and was received into the communion of the Church of England, on Sunday the 20th October, in the Church connected with the settlement.

IRON CHURCH FOR JAMAICA.—A Church has been sent out to Jamaica, as a specimen, as many of the kind are likely to be required. The pilaster supports are of cast-iron, on which are fixed the frame-roof, of wrought iron, of an ingenious construction, combining great strength with simplicity of arrangement; the whole is covered with corrugated iron, and the ceiling formed in panelled compartments, covered with felt, to act as a non-conductor of heat. The body of the Church is 55 feet by 40; the chancel, 23 by 12; a robing-room and vestry are attached. The windows are glazed with plate-glass, one-eighth of an inch in thickness; the two chancel windows, and four others, are of stained glass. The cost of this iron Church is £1,000.—[Glasgow Chron.]

THANKSGIVING.—The Lord Bishop of this diocese has directed that a general thanksgiving be offered to Almighty God, on Sunday, in all the churches, for the providential blessings of an abundant harvest throughout this island.—*Isle of Man Paper*, Oct. 5.

THE FACTORY QUESTION.

From a speech by Lord Ashley, at Bradford, Yorkshire, on Saturday, the 12th October.

Let them consider what was growing up in Bradford under their eyes, and at the present moment. Was it nothing that the labour of children of tender years should be brought down to the period of six hours in the day? Was it nothing that those children, instead of hanging about the mill and being consequently absent from their homes so many hours a-day, were now to be kept but six hours for labour, and a certain period for schooling? Was it nothing to know that children of that tender age were now brought within the limits of education and the sound of the Gospel? Was it nothing to know that those tender and immortal creatures were now taken day by day, and without being exhausted in body and disturbed in mind, were set down in the full possession of their young intellect to acquire that which was necessary to their saving health? Was it nothing to have gained that? In considering that it was for their own children, let them consider what a thing it would have been for themselves, if they could have enjoyed it in their early years. These things gained were worth all the struggles gone through. He did not regret any sacrifice he might have made—he did not regret any trouble he might have undergone—he did not fear any responsibility or trouble that might be to come; when he considered those great and vast blessings were consummated. But again; was it nothing to have gained that great principle to which he had already alluded? Was it nothing to have obtained the great affirmation that the females of this realm were peculiarly within the care of the Legislature, and that it would extend over their wives and daughters 'its ample protection'—that they should 'not' work beyond a given limit; and, above all 'for this

was worth everything in their consideration,) that females should not be worked at those unwholesome, unseemly, and wicked hours of the night which they formerly had? Was it nothing that by this Bill to females in certain operations, of certain classes, work was rendered impossible? Let them recollect what they had gained, and from that infer what they might gain—let them consider the saying of Sir Isaac Newton, with which he summed up his great work on the elements of astronomy—"In these little principles the way is laid open to much greater things." He did not know that he had anything more to explain as to the course he had taken; but if any gentleman had any doubts on his mind, or wished to put to him any question as to that course, he should be happy to give him an answer. Perhaps they wished to know the course he intended to take. It was impossible to state minutely and in detail everything he should do in another session of Parliament. Many of those details must be determined by circumstances as they arose, but this he would tell them, that never so long as he had breath, never would he surrender that principle, and he advised them to do the same; he advised them to stand firm, to make known their case respectfully but firmly, but never, as they valued their own well-being, and the welfare of those children who were intrusted to their charge, never to surrender that great principle they had gained, until such times as it should please God to bless them with success. How, then, ought they to pursue it? This was a question of such mighty importance, and of so solemn a character, that it would not be out of place if he said, that a question of this sort must be pursued by no ordinary means; it was not sufficient for them to resort to mere ways of prudence and policy; it should be the subject of their daily prayers, of their public and their private worship; they should seek for it for that end for which God, if it should please him to give it them, would alone give it, for the cultivation of their immortal part, for the elevation of themselves in the scale of being, for his honour and service, and for the best interests of mankind.

The speech from which the above is extracted was addressed to a meeting of working men and those who desire to promote their interests, at the important manufacturing town of Bradford. The Rev. Dr. Scoresby, Vicar of the parish, occupied the chair, and opened the proceedings by a short address, stating the important question before them to be, what a day's labour was, and what, consistently with the interests of working men, it ought to be.]

THE JESUITS.—There were no Jesuits before the Reformation. The throne of the Papal Pontiffs tottered under the hammer of that great event—the Reformation prospered—the Jesuits arose! They were the champions of Rome to counteract the dawn of spiritual light. They were the champions selected against the faithful sons of freedom and truth. They were the animating spirit of the Papacy in that struggle. The enthusiastic zeal of the Reformers was carrying, under the blessing of heaven, all before it. It required enthusiastic zeal to oppose and check it. The indomitable courage of the Reformers was enlisting millions on the side of truth. The Jesuits were called into existence to save the Popedom from a fatal shipwreck, and the person who will carefully trace their history in the various nations where they have succeeded in obtaining a footing, will find that in exact proportion as their influence increased, did the cause of the Reformation decline; and that all their efforts bore ultimately on one point, the overthrow of truth, the extinction of freedom, and the prostration of the kingdom beneath the heel of the crowned bishop.

"The work of the Jesuits was to do for Rome what the Reformers were doing for God; to work enthusiastically and with a single eye for the Papacy, as the Reformers were labouring enthusiastically and with a single eye for the Gospel. The zealous champions and defenders of the Gospel of the blessed God, were to be opposed by the standard bearers of an awful system which the Reformers believed to be foredoomed of God, and the Jesuits, in defence and support of the Papal Chair, hazarded reputation, substance, and life itself, in their enthusiastic war upon the Reformation and its followers and abettors.

"The remark has been made and we transcribe it here; namely, that the devil at the time of the Reformation, knowing well that it was no good to combat the Reformers with the lazy monks and dronish bishops who had fattened on the prior stagnation of the Church, kindled into zealous activity a band of ardent spirits who should be willing to defend the falling cause of Rome, at all hazards, and destroy as unscrupulously as they hated cordially, the Reformers and the Reformation.

"Is there nothing analogous in the present day to the state of the times at the period of the Reformation? Yes;—the Protestant Churches arousing from a slumber which a long period of inward tranquillity has induced, are now up and doing. The activity of the various Christian denominations through Great Britain is unprecedented. Scotland alone is doubling the number of her Christian ministry. The Church of England has entered, under the authority and support of its Prelates, on an extensive system of lay agency, added to which an inferior order of assistant ministers are, it is said, about to be created to meet the views of those who advocate clerical labourers in the missionary field. We have, in every quarter of the world, agents and travellers, and various means put forth by Protestant England to proclaim the way of salvation to perishing sinners. Bibles in every language under heaven have been

scattered in our own day to the four quarters of the world, that it is no stretch of truth to say, that this generation has seen fulfilled the prophetic words of the Divine Redeemer:—"This Gospel of the kingdom shall be lifted up as a witness to all nations." One Society alone in London has distributed, in ninety-four languages, the enormous number of four hundred millions of religious tracts. Amongst other most singular incidents of the times, I may just mention one: What think your readers of a Protestant Missionary Meeting in the city of Rome a few weeks ago, where a considerable sum was subscribed to carry on that war by which, and by which alone, the great system of Rome will be brought to the ground, namely, the propagation of the Gospel.—*Malta Times.*

To the Editor of the Berean.

My dear Mr. Editor,

The weekly visit of the Berean is quite refreshing in the midst of so much to harass and annoy the Christian Churchman. You evidently see danger and, without cowardice or rashness, endeavour to prepare your readers. One who long wished for a truly Protestant paper, and therefore, hailed your prospectus and thankfully acknowledges that the pledges, then given, have been more than redeemed—has for weeks desired to communicate to you his passing thoughts. These may have no real importance. Their appearing so to him, may arise from melancholy, from disappointment, from morbid sensitiveness, or from some other equally unsound cause. Yet, will not the strong bear with the infirmities of the weak? At least—I am confident that the Editor of the Berean will not harshly condemn, however much his gravity may be tested by what may really be trifles—since to some minds, trifles are matters of importance.—A child views every event thro' his own medium. And your correspondent may be a child in understanding. There may be others of equally infantine minds. Are they to be respected, or coldly, though civilly told—if you do not like what is now passing in the Church, dissent. Now I am one of that number who, whilst disapproving of the introduction of practices bearing, at least, the semblance of novelty, from the long period of their discontinuance, cannot adopt the alternative—an alternative, which education, early possessions, conviction of truth—all condemn. Whether called a High Churchman or stigmatized as Low—or, as some prefer,—no-Churchman—or charged with having broken solemn vows—yet, I must be put out of the synagogue, for I shall not willingly excommunicate myself—except such reasons arise as induced the Reformers solemnly to protest—then to return on first principles. On this account I deeply regret that any congregations, in England, should have left their Parish Churches and founded separated places of worship; but must an unqualified censure be passed on those (it may be) too scrupulous men? Is there no blame to be attached to the officiating clergy for re-introducing what our fathers were not able to bear? Does the strong-minded, here, commit no offence against St. Paul's advice to the Corinthians (1 Cor. viii.)? A Stone Altar—may be nothing—a Piscina may be nothing—Stone Sedilia may be nothing at which the mind ought, of necessity, to take offence. But if the aged parishioner can say, we have had no such ornaments, hitherto: our Bishops have not consented to their introduction, but the reverse: if they are necessarily associated in the mind with those doctrines and practices, which long obscured primitive Christianity, and were removed from the Church of England at the Reformation—why should not Christian love forbid thus making brethren to offend? Is it not to be feared that little of the Apostolic spirit, however boastful of Apostolic office, guides the conduct of such brethren (see 1 Cor. viii 13)? Should not all changes of practice in the Church be slow, and not enforced till the mind has become enlightened on the reasonableness of such changes? Might not the Clergy, who believe in the wisdom of these practices, wait for episcopal action on these points; and, if none be taken, ought they not, consistently with their professed views of the office of Bishops, to suppose that their better judgment deems them inexpedient at least, if not unlawful? How can these Presbyters take on themselves to introduce into their churches such alterations without the cognizance of their Diocesan, when one of their principles is—Do nothing without your Bishop? Although, Mr. Editor, the Canadian branch of the Church of England, hitherto, has been, in a great degree (not entirely) free from these "novelties which disturb our peace," yet it is not too much to fear, that our repose may not last long. I may be called an alarmist; yet at the risk of being thought so, I must express my forebodings. But as I am likely to take up more space, in stating the grounds for my fear, after this introduction, than you can well allow me in one of your numbers, I will close this letter with my best wishes and prayers that the Great Head of the Church may abundantly bless you in your work of faith and labour of love.

PAYMENTS RECEIVED.—From Mrs. Anderson, 6 months; Rev. J. E. P. Simpson, 12 months; Rev. H. Hotham, 12 months; Mr. Wm. Simpson, 6 months.

TO CORRESPONDENTS: Received F.;—Observe.

ENGLISH MAIL.—To be closed on Monday, 9th December:—Paid letters till 9, A. M., Unpaid till 10, A. M.

Political and Local Intelligence.

MEETING OF THE PROVINCIAL PARLIAMENT.

The Provincial Legislature met, by command of His Excellency the Governor General, at Montreal, on Thursday last, in the Parliament Buildings, formerly the St. Ann's Market. Seventy seven members were present in the House of Assembly and took the oaths, while eighteen members and the Speaker of the Legislative Council, the Hon. R. E. Caron, attended in the Council Chamber. The House of Assembly immediately proceeded to the election of a Speaker: the Attorney General, East, Hon. J. Smith, moved, seconded by Mr. Scott, that Sir A. N. MacNab should take the chair as Speaker: while Mr. Prince, seconded by Mr. Christie, proposed Mr. Morin for that office. The House divided upon Mr. Smith's motion with the following result: Yeas—39. Nays—36.

Sir A. N. MacNab was then conducted to the chair and returned thanks, after which the House adjourned till the next day. On Friday at three o'clock, P. M., His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council in the Parliament Building. The Members of the Legislative Council being there assembled, His Excellency was pleased to command the attendance of the Members of the Assembly, and that House being present, Sir Allan N. MacNab, M. P. for the Town of Hamilton, informed His Excellency that the choice of the Assembly had fallen upon him to be their Speaker. The Speaker then demanded the customary privileges, which His Excellency having granted, was pleased to open the First Session of the Second Parliament of the Province of Canada with the following Speech from the Throne:—

Honorable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly, I have assembled you at the earliest period that the completion of the recent General Election would allow, and I have high satisfaction in meeting you in order that we may devote ourselves to the care of the great interests committed to our charge.

The season of the year being unfavourable for the prosecution of those avocations in which many of you are engaged, you will be enabled, I trust, with less inconvenience, to attend to the discharge of the important functions which you have to perform. I have the happiness to announce to you that the Birth of a Prince has gladdened the hearts of the subjects of our gracious Queen throughout Her vast dominions in every quarter of the globe, and Her Majesty's continued safety and health demand our gratitude to the Almighty Giver of all Good.

Many subjects in which the welfare of the Province is deeply involved will be entitled to your earnest consideration. None can be more important than the improvement of the education of the people, which is one of the most urgent duties of the State; and I anxiously hope that in addition to such other amendments of existing Laws on this momentous question as may be required in either section of the Province, your wisdom may be able to devise some arrangement respecting the University of King's College, that may receive the sanction of the Crown, and give general satisfaction in the Colony.

The Municipal Institutions of the Province, the provisions for which have, in Lower Canada, proved to a great extent, nugatory, will, no doubt, engage your attention, as well as the state of the Prisons and the want of Lunatic Asylums: the amelioration of the means of communication throughout the Province, on which its prosperity mainly depends, for production is unavailing if means do not exist of reaching a market, also deserves consideration. The Eastern Townships of Lower Canada are peculiarly destitute in this particular; and the town of Kingston, in Upper Canada, which has unavoidably suffered much by the removal of the Seat of Government, is devoid of a Road through the Inland Territory, towards the Ottawa, which is essential for the prosperity of that neighbourhood.

The Militia Law of Lower Canada having expired, the substitution of another seems to be requisite, and it may be desirable at the same time, to revise the existing Militia Law of Upper Canada, and to frame a General Law for both sections of the Province.

It affords me great pleasure to be able to inform you that the flourishing state of the Revenue forms a fit subject for congratulation. There is reason to believe that it may be further improved by wise Legislation; and that judicious economy may contribute to the same result.

Her Majesty has most graciously received the Address from the Legislative Assembly of the last Parliament on the subject of the Civil List.

Although the only objects sought by the Imperial Legislature in making provision for a Civil List were to give stability and security to the great Civil Institutions of the Province; to provide for the adequate remuneration of able and efficient Officers in the various Public Departments; and to enable Her Majesty to make moderate provision for the declining years of those whose best days had been devoted to a faithful discharge of public duties, or who by eminent services, might have merited the favor of the Crown; Her Majesty is nevertheless fully persuaded of the convenience of Her faithful subjects in Canada in effecting these objects; and would gladly owe the means of attaining them to the spontaneous liberality of Her Canadian people. Whenever, therefore, due and adequate provision shall have been made for them by the Legislature of Canada, Her Majesty will be prepared to recommend to the Imperial Parliament the Repeal of so much of the Act of the Union as relates to this subject.

Until the Imperial Parliament shall have assented to such a recommendation, Her Majesty equally with all Her Subjects, is bound by the provisions of an Enactment to which Her Sanction has been given.

Gentlemen of the House of Assembly,

The financial accounts of the Province for 1843, will be immediately laid before you, and those for 1844 as soon as they be prepared after the completion of the year. The Estimates likewise will be submitted to you at an early period.

Notwithstanding the unavoidable expences attendant on the removal of the Seat of Government from Kingston to Montreal, and other claims to be submitted for your consideration, a considerable surplus Revenue will remain, affording the means of making some provision towards the liquidation of the public debt.

I entertain no doubt of your willingness to provide for the exigencies of the Public Service, and you may rely on my exertions to diminish expenditure by all practicable economy. I have availed myself of several opportunities for retrenchment that have presented themselves, and shall continue to pursue the same course whenever reduction may appear to be consistent with efficiency.

Honorable Gentlemen, and Gentlemen of the House of Assembly:

You will, I am sure, concur with me in desiring that the welfare of United Canada may be promoted by our joint labours. To that great end I invite your earnest efforts, and you may be assured of my hearty cooperation in every measure that may be calculated to secure peace and prosperity, justice and happiness to this Province.

The charge intrusted to me by our Sovereign, I shall continue to administer according to the acknowledged principles of our Provincial Constitution, and with a view to the wants and wishes of the community.

On the occurrence of vacancies in several of the most important offices of administration, I immediately endeavoured to fill them by the appointment of Gentlemen supposed to possess the confidence of the People. Extraordinary obstacles produced a delay in the accomplishment of that purpose, notwithstanding my incessant exertions to effect it.

Confidently believing that the several branches of Legislature in the full exercise of their constitutional powers will maintain the harmony essential to the well being of the people for whose benefit alone these powers are conferred, I will not detain you from the important duties which await you, further than to express my humble hope that the Almighty may bless our endeavours and render them efficacious for the public good.

MEMBERS OF COUNCIL.—We are informed, that the Hon. John Neilson and James Morris, Esq., Member for Leeds, in the late Parliament, have been called to the Legislative Council. We are glad to find, that the country may yet receive the benefit of the services of Mr. Neilson.—*Mercury of Tuesday.*

MUNICIPAL.—The City Council have petitioned the Provincial Legislature for leave to acquire, by purchase, the Jesuits' Barracks in this city; the object being to use the buildings for a City Hall and public offices, and to take the ground connected with the barracks for improving the city.

MONTEAL, Nov. 30.—On Friday morning last, between the hours of twelve and one, the shock of an earthquake was felt over the whole of the city of Montreal. It was severe enough to cause the houses to shake, and pieces of furniture to rattle, and was attended with a loud rolling noise, as of the rapid passage of heavy artillery in the streets. Many persons were awoke with the noise and the rocking of their bedssteads from side to side. We have heard of no accidents from it, although the area of its passage seems to have been large.—[Herald.]

Accounts from Montreal mention the occurrence of serious riots arising out of the excitement caused by the recent municipal elections. The statements of different parties are so dissimilar, that it is impossible to arrive at a correct understanding of the merits of the case, but the facts appear to be as follows:—A person named Colburn, in returning home to Griffintown, on Saturday night, got into an altercation in the street with some Irishmen; and in the scuffle that ensued a pistol was discharged, said to have been fired by Colburn, which killed an Irishman named Fennell. This melancholy event created an intense excitement among his countrymen the next day, which was not diminished by the circumstance of most inflammatory hand-bills being posted through the town, calling a meeting of Irishmen and Canadians at the Haymarket in the afternoon, regardless of the sanctity of the day (Sunday).

This meeting was prevented by posting a military force on the ground, but letters from Montreal represent the excitement as very great, and state that the military were marched into Griffintown to prevent the mob from destroying the houses of those opposed to them in politics.

P. S.—Montreal papers of Tuesday, mention that another person named Johnson, a cabinet-maker, had been killed by being fired upon from a house in Griffintown, and several others severely wounded. In consequence, the house was entered by the authorities and twenty men, its occupants, committed to gaol.

The Jury, convened by the Coroner to investigate the death of Fennell, had not agreed upon their verdict.

THE WEATHER.—Winter has at last set in, with considerable severity, and in consequence navigation is everywhere suspended. The last steamer left Montreal on Wednesday the 27th ult. for her winter quarters. The river in front of the town has been much obstructed by fields of ice during the week, the weather having been very cold, with but little wind. The snow storm of Saturday last has made the winter roads excellent; and

as the small streams are now all frozen over, our communication with the Seat of Government, though not so rapid, will be as regular as ever.

THE QUEBEC CHARITABLE FIRE-WOOD SOCIETY.—The wood-yard is now open and will remain so every day, Sundays excepted, from 10 to 3 o'clock; during the winter. Subscribers may obtain their tickets by applying to Mr. P. Sinclair, Secretary, at the Office of the Mercury.

BIRTH. The 18th November, at Charlotte Town, Prince Edward's Island—the Lady of Lieut. Orlebar, R. N., of a Son.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 3d Dec., 1844.

Table with columns for commodity names and prices in dollars and cents. Includes items like Beef, Mutton, Lamb, Veal, Pork, Hams, Bacon, Butter, Lard, Potatoes, Maple Sugar, Peas, Ducks, Eggs, Fowls, Oats, Hay, Straw, and Fire-wood.

Pot Ashes per cwt. . . 23s. 0d. a 23s. 6d. Pearl do. . . . 21s. 6d. a 24s. 9d

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. SECOND EDITION. 5th December, 1844.

GOSPEL AID SOCIETY.

A SALE of Work in aid of the Funds of the above Society will take place in the GIRLS' SCHOOL-ROOM, NATIONAL SCHOOL-HOUSE, on MONDAY the 30th and TUESDAY the 31st DECEMBER, at ONE o'clock each day.

Donations of Work or other articles, will be thankfully received by the Committee of Management, and may be sent to

Mrs. ESTCOURT, Mrs. JOHN ROSS, Miss FLETCHER, Mrs. E. W. SEWELL, Mrs. PENNEY, President, Miss PENTLAND, Mrs. JAMES SEWELL, Mrs. G. STANLEY.

or, to the undersigned, E. BURTON, Secretary.

Quebec, Nov. 25, 1844.

HIGH SCHOOL.

WANTED, a TEACHER, for the PREPARATORY DEPARTMENT. Applications to be made before the 15th DECEMBER, to the Rev. E. J. SENKLER. Unexceptionable testimonials of character and qualifications will be required. High School, Quebec, 11th November, 1844.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. C. O. B.

CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REV. E. J. SENKLER. CLASSICS..... W. S. SMITH. ENGLISH..... LEWIS SLEEPER-ARITHMETIC..... DANIEL WILKIE. FRENCH AND DRAWING... H. D. THIELCKE. DIRECTORS. REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATERSON, Esq., R. H. GAIRDNER, Esq., JAMES DEAN, Esq., JOHN BONNER, Esq., JAS. GIBB, Esq., SHERIFF SEWELL.

Fees for boys under Ten years of age, £10 per annum. Above Ten years of age, £12 10s. do. French and Drawing, for the present, a separate charge. The hours from 9 to 12, and from 1 to 3. A Class will be opened in this Institution on the 2nd January, for pupils beginning the Latin Rudiments. Quebec, 25th Oct., 1844.

CAMPBINE LAMPS AND OIL.

THE Subscriber has received a small lot of Doric and Oriental Campbine Lamps, with a supply of Oil, Wicks, Glasses, &c., which will be sold at low rates.

—ALSO,—Blackmore's Patent Bolting Cloths, Coal Stoves of various patterns, Cooking Stoves, complete, Parlour and Hot Air Stoves, Three Rivers and Scotch do., Solar, Table and Shop Lamps, Rotary's Stamping Presses, Patent Copying Presses, complete. With his usual assortment of Hardware, Cutlery, Painter's materials, Window Glass, Iron, Steel, Tin Plates, &c. HENRY S. SCOTT, Upper Town Market. Quebec, 8th Nov. 1844.

EDUCATION.

MR. WM. HIGGINBOTHAM begs leave to acquaint his friends and the public that he intends to open his EVENING CLASS on the 1st proximo, at his own residence. Card of terms may be seen at Mr. R. Higginbotham's, 17 Buade St., opposite the French Church. Reference to the Rev. C. L. F. HAENSEL, Quebec, 23d Oct. 1844.

Youth's Corner.

BENGALKE PROVERB.

It is of as much use to him as a spy-glass is to the blind man's eye.

The people in Bengal use this proverb, when they mean to express how very useless a thing is to a person. The spy-glass does not make the blind man see.

Perhaps you have heard of the man that went to an optician to buy a pair of spectacles. He had a book with him, by which he tried one pair after another, but none would suit him. At last the optician became impatient, and asked him:—"Surely, my good friend, one of these spectacles must answer your purpose, provided you can read at all." To this, the customer replied with surprise: "Why, Sir, if I could do that, I should not come to you for spectacles. I never learned to read, but the spectacles are to do it for me."

This seems very foolish, but I have seen many people as foolish, who were not thought so. A person comes and asks, what the blasphemy against the Holy Ghost is, in order that he may guard against it, because the Law says (Mat. xii. 31.) that sin can never be forgiven. Then I have to ask him, has he ever tried to guard against the sin of a bad temper—being idle—disobeying his parents—telling lies—hiding what he does, when he knows he is doing wrong? These are things which he does every day. So he had better set his mind against these first of all, for he cannot find out what the sin against the Holy Ghost is, which he does not know, while he is not striving to keep from those sins which he knows perfectly well.

Another wants to know how he can make sure that he belongs to the elect of God, in order that he may make his mind easy about going to heaven. Then I have to inquire whether there is in him, as the Apostle requires of the elect (Col. iii. 12, 13,) humbleness of mind, meekness, longsuffering, a forgiving spirit and an endeavour altogether to do to others as the Saviour has done to him; when he is ready to answer these questions, he may come again with his inquiry.

But there is the trouble. They would like the spectacles to read for them, without the fag of learning A, B, C, and spelling. They fix upon hard questions in the Bible, and make themselves busy about them; but the practice of the plain and easy duties which there is immediate occasion for, that they want to skip. As the spy-glass is of no use to the blind, so learned counsel will do no good to the inquirer that does not comply with present demands of duty. As the optician could furnish no glasses to make the ignorant customer read, so no divine can make that man see his election to eternal life who is not engaged in cultivating the Christian graces by the calls which daily trials, provocations, and allurements present. Let every one resolve upon the intelligible course of self-denial and cross-bearing after the Saviour's example, and his understanding will be wonderfully enlightened to behold the wondrous things of the divine law.

RELIGIOUS REVERENCE.—A Highlander, observed the Rev. Dr. Macleod, can give and take a joke like his neighbours on most subjects, but not on his religion; here he is reserved and shy. To know them on this subject, you must be a Highlander. A friend of mine was in a boat with a man from St. Kilda, advancing for the first time, from his native rocks, to visit the world. As he went towards the Isle of Mull, they asked him about St. Kilda, and told him of the magnificent things at Mull. He parried them off with great coolness for some time and in good humour. At length one asked him if ever he heard of God at Kilda. Immediately he became grave and collected. "To what land do you belong?" (said he;) "describe it to me." "I, (said the other,) come from a place very different from your barren rocks; I come from the land of flood and field, a land of wheat and barley, where nature spreads her bounty in abundance and luxuriance before us." "Is that, (said the Kilda man,) the kind of land you come from! Ah! then you may forget God, but a St. Kilda man never can. Elevated on his rocks, suspended over a precipice, tossed on the wild ocean, he never can forget his God; he hangs continually on his arm." All were silent in the boat, and not a word more was asked him regarding his God.—*Children's Friend.*

CONVERSION OF A JEW.

Dr. W. B. Franckel, an Israelite living in Western Prussia, had, like many of his brethren after the flesh, imbibed the infidel notions which treat the sacred volume of divine inspiration as a story-book, composed by men for the purposes of an age long passed by, and utterly unsuitable for the wants of our enlightened times. The synagogue, the law of Moses, and the practices of devotion, founded upon it, had become utterly hateful to him. His wife had been led to adopt similar views.

But they had children; and as they advanced to the age when they required education from teachers, Dr. Franckel began to feel that a positively religious direction had to be given to them. What was that direction to be?

It also happened that, as a writer on medical science, he became engaged in researches concerning the diseases of the skin; and remembering what particular laws were given by Moses on the discovery and treatment of leprosy, he turned

to that part of the Bible as to a book which might assist his scientific labours. While thus reading the inspired word of God, his mind became deeply engaged. He read the chapters upon leprosy; he then read others. There was a conscientiousness and conclusiveness in the book which struck him exceedingly. He opened it frequently now, to read any chapter he might light upon: a striking character belonged to them all. The thought seized him, in spite of his unwillingness, that this book might possibly be after all the word of God. His easy unconcern was now interrupted; he was filled with fears and anxiety.

There were other circumstances which helped on the change designed by God in this unbeliever's state of mind. In the year 1830, a political movement in favour of the Jews led to his appointment as a delegate, from his brethren in the provinces of the Rhine and of Westphalia, to the Royal Commission charged with the business. The difficulties which were experienced, led him to search the Mosaic law for their origin; and he discovered that modern Judaism is a wide departure from the religion of Moses. The spirit of the law given from Mount Sinai seemed to have disappeared. But what, if it could be restored? If Israel could be brought back to the pure faith of the Old Testament, and to the strict observance of its ceremonial; would that remove the curse which God has pronounced upon him "that confirmeth not all the words of this law to do them?" (Deut. xxvii. 26.) He found that the wrath of God could not be mitigated by that means, because no man can keep the ten commandments.

And now, the alarm sounded all through him: he acknowledged himself a sinner. He had made a great advance; he was at the threshold of truth: but there he halted. Of Christian doctrine he had only a very superficial knowledge. He looked upon the Teacher of it as a reformer of Judaism, and no more. He could not see, therefore, how the worship, which Christians yield to the Lord, could consist with the supreme regard due to God alone.

Yet, he felt drawn towards Christianity by various circumstances. As a medical practitioner, he was often led to the bedside of Christian patients. Some of these, amidst pains and privations, manifested an assured anticipation of a joyful hereafter, and spoke in glowing terms of reconciliation with God, through a Mediator and Redeemer. He could not but think highly of a religion which gave such peace and joy; he desired to become acquainted with it, and now he resolved to draw from the fountain, by studying the New Testament for himself. He was thirty-eight years old at this period.

How was he astonished, to discover the coincidence of New Testament doctrine, as the fulfilment, with the preparatory measures and instructions of the Old Testament! With what force came upon him the Saviour's own warning to the unbelieving Jews: "There is one that accuseth you, even Moses in whom ye trust." (John v. 45.)

But he searched and studied without prayer. During the space of six years, his reason strove against Moses and the Prophets on the one hand, and against the Evangelists and Apostles on the other. At last he was brought to prayer for the solution of his doubts, and for relief to his distress. And now the Spirit of God shed forth his light and his comforts into this humbled sinner's soul. The dark sayings of God's holy word became clear in their application to his urgent wants. He had knowledge, now, of God the Father reconciled through God the Son, and God the Spirit sealing to the penitent sinner the promises of pardon and renewing. The doctrine of the Trinity was a stumbling-block to him no longer. He made profession of the faith which he had thus embraced, in the outward ordinance of baptism, and has hitherto adorned it by steadfastness amidst many reproaches and slights from his brethren after the flesh. He bears them patiently, rejoicing in that rest which he has found by sitting at the feet of Him who invited him, weary and heavy laden, and of whom he learns to be meek and lowly in heart. He has had the comfort of bringing his wife with him to the adoption of the Christian religion; so that they as Christian parents, together with their six children, form now a household acknowledging and worshipping the Messiah who is come to make his people free indeed.—*Freely translated from L'Ami d'Israel, 1843.*

NEW ZEALAND.

Conclusion of a Letter written by the Bishop of New Zealand, dated Waikanae, in October, 1842.

On Tuesday, October 11th, we walked five miles to the estuary of the Porirua river, and, as it was low water, skirted its shores for three miles, and then crossed to a small inn, kept by a widow Boulton, whose two children I baptized. Our course then lay through a wood to Pukerua—a native village, built on the top of a steep bank, commanding a beautiful sea view, with the island of Kapiti in the distance. From Porirua we had before seen Mana, the island off the mouth of the river. At Pukerua I conversed with, and taught, the natives for an hour, while my party rested; and then proceeded to Waikanae by the beach. This day's walk amounted to twenty-eight miles.

Waikanae is the station of the Rev. O. Hadfield, who is a most valuable and zealous missionary. I enjoyed his society much during the time that he was able to accompany us on our way. We slept at his house, and the next day assembled the natives to service; more than five hundred had come from various parts, so that the chapel and the space outside the walls were quite full. I preached to them as well as I could, and gathered from their faces that they understood what I was saying. In fact, my progress through the country involves me in almost daily preaching and teaching, so that I hope soon to be fluent, if not correct. At Waikanae I saw the preparations for a new chapel on a large scale. The ridge piece was formed out of a single tree, and is seventy-six feet in length: a present from the neighbouring settlement of Otaki, which, till Mr. Hadfield's arrival, was at war with the people of Waikanae, but has made peace, and presented them with this appropriate token of friendship.

On Wednesday, October 12, we walked ten miles to Otaki, another of Mr. Hadfield's stations, and slept in his house, where I left the greater part of my stores, to be ready for my journey up the Manawatu River to Ahuriri, on the east coast.

From a Letter written at the Waimate, in January, 1843.

Wednesday, December 7.—Worked our way through an old Maori path, much overgrown with wood, to an old Pa, on a hill commanding a noble view of Ikurangi, which burst its veil of clouds as we reached the brow, opening one of the finest mountain landscapes that I ever saw. The Waipau, now a narrow stream, glittered below us. Descending to the river, we resumed our course, continually crossing the winding river. Travellers more minutely curious than myself would have counted the exact number of fordings; but I contented myself with the general impression that it was a day of as much wading as walking. Lighter persons than myself are usually carried over by the natives; but I did not like to impose my weight upon men already wearied with their heavy loads. The great kindness of the natives was most striking, as I could scarcely persuade them to desert from carrying me. At four P.M. we came to the commencement of a long woody ascent, on which the natives told us we should find no water, and for that reason wished to encamp for the night. But as we had still some hours of daylight to spare, we resolved to go on, and satisfied the fears of the men by filling two Mackintosh life-preservers with water. At sunset, we found ourselves half way up a lofty woody ridge, through which we pushed our way at the rate of half a mile an hour. Encamped in a small open space, and found our supply of water very useful, as there was no other water in the place.

Thursday, December 8.—Rose at four, in the midst of the most melodious concert of birds from all parts of the wood. Started at five, with six natives to clear the way, in advance of the main body. At noon, arrived at the summit, which was still thickly covered with wood. We had been walking all the morning in a cloud which hung upon the top of the mountain. The native path, such as it was, went over the highest ridge as usual, probably from the desire of the war parties to keep the highest ground for fear of surprise. This is the only respect in which we suffer from the warlike character of the natives in former times, as their present disposition, as far as I have seen it, is remarkably peaceable. Towards evening, we descended to the river Rookokore, a beautiful stream, with high wooded banks, forming a succession of noble amphitheatres, along which we walked for two miles, and then encamped for the night on the margin of a deep still pool of the purest water, formed in the side of the main channel of the river. The men being very tired, I made them my usual restorative, which I call "rongoa" (medicine), as it is inconsistent with native etiquette for a chief to prepare food. My rongoa is made thus—Boil a large kettle of water: in a separate pan, mix half a pound of chocolate beaten fine, two pounds of flour, and half a pound of sugar; mix to a thin paste, and pour it into the water when boiling; stir till the mess thickens. This is a most popular prescription with the natives, as you may judge from the ingredients, and very nourishing and warm for men who have to sleep out at night in a damp climate. Evening service, as usual, closed the day.

Friday, December 16.—Started at eight, and walked along the beach to the river Waipi. Found a canoe on the bank, and pushed and paddled across with our tent poles, which in all journeys of this kind, have many employments, sometimes forming a litter to carry us over swamps; sometimes serving us paddles, and very often as walking-sticks. After crossing, we went on towards Maketu, a place lately rendered notorious by a murder committed by some of its inhabitants upon the people of Mayor Islands. I am sorry to say that this is the second proved act of cannibalism, which has taken place within the last year: on this occasion two of the dead bodies were eaten. On our way, we learned that the Governor and the soldiers had arrived at Tauranga, fourteen miles from Maketu, in order, as was supposed, to bring the offenders to justice. We therefore expected to find the place in considerable excitement. When we came within half a mile of the Pa, we heard firing, which was a signal to the two

natives who had kept up with us (the rest, ten in number, having stayed behind to eat) to place themselves in our rear, not that they loved us less, for they proved themselves very faithful lads, but that they loved themselves more. As we approached, the firing continued, but the sounds were rather those of double-barrelled guns, than muskets: so we walked straight on, and went into the Pa, where we were received with every appearance of goodwill, much shaking of hands, and shouting of "haere mai," the principal murderer being the most assiduous in his attentions. We were conducted to a house built as a store for Mr. Chapman, the Missionary at Rotorua, who uses this place as his sea-port, where we found three large sea-chests, upon which we sat, expecting the natives to ask us to stay, as it was towards evening. The house was soon filled with men, women, and children, all very full of questions as to what the Governor was going to do; to which Mr. Stack made answer that the Governor had one business and the Bishop another, and that we should both attend to our own; to which the natives made the usual answer of approbation, "E-tika-ana," "it is just." Finding that they could get no information from us, they began to give us significant hints to go. First, they said there was no food for our baggage pony; then they added that there was no food for our men; and finding that these hints were not taken, they asked us next, where we intended to sleep? As we had already shown our disposition to sleep where we were, by falling into a sound nap upon our sea-chests, we took this as sufficient intimation that they wished to get rid of us, and accordingly, after waiting two hours for the assembling of our party, we crossed the Maketu river, and went on about two miles to an old deserted Pa, Te Tumu, the inhabitants of which were destroyed a few years ago by the people of Maketu. Here we encamped for the night.

(To be continued.)

NEW BUCK-WHEAT FLOUR.

THE Subscriber has just received a small supply of the above rare article.—And daily expects, a supply of Fresh INDIAN-CORN MEAL.

M. G. MOUNTAIN,
No. 13, Fabrique Street,
Upper Town.

TO MERCHANTS AND MILL OWNERS.

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

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

NOTICE

To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist.

LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate.

HENRY W. WELCH,
Assignee,
No. 38, St. Peter-St.
Quebec, 13th Sept. 1844.

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

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

—ALSO—
Single and Double Stoves,
Cambouses, Register Grates and Coolers.

—AND—
Pig Iron.
C. & W. WURTELE,
St. Paul Street.
Quebec, 20th Sept., 1844.

INDIA RUBBER SHOES.

THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade.

MATTHEW HAMMOND,
No. 53, St. John Street,
Quebec, 10th Sept. 1844.

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

—ALSO—
Proved Chain Cables and Anchors, "Acraman's" Patent do. do.
—AND—
200 Boxes Tin Plates,
200 do. Canada Plates.
C. & W. WURTELE,
St. Paul Street.
Quebec, 23rd Sept., 1844.

BOOT AND SHOE WAREHOUSE,

11, Duade 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 orders entrusted to him are executed.

THOMAS COWAN,
Quebec, June 27, 1844.

RECEIVED EX "BRITISH QUEEN."

145 II AMPERS Cheese, viz:
Double Ghofter, double Berkeley,
Cheddar, Truckles and Queen's Arms.
C. & W. WURTELE,
St. Paul Street.
Quebec, 23rd Sept., 1844.

THE NOVELTIES WHICH DISTURB OUR PEACE. LETTERS

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

THE BRITISH AMERICAN LAND COMPANY

would earnestly call the attention of the inhabitants in the Eastern Townships, and of Lower Canada generally, to the very favourable terms upon which excellent land in all sections of this beautiful part of the Province can now be obtained.

The Company offer for sale, without reserve, the whole of their LANDS, with undoubted titles, on a CREDIT of FOURTEEN YEARS, requiring only the interest annually for the first ten years, and WITHOUT ANY PAYMENT AT ENTRY, at prices varying from Ten Shillings per Acre, according to situation.

The Company would particularly point out the advantage which is thus offered to the young and rising portion of the community, who can thus establish themselves in the neighbourhood of their relations and friends, instead of leaving all their old associations, to seek an uncertain livelihood in the distant regions of the West.

The Company are now establishing a new settlement at Metcalfe, in the Township of Roxton, under the local superintendence of Alexander Rea, Esquire, where lands can be had within fifty miles of Montreal, and within thirty miles of Steamboat navigation to that City, and to Quebec, as well as to Lake Champlain and New York.

This settlement, with its adjacent lands amounting to about 100,000 acres, offers a peculiarly favourable opening to the dense population of the French Seigniories from Sorel to the Province Line; it is accessible by good roads within seven miles of Metcalfe, and a road is now being constructed to unite with them, which will thus afford an easy communication when completed, from the River St. Francis to Montreal, a distance of about 75 miles.

In every other section of the Eastern Townships, the Company have for sale, EXCELLENT LANDS, easily accessible, and convenient for the occupation of Emigrants and others.

Applications may be addressed to A. T. GALT, Esq., the Commissioner of the Company at Sherbrooke, and to the following Agents:—
R. A. Young, Esq., N. P. Quebec.
James Court, Esq., Montreal.
Smith Leith, Esq., Port St. Francis.
Alexander Rea, Esq., Metcalfe, Roxton.
Horace Lyman, Esq., Granby.
David Wood, Esq., Shefford.
The Hon. P. H. Knoultton, Brombe.
Thomas Tait, Esq., Melbourne.
John Wadleigh, Esq., Kingsley.
G. L. Marler, Esq., Drummondville.
Joshua Foss, Esq., Eaton.
Thomas Gordon, Esq., Compton.
P. Hubbard, Esq., Stanstead.

The Company are also permitted to refer to the Hon. T. C. Aylwin, M.P.P., Quebec.
D. M. Armstrong, M.P.P., Berthier.
Dr. Bouthillier, M.P.P., St. Hyacinthe.
And generally to the most influential gentlemen of Canada East.
Sherbrooke, August 26, 1844.

The English and French Papers in Montreal and Quebec, are requested to insert the above, once a-week, until forbid.

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