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The Berean.

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

No. 28.]

QUEBEC, THURSDAY, OCTOBER 10, 1844.

[Vol. I.]

THE INQUIRY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain
The weary soul may rest?
The loud wind dwindled to a whisper low,
And sigh'd for pity, as it answer'd "No!"

Tell me, thou mighty deep,
Where billows round me play,
Knowest thou some favour'd spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies?
The loud waves rolling in perpetual flow,
Stopp'd for a while, and sigh'd to answer "No!"

And thou, serenest moon,
That with such holy face,
Dost look upon the earth
Asleep in night's embrace,
Tell me, in all thy round,
Hast thou not seen some spot,
Where woe-begotten man
Might find a happier lot?
Behind a cloud the moon withdrew in woe,
And a voice sweet, but sad, responded "No!"

Tell me, my secret soul,
Oh! tell me Hope and Faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot
Where mortals may be bless'd,
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love—best boons to mortals given
Wav'd their bright wings, and whisper'd—"Yes, in Heaven!"

JUSTIFYING RIGHTEOUSNESS.

Continued.

It is my firm belief that a very great cause of the little success of much of the preaching of Christ's ministers, in that great business of converting sinners and leading them to the refuge provided in the Lamb of God, is to be found in a want of a sufficiently distinct, pointed presentation, to the impenitent, of the naked truth, the whole, the awful truth, of the present condemnation, the present abiding under the wrath of God, of every one who hath not fled to Christ. There is a kind of ministry which preaches the truth indeed on this head, but the truth so enveloped in generalities, so buried in accompaniments, that while a mind awake to divine things can readily see it, the unconverted "hear indeed, but do not perceive." What the impenitent needs is to see themselves insulated by the stern demands of a violated law; "condemned already," as really, though not as irreversibly, as if the judgment day were over; or to use the language of the Apostle, "concluded under sin," surrounded, as by a wall of fire, with its penalties, and thus "shut up unto the faith" of Christ, as all their hope; so that the law shall be their school-master to bring them unto Christ that they may be justified by faith. This is what Usher calls "pulling the point of God's sword to their very breasts." "The law (he says) must have this operation before a sinner comes to the throne of grace. None will fly to the city of refuge, till the avenger of blood be hard at his heels; nor any to Christ till he sees his want." "Where the law hath not wrought its convincing work with power upon the conscience, (says Bishop Hopkins) there the preaching of Christ will be altogether in vain." It is a great matter for a preacher of the gospel to attain to such clearness and directness and point in his preaching of the law, that, while fully displaying all that is encouraging and precious in the Gospel to the penitent, the naked sword of God's law is faithfully presented to all who are not "in Christ Jesus;" so that they who see at all cannot help perceiving that other refuge there is none save that "blessed hope," the perfect obedience, the atoning death, the present ever-living intercession of our Lord Jesus Christ.

My dear Brethren, how is it with us, as to this matter? Do we make it a main and constant object of our ministry to convince men of sin? Do we preach the law, the old, the perfect law, that which tolerates no imperfection—whose terms are "do this and live"—"the ministry of condemnation," that we may make straight the way for "the ministration of righteousness," "to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them?" Do we strive after great plainness of speech on these points lest "ears that be dull of hearing," should not hear them, or "they that hear, should not perceive?" Do we expect any saving benefit from our ministry to the souls of our hearers, till by the Spirit of God, they are persuaded to come, as the lost and the beggared, with the empty hand of an imploring faith, to ask alms of Christ even mercy to unrighteousness? Be sure we can build up no superstructure of piety, but as upon lay and stubble, till we have first surely laid this foundation of rock.

But it is time to proceed to another main point of our duty, as preachers of God's righteousness for the reconciliation of the sinner. While we earnestly insist on the absolute insufficiency of our own works, or unwrought righteousness, to do any, even the least, part of our justification; what must we teach, as to that only and all-sufficient Righteousness by which we may be justified?

I answer from the Word of God. "Be it known unto you, men and brethren, that through this man (Christ Jesus) is preached unto you forgiveness of sins; and by him all that believe, are justified from all things from which

they could not be justified by the law of Moses." But justified how? "Justified freely by his grace," answers St. Paul. But what grace? Is it by grace dwelling in us, under the form of personal holiness—inherent righteousness? Paul answers again. "Not having mine own righteousness, which is of the Law; but that which is through the faith of Christ, the righteousness which is of God, by faith." But how make this external righteousness available to our justification? St. Paul answers again. It is "the righteousness of God which is by the faith of Jesus Christ to all them that believe." "Not of works lest any man should boast." "It is righteousness imputed to the believer. "Even as David describeth the blessedness of the man, to whom the Lord imputeth righteousness without works." Thus "being justified by faith, we have peace with God through our Lord Jesus Christ." "There is now therefore no condemnation to them that are in Christ Jesus." "This is the way of a sinner's justification, of which says that holy man, Bishop Hall: "We bless God for so clear a light; and dare cast our souls upon this sure evidence of God, attended with the perpetual evidence of his ancient Church." "Christ's imputed justice apprehended by faith; (he continues) all antiquity is with us for this. A just volume would scarce contain the pregnant testimonies of the Fathers to this purpose." "That this is none other than the doctrine of our Church is evident to all who know the strong language of her Articles and Homilies; she declares, in her eleventh Article, that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine," &c. Let us mark the precision of this language, the righteousness which is by the faith of Christ, and our own righteousness are here, according to the example of St. Paul, set in direct opposition; the words "only for the merits of Christ," being evidently the intended opposite of "for our own works." The former excludes the latter. The two are incapable of standing together in this matter. Even faith viewed as it is a work of personal grace is excluded, and is considered only as an instrument of connection with Christ. But such is the fulness of that meritorious cause, unto all who believe, that they are accounted righteous; in other words, righteousness is accounted or imputed to them; righteousness as perfect, as the merits of our Redeemer, because of those merits, it consists; so that, to believers God no more imputes sin, than if they had never sinned. And since this righteousness is by faith, without restriction of time or degree, it must be imputed as soon as faith begins; so that we no sooner believe in Jesus Christ than we are accounted righteous in him, and so are perfectly justified, and have entire peace with God.

But the Homily, to which the Article refers, is still more explicit. "Our justification doth come purely by the mere mercy of God, and by so great and free mercy, that whereas all the world was not able, of themselves, to pay any part towards their ransom, it pleased our Heavenly Father, of his infinite mercy, without any desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him and by him, every true Christian may be called a fulfiller of the law." Mark the strength of these last words! They teach us that when it is said, in the Article, that by faith "we are accounted righteous before God," we are to understand no less than that whenever a sinner believes in the Lord Jesus Christ, though his sins be as scarlet, and as many as sands upon the sea shore, the righteousness of Christ is so perfectly "made over to him," that he stands, in Him, before God, as having nothing laid to his charge; his sins remembered no more; his justification as perfect as was that of Adam before he sinned, no more capable of being increased, than the righteousness of "the beloved" in whom he is accepted. This is the fulness of the glory of our redemption. "It is finished." "He that believeth is justified from all things from which he could not be justified by the law of Moses." Therefore does St. Paul triumphantly exclaim: "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?" Such is the blessed doctrine which our

Acts xiii; 38, 9. Rom. iii; 21, Phil. iii; 9. Rom. iii; 22. Eph. ii; 9. Rom. iv; 5, 6. Rom. v; 1. Rom. vi; 1. Works, s.v.—vol. ix.; p. 239 and 244. "That man is justified by faith, without the works of the law was (says Bishop Horsley) the uniform doctrine of the first Reformers. It is a far more ancient doctrine. It was the doctrine of the whole College of Apostles. It is more ancient still; It was the doctrine of the Prophets. It is older than the Prophets; It was the religion of the Patriarchs. It is the very corner stone of the whole system of Redemption." Charge by Bishop Horsley.

It is worthy of note how carefully the merely instrumental office of faith is exhibited in the Article; as appears more plainly in the Latin form, which is of equal authority with the English. "Tantum profectum meritorum domini ac servatoris nostri Jesu Christi. Per fidem, non profectum operum ac merita nostra. Justitiam Deum reputamus. Quare sola fide nos justificat, doctrina est saluberrima." &c. What is meant by sola fide, is shown by the use of per with fidem, and profectum with meritorum, and its antithesis, operum nostra.

Church most truly pronounces to be "a most wholesome doctrine, and very full of comfort."—The Right Rev. Bishop McTavine's Charge to the Clergy of the Diocese of Ohio, 1839.

INDIVIDUAL RESPONSIBILITY.

Having thus, my respected and beloved brethren, gone over the principal topics proposed in my first Letter, it only remains that I should present to your indulgence a few concluding remarks, upon the characteristic features of the Tractarian system, and the general aspect which it wears to a reflecting mind.

I am compelled, with deep regret, to avow my own entire conviction, that the fundamental error of this system is one and the same with the theory of Romanism. For both seem perfectly agreed in the idea, that the Church militant on earth is a vast CORPORATION, whose members have no individual rights under the Charter, except, as parts of the great whole. From this they derive the principle, that the visible Church is the reservoir of all spiritual influence; that grace is given by her, and only through her instrumentality. In a word, they invest her with a SUBSTANTIVE PERSONALITY, dispensing through her officers, by the very appointment of Christ, all the powers, gifts, rights, and privileges, belonging to the kingdom of heaven.

This view is grand, sublime, and imposing; but I believe it to be thoroughly unscriptural in principle, false in fact, and dangerous in operation. My reasons are briefly as follows: I hold this notion of the Church to be unscriptural, first, because all the promises of Christ are made to the individual believer, conditioned on his personal repentance and faith; secondly, because the only clear promises made to the Church, as the Spouse of Christ, and possessing the kingdom, are made in connexion with his second advent; and thirdly, because our Lord, speaking of the present dispensation, especially saith, My kingdom is not of this world.

I hold this theory to be false, in fact; because the eighteen centuries of the Christian era have not yet witnessed its successful application. This mighty unit has never been without more or less division in its outward government, and the Papacy, which was indeed a wonderful attempt to make the kingdom of Christ of this world, has only proved to be a splendid failure.

I believe the notion to be dangerous in operation, because its inevitable tendency seems to be, to sink the individual responsibility of each conscience in a blind reliance on the privileges of the whole; to cherish an excessive and superstitious dependence on the Sacraments, to attach an extreme and absurd faith to the supposed teaching of tradition, to invest the Church with the authority which belongs solely to her divine Lord and Master, to rest our whole justification upon ordinances rightly administered, rather than on the living principle of faith; and to lead each believer, instead of using, with humble confidence, the rights of his adoption, by coming boldly to the throne of grace in every time of need, rather to lean upon the priesthood, as a class of appointed mediators between Christ and the soul.

The true aspect of the Church, therefore, as I apprehend it, is not so much CORPORATE as AGGREGATE. Its living principle is faith, by the operation of the Holy Spirit, in the soul of each individual man. Its essential unity is inward, having fellowship with the Father and the Son, through the Spirit that dwelleth in the temple of the renewed heart. Its outward or formal unity follows after this, as a privilege and a duty, so far as it consists with truth; but its life depends not on that unity. Hence the fathers speak of the Church as essentially existing in Abel, Enoch, Noah, and Abraham. Hence all who are united with God as their Father, through faith in Christ, become necessarily the brethren of each other, and members of the heavenly household; although they may not have the power to congregate together upon earth. Hence, too, there is a sense in which the saying of Cyprian is true, that "he cannot have God for his Father, who has not the Church for his mother;" but that Church, rightly understood, is "JERUSALEM ABOVE," which, as saith the Apostle, "IS THE MOTHER OF US ALL."

The congeniality of Tractarianism with Rome has been painfully manifested during the last two years, by a variety of publications; but especially by the whole course of the British Critic, in an open assault upon the doctrine of justification by faith, which its editor has boldly denounced as the Lutheran heresy—in frequent advocacy of the Romish principle of development, of the sacramental power and grace attributed to the external unity of the Church, of auricular confession and private absolution by the priest,—in high praises of the Romish formularies of devotion, veneration for the saints, and especially for the Virgin Mary, laws of clerical celibacy, and monastic institutions,—in a plain preference for the theology and practical piety of the middle ages,—in an injurious and subtle strain of palliation towards all the superstitions of Rome,—in an undisguised contempt for the characters of our great Reformers, and in a studied opposition to the name and spirit of Protestantism. Several of those points it was my intention to have discussed at large; but I am rejoiced to find that I have been superseded by other and far abler hands, and therefore I consider myself relieved from the duty of pursuing the painful subject any farther.

I cannot conclude, however, in justice to my own feelings, without again recording my belief, that on many points of ecclesiastical order and discipline, the writings of my Tractarian brethren have been highly useful. Nor would I omit the opportunity of renewing my cordial acknowledgments to such "of those eminently gifted men, especially Mr. New-

man himself, whose personal intercourse, when at Oxford, I esteemed as a peculiar privilege, and to whose liberal kindness, hospitality and attention, I was, in various ways, so much indebted. The highest compliment that I can pay them is to express my conviction, that they would be amongst the last to suffer acts of courtesy or friendship to interfere with the conscientious expression of religious truth. "He that loveth father or mother more than me," saith the blessed Redeemer, "is not worthy of me." But although even the most sacred of all personal relations may not be suffered to stand in the way of our allegiance to Christ, and our fidelity to his Gospel; yet we can hardly fail to regard it as a real affliction, when admiration of the men must be united with hostility to their doctrine.—From "The Novelties which disturb our peace," by the Right Rev. J. H. Hopkins, D. D., Bishop of the Prot. Ep. Church in Vermont.

PRAYER-MEETINGS IN THE EPISCOPAL CHURCH.

I recur now to a subject formerly mentioned, but reserved for fuller notice in its more proper place.—I mean the subject of "Prayer-meetings in the Episcopal Church," especially as they marked the practice of many of the parishes in Rhode Island during Bishop Griswold's residence in that State. These meetings, it is believed, originated as early as the year 1812, and were the attendants, or fruits, of that remarkable awakening on the subject of religion, which then occurred in the parish of St. Michael's, Bristol; and of which the Bishop has left us such an interesting account in his auto-biography. They became and continued common among the parishes of that State. But, so orderly and noiseless were they, that little was known of them save in the good by which they were accompanied, and in the thanksgiving of many pious hearts, by which that good was followed. Those who frequented them, were quiet members of the Church, by the world overlooked, even as they looked above the world. They molested no one, and no one molested them; till "The Gospel Advocate," not long after its establishment, published a sermon in which they were evidently assailed, and their character, as well as that of their advocates, was held up to unfavourable observation. From that time, they became objects of more public attention; and the spirit in which they were assailed, was evidently the means of drawing out and embodying those elements of disunion in the Diocese, which, haply, had else slumbered on to their extinction. Under such a spirit as that of Bishop Griswold, the fire of conflicting views never could have been kindled, had not some such influence been brought to fan the spark, which is always and every where latent in human nature, even when that nature is found embodied in the Church of Christ; and which, when once blown into a flame, it is one of the most difficult things beneath the sun to extinguish. Lit up in the Eastern Diocese, it continued to blaze with varying fierceness, according as some new excitement fed it with fresh fuel, and kept up those fires, in which it is not too much to say that the Bishop's patient love of peace, tried often, but never overcome, burnt, martyrlike, for more than twenty of the last years of his life. Blessed was the spirit in which he suffered, and blessed have been its fruits. His fear of aggravating existing differences kept him, I am aware, from proposing, or from urging many things which, under ordinary circumstances, would have put more of impulse and activity into the Diocese under his administration; but it also favoured the gradual return of more composed times; since, by holding himself aloof from strife, by throwing himself into neither of the opposing ranks, by withholding, so far as he could, every thing that might feed the fires, and especially by bridling his tongue, except when, as he conceived, the defence of truth and righteousness required him to open his mouth, he had the happiness, especially before the close of his life, of seeing the flames which had been lit up, burn lower and lower, till at last, before his death, they went out, or at least ceased to shoot visible spires above the tranquillized surface of affairs in his Diocese.

With the above remarks on his love of peace, and his unwillingness to increase strife, his defence of the Rhode Island Prayer-meetings was by no means in conflict. That was a case in which he felt that duty required him to speak. It was, in truth, his love of peace that made him open his mouth. He spoke, "not to accuse, but to defend." He sought to close a virtual war upon peace: and had his defence been admitted into the Journal to which it was first offered, it had so much the sooner effected its pacific object. Its influence, when it finally appeared in the "Episcopal Register" of Vermont, in the years 1827 and 1828, was powerfully felt, as well it might be; for, it is believed, that no one, with a Christian spirit in his heart, whatever may have been his previous prejudices against Episcopal prayer-meetings, can read it without feeling, with its author, that "if, after due consideration, our sober and most candid judgment is unfavourable to these meetings, the safer way is to let them alone. We cannot be too careful not to be found fighting against God." The spirit, in which he defended the meetings and those who joined in them, may be judged from a sentence, which I find in the 5th chapter of the work. "If it be admitted," he says, "that the meetings are according to the will of God, and that His Spirit will and does bless those who unite in fervent supplication, it must according to the Scriptures, be expected that men will oppose them. They who cry earnestly to their Saviour for mercy and grace, may be rebuked that they should hold their peace; but, in such case, they will

do well, like some in the Gospel, to cry the more, Have mercy on us, O Lord, thou son of David!"—Memoirs of the Right Rev. A. T. Griswold, D. D., Bishop of the Eastern Diocese, by Dr. Stone.

OBSERVANCE OF THE LORD'S DAY.

Dr. Johnson, that great pride of English Literature, was a strict and conscientious observer of the Sabbath. Being once asked by a lady, whether he did not think a certain cleric, whose observance of the day was notoriously lax, to be a very agreeable man, he made her no answer. The question, however, being repeated, he replied, with his usual honesty and superiority to the requirements of a false civility: "Child, I will not speak in favour of a sabbath-breaker to please you or any one else."

On his death-bed, the same great man sent for Sir Joshua Reynolds, the celebrated English painter, and after conversing seriously with him for some time, said he had three favours to ask of him as a dying friend, which he hoped would not be refused. The second of these requests was, that he would read the Scriptures; and the last, that he would abstain from using his pencil on the Sabbath.

A similar, though more striking fact is mentioned of Dr. Porteus, one of the most excellent of the Bishops of London. When sick of the disease of which he died, he happened to hear that one of the London Clubs, at the head of which was the Prince of Wales, afterwards George IV., had agreed to hold meetings on the Sabbath. He requested an interview with the Prince, which was courteously granted. Assisted by two servants, the feeble but holy man entered the Prince's apartment, and with all the impressive eloquence of godliness in high station, and within view of death, besought him that the meetings might be held on some other day than the Sabbath. The Prince was seemingly much affected, and promised to use his influence in favour of the Bishop's request.

It is the testimony of Sir Mathew Hale, one of the greatest of English judges, and one of the best of English Christians, when writing to his children: "I have found by a strict and diligent observation, that a due observance of this day hath ever joined to it a blessing upon the rest of my time; and the week so begun hath been blessed and prosperous to me; and, on the contrary side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments. And this I do not say slightly, but upon a long and sound observation and experience."—Lectures on the Institution of the Sabbath, by Rev. John S. Stone, D. D.

THE DANGERS OF SPIRITUAL SLEEP.

It is well known that on that noble stream that empties the gathered waters of a hundred lakes over the tremendous cataract of Niagara, several miles above the fearful precipice, from the formation of the country, and the bed of the channel, there is a rapid descent; and the waters as they roll along acquire a fearful impetus, as though eager and anxious to leap forward and find repose in the bed of the ocean. If the skill of the fisherman, or the canoe of the Indian, once gets into this current, it cannot be turned aside by any human skill, but is borne with the lightning's speed onward, and still onward, till it reaches the fatal precipice, and is plunged, amid the deafening roar and dashing waters, into the vast, foaming abyss beneath, broken and shivered into ten thousand atoms. Were we standing on the banks of that river, and did we see a bark slowly gliding down the stream, and know that all who were on board were asleep: were we acquainted with the fact of their danger—did we know that the current which was bearing them slowly on, would in less than an hour conduct them to a point in the stream where destruction would be inevitable, what course should we adopt to save them? Would it not be to attempt to awaken them? If by the report of fire-arms, or by any other means, they could be aroused from their slumbers, they would be able now to turn their barks aside and escape; but in a single hour the stream would drift them down to a point where there was no turning back, nor turning aside. The only hope of saving them, therefore, would be to awaken them.

This is precisely the condition of every unconverted man. His bark is gliding down the stream of time towards an awful precipice. It will soon reach a point where you cannot turn it aside. And yet he is asleep. He must awake speedily, or perish. This is why we stand here to night, and cry, "Awake, thou that sleepest."

Another illustration. It is midnight. In yonder habitation a father sleeps with his dear children around him. She who was once the light of that house, and the centre of domestic happiness, has gone down to the grave, and those children are now motherless. That father feels that he could not live if these dear little ones were not around him. But since his eyes are closed in sleep, that dear boy that lies at his side has been attacked with disease. The fatal destroyer is advancing towards him with rapid strides. Already is that blooming one marked for death. A fever burns through his veins—his respiration is fearfully embarrassed—he even now seems panting and gasping for life. Why does not that parent rise to minister to his child? He is asleep. The child grows still worse; but even now if powerful remedies were applied—if that little one could have the benefit of medical advice, he might be saved. Oh, why does not that father fly to the physician; why does he not hasten to bring relief to his child? He is asleep. Let him once be awakened, and see what anxiety he will mani-

hold their peace; but, in such case, they will

fest; what efforts he will put forth, and what exertions he will make to save that child's life.

The Berean.

QUEBEC, THURSDAY, OCT. 10, 1844.

We are indebted to a valued Correspondent on the other side of the Atlantic, for correct information upon a subject which has been brought before our readers in a somewhat imperfect manner.

We now find that the slip gave not the true sense of a declaration which was signed by a number of fellow Churchmen at whose feet we should be happy to sit and learn, much rather than correct the sentiments in which they judge it useful, in the present position of affairs in the Church at home, deliberately to testify their concurrence.

For the just remarks, contained in the leading article, no one is more thankful than I am: but I conceive, that the impression likely to be made, by the statement into which my Friend has been led, through the inaccuracies of the 'slip,' should be removed, if possible.

We are sure that our readers, with ourselves, will be thankful to the Correspondent who enables us to lay before them the collection of sound Anglican truth to which he, with hundreds of others, has contributed.

The body of Christ is given, taken, and eaten, in the Supper only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith.

and recognise each other by that least objectionable of all methods, a reference to the Church's standards, and renewed declaration to hold to them without wavering.

May we take this opportunity of saying to some of our kind contributors, that we must hope they will judge kindly of us, if their communications should not actually appear or be directly noticed in the Berean.

DECLARATION

OF MINISTERS AND MEMBERS OF THE CHURCH OF ENGLAND RESPECTING SEVERAL CONTROVERTED TRUTHS.

Having witnessed with grief the endeavours of some persons to unprotestantize our Church,--for which end they reject the doctrine of justification by faith alone--deny that ungodly persons, if baptized, need to be regenerated--pervert the meaning of the Sacraments--change the ministry of the Gospel into a priesthood--assert that those Ministers who have not received episcopal ordination are not true Ministers of Christ, and that their congregations form no part of the Church of Christ--make what they term the Catholic Church the authoritative interpreter of the Word of God, and thus seek to prevent each Christian from fulfilling his indispensable duty to weigh and judge for himself the meaning of its language.

I.—Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith.

II.—Believers are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for their own works and deservings.

III.—As the tree is known by its fruit, so is also the Holy Ghost. The fruits of the Holy Ghost are these, love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c.

IV.—The body of Christ is given, taken, and eaten, in the Supper only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith.

VI.—The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the Sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

V.—Christ commended to his Church a Sacrament of his body and blood: they [the Church of Rome] have changed it into a sacrifice for the quick and dead.

VII.—The Bishops of Rome and their adherents are not the true Church of Christ. Where is now the Holy Ghost which they so stoutly do claim for themselves?

To the Editor of the Berean. After each of the ten Commandments, what can be more beautiful than the response: 'Lord, have mercy upon us; and incline our hearts to keep this law.'

I was thankful, however, for the provision of the Church which laid upon me the duty of pronouncing with my lips this prayer, and thus charged me with my guilt, if I perceived an unfitness in myself for the use of them.

The Editor does not quite venture to call himself 'A Chanter,' but he will call himself an admirer of sacred music; and he hopes 'No Chanter' will allow him to go a little beyond the immediate purport of his letter, lest a simple answer to the very plain question proposed should convey a wrong impression of the Editor's sentiments on Church-music.

May we be permitted to state to Choristers an objection to the chanting of this part of the service, which may come best from one who often officiates within the communion-rail? It is not one in ten Clergymen whose reading of the Commandments is in keeping with the really very good chanting which we will suppose to alternate with it.

Church Societies of Quebec and of Toronto.—A Meeting of the members of the Church Society of the Diocese of Quebec is to be held at the National School-House, in this city, on Thursday the 22d of this month, at three o'clock, p. m.

mit us to guard against an impression as if that was hostile to devotion. We do not say that his letter states any such thing, but his signature, in connection with the subject of the letter, might possibly be thought to convey that meaning.

And oh! that our choirs had burning among them the flame of affection which united those chanters to their Lord and Master! How heavenly would then be the music they send forth--how helpful to the growth of devotion throughout the congregation!--[Editor.]

To the Editor of the Berean.

SIR,—One of the advantages which your readers expect to derive from the perusal of your valuable Paper, is access to information on such matters as bear upon the interests of religion generally, and upon those of the Church of England in particular.

There is, however, one novelty, of which you do not seem to have been informed, but which came under my own notice some time ago in one of the cities of this province; and I am anxious to learn whether it is only an isolated instance originating in the mere fancy of some individual Clergyman, or whether it is an alteration in Clerical attire sanctioned by competent authority and in extensive use.

Beginning then at the lower part of the collar in front, certain figures which I was unable to decipher were enclosed by a circle wrought with needle work. This emblem of unity was surmounted by another of royalty—a crown.

I therefore lay the mysterious case before you (and give you my name) hoping that you or some of your readers may be able to throw some light on its obscurity; or at least expecting to ascertain whether any and such changes have been ordered by competent authority in the vestments of the Clergy.

Quebec, 30th September, 1844.

Disciple. [Upon reading the above letter, the Editor of the Berean, by some partial recollections which presented themselves to him, was led straightway to that remarkably simple affair, his wardrobe, and on unfolding the surplice which has accompanied him on his wanderings ever since his admission to orders, there they were: cross, crown, circle and mitre done with needlework upon the collar!

The Editor was glad of this discovery; because, whichever may be the city of this Province where our Correspondent was puzzled by the hieroglyphics so particularly described by him, the vestment bearing them may be hoped to have come into the owner's possession as lucrally as the one owned by the Editor has got into his.

But we gladly take this opportunity of saying that we greatly prefer the simplicity of workmanship in those surplices which we have hitherto seen in use in this Diocese; and while we sincerely hope that the decorations on the collar which 'Disciple' describes have no connection with a leaning towards novelties in the owner, we should exceedingly regret to hear of any deliberate step to introduce the symbolical style in the room of the beautifully simple one which now obtains among us.—[Editor.]

ECCLESIASTICAL.

Church Societies of Quebec and of Toronto.—A Meeting of the members of the Church Society of the Diocese of Quebec is to be held at the National School-House, in this city, on Thursday the 22d of this month, at three o'clock, p. m.

will take place at the National School-House, on the 21st of this month, at two o'clock in the afternoon.

In like manner, a Special General Meeting of the Church Society of the Diocese of Toronto is to be held at Toronto on Wednesday the 23d of this month, at 3 o'clock, p. m., to re-organize the Society under the provisions of the Act, &c.

His Excellency the Governor General has contributed £10 towards finishing the Parish Church at Leeds, County Megantic. For the same purpose, £5 have been received from the Hon. D. Daly.

Diocese of Toronto.—In obedience to the following Resolution passed at the General Meeting of the Church Society on Wednesday the 5th June last, the Lord Bishop of Toronto requests that the General Collection therein specified shall take place in the several Churches, chapels, and stations of this Diocese, on Sunday the 27th October next, and that the proceeds of the same be forwarded to the Treasurer of the Church Society, T. W. Birchall, Esq. at Toronto.

Moved by the Hon. Mr. Justice Hagerman, and seconded by A. Shade, Esq.;—That the proceeds of the next annual Sermon to be preached throughout the Diocese in compliance with the Lord Bishop's Circular Letter, be appropriated towards the formation of a fund for the support of the Widows and Orphans of the Clergy in this Diocese.—The Church.

St. James' Church, Lot XXIV, Kingston.—The foundation-stone of this intended edifice was laid on Saturday the 25th of September by the Lord Bishop of Toronto, assisted by the Ven. the Archdeacon of Kingston, the Rev. Dr. Bethune, and the Rev. Messrs. Pope and Bartlett. At two o'clock, divine service was performed at the late Parliament House, the Bishop preaching on the words 'Other foundation can no man lay than that which is laid, Christ Jesus.' 1 Cor. iii. 11.

St. James' Church, when erected, will be a neat Gothic structure, 80 feet in length by 45 in width, and capable of seating 400 persons. The spirit in which the design was conceived and has so far been executed, is highly creditable to the parties engaged in this good work.

To give a just estimate of the effort which has just been made, it may not be improper to remark that, within—but a few years, what is now the most densely settled portion of Lot No. 24, and to supply the spiritual wants of whose population, St. James' Church is being erected, was but a wide pasture-field! The Lot now contains a population of nearly 2000 souls.

The Annual Convention of the Diocese of New York met on the 25th of last month, and after transacting the business incumbent upon it, adjourned sine die on the following day.

The Triennial General Convention of the Protestant Episcopal Church in the United States met on Wednesday of last week. Our remaining space is so confined that we must limit ourselves to this simple announcement in the present number.

To Correspondents.—Received Opt. A.—C. B., not till last Saturday.—Mr. Burland, thanks.—Verdad's letter upon the breach of the peace committed on Tuesday came to hand only after the article from the friend who kindly furnishes our secular intelligence had gone to press: we must, like Verdad, leave others to determine, what feeling of the rioters it was that led them to attack Protestant Places of Worship, namely the Episcopal Mariners' Chapel at Diamond Harbour, and the Wesleyan Chapel near Mr. Tweddell's.

Payments Received.—From Messrs. Green, 6 months, from 27th No.; Gale, 6 months, do; Fulton, 6 months; Serjt. Shaw, 6 months, from 27th No.; Rev. G. Mackie, 12 months; Major Christie, second copy, 12 months; Mr. Robert Hicks, 6 months.

Political and Local Intelligence.

ARRIVAL OF THE UNICORN.—This Steamer Ship arrived on Saturday evening, bringing the English Mail of the 19th ult.

Parliament was prorogued on the 5th ult. by commission, until the 10th October. The Royal Speech, which was read by the Lord Chancellor, congratulates the country upon the increased prosperity of its manufactures and commerce, and on "the prospect that through the bounty of Divine Providence, it will enjoy the blessing of an abundant harvest."

The Prince, the Queen's youngest son, was baptized at the chapel of Windsor Castle, on the 6th ult. with a good deal of splendour.

The Sponsors, who were all represented by their proxies, were Prince George of Cambridge, the Prince of Leiningen, and the Duchess of Saxe Coburg Gotha. The solemnity was performed by the Archbishop of Canterbury, and the infant received the names of Alfred Ernest Albert.

The Queen and Prince Albert left London on the 9th ult. for Scotland, in the Royal Steam Yacht, and immediately proceeded to Blair Atholl, the seat of Lord Glenlyon, who received her Majesty with a guard of honour of his clansmen dressed in Highland style.

Captain Basil Hall, well known for his scientific attainments, died lately in Haslar Asylum.

Sir Robert Peel sent a check for £1,000 to the Committee for promoting the laying out of public walks in Manchester.

COMMERCIAL MATTERS still look promising. Trade in the Manufacturing districts was brisk, and the prices of some articles had advanced. The harvest generally had been secured in excellent order, and proved abundant and good.

The demand for Canadian Flour was moderate, and prices were slightly reduced. The imports of flour and wheat from Canada this year have greatly exceeded those of last year.

The Bank of England has reduced the rate of discount on three months' bills from 4 to 2 1/2 per cent.

Ireland.—Great excitement had been caused in this country, no less than in England, by the circumstance that the House of Lords had reversed the judgment in the case of Mr. O'Connell and his fellow-prisoners: the Lord Chancellor and Lord Brougham having voted to affirm the judgment, Lord Denham, Cottenham and Campbell to reverse it.

The Queen has been pleased to approve of the following gentlemen as consuls to His Majesty the King of Prussia: Geo. Pemberton, Esq. for the Port of Quebec. J. M. Tobin, Esq. " " Montreal.

ELECTION NEWS.—Mr. A. Campbell has been appointed Returning Officer for the City of Quebec instead of Mr. Lindsay who declined it. The Election is to take place on Thursday next at the Parliament buildings. Mr. Chabot has offered himself to the electors: the Hon. H. Black who was requested to come forward with him has declined.

The Election for the County will be held on Wednesday the 16th inst at Charlesbourg. According to the new Act the nomination must then be made; if a poll is demanded, the polling must commence not less than four nor more than eight days after, and continue two days.

Below is a list of additional candidates: Mr. A. N. Morin—Saguenay. " Jos. Cauchon—Montmorency. " Barthe and Dr. Rousseau—Yamaska. " T. W. Lloyd and Claphan—Megantic. " James Smith, Attorney Gen.—Missisquoi. " B. H. Lenoire—Huntingdon. " A. Papineau—Terrebonne. " Edward Hale—Town of Sherbrooke. " S. Brooks—County of Sherbrooke. " McConnell—County of Stanstead. " Forster—County of Shefford. Honorable G. Moffatt and C. S. DeBligny—City of Montreal.

BREACH OF THE PEACE.—A riot unfortunately took place on Tuesday night in Champlain-street and the vicinity, where much damage was done to property, and some persons were injured. From the accounts given, it seems that a party of Repealers were walking in procession between nine and ten o'clock, carrying torches, &c. through that part of the town, to show their joy at the recent liberation of Mr. O'Connell. But not satisfied with their own demonstrations, they wished all the neighbourhood to illuminate also, and broke the windows of some of those who refused compliance. We regret to add that nine panes of glass were broken in the windows of St. Paul's, (the Mariners') Chapel. In one or two cases where violence was used by the mob, the inmates of the houses assailed used fire-arms to defend their property, and several persons were wounded, though none, it is believed, mortally. As this is the first attempt to introduce the tyranny of mob-rule into Quebec, it is to be hoped that such prudent and precautionary measures may be adopted by our civil authorities as may promptly quell any future symptoms of disturbance.

An extra of the Official Gazette contains the following appointments:—The Hon. D. B. Viger, President of the Council, vice R. B. Sullivan, resigned. Henry Sherwood, Esq., Solicitor General, C. W. vice J. E. Small, resigned.

The Queen has been pleased to approve of the following gentlemen as consuls to His Majesty the King of Prussia: Geo. Pemberton, Esq. for the Port of Quebec. J. M. Tobin, Esq. " " Montreal.

Port of Quebec.

ARRIVED. Oct. 2nd. Bark Suir, Eynon, Llanelly, Atkinson & Co. bal. — John & Mary, Oliver, Padstow, do. ballast. — Athelstane, Browne, Hartlepool, order, coals. 3rd. Brig Amity, Dempster, Aberdeen, Maitland, & Co. ballast. — Bark Apollo, Walker, Dundee, Heath & Co. general cargo. Ship H. Bliss, Cummings, Liverpool, T. Froste & Co. salt and coals. 4th. Brig Wanderer, Reddie, from London. — Symmetry, Brown, Sunderland, coals. Scher. Union, Judd, Canoe, Noad & Co. fish & oil. 5th. Scher. Victoria, Vigneault, Halifax, Torrance & Co. sugar. — Amelia Jane, McKay, St. George's Bay, Fish and oil. Brig Velocity, Darrell, Cuba, Heath & Co. sugar &c. Ship Lord Wellington, Hill, Liverpool, Pickersgill & Co. ballast. 6th. Bark Rockshire, Allan, Liverpool, T. Froste & Co. general cargo. Brig Wilkinson, Borrowdale, Halifax, Symes, bal. 7th. Brig Victoria, Price, Galway, Levey & Co. bal. Scher. Montreal Packet, Boudreau, Halifax, Moffatt, general cargo. 8th. Scher. St. Ann's, McLean, Gaspé, order, molasses. — Lazy, Bernier, Halifax, Sinclair, Montreal, oil, rum &c. Scher. St. Anne, LeMarquand, Halifax, Gillespie & Co. Sugar. Bark Emigrant, Matthews, Liverpool, Graves, ballast. Brig Ann Moore, Taylor, Glasgow, A. Burns, general cargo. 9th. Bark Mersey, Macbeth, Glasgow, Brocklesby, general cargo.

CLEARED. Oct. 3rd. Brig Robert Newton, Moser; Ship Columbus, Crowing; do. Dauntless, Rogers; Brig Mary, Page; do. Congress, Sewell; do. Urania, Hobbs. 4th. Ship Leander, Rattray; Brig Thames, Bell; Bark Afghan, Black; Ship Robert Ker, Maxwell; Bark Fernina, Heintzel; Brig Planter, Marshall; Ship Delta, Adey; Bark R. A. Parke, Donald; do. Fame, Walker. 5th. Brig Lavinia, Hill; do. Wm. Fell, Farran; Bark Springhill, Lintock; Ship Canada, Adams; do. Culyppo, Glass; Bark Lanarkshire, Turner; Brig Wm. Wallace, Husband; Scher. Carolina, Dennis. 6th. Bark China, Jones; do. Priscilla, Taylor; Brig Urania, Rochester; do. Jessie, Baker; Scher. Joseph, Smith. 7th. Brig Findon, Willis; Ship S. C. Napier, Huntress; Bark Carleton, Barrel; Brig Ms. of Norway, Lockhart; do. Caroline, Brown; Ship Clifflin, Berget; Victoria, White; Bark Ebor, Smith; Scher. St. Peter, Goupille; do. Lord David, Dugal. 8th. Brig William & Joseph, Crisp; do. Auckland, Williams; do. Pusey Hall, Barlow; do. Anglicana, Clark; Bark Dochfour, Wakeham; do. Wm. Herdman, Marshall; do. Sylvia, Pole; Brig W. Wilberforce, Unxtable; do. Sir J. McDonell, Evans; do. Tasso, Crofton; Bark Mahalica, Jump; do. Cambridge, Brown; Brig Amethyst, Carter.

PASSENGERS.

In the Steamship Unicorn, from Picton, Miss Wiley, Mr. and Mrs. Wilkie, Capt. Bonnyman, the Rev. Charles Morris, Mr. and Mrs. Stayner and family, Messrs McDonald, Barker, Hoggs, Master Redding, and about 40 in the steerage.

Amongst those by the Steamship Britannia at Boston for Liverpool were Sir George Simpson, Miss Ogden of Lachine, Canada, Messrs. P. S. Ogden and E. M. Hopkins.

SHIPPING INTELLIGENCE.

Private letters received here state that the bark John & Mary, Brougham, hence on the 31st Aug. for Liverpool, was taken into Sydney, Cape Breton, on the 17th ult., water-logged.

The Scher. Coquelle, Levey, hence at Halifax in six days. Halifax, Sept. 14th.—Cleared.—Scher. Montreal Packet, Boudreau, for Montreal, sugar. 18th—Brig Wilkinson, Borrowdale, for Quebec; in ballast.

Arrived.—25th—Brig Glide, Hyman in 4 1/2 days from Quebec, with 4 officers, 96 men, 15 women and 1 child of the 74th Regt. Scher. Three Brothers, Oliver from Quebec via Arichat. Sept. 28th, Cleared Bark Providence, Hicks, Quebec, Wines, Sugar &c. 29th Scher. Velocity from Montreal.

Cork, Sept. 8.—The Ceylon, from Belfast to St. John, N. B., in beating out yesterday got upon the rocks, at Camden Point, and is bilged, and half full of water. Deal, Sept. 6.—The George Stevens, of Bluehill, U. S. Cushing, from Amsterdam to New Orleans, got on shore on the Goodwin Sand this afternoon, but came off without apparent damage, and has anchored in the Downs.

Inverkeithing, Sept. 8.—The Belle, of Bonness, Wilson, from Charleston to Malmo, was stranded on Micky yesterday, has lost her rudder, and bilged; cargo discharging. Kirkwall, Sept. 5.—The Glenmore, Drysdale, from the Clyde to Quebec, went on shore yesterday at Lamb Head, Island of Stronsay, and is expected to become a wreck. Liverpool, Sept. 10.—The Iron Duke (s.) near Beaumaris, with the Parana, Wilson, sunk to Montreal; the latter immediately sunk; master and five men drowned; five saved; the former lost bowsprit, and had bow-plates stove in.

Strangford, Aug. 31.—The Lord Ashburton, from Liverpool to St. John, N. B., which went on shore near this place 21st ult., was got off this morning, and towed up to Portaferry Beach. The Burnhopeside, for Montreal, put back to Gravesend 14th Sept., with loss of jibboom, and bowsprit damaged, having been in contact with a schooner.

The Gilmour, from Hull, for Quebec, put back to Leith Roads 11th Sept., having been on shore on the Island of Stronsay.

VESSELS SAILED FOR CANADA TO THE 16th ULTIMO.

Liverpool, 9th Sept.—Parana; 11th, Royal William, George Ramsay; 12th, Asenath; 14th, France. The Clyde, 4th—Mersey; 5th—Dromahair; 6th—Great Britain. Deal 5th—Prince George, Wm. Lushington, Zealand. Dublin, 12th—Wave; 16th—Marquis Wellesley. Londonderry, August 24th—Energy. Whitehaven, Sept. 1st—Lightfoot; 2d—Eliza Ann. Westport, 2d—Victoria. Hull, 3d—St. John; 10th—Wallace. Gibraltar, 3d—Maria Grace. Newport, 4th—Economist. Galway, 7th—Midas. Clare, 8th—Ellen Foristal. Newry, 8th—Agnès and Ann. Bristol, 10th—William. Sligo, 13th—Queen Victoria.

LOADING AT LIVERPOOL.—Brenda, for Montreal. AT LONDON.—Burnhope, for Quebec and Montreal.

LIVERPOOL MARKETS.

Table with columns for commodity, unit, and price. Includes items like Montreal Pot Ashes, Pearl do, Canada Fine Flour, and Quebec Yellow Pine per cub. ft.

QUEBEC MARKETS.

Table with columns for commodity, unit, and price. Includes items like Beef, Mutton, Lamb, Veal, Pork, Bacon, Butter, Ditto, Lard, Potatoes, Turnips, Maple Sugar, Pens, Ducks, Eggs, Fowls, Flour, Oats, Hay, Straw, Fire-wood, Pot Ashes, and Pearl do.

ENGRAVED PORTRAIT OF SIR CHAS. T. METCALFE, BART.

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ENGLISH MAIL.—To be closed on Saturday, 12th instant: Paid letters till 7 p. m. Unpaid till 9 p. m.

MARRIED.

At the Cathedral, on Saturday last, by the Rev. G. Cowell, Chaplain to the Forces, Philip Warren Walker, Esq. Lieut. Col. Royal Artillery, to Rebecca Hudson, Widow of the late H. Ball, Esq. and daughter of J. F. Wilson, Esq. of this city.

FOR SALE BY THE SUBSCRIBER,

EXPOSURE OF PUSEYISM AND HIGH-CHURCHISM, by a Clergyman of the Church of England, price Four Pence. G STANLEY, 15 Buaide-st. Quebec, 9th Oct. 1844.

IMPORTANT SALE OF VALUABLE REAL ESTATE AT MONTREAL.

ON the FOURTH day of NOVEMBER next, at the Office of the Undersigned, in St. Joseph Street, at ELEVEN o'clock in the FORENOON, will be Sold, positively without reserve, the following PROPERTIES, belonging to the Estates of the late Honorable HORATIO GATES, and the late Firm of HORATIO GATES & Co., namely:—

- 1.—A Lot of Land in the St. Antoine Suburb of this City, being Lot No. 22 in Ross's Tirage au Sort, containing 47 feet in front by 163 1/2 feet in depth; bounded in front by Richmond Street, in rear by the Hon. Louis Guy, or Representatives; on one side by Lot No. 20, and on the other side by Lot No. 21.
- 2.—A Lot of Land beautifully situated at the end of the St. Antoine Suburb of the City of Montreal, adjoining the property of Charles Phillips, Esq.; bounded in front by the road which leads to Côte St. Antoine, or the continuation of Dorchester Street, containing 237 feet, and more if it may be found in width, in the rear, being 225 feet in depth, on the north-east side, and 214 feet in depth, on the south-west side. This Lot has been under a high state of cultivation, with a choice collection of Fruits and Shrubs, &c.
- 3.—A Lot of Land situated in the St. Lawrence Suburb of this City; bounded in front by St. Urbain Street, in rear by the Protestant Burial Ground; on one side by the Representatives of the late Rev. Mr. Mountain, and on the other side by Lot No. 4; containing 40 feet in front, by 185 feet in depth.
- 4.—A Lot of Land in St. Lawrence Suburb, adjoining the above, bounded in front by St. Urbain Street, in rear by the Protestant Burial Ground; on one side by Lot No. 3, and on the other side by John Frothingham, Esq.; containing 40 feet in front, by 185 feet in depth.
- 5.—A lot of land situated on the Lachine Canal; bounded in front by the Commons of Montreal, in rear, by Mr. John Crooks, on the east by John Macpherson, Esquire, and on the other side to the west by James Henderson, Esq., with a Three Story Stone Store and extensive Sheds thereon erected, containing in front 70 feet 3 inches, in the rear 86 feet 9 inches, on one side to the east 168 feet 9 inches, and on the other side west 164 feet —subject and liable to, and for the payment of, an annual, perpetual, and irredeemable ground rent (rents annuelle, foncière perpétuelle et non rachetable) of £9 16s 3d. Also, subject to the payment of six deniers tournois de cens et rentes, payable annually on the 11th day of November for ever. Also, subject to the furnishing and providing one Man and a Horse and Cart to be employed one day in each and every year in making and repairing Street in the St. Anne Suburb; now occupied by Messrs. Jones & Co., Forwarders.
- 6.—A Lot of Land situated on the west side of Notre Dame Street, in the City of Montreal, bounded on the east side by Quésnel or Representatives, and on the west side by the Representatives of the late John Macdonell, Esquire, —occupied by the Montreal Fire Assurance Company.—bounded in front by said Notre Dame Street, in rear by Lot No. 7; containing in front 60 feet 6 inches, in rear 61 feet 4 inches, to the east side 89 feet 6 inches, and to the west side 88 feet 6 inches, with a well finished Two Story Stone Dwelling, and so much of a Two Story Stone Store as may be found within the above described limits.
- 7.—A Lot of Land situated on Great St. James' Street, in this City; bounded in front by said St. James' Street, in the rear by Lot No. 6, on one side to the east by the Heirs Debeaune, and on the other side by Dr. Holmes, containing in front, 62 feet, in rear 61 feet 4 inches, on the east side 89 feet 6 inches, and on the west 88 feet 6 inches,—with so much of the Stone Store mentioned in Lot No. 6 as may be found thereon, and other buildings thereon erected. Also, occupied by the Montreal Fire Assurance Company. The Terms and Conditions will be made known at the time of Sale.

Trustee to the Estate of the late Firm of H. GATES & Co. By his Attorney, J. GORDON MACKENZIE. Sept. 19.

ENGRAVED PORTRAIT OF SIR CHAS. T. METCALFE, BART.

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TO MERCHANTS AND MILL OWNERS.

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

RECEIVED, per John Horton, China, Sarah, Jamaica and British Queen.

Best Black Lead, Nos. 1 and 2, Genuine White Lead, Nos. 1, 2 and 3, Putty, Paints, assorted colours, Sheet Lead and Lead Pipe, Patent Shot, Canada Rose Nails and Spikes, Horse Nails, English and Best Bar Iron, Scrap and Russia Bar Iron, Sheet and Hoop Iron, Anvils, Spades and Shovels, Cast Steel, Borax, Black 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.

RECEIVED EX "BRITISH QUEEN."

145 HAMPERS Cheese, viz: Double Gloucester, double Berkeley, Cheddar, Truckles and Queen's Arms. C. & W. WURTELE, St. Paul Street. Quebec, 23rd 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.

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 SUBSCRIBER, ONE Hundred Boxes Havana Clayed Sugar, ex "Elizabeth."

44 Puncheons Molasses ex "Thomas," Muscovado Sugar in Hhds. and Barrels. J. W. LEAYCRAFT. Quebec, 9th Sept. 1844.

INDIA RUBBER SHOES.

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

TO TEACHERS.

PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a-year. For information apply at the office of this paper: 29th August, 1844.

BRIGHT SUGARS.

NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "KATZ," from Cienfuegos. 151 Hogsheads, 1 Very superior Muscovado 38 Hhds. Sugar, 2 Boxes White clayed Sugar, 19 Tins Arrowroot. J. W. LEAYCRAFT. Quebec, 12th July, 1844.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c.

FOR Sale by the Subscriber, Duty paid, or in Bond for exportation:— 236 Hhds. very bright Porto Rico Sugar, 100 Bags first quality do. Coffee, 90 Hhds. Superior Cuba Sugar, 150 Puncheons, Cuba Molasses 27 Tierces 80 Puns. Porto Rico Molasses. 5 Puns. Jamaica Limo Juice. 30 Tins do Arrowroot, 10 Tons do Logwood. J. W. LEAYCRAFT. Quebec, 1st July, 1844.

BOOT AND SHOE WAREHOUSE, 14, BUADE STREET.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line. The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed. For Boots made to order. THOMAS COWAN. Quebec, June 27, 1844.

Youth's Corner.

THE BOY WHO WOULD NOT SWEAR.
The boys seemed of the ages from eight to twelve; and there were three apparently opposed to two. As I drew nearer, I observed three to be in excessive passion; whilst one of the others looked with a calm steadfastness that was perfectly dignified; and the one who appeared his friend was earnest in persuading him to something.

"You did take it then?"
"I told you, I did not."
"Will you swear it?"
"I didn't take it."
"Swear it, then," said another.
"He dare not swear it."
"Will you swear it by God?"
"Why should I swear it? I've told you I didn't take it."
"I won't believe you, if you won't swear it."
"Do swear," said his friend, "and end it."
"Why should I swear it? I've said no; and that's enough."

All the three then began to pour out of their young mouths volleys of oaths and abuse, with voices in imitation of men; nor did these seem a curse or a blasphemy of which they were ignorant. God and Satan alike were invoked to bring down curses on him and themselves; threatening to thump him as long as they could stand over him.

As they approached him with doubled fists, the boy reddened with resentment, and his eyes flashed with indignation. "Stand off!" he said, in an authoritative tone. "I won't strike first, but I'll let you see I can defend myself."
"Swear it then, and we'll let you alone."

"If you come on me like savages, I'll say no more than no; I've told you the truth."

His spirit and firmness arrested them. One of them, with a curse in his teeth, said again, "Why don't you swear?"

"For a reason," he replied, "it seems you don't know; and all I wish is, that you'd leave me to myself, for I hate your blasphemies."

"Oh! oh!" the biggest boy cried, "a saint! a saint! a saint! a saint!" This turned the current of their abuse; and now they all with one voice cried out, "A saint! a saint!" pointing the finger of scorn.

Though my spirit groaned within me at the sight and sound, my attention was chiefly fixed upon the boy who stood so firm to his point. I was in a moment amongst them; and three, taking alarm from my countenance, caught up their sticks, and ran off very swiftly, before I could get hold of any. I did not pursue, as I expected to find them out afterwards—and I was anxious to know a little of "the saint."

I laid my hand on his head, and said, "What do they call you, my boy?"
"George, sir," he replied with readiness, but his voice still in agitation.

"Where do you live?"
"There, sir," pointing to a house near the end of the lane.

"You have had a strong contest with these sons of Belial?"
"Yes, sir; I'm glad they're gone."

"Tell me, George, why you would not yield to them, when they wanted you to swear?"
"Because, sir, I am afraid to offend God; and my father and mother always bid me be careful not to swear."

"How then came you to be in company with such boys?"
"I wasn't in company, sir; I only passed by just when they lost their ball; and they would have it that I'd picked it up; and they wouldn't believe me, when I said I hadn't."

"Why did you not give them some stronger assurance, without swearing?"
"Because, sir, father says, 'Remember what the Lord says, 'Let your conversation be yea, yea, nay, nay; for whatsoever is more than these, cometh of evil' and he charges me to take notice, if they won't believe for yes or no, that they only want to tempt me, and after all wouldn't believe me a bit the more for any more words; and so, sir, if they won't believe yes or no, I'm not going to say any more."

"But suppose they had all set upon you, would you have remained steady to the point, without being afraid?"
"Why, sir, father says, 'George, mind you fear not them who after they have killed the body, have no more that they can do; fear Him, who, when he hath killed the body, can cast both body and soul into hell.' So, sir, I tried to set the law of God before me; and I hope I'd habit my tongue out before I'd sworn an oath to please them."

"Well, my lad, your father has taught you well by the rule of God's word; and God, in faithfulness to his promise, has given a blessing to his instruction. You owe much to such a father, and more to your heavenly Father, who gave you strength and simplicity to keep his word."
"I'm sure of that, sir; for I'm frightened when I hear such words as the boys used. I feel that I could soon learn them; if God was to leave me to myself, and they are very catching; even when one don't mean it; and so by keeping to father's great rule of yea, yea, and nay, nay, I'm saved from falling into that way of wicked words."

Now, when he repeated this, which has always been a favourite Scripture with me, I was exceedingly impressed by the present application; and, walking on with the boy, I remained silent, meditating upon the depth of this great rule. He, perceiving my mind engaged, set off in a trotting run homewards, and was soon at his father's cottage door.—*Guilty Tongue.*

THE YOUTHFUL MISSIONARY.

The church-yard of Port Louis, in the island to the east of Madagascar, called the Mauritius, contains the graves of many Missionaries. One of them is that of Mr. Sargent, a Wesleyan Missionary; another, that of the faithful servant of God, the Rev. T. Thomson; a third, that of the excellent and devoted Mrs. Harriet Newell, whose life you may some time read.

Near the grave of Mrs. Newell, is that of "little Willy," of whom I am now going to give you some account. This dear child accompanied his father and mother to the Mauritius, just as he had entered his sixth year. It was a great grief to his mother to quit her native land for a land of strangers, and during the voyage little Willy used often to try to comfort her, when he saw her in trouble, by nursing and playing with his little baby brother, reading the Bible to his mother, and singing hymns to her. The beautiful hymn which begins with the following lines, was a particular favorite with him:

"We may, like the ships,
By tempests be tossed
On perilous deeps,
But cannot be lost,
Though Satan enrages
The wind and the tide,
The promise engages—
The Lord will provide."

Sometimes, when all but his mother were leaving the cabin to go on deck, he would linger behind, and then get close to her and softly whisper, "Now, mamma, if you will not cry any more, till you get to the end of the voyage, you shall see what I will do for you."

On his arrival at the Mauritius, after a voyage of eleven weeks, he became much concerned for the spiritual welfare and instruction of the poor black people around him. He took great pains to teach a little negro girl who came to live in the family, to read, and seemed greatly distressed that she could not understand him. She used always to be present at morning and evening prayers, but the black man-servant, who waited in the family, was not in the habit of attending. At this, little Willy expressed much concern to his mother, saying, that Volsey had a soul to be saved as well as Odegene, the little negress. One day his mother went out for a few hours. On arriving at home in the evening, a most pleasing scene awaited her. Not knowing how soon she might return, little Willy had collected the family around him for evening worship, and there was Volsey, the black man, sitting in the midst of them! True he could not understand English, but Willy had begged his mother's maid to explain to him what he read. Thus, "out of the mouth of babes and sucklings" can God, when he pleases, "perfect praise." As the family used to go to their place of worship on a Sunday morning, the mind of dear little Willy was greatly affected by seeing so many blacks go to and from the bazaar with merchandize. He longed for them to know about God, the only true God, and Jesus Christ whom he has sent. One day, when his mother was saying how sad it was that they were not taught about God and heaven, the dear little boy made no direct answer, but sweetly raised his voice in singing—

"Then, black and white, and bond and free,
The servants of one Lord shall be;
And nothing shall be heard above,
But sounds of praise, and peace, and love."

Only three months after his arrival in the Mauritius, it pleased God whose ways are not as our ways, nor his thoughts as our thoughts, to take to himself this lovely and promising child. One week he was climbing the mountain top, in the full glow of youthful health and spirits—another week he was laid on the bed of sickness and death! During his last short and sudden illness, his dear mother never left him. He loved to have her near him. He loved to hear that blessed Word of God, which, though he was only six years and eight months old, was already his greatest delight. On one occasion he said to her, "Now mamma, read the Holy Bible to me; that chapter about being born again." And, as she read the third of John, he softly whispered "We must be born again." At another time, when she was reading to him about Jesus being crucified, he said, I would have released Jesus, mamma." Another time, after looking sweetly at her for some minutes, he said, "The Lord is my Shepherd, I shall not want," and then sang—

"Oh that will be joyful, joyful,
When we meet to part no more."

Thinking of his little brother, to whom he often repeated the following verse, he again sang—

"Little boy, with cheerful eye,
Bright and blue as yonder sky,
Come and learn belimes to love,
That great God who reigns above."

Then, raising his eyes towards heaven, and waving his little hand, he said, "God is every where, mamma, managing all the worlds!" His afflicted mother, as she

fondly knelt over him, said, "Would you rather die, my precious, or get well again?" He replied "I would rather die; because, if I am a Christian, I shall go to heaven, and be far happier." Then clasping both his arms around her neck, he added, "Take me home, mamma. Take me home. You must come, and Louisa must come too." After this he was able to say but little more. Once or twice he softly breathed, "Papa," "Mamma," and then his freed and happy spirit was conveyed by angels to the bosom of that Saviour whom he loved. The next day, according to the custom of the country, in consequence of the extreme heat, his remains were conveyed to the little grave prepared for them, in the Port Louis church-yard. Thus the infant Missionary, little Willy, and those eminent servants of God who had devoted their whole powers to his cause, rest together, as to their mortal frames, until the resurrection morn.

Dear children, who read this account, let the example of little Willy, though dead, yet speak to you.—*Children's Missionary Magazine.*

A MOTHER'S LOVE IN THE ORKNEY ISLANDS.

Almost all the people in the parish were leading in their meadow hay on the same day of midsummer, when the great golden eagle, the pride and the pest of the parish, stooped down, and flew away with something in his talons. One single, sudden female shriek, and then shouts and outcries as if a church-spire had tumbled down on a congregation! "Hannah Lamond's bairn! Hannah Lamond's bairn!" was the loud fast spreading cry. "The eagle's ta'en off Hannah Lamond's bairn," and many hundred feet were in another instant hurrying towards the mountain. Two miles of hill, and dale, and copse, and shingle, and many intersecting brooks lay between; but in an incredibly short time the foot of the mountain was alive with people. The cry was well known, and both old birds were visible on the rock ledge.

But who shall scale that dizzy cliff, which Mark Stewart, the sailor, who had been at the storming of many a fort, attempted in vain! All kept gazing, weeping, wringing of hands in vain, rooted to the ground, or running back and forward, like so many ants trying their new wings in discomfiture. "What's the use—what's the use o'ny puir human means? We have no power but in prayer!" and many knelt down—fathers and mothers thinking of their own babies—as if they would force the deaf heavens to hear.

Hannah Lamond had all this while been sitting on a rock, with a face perfectly white, and eyes like those of a mad person, fixed on the cry. Nobody had noticed her; for strong as all sympathies with her had been at the swoop of the eagle, they were now swallowed up in the agony of eyesight. "Only last sabbath was my sweet wee wee baptized!" And on uttering these words she flew off through the brakes, and over the huge stones; up—up—faster than ever huntsman ran in to the death, fearless as a goat playing among the precipices. No one doubted, no one could doubt, that she would soon be dashed to pieces.

No stop! no stay! she knew not that she drew her breath. Beneath her feet, Providence fastened every loose stone, and to her hands strengthened every root. How was she ever to descend? That fear, then, but once crossed her heart, as up, up, she climbed to the little image, made of her own flesh and blood. "The God who holds me now from perishing, will not the same God save me when the child is on my bosom?" Down came the fierce rushing of the eagle's wings, each savage bird dashing close to her head, so that she saw the yellow of their wrathful eyes. All at once they quailed, and were cowed. Yelling, they flew off to the stump of an ash jutting out a cliff, a thousand feet above the cataract, and the Christian mother falling across the eyrie, in the midst of bones and blood, clasped her child,—dead, dead, dead, no doubt,—but unmangled and unurned, and swaddled up just as it was when she laid it down asleep among the fresh hay, in a nook of the harvest field. Oh, what a pang of perfect blessedness transfixed her heart from that faint feeble cry! "It lives!—it lives!—it lives!" and baring her bosom with loud laughter, and eyes dry as stones, she felt the lips of the unconscious innocent once more murmuring at the fount of life and love!

Where, all this while, was Mark Stewart, the sailor? Half way up the cliffs. But his eye had got dim, and his head dizzy, and his heart sick; and he who had so often reefed the top-gallant sail, when at midnight the coming of the gale was heard afar, covered his face with his hands, and dared look no longer on the swimming heights. "And who will take care of my poor bed-ridden mother?" thought Hannah, whose soul, through the exhaustion of so many passions, could no more retain in its grasp that hope which it had clutched in despair. A voice whispered, "God." She looked round, expecting to see an angel, but nothing moved except a rotten branch, that under its own weight broke off from the crumbling rock. Her eye, by some secret sympathy of her soul with the inanimate object, watched its fall, and it seemed to stop not far off on a small platform. Her child was bound within her bosom; she remembered not how or when, but it was safe,

and, scarcely daring to open her eyes, she slid down the shelving rock and found herself on a small piece of firm root-bound soil with the tops of bushes appearing below. With fingers suddenly strengthened to the power of iron, she swung herself down by brier and broom, and heather and dwarf birch. There a loosened stone leaped over a ledge, and no sound was heard, so profound was its fall. There the shingle rattled down the screes, and she hesitated not to follow. Her feet bounded against the huge stone that stopped them, but she felt no pain; her body was callous as the cliff. Steep as the wall of a house was now the side of the precipice; but it was matted with ivy cent uries old, long ago dead, and without a single green leaf, but with thousands of arm-thick stems petrified into the rock, and covering it with a trellice.

She bound her baby closer to her neck, and with hands and feet clung to that fearful ladder.

Turning round her head, and looking down, lo! the whole population of the parish, so great was the multitude, on their knees! And hush! the voice of psalms—a hymn, breathing the spirit of one united prayer! Sad and solemn was the strain, but nothing dirge-like—breathing not of death, but of deliverance. Often had she sung that tune, perhaps the very words, but them she heard not, in her own hut—she and her mother—or in the kirk, along with all the congregation. An unseen hand seemed fastening her fingers to the ribs of ivy, and in sudden inspiration, believing that her life was to be saved, she became almost as fearless as if she had been changed into a winged creature. Again her feet touched stones and earth. The psalm was hushed—but a tremulous sobbing voice was close beside her, and lo! a she goat, with two little kids at her feet! "Wild heights," thought she, "do these creatures climb, but the dam will lead down her kid by the easiest path; for oh, even in the brute creatures, what is the holy power of a mother's love!" and turning round her head, she kissed her sleeping baby, and for the first time she wept.

Overhead frowned the front of the precipice, never touched before by human hand or foot. No one had ever dreamt of scaling it; and the golden eagles knew that well in their instinct, as, before they built their eyrie, they had brushed it with their wings. But all the rest of this part of the mountain side, though scarred, seamed, and chasmed, was yet accessible—and more than one person in the parish had reached the bottom of the Glead's-Cliff. Many were now attempting it; and ere the cautious mother had followed her dumb guides a hundred yards through, among dangers that, although enough to terrify the stoutest heart, were traversed by her without a shudder, the head of one man appeared, and then the head of another, and she knew that God had delivered her and her child in safety, into the care of their fellow-creatures. Not a word was spoken—eyes said enough: she hushed her friends with her hands, & with uplifted eyes, pointed to the guides sent to her by heaven. Small green plants, where those creatures nibbled the wild flowers, became now more frequent; trodden lines, almost as easy as sheep-paths, showed that the dam had not led her young into danger; and now the brushwood dwindled away into straggling shrubs, and the party stood on a little eminence above the stream and forming part of the strath. There had been trouble and agitation, much sobbing and many tears among the multitude, while the mother was scaling the cliffs,—sublime was the shout that echoed afar, the moment she reached the eyrie; and now that her safety was sure, the great crowd rustled like a wind-swept wood.

And for whose sake was all this alternation of agony? A poor humble creature, unknown to many even by name—one who had but few friends, nor wished for more—contented to work all day, here, there, anywhere, that she might be able to support her aged mother and little child, and who, on sabbath, took her seat in an obscure pew, set apart for paupers in the kirk!

"Fall back, and give her fresh air," said the old minister of the parish; and the circle of close faces widened round her, lying as in death. "Gie me the bonny bit bairn into my arms," cried first one mother, and then another; and it was tenderly handed round the circle of kisses, many of the snooded maidens bathed its face in tears. "There's no a single scratch about the puir innocent; for the eagle, you see, maun ha'e stuck its talons into the long claes and the shawl. Blin, blin maun they be! who see not the finger o' God in this thing."

Hannah started up from her swoon, looking wildly round, and cried, "Oh! the bird, the bird! the eagle, the eagle! The eagle has carried off my bonny wee Walter!—is there nane to pursue? A neighbour put her baby into her breast! and shutting her eyes, and smiting her forehead, the sorely bewildered creature said in a low voice, "Am I wauken? O tell me if I'm wauken; or if a' this be the wark o' a fever, and the delirium o' a dream?"—*Children's Friend.*

BLEMISHES IN A CHRISTIAN.—You would not like to see your own likeness splashed with mud, or covered with dust; so God does not like to see your soul defiled with sin, when he has made it reflect his image.

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.

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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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