

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

The Breeze.

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

No. 49.]

QUEBEC, THURSDAY, MARCH 6, 1845.

[Vol. I.]

LONGING FOR HOME.

PSALM CXXXVII.

Far from my heavenly home,
Far from my Father's breast,
Fainting I cry, blest Spirit, come,
And speed me to my rest!

Upon the willows long,
My harp has silent hung;
How should I sing a cheerful song,
Till thou inspire my tongue?

My spirit homeward turns,
And fain would thither flee.
My heart, O Zion, droops and yearns,
When I remember thee.

To thee, to thee, I press,
A dark and toilsome road.
When shall I pass the wilderness,
And reach the saints' abode?

God of my life, be near!
On thee my hopes I cast!
O, guide me through the desert here,
And bring me home at last!

REV. H. F. LYTH.

MINISTERIAL RESPONSIBILITY.

SERMON PREACHED BY THE RIGHT REV. C. P. McILVAINE, D. D., BISHOP OF ONTO, AT THE CONSECRATION OF THE REV. ALFRED LEE, D. D., TO BE BISHOP OF DELAWARE.

CONCLUDED.

"Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."—1 TIMOTHY IV. 16.

But let us bring the injunction of the text within more definite bounds. Our first application of it then is—

"Take heed to thyself," that thou be a genuine disciple of Christ, truly converted unto God. What an awful thing for a man to say that he trusts he is "inwardly moved by the Holy Ghost" to this office and ministration, if he have no reason to trust that he has ever so far received the Holy Ghost as to have repented of his sins and become, except in sacramental profession, a child of God. But that such cases do occur, it were not charity, but blindness, to question. Alas! to preach to others, and even be instrumental in bringing some of them to Christ for ever, and then ourselves be cast away! Did even St. Paul feel the need of the greatest care lest such should be his case? How much more should we take heed that it be not ours. "Examine yourselves whether ye be in the faith?" There are circumstances which render a minister peculiarly liable to put a favourable estimate on his state. That busy employment and familiar contact with spiritual things which, if we are alive towards God, promotes our growth in grace, will, if we are living in a merely formal state, but confirm our formality. That which one may be doing only as a minister, he may easily be persuaded is done as a Christian; mere professional consistency may easily appear as if it were pious obedience; a certain degree of interest in the ministry and love for the church, for her dignified order and venerable forms of worship, which may arise from no higher source than our being personally identified therewith, or their being associated with a long retrospect of centuries and the history of a noble army of martyrs; this, joined to a reverential familiarity with the Scriptures, a blameless life before men, a ready sympathy in the cause of humanity, a zeal for what we think true doctrine, and to bring others to its adoption, and then its being taken for granted by those around us that we are truly Christian men because Christian ministers—all this may easily persuade us that all is well within, while in the sight of God, there may be no spiritual life in us. Oh, let us fear lest, while distributing bread to the poor, we perish with want; lest while inviting sinners to put on the righteousness of Christ, by faith, we should not touch so much as the hem of his garment. To worship an unknown God, preach an unknown Saviour, and yet be answerable for the whole work of an ambassador of Christ, what a fearful state! Our Lord has warned us that in the great day there will be many who will be found in this condemnation—men who, when the door is shut and they shall be standing without, dreadfully dismayed, will plead their ministry—"Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" but to whom will issue the irrevocable sentence—"Depart, all ye workers of iniquity." Their fall will be from "the pinnacle of the temple"; their plunge the deeper into everlasting fire. God grant unto us, not only that we may always preach the whole Gospel, but in doing so, may speak what we do personally know, and testify what we have seen, and felt, and followed.

But the minister of Christ must take heed unto himself that he be not only a man of true piety, but of eminent piety: not only in grace, but growing in grace—a lively and flourishing Christian. I would, therefore, urge the unspeakable importance that men of God, standing in the holy place of his temple, and charged with all his messages to mankind, should aim at exalted attainments in grace. And in doing this, I would confine my remarks to the necessity of high attainments in piety, for the faithful, persevering, successful prosecution of the various duties of the ministry.

The tide of our faithfulness, in the main channel, and in all the minor branches and inlets of duty, will ebb and flow precisely as the well of living water, which is in us, from Christ, shall spring up, feebly, or vigorously, unto everlasting life. Is the heart of our piety beating strongly for God? Every sermon, every pastoral duty will feel its bounding

pulse. Baxter said, "I publish to my flock the distempers of my own soul. When I let my heart grow cold, my preaching is cold; and when it is confused, my preaching is confused. We are the nurses of Christ's little ones. If we forbear taking food ourselves, we shall famish them. If we let our love decline, we are not likely to raise theirs." It requires but little reflection to perceive, not only that all the parts of divine truth must be greatly affected in our conceptions, and representations, and applications of them, by the state of religion in our hearts, but that a very large and most interesting portion of the subject matter of our preaching must be presented so formally and artificially, except our religious affections be in a tender, earnest, growing state, that for the most part it will be left out, and other matter more easily treated by a cold heart, will be substituted. To exhibit the commandments and penalties of the law, with the great outlines of the way of salvation, by the Gospel; to depict, in general terms, the wisdom, excellence, and benefit of a religious life; to warn the impenitent by the terrors of the Lord; to vindicate Christian doctrine, exhort to diligence in all duty, speak of the shortness and uncertainty of human life, and describe the awfulness of an unforgiven sinner; to do all this, and much more of the same kind, with force, feeling, plainness, usefulness, is comparatively easy where there is real piety, though it be not a piety of much life. But when we come to the more secret ways and dealings of the Lord with his people: when the object is to lead the Christian believer within the inner veil, and show him that interior sanctuary of the grace of God into which the natural man cannot look; when the promises of God, in all their fulness of love and consolation, and the privileges of the sons of God in all their glory, are to be displayed; when, not in the thunder, nor the earthquake, nor the blast of the trumpet, the Christian is to be made to hear the words of his covenant God, but in "the still, small voice," of divine compassion and tenderness; when the duty is to encourage the timid, revive the desponding, strengthen the weak, persuade the unwilling, by such arguments as spring from the amazing love of Christ to sinners, and his being "able to do for us exceeding abundantly above all that we ask or think, according to the power that worketh in us," then to speak "the truth as it is in Jesus," requires a kind of intimacy therewith which nothing but close, habitual, affectionate intercourse of heart can give. These are notes which only the higher strings of our harp, and those fresh tuned and high strung to the praise of God, can reach. These are the secrets of the Lord, of which words can only reveal the types and shadows; and of which we can only speak as the Lord would have us speak, in proportion as, like the angels, we are constantly "desiring to look" into them, and for this purpose are much "with God in the mount," and so become "filled with the knowledge of his will in all wisdom and spiritual understanding." Hence it is that we have not a larger proportion of such preaching: that the tenderness of God's compassion and love to draw the hearts of sinners is not often used, instead of the awfulness of his wrath: that Christian duties are not often set out in the company of the Christian's privileges: that divine commandments are not more enforced by divine promises: the barrenness of the wilderness of our pilgrimage displayed as connected with the fulness of that Rock that follows us, and which makes streams in the desert: the duty of implicit obedience and daily self denial, associated with the equal duty of rejoicing in hope of the glory of God, the shepherd often ascending with his flock to some mount of blessing, and contemplating with them "the rest that remaineth for the people of God." A heart in spiritual dulness and languor has no skill for the handling of such themes, and is afraid of them. There may remain all our wonted powers of reasoning, force of description, liveliness of imagination, readiness in exposition; but all lacking the only wing that can float in that higher element of spiritual truth. Many a popular and awakening preacher, never attains that height. But what a large part of the whole counsel of God must needs be kept back, or delivered most defectively; how much of the glory of God, which it is his people's privilege, "with open face," to behold in the Gospel, must be held in reserve: how much of the bread provided of God for the daily feeding of his people, must be kept under the hand of the Priest within the veil, if there be not an unction, an aptness of heart, for the treatment of these themes, arising out of a near intimacy of experience with them.

What is most required for such views, and their appropriate exhibition and cordial enforcement, is a deep experience of the power of divine things upon our own affections, hopes, and spiritual enjoyment; a deep sense of the preciousness of the several parts of Gospel truth; as they all centre in Christ. Eminent is it true of such views that "they are spiritually discerned." According to St. Paul, we must be "rooted and grounded in love," that we "may be able to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." The deep places of contrition and of humility are most fruitful aids in such contemplations. We see the stars in the day time, by going down into a pit. How full of instruction concerning the preparation of spirit for the hearing of the message of the Gospel, is that chapter wherein Isaiah speaks of his seeing the Lord, with the seraphim, standing before him. The Lord had a message to be delivered to his

people Israel. But, before the prophet could be prepared to be the bearer thereof, he must be cast down in self abasement as a sinner, unworthy of any such honour. The way to this was a view of God in his infinite majesty and holiness. He "saw the Lord, high and lifted up," his train filling the temple, and before him the winged and veiled seraphim, crying one to another, "Holy, holy, holy is the Lord of Hosts." The prophet could not bear the view. Self abasement at once appeared. "If I am I, send me." Oh! my brethren, the more we see of the holiness of God, and the more we are led by the view to humble ourselves before him, as miserable sinners, and continually to find consolation in the sacrifice of Christ alone, through the coming down of the Holy Spirit, taking of the things of Christ, and showing and applying them to our hearts, the more we shall be prepared for the work of the Lord, and be ready with alacrity of spirit to say, in view of any duty, "Here am I, send me."

But this part of our subject is too wide, and I am enlarging too far. Were there time, it would be profitable to consider how an earnest state of pious affections will contribute to furnish endless variety to our discourses, filling the mouth with arguments, which otherwise would not be thought of; causing us to see passages of Scripture in various aspects and applications, in a beauty and richness of interest which otherwise would not appear; making old views to return with fresh interest, by being seen through a growing engagedness of heart, and from ever changing and higher positions in the way of our pilgrimage.

Then, again, opportunities of usefulness, how do they multiply, how ingenious we become in discovering and making them, when once we are all alive to their value and improvement! Trials and discouragements, such as we have constantly to meet in carrying our messages to a world lying in wickedness; all those frosts and mists under which we are so tempted to complain and despond. To seek little and expect less, how is their evil changed to good, by the alchemy of a truly spiritual mind; how will a heart animated and buoyant with faith and love, mount over all waves of opposition or affliction, as a life boat in a storm! What lightness and alacrity will it have in all duty! "I will run the way of thy commandments (saith David) when thou hast enlarged my heart." Yes, verily, the secret of all diligence, energy, pleasure, success in duty, is a heart enlarged by the love of God. Then are the crooked ways made straight, and the rough ways plain, "the lame man leaps as the hart," "the tongue of the dumb sings." "For the love of Christ constraineth us." Oh! that golden chain of perfect freedom; that binding yoke of most sweet and willing bondage! See St. Paul, the bondsman of Christ, going out to his daily service of labours and perils, chanting his morning song, and saying, "Most gladly will I glory in my infirmities, that the power of Christ may rest upon me. Yea, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong." "Strong in the Lord and in the power of his might," was St. Paul. But his strength was the strength of faith. And his strong faith worked by constraining, overcoming love, and thus he was "fruitful in every good work and ever increasing in the knowledge of God, strengthened with all might according to God's glorious power, unto all patience and long-suffering with joyfulness." What a poor thing, in the ministry of the gospel, is the man of great learning and eloquence and force of argument, whose preaching wants the vital warmth and spiritual earnestness of a single zeal for Christ and love for the souls of men. Weigh him in the balance of the sanctuary! Estimate him in view of the judgment day! Think of him as he will appear when he and all are receiving the fruits of embracing or rejecting the Gospel! Compare him, before God, with the man of far inferior gifts, who to the Master's work unites the Master's spirit, and does with all his heart, as though God did beseech men by him, pray them to be reconciled to God. With how many tongues does the latter preach. If any forget his words, none can forget his evident sincerity and solemn earnestness. The sermon from the lips may not be retained. The sermon preached by the whole spirit of the man, as of one realizing the weight of his message, and the worth of souls, cannot pass away.

Think, moreover, of the power of the daily example of one who thus lives under the impression of the word he preaches, feeding upon the bread, relying upon the hopes, maintaining the daily walk with God which he treats others to adopt. His sermons are only occasional. His example is always. His sermons are only in the church. His example is wherever he goes. His sermons all may not fully understand. His example is a universal language. The child, the man, the gainsayer and the believer, alike understand it and must read it, and take impressions from it, concerning the soul, and eternity, and Christ, and holiness.

Think, moreover, of the unseen influence, added to the public ministry of such a man of God, from his nearness to the throne of grace, and his greater faith and constancy in prayers for those that hear him. He has them, as St. Paul had the Philippians, in his heart; so that they all are partakers of his grace, and he longs after them all in the bowels of Jesus Christ. Thus the weapons of his warfare

become "mighty through God," and many are added to the Lord.

But I must conclude, not however without a few words upon the precious assurance of the text—"In so doing thou shalt both save thyself and them that hear thee." Thou shalt save thyself! What a motive to diligence, faithfulness, earnestness, constancy till death! Think, dear brethren, of the blessedness of that day, when the Lord and Head of the Church shall say to each of us, if found faithful, "Well done good and faithful servant, enter thou into the joy of thy Lord." Let us animate our hearts with thoughts of such bliss; especially when the burden is great, and the trials of patience are many, and the temptation is strong to yield to the current of worldliness around us, and do our Master's work coldly, negligently, living unto ourselves, seeking our own ease; then let us think of our own souls, and look forward to what God hath prepared in his kingdom for faithful servants, till our hearts burn within us for "the prize of the high calling of God in Christ Jesus."

But, "them that hear thee" shalt thou also save. Thou shalt be the instrument, under God, of saving them from eternal anguish; and making them partakers of everlasting joy. Oh! the flood of joy that will come over the soul of the faithful minister of Christ, when after having found his own election sure, he shall see the many blessed, glorified saints, in the same inheritance, whom his ministry, through grace, did bring there, and when next to the honour they render unto him who washed them in his blood, they shall come about him to call him blessed, and acknowledge the sweet fruits of his labours to their souls. Ah! we know not what we shall be. Little can we conceive of such bliss. We know something now of the joy of beholding a sinner turned unto God through our ministry. But our love to the souls of men, our estimate of their value, our benevolence, is so feeble. How little we know what is done, when a soul is saved. But then, when we shall have gone to Christ, "we shall be like him;" like him in the tenderness of his compassion and the fulness of his love; like him in the joy with which he will behold the multitudes without number of his redeemed and glorified Church. Then shall we know the blessedness of having been instrumental in saving them that heard us. We shall meet them ever and ever, for eternity, in their glory, and every new sight of them will be to us fresh fulness of joy. Such the motive of faithfulness in our work! Such the argument for taking heed to ourselves and our doctrine! The Lord help us! The Lord bless his word at our lips! The Lord look down from heaven upon his servant, now to be made a shepherd of his shepherds and his flocks, under him the chief "Shepherd and Bishop of souls," and grant him grace for all his work, so that in spite of all the opposition of the devil, the flesh and the world, he may both save his own soul and the souls of them that hear him, through the in-working Spirit, and the interceding righteousness of our Lord Jesus Christ!

To whom, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.

MISSIONARY INSTRUCTIONS.

to the Rev. Messrs. Miles and Taylor, from the Prot. Episcopal Church in the U. S. to MESOPOTAMIA, December 16, 1843.

"We must impress upon you our deep conviction—a conviction in which we are confirmed by the experience of the missionary already spoken of, that the great instrument of this reformation must be the preaching of the Gospel.

The recitation of the Scriptures, and of their ancient Liturgy, the education of the young, the preparation of sound religious works, are all most important means, which may be profitably used in the work of religious reformation, and may hereafter claim your attention; but they are subordinate to the grand ordinance appointed by God—the preaching of the Gospel.

The sooner you can press on the work of preaching the Gospel, the sooner will you be enabled to bring into operation these other modes for the religious improvement of the people.

It was by the preaching of Cranmer, and Latimer, and Ridley, and Hooper, and Jewel, and others, that the minds of our British forefathers were enlightened; by which they were led to wise and temperate reform; which paved the way for the translation and circulation of the Scriptures, the revisions of the Liturgy, and the publication of sound and learned treatises on religion.

And, as we have already observed, the importance of thus giving yourselves to preaching, is pressed upon us very earnestly by our first missionary to that region.

It speaks of the "want of preaching, as among the great wants of the Syrian Church. This ordinance, so eminently blessed of God, for the salvation of those that believe, if not lost among the Syrians, prevails to an exceedingly limited extent, and is wholly without life or productivity."

"I have commonly heard," says Mr. Southgate, in one of his letters, "of such subjects as fasting, and frequent communion; and the bestowing of alms, and the moral virtues being insisted upon—all excellent in their place, and important, but not enough when presented alone, and even dangerous when presented exclusively. It is such preaching as this which makes the Syrians run too much about in the beaten circle of ex-

The Rev. H. Southgate, now Missionary Bishop for Turkey.

ternal performances; while the heart is not fed, and the whole man grows not up towards a perfect stature in Christ. Man's ruin, and the Saviour's love, purity of heart, and growth in grace, sorrow for sin and repentance before God, devotion to His service, and an entire surrender to His will, the joy of heaven and the miseries of hell, the deep depravity and deceit of the human heart, the work of the Spirit, and faith in Christ working by love,—these," says he, "are strange themes to a Syrian audience."

And brethren, these are the very themes upon which we urge you to dilate.

Not to run in vain, but by all means, to save some, being your grand object; and the chief instrument, under God, of attaining it, being the preaching of these truths, prepare yourselves, while prudently considering all the peculiarities of your position, to be perpetual preachers. In season and out of season—to the learned and the unlearned—to the rich and the poor—in the church, or in your own house, or in the homes of the people—to the crowd, or to the individual—everywhere, but with wisdom, be ready to spread the knowledge of salvation. Press forward, as did St. Paul, wherever opportunity may offer, ever ready to testify both to small and great—to clergy and people—the things which belong to the kingdom of God.

And, in preaching, we need not say to you, that there is no book with which to begin, continue, and end your instructions, except the Bible.

In all the missions of the Church of Rome, so famed for the number, ability, learning, boldness, and perseverance of the labourers employed, there was "one grand principle wanting"—that of drawing directly from the sacred oracles, and communicating, by means of them, directly, the knowledge of Divine truth. They have failed because they were "Missionaries without the Bible."

If, confessedly, the Gospel is to be preached to every creature, as certainly it is the word which is to be preached. Draw, then, your instructions directly from the sacred volume, which should be ever in your hands and on your lips. This will be acknowledged as authority by those whom you address; and when you would press upon their hearts and consciences the duty of repentance towards God and faith towards our Lord Jesus Christ—when you would turn them from idols to serve the living God—when you would bring them to worship God, not only with outward rites, but with the homage of the heart—when you would urge upon them the solemn truth, that without holiness no man shall see the Lord, you will speak as men having authority, if like St. Paul, you "reason with them out of the Scriptures, opening and alleging" that those things are so.

RELIGION ALTOGETHER A WORK OF DIVINE GRACE.

Grace must be given to all who diligently seek for it. But, if we attend to the Scripture account of every man, woman, and child by nature, we shall find that this seeking also is the effect following upon grace received; not the cause producing it. By this I mean to say, that the very act of seeking grace proves that we have received grace already; and that the very ability to seek, is itself the free gift of God's sovereign grace. If "every thought of man's heart is evil, and that continually," surely it is not out of that heart that the first desire of any good thing can spring. If, by nature, "there is none that seeketh after God," whence can the first attempt to seek him arise, but from free grace drawing us contrary to nature? Freely must grace be given to enable us to seek at first; and freely must it be continued, to enable us to go on seeking.

I know none shall seek the Lord in vain; none who come shall be cast out; none who believe shall come short of everlasting life; none who choose the better part shall have it taken from them; but then, none can seek the Lord unless he first seek them; none can come, except it be given them of the Father; none can believe, save as many as are ordained to eternal life; none can choose Christ, except he first choose them. If, again, we consider the magnitude of the change which must take place in every sinner's heart, before he can truly and earnestly seek God, we shall be convinced that no part of it is properly his own. He "must be born again;" must become a "new creature;" "old things must pass away, all things must become new;" he must "pass from death unto life;" "from darkness to light; from the power of Satan unto God; from "going about to establish his own righteousness, to submit himself to the righteousness of God;" and this, to a proud, carnal heart is the most difficult of all. And who is sufficient for these things? Who but He that first formed us in the womb, can cause us to be born again of the Spirit? Who but He that originally created us, is able to "create us anew in Christ Jesus?" Who but the Giver of natural life can give us spiritual life, and quicken those that were "dead in trespasses and sins?"

When the Lord of life stood by the grave of Lazarus, and said, "Lazarus, come forth," who would say, that his act of lifting up himself was the cause of his being able to lift up himself? It is thus, when Jesus, by his word and Spirit, says to "the heart of a sinner, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'" Instantly that dead soul arises, and its first act is seeking, or prayer; but this same act of seeking is the effect of spiritual life, not the cause. We pray because we are alive, not that we may live. We cannot quicken ourselves when dead in sin, any more than we

can bring a dead body to life. But when Jesus has quickened us, we shall as surely perform all those actions, which demonstrate the soul to be spiritually alive, as a dead body, when raised by Divine power, will surely perform all the functions of a living person.

The Berean.

QUEBEC, THURSDAY, MARCH 6, 1845.

Those subjects of Her Majesty in this Province who hailed the Union of the two Canadas as a means of binding the community together in one body, cannot but feel mortified at the partial repeals which our Legislature effects by acts of severance, rending the united Province again into two, as it was before Lord Sydenham came to preside over the councils of this part of our Sovereign's dominions.

The answer will be readily given. The preponderance of the Roman Catholic religion in Lower Canada requires it. In Upper Canada the portion of the inhabitants which professes that faith, does not form so powerful a body as to put forth demands for a measure particularly framed to suit its purposes; provided Protestants have no extra privilege given them, the Church of Rome there will be content with being placed on an equal footing.

In the mean time, the bill does not satisfy the Church of Rome neither. "We have seen with regret" say the Melanges Religieux "that the Clergy, who hitherto have shown themselves so zealous and have done so much for elementary and collegiate instruction, are subject to an election, before they can exercise a right or function which Lord Stanley considered one of their special privileges."

How vain the attempt to conciliate the power which holds this language, unless its own terms be conceded to it. "Dogmatic, moral, and religious instruction is inseparable from public school education, and it ought necessarily to be under the control of the Church."

tion is catholic" he does not see at all "why the faith of that population could not have been secured and yet that of other religious denominations not attacked."

It gave us much pleasure, in our last number, to disavow all reference, in our remarks upon the excessive power committed to the Superintendent of Education, to the gentleman now filling this situation. We have not the honour of personal acquaintance with that officer, but if the Melanges judge correctly of him, new alarm must arise.

We must do ourselves the pleasure of stating that we have read this able article in the Melanges Religieux with great interest. It contains a deal of sound, weighty truth; it states fairly and openly what the Church of Rome, in order to be true to her unalterable character, must claim. But then it must strike every enlightened legislator that such claims cannot be accorded to her by the leading features of a bill designed to provide a general system of education, embracing equally with the Roman Catholic, the Protestant who cannot admit for his children the dogmatic and religious education which the Roman Clergy would impart.

ECCLESIASTICAL.

Table with columns for names, amounts, and dates. Includes entries for Miss Mountain, Miss Scott, W. McTavish, Honble. J. Stewart, and others, with amounts in pounds and shillings.

Quebec, 1st March, 1845. T. TAYLOR, Treasr. Diocese of Toronto. The Collections hitherto made towards the Fund for the support of the Widows and Orphans of the Clergy in the Diocese, 113 in number, amount to £471 13s. 7d.

five Clergymen remaining without support, through the refusal on the part of the Government to pay their salaries.

A remittance of £300, sterling, had been made for Spring importation from England. The TALENT DISTRICT BRANCH held its first Anniversary at Simcoe, on the 30th of January. An encouraging account was given of the progress of church-building within the District, but at the same time the want of at least two additional Clergymen to minister within it was strongly urged.

THE ARCHBISHOP OF CANTERBURY'S LETTER TO THE CLERGY AND LAITY OF HIS PROVINCE.

For a considerable time past my attention has been anxiously turned to the divisions in the Church, occasioned by difference of opinion with respect to the intention of certain rubrical directions in the Liturgy, and diversities of practice in the performance of Divine Service. These questions, relating to matters in themselves indifferent, but deriving importance from their connection with the maintenance of uniformity and order in the solemn ministrations of the Church, are rendered difficult by the ambiguity of the rubrics in some instances, and, in all, by the doubts which may arise as to the weight which should be allowed to general usage when it varies from the written law.

It has long been observed that, in the performance of Divine Service in the generality of our parochial churches, there has been a deviation, in certain particulars, from the express directions of the rubric, and that, in some cases, a difference in respect to the sense of the rubric has led to a diversity in practice. In regard to such points, in themselves non-essential, the most conscientious clergymen have felt themselves justified in treading in the steps of their predecessors; and hence the irregularity (for all departure from rule is irregular) which seems, in some instances at least, to have existed from the beginning, became inveterate.

At the same time, I am sensible that those who object have much to allege to their justification. If the written law is against them, they plead an opposite usage, in parochial churches at least, reaching back, perhaps, to the time when the intention of the law-giver was best understood, superseding its literal sense, and determining its real meaning; they appeal to the general consent of bishops, clergy and laity, implied in the absence of any effectual interference during so long a period; they object to the sudden revival of rules, which in their opinion are obsolete, and still more; to their rigid enforcement after so long a term of abeyance.

garded with suspicion when so many attempts have been made to introduce innovations which are really objectionable, and tend, as far as they go, to alter the character of our Church. It must also be granted that the intention of the Church is not always clearly discoverable from the language of the rubric, nor determinable with absolute certainty from the records of early practice. In such cases it may with some show of reason be said, that, as the eminent men to whom the several revisions of the Liturgy were successively entrusted, did not see the necessity of giving directions so precise as to ensure a rigid conformity in every particular, we may be contented to acquiesce in slight deviations from rules suggested by convenience, and sanctioned by long usage.

Now, whatever may be the force of the arguments on either side, a difference of opinion will probably always exist in regard to the contested points. But all parties will concur in regarding these points as of far less importance than the maintenance of that mutual confidence which, next to support from above, forms the main strength of the Church, producing the harmonious co-operation of its several members, and disposing the people to look up with reverence to their pastor as their spiritual instructor and guide.

The case, then, if fairly considered with reference to the existing dissensions, and the results to be expected from their continuance, will show the necessity of mutual forbearance to the peace and the honour, I may even say, to the safety, of the Church. The laity, it may be hoped, will see the propriety of respecting the consciences of such of the clergy as have held themselves bound to strict compliance with the express direction of the rubric, without regard to former dissent; and the clergy will perceive the expediency of not pressing too harshly, or abruptly, the observance of laws which, having by themselves and their predecessors been long suffered to sleep, have now the appearance of novelty. I am fully alive to the importance of uniformity in the celebration of Divine Service; but I think it would be purchased too dearly at the expense of lasting divisions—a consequence which, I trust, will be averted by a suspension of the existing disputes.

What I would most earnestly recommend, for the present, is the discontinuance of any proceedings, in either direction, on the controverted questions. In churches where alterations have been introduced with general acquiescence, let things remain as they are; in those which retain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangement can be made with the sanction of the proper authorities.

On the particular questions which disquiet the public mind, I think it undesirable to pronounce an opinion. Upon careful examination, I have found reason to think that some of these questions are more difficult of solution than is commonly imagined, and that the meaning which occurs at first sight is not always the most correct. And the general question, in respect to what should be conceded to usage in controlling or modifying the written law, seems to me to be open to much doubt.

In order to guard against misapprehension, I think it proper to state, that all I have here said is strictly confined to the rubrical questions which have occasioned the present agitation. All change in the performance of the service, affecting the doctrine of the Church, by alteration, addition, or omission, I regard with unqualified disapprobation. I may further remark, that the danger to the Church would be great, if clergymen, not having due respect either to episcopal authority or established usage, should interpret the rubric for themselves, should introduce, or curial ceremonies at pleasure, or make Divine Service in any way the means of expressing their own theological opinions or party views.

adoption, in the hope that, through the blessing of God, it may lay the foundation of lasting peace; "and to this end"—(I borrow the words of a learned and pious ritualist)—"to this end may a God of Peace give us all meek hearts, quiet spirits, and devout affections, and free us from all prejudice, that we may have full churches, frequent prayers, and fervent charity; that uniting in our prayers here, we may all join in His praises hereafter, for the sake of Jesus Christ, our Lord, Amen."

Lambeth Palace, Jan. 11, 1845.

THE LIVERPOOL BRANCH OF THE PASTORAL AID SOCIETY held its Annual Meeting on the 29th of January, the Lord Bishop of Chester in the Chair. Collections were taken up on behalf of the Society, on the Lord's day preceding, in nearly all the churches in the city, which produced upwards of £300.

PARISH OF WINWICK, LANCASHIRE.—This charge includes a population of 20,000, and the income is calculated to be £4,220. Measures are in progress for dividing both the parish and the income into five or six livings, with church-buildings and parsonage-houses. The liberality of the Earl of Derby, as patron, is spoken of as an example to other patrons who may wish to follow his steps.

THE REV. CANON WOODHOUSE of Norwich Cathedral, has tendered to the Bishop of the Diocese his resignation of the benefice he holds and his canonry, because he entertains objections to the literal acceptance of certain parts of the ritual of the Church of England, and he thinks it needful to submit to any sacrifice, rather than risk even the suspicion of countenancing dishonest practices with respect to subscription. His objections are stated to be to the damnable clauses of the Athanasian Creed, the form of absolution in the office for Visiting the Sick, and part of the form for ordaining Priests. The Bishop at once gave a decisive answer, that he would neither accept nor encourage his resignation.

ST. SIDWELLS, EXETER.—The popular feeling against the use of the surplice in the pulpit is so strong that on the publication of the Bishop of Exeter's letter, withdrawing his order for the use of it, the hope was entertained not only that it would not be introduced where it had not been worn in preaching before, but also that it would be laid aside where it had for some time been used in the pulpit. Great excitement arose, when it was found that in the church of the above parish, both the Rev. Francis Courtenay, Curate, in preaching morning and afternoon, and the Rev. Dr. Coleridge in delivering an evening lecture, wore the obnoxious vestment. Numbers of persons left the church and waited outside till the service was over, in order to hoot the preacher, and attend him in a tumultuous manner, amidst yellings and uproar, through the street, to his residence. A hairdresser who formed one of the crowd was brought before the magistrates, the particulars were fully stated, but the man was dismissed with a caution which was expressly pronounced as applicable to riotously disposed persons generally, that a recurrence of similar disturbance would be visited with severe punishment upon the persons concerned. Mr. Justice Blackall then addressed the Mayor in a very affecting manner, expressing his concern for the peace and good order of the town, together with his hope that "those who had the power and could by a word put a stop to these proceedings would do so." The hint was loudly responded to, a memorial was immediately handed round for signature, calling on the Mayor to write to the Bishop and entreat the exercise of his authority for the removal of that which had caused disturbance on two successive Sundays. The Mayor having complied with this requisition, His Lordship addressed a letter to the Rev. Mr. Courtenay, offering his advice "to give way, at the request of the civil authorities, and not to persist in wearing the surplice in the pulpit, unless conscientiously, and on full inquiry; he had satisfied himself that his engagements to the Church required him to wear the surplice when he preached." A public meeting was subsequently held at which Mr. Courtenay's decision to discontinue the use of the surplice in the pulpit was announced. This tardy concession seems to have come too late, a string of severe resolutions being passed, deploring the absence of timely interposition on the part of the Bishop, the Rector's choice of such a Curate, and the Curate's tardiness in making the concession which now could not restore him to the position which a pastor should hold among his parishioners.

CONVERSION OF A WHOLE BROTHERHOOD FROM ROMANISM.—The following letter has been addressed to the Editor of the London Record; it sufficiently explains itself.

Sir,—Deeming it necessary that the public should have accurate information respecting the dissolution of the Youghal monastery, and the conversion of its inmates to the Protestant faith, I beg that you will have the goodness to afford me space in your next publication for the following brief statement:—Previous to attaching myself, in 1838, to the presentation order in Cork, I had been connected with the Christian Brothers, and was intrusted at an early age with various important offices. From Cork I was sent to the Youghal monastery, of which I was appointed Superior. It is needless to add, that I was held in high esteem by Roman Catholics in general, until I began to waver in religious opinions, mix freely with Protestants, and became so disaffected with the errors of the Church of Rome, that I renounced those errors and became a Protestant. From the time I first appeared to hold communion with those opposed to the Romish belief, and hold religious conversations with the Rector of the town, I had to endure a

system of the most venomous and harassing persecution. Insinuations were made against my character in a very guarded and jesuitical manner; and some of the Romish priests of the town denounced me from the altar without mentioning my name, yet in so pointed a manner as not to be misunderstood. This act drove me to attempt a justification by addressing the congregation on the following Sunday; but when I commenced, I was hustled from the place; and after having in vain endeavoured to obtain an investigation, or even a specification of charges against me, I had, as my only resource, to call a public meeting, at which a large number of persons of respectability, and of all persuasions, resolved unanimously that "no charges were proved."

Since then various efforts have been made to intimidate, bribe, or seduce me to retrace my steps, but the Lord has been graciously pleased to strengthen me against those attempts. I was seized and imprisoned for debts contracted on behalf of the Institution and on the faith of its income, which was withheld from me after they had proved how fruitless were their efforts to force me to an unworthy compromise. I was visited with oppression and ignominy, and every species of indignity. Were it not for the Protestant inhabitants, the magistrates, and the police authorities of the town, my life would, in all probability, have been sacrificed to the fury of the priests and the populace.

These proceedings made a lasting impression on the other members of the community: witnessing the change wrought in my religious belief, and knowing the sacrifices made, and the persecution endured on that account, they were brought to a stand, and led to make further inquiries into the faith and practice of the Roman Catholic Church. Providentially they were brought into contact with pious clergymen, and after a short time the entire community conformed to the Protestant faith. This, Sir, is a brief and faithful account of the entire transaction.

I am, Sir, your faithful servant,
J. B. MURPHY.
(Late Superior of Youghal Monastery.)
12, Great Ryder-street, St. James's,
January 18, 1845.

The Treasurer of the Cove Infant School acknowledges with thanks the receipt of £2. 10s. from the gentlemen who subscribed to forward the late express to Boston.

PAYMENTS received on account of the Berean since last publication:—From Rev. F. A. O'Meara, from No. 35 to 86. Messrs. Paul Darling, from No. 49 to 100; John Burkitt, No. 1 to 52; G. Wilgress, No. 31 to 56. Rev. Thomas Gregg, No. 49 to 100.

TO CORRESPONDENTS:—Received Sermon from Kingston;—Mr. Cunningham, remittance;—Echo;—E. with enclosure; we are much encouraged by his testimony to the usefulness of the Berean;—to E. W. S. we fully intend to write, but they are knotty questions; as for HSL, he would hardly bear uprooting again;—We shall be very glad to receive the extracts from the Martyrs, with the understanding that we have the final decision, as the proposal implies, whether we can make use of them or not.

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

Political and Local Intelligence.

PARLIAMENTARY.—Messrs. Draper and Woods took their seats in the House of Assembly, on Tuesday the 25th ult. Mr. M. Cameron has been re-elected for the County of Lanark by a majority of 393 votes over his opponent Mr. Brooke. Both Houses waited on his Excellency the Governor General with addresses of congratulation on the distinguished honour conferred upon him by her Majesty in elevating him to the Peerage, to which His Excellency returned a gratifying reply. The Legislative Council have at last passed the Divorce bill which has taken up so much of their time; authorizing Captain Harris to marry again, but denying this right to Mrs. Harris.

A resolution apportioning the sum of £40,000, for the losses sustained during the late rebellion in Upper Canada, was carried by a vote of 43 to 30.

THE UNICORN.—Letters have been received in town from Captain W. Douglas, of the Steamship Unicorn, which announce that this favourite vessel is no longer to be employed in carrying the Canada and English Mails between Pictou and Quebec, and that she will not in future ply on the waters of the St. Lawrence. This seems to confirm the intimations previously given of a change in the arrangements which have heretofore existed for carrying the English Mails to and from Halifax. While we cannot but regret the circumstance which will deprive us of so regular and welcome a visitant as the Unicorn has been during the last five summers, still we have no doubt but that by the proposed plan of forwarding the mails through the United States, Quebec as well as Canada generally, will be a gainer. The facilities which exist there in the shape of railroads, &c. and which are every day being increased, enable them to overcome the obstacles of "wind and weather" which so seriously retard Canadian winter travelling, and when the proposed railroad to the frontier is completed and in operation, the delay which now in winter almost renders nugatory to Quebec, the advantage of a regular and speedy transit across the Atlantic, will, it is to be hoped, no longer take place.

The future destination of the Unicorn is not known.

TWICE-A-MONTH COMMUNICATION WITH INDIA.—Arrangements are nearly completed for dispatching a mail from the Post Office in London for India on the 3rd and one on the 20th of every month; the first of these is expected to reach Alexandria and be sent across to Suez in time for the steamer which leaves the latter port about the 22nd of the month for Bombay; the latter is to be in time for the steamer which leaves Suez on the 10th of the succeeding

month for Ceylon, Madras, and Calcutta.—With grateful acknowledgment of the improvement which has already taken place in mail-conveyance between Canada and the mother-country, the hope may be excited that another winter will not pass without giving to this Province the benefit of uninterrupted half-monthly communication.

CHINA.—Intelligence has been received from this country as late as the 20th Nov. by the arrival of two fast sailing American ships. Nothing of any consequence has transpired subsequent to previous advices. Green teas are quoted as higher in price than at the same period last year. Several vessels had been attacked by the pirates who abound in the Chinese waters; one opium schooner had been captured by the Chinese. The French and Chinese were still negotiating.

MISSING LINERS.—Great anxiety has for some time been felt for the fate of two packet ships from Europe to New York, which sailed early in December last, and though long since due, have not yet been heard of. As several violent westerly gales have occurred since their sailing, from which other vessels suffered much damage, it is feared that they may have foundered with all on board. The New York papers publish the names of the passengers on board of the missing ships, the England and United States from Liverpool, the former having had on board, steerage passengers 68, officers and crew 22, total 90;—the latter, cabin passengers 2, steerage 48, officers and crew 24—74; in all 164 souls. One of the cabin passengers in the United States was a Scotch Clergyman, the Rev. Weir Tulloch, who is said to have fled from Scotland in consequence of having forged a check.

The number of souls on board another missing ship, the Normandie, is not given.

FIRE AND LOSS OF LIFE.—On Tuesday evening about nine o'clock, a fire broke out in the three story stone building in St. John street, opposite the head of Palace street, owned by Mr. M. Julien and occupied in part as a shop and dwelling house by himself and family: the remainder being used in a similar manner by Mr. Lamontagne, jeweller and watchmaker. The fire is supposed to have commenced in the drygoods shop of Mr. Julien, and spread so rapidly among the combustible materials with which it was filled, that Mr. Julien saved none of his property, and the whole building was completely destroyed. Providentially there was no wind, and, by the gallant and untiring efforts of the firemen, who exerted themselves in a praiseworthy manner, the flames were prevented from extending to the adjoining premises. Mr. Lamontagne, though more fortunate in getting out the valuables and furniture of his shop which was below, sustained a very heavy loss also; having had money to the amount of nearly £600 and a box of jewellery valued at £450 in the upper part of the house, which were consumed. Mr. Julien had an insurance on the building of £600, and £100 on his stock, in the Quebec Fire Office; Mr. Lamontagne was insured to the extent of about £500 on the goods in his shop, in the Canada Company. It is very melancholy to add that a young man named Peter Richardson, a cutter in the employ of Messrs. Wood and Gray, lost his life in the attempt to save some of the property from the burning premises. It is supposed that he became suffocated by the smoke, and soon after the floor fell in with him. His body was found the next morning so much burnt that no trace of the features was left, but it was identified by several articles of his dress which were not totally consumed. An inquest was held on the body and a verdict of "accidental death" returned.

ACCIDENT.—A lad named Myles O'Brien, residing in Champlain street, received a serious injury on Saturday last, which, it is feared, may terminate fatally. He was sitting upon a tressel used by sawyers for holding up the log which they are cutting; and a person named John Jasper, having in anger pushed him down, the tressel fell upon him and fractured his skull. Jasper has been held to bail.

THE SEASON.—The mild weather which has lately prevailed at Quebec, seems to have extended in every direction. At Kingston the snow and ice have mostly disappeared from the country, leaving the roads in a very bad state. The ice between Kingston and Wolf Island is decaying very fast, and the channel on the other side of the Island is open opposite Cape Vincent. On the Hudson river the navigation has been resumed, a steambot having reached Albany from New York on the 24th ult. And in the Connecticut river, the melting of the snow has caused a considerable rise of water, being 16 feet above low water mark at Hartford. Yesterday morning a furious easterly snow storm set in and continued through the day.

SCHOOL BILL.—A meeting was lately held at Frampton, at which 63 resident householders deputed for the purpose by the inhabitants of the townships of Frampton, Standon and Cranbourne attended, Wm. Henderson, Esq. chairman. Strong resolutions were passed against the principles of the new School Bill, particularly as to the immense power to be vested in the Superintendent, and a petition to the Provincial Legislature, was ordered to be drawn up against the passing of the bill.

MUNICIPAL.—The City Council will hold their sessions in future in the former Wardrobe of the House of Assembly.

LEGAL.—The Court of Appeals is now in session, and besides the resident Judges, is attended by the following from a distance:—The Hon. Mr. Justice Gairdner from Sherbrooke; the Hon. Justices Day and Rolland from Montreal.

MONTEAL PROVIDENT AND SAVINGS INSTITUTION.—The annual meeting was held at Montreal on the 24th ult. the Hon. C. S. DeLleury, M. P. in the Chair. The report of last year's business was read and a general statement of its operations exhibited. Thanks were voted to the Directors and Actuary for their able management, and to the Chairman for his conduct in the Chair. From the Statement we make the following extracts:

Number of Accounts opened since its commencement in 1841	3528
Closed since that period	1498
Still open	2,030

To whom are due as deposits £102,264 16 8c. There are 1717 depositors of sums less than £100. After paying the interest due to the depositors and all expenses, a balance remained of £2,166 6 5. It is well to mention that this Institution allows 4 per cent interest, is open every day but Sunday from 10 to 3 o'clock and two hours in addition on Saturday evening: thus affording every inducement to those disposed to save their earnings.

THE DUKE OF NORMANDY.—This title is assumed by a Frenchman, now living in England, who professes to be the son of Louis XVI. and of Marie Antoinette, consequently the legitimate heir to the throne of France. He superintends an establishment for the advancement of practical science, and is personally engaged in experiments for the manufacture of novel instruments of warfare. On the 9th of January, he was polishing a piece of brass at a lathe, when a loud explosion took place which, upon search and examination, appeared to have been the report of a blunderbuss or pistol fired through the window, the ball of which must have passed within an inch or two of the Duke's head. Two attempts upon his life had been made before. Besides political motives which render his life insecure, he alleges that he has recently forsaken the Roman Catholic faith, and that the hostility against him is thereby greatly aggravated.

MR. PRITCHARD, formerly British Consul at the Society Islands, and whose name was brought rather prominently into public notice a short time back, in consequence of the indignities which he received from a French naval officer, has received the appointment of Consul at the Navigator's Islands, another group in the South Pacific Ocean, some thirty degrees west of the Society Islands.

MONSIEUR DE VILLEMAIN, late Minister of Public Instruction in France, has fallen into a state of mental aberration through fear of designs against his life by the Jesuits. It does not appear that any information or attempt against him has created this fear; but he has, in his public capacity, thwarted them in their design to seize upon public instruction in France; and having of late devoted much time to the perusal of works relative to the doctrines, acts, and history of the Jesuits, he has arrived at the conclusion that he must be doomed to destruction, for, says he, they never forgive successful resistance to their encroachments.

POPE'S LETTER.—Pope Gregory has addressed a letter to the Irish Archbishops and Bishops, exhorting them to abstain from political agitation, and especially from opposition to the Act of the British Parliament recently passed with reference to Charitable Bequests in which the Pope himself can see nothing contrary or prejudicial to the interests of the Roman Catholic Church.

GLASGOW PUBLIC NURSERY.—An institution has been opened in Glasgow for the reception of children from 1 to 4 years of age, whose parents are obliged to leave them during the day, in order to go to their daily work. A house is provided which contains a large kitchen on the ground-floor, with a hall in which the children are assembled for meals. On the floor above, there is a range of sleeping-apartments, furnished in a plain, but neat and comfortable manner; a large room is on the same floor, in which the children are tended by nurses, and some easy lessons are taught the older ones after the manner of an Infants' School. For attendance and the wholesome food which they require, from seven in the morning till the same hour in the evening, two pence are charged. Orphans, or children equally destitute, are kept there night and day. The appearance of the children is described as exceedingly healthy and comfortable.

PROTESTANTISM IN FRANCE.—The "Moniteur" gives the following statement which shows a steady and considerable increase of the Protestants in that kingdom. In 1815 the Protestant Church numbered 464 pastors, with an income of 306,000 francs; in 1843 the number of pastors was 677, and this year the pastors are more than 700 with an income of 1,219,000 francs.

QUEBEC GAOL CALENDAR, 1ST MARCH 1845.	
Number of prisoners under sentence by the Courts	26
Do under the Police Ordinance	55
Do do Military prisoners	2
Do do Untried	9
Do do Debtors	4
Total	96

[18 of the above are females.]

DEATH OF A MAIL COURIER.—The Mercury of Saturday has an interesting account of the hardships endured by a man named Donald M'Lauren, while in the discharge of his duties as a Mail Courier on the road from Monts to Rivisgouche; and which have at last caused his death. It seems to have been his practice, during the last eighteen months, to walk a distance of 195 miles every week, in winter on snow shoes, carrying the mail bag on his back; and, being frequently exposed to severe storms and obliged to "break the road," his iron constitution was at last overcome. In January after having partially recovered from an attack of illness brought on by exposure, he encountered one of the severest storms of the winter and after vainly struggling against it, was found by a trapper lying in the snow quite exhausted. By his assistance the poor courier was able to reach a neighboring house, where he received every kindness which the family could give him, the violence of the storm preventing them from sending for a medical man; but after thirty six hours of suffering he expired.

Children should be inured as early as possible to acts of charity and mercy. Constantine, as soon as his son could write, employed his hand in signing pardons; and delighted in conveying, through his mouth, all the favours he granted.

BIRTHS.—On the 20th December last, at Newark, England, Mrs. David Savage, of Montreal, of a son. On Thursday, 27th February, Mrs. M. G. Mountain, of a son.

DIED.—Yesterday at his residence in Des Grison St. very suddenly, William Kemble, Esq., aged 61 years: for a long period, and till within a few years back, Editor of the Quebec Mercury.

In Montreal on the 25th instant, Lieut. Colonel James William Bouverie, commanding Her Majesty's 89th Regiment, aged 43 years, youngest son of Edward Bouverie, Esq., Delapre Abbey, Northampton, England. At Chambly, on the 20th instant, at the residence of the Rev. J. Braithwaite, Irifield Brook Bridges Stevens, aged 18 years and 11 months, youngest son of the late Rev. Brook Bridges Stevens, M. A., Chaplain to the Forces, and Evening Lecturer, Christ Church, Montreal.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 4th March, 1845.

	s.	d.	s.	d.
Beef, per lb	0	2	0	3
Mutton, per lb	0	2	0	3
Ditto, per quarter	1	8	0	6
Lamb, per quarter	1	3	0	0
Veal, per lb	0	0	0	0
Do., per quarter	0	0	0	0
Pork, per lb	0	3	0	0
Veal, per lb	0	0	0	0
Hams, per lb	0	4	0	5
Bacon, per lb	0	3	0	4
Fowls, per couple	1	8	0	0
Ducks, per couple	2	5	0	6
Turkeys, per couple	3	0	0	0
Geese, per couple	6	0	0	0
Butter, fresh, per lb	0	0	0	0
Ditto, salt, in tins, per lb	0	6	0	7
Eggs, per dozen	0	10	0	0
Lard, per lb	0	6	0	0
Potatoes, per bushel	1	0	0	3
Maple Sugar, per lb	0	4	0	0
Peas per bushel	4	3	0	6
Flour, per barrel	21	0	0	25
Do. per quintal	11	6	0	0
Oats per bushel	1	8	0	0
Hay per hundred bundles	25	0	0	0
Straw ditto	17	0	0	0
Fire-wood, per cord	12	6	0	6
Cheese per lb	0	4	0	5

Pot Ashes per cwt. 20s. 6d. a 21s. 0d.
Pearl do. do 22s. 0d. a 22s. 6d.

FOR SALE.

A SMALL two story Stone House, Out Houses, Garden, and an excellent Well of Water,—well adapted for a small family.

Apply on the premises, 9 D'Artigny Street, St. Louis Heights.

Quebec, 5th March, 1845.

FOR SALE.—Portrait of His Excellency LORD METCALFE, Governor General of British N. America, &c.

THE undersigned has received a few copies of the above, splendidly executed in

W. B. B. & CO., taken from Mr. Bradish's Portrait recently painted, and which has been pronounced by competent judges to be an excellent likeness of His Lordship.

PROOF IMPRESSIONS, 20s. The Portrait is accompanied by an Authentic Sketch of the Life and Public Services of His Excellency, gratis.

G. STANLEY, 15, Buade St.

TO BE LET, THE House and Premises belonging to the Subscriber at LaCanardiere. Can be seen at any time.

M. STEVENSON. Quebec, 27th Feb. 1845.

TO LET, THREE OFFICES on Arthur Street, opposite the Exchange.

Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feby. 1845.

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.

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 moderate terms as any other house in the trade.

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

QUEBEC HIGH SCHOOL.

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

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.
PREPARATORY DEPARTMENT REVEREND J. MCMORINE.

DIRECTORS.

REV. DR. COOK, REV. J. MACKIE, REV. J. CLUGSTON, ANDREW PATERSON, Esq., JAMES DEAN, Esq., JOHN BONNER, Esq., JAS. GIBB, Esq., W. S. SEWELL, Esq., REV. D. WILKIE, LL. D., JOHN THOMSON, Esq., NOAH FREER, Esq., ROBERT SHAW, Esq., H. GOWEN, Esq., Hon. F. W. PRIMROSE, JOHN McLEOD, Esq., Secretary, JAMES DEAN, Esq., Treasurer, JOHN THOMSON, Esq.

Charges for boys under 10 years of age, £10; above 10 years of age, £12 10 per annum,—payable quarterly, in advance.

French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3.

PREPARATORY DEPARTMENT.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language.

The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

ANTIQUITY:

OR, AN EXTRACT FROM THE WORKS OF "THOMAS GOODWIN, D.D." Sometime President of Magdalen College, Oxford.

Written in 1639, more than two hundred years ago.

TRACTARIANISM DESCRIBED. "There is no now thing under the sun." Ecl. i. 9.

FOR SALE BY G. STANLEY. Price 1d. a piece, or 9d. per dozen. Feb. 20, 1845.

NOW IS THE TIME

FOR those who wish to have true Likenesses of themselves or families with the beauty of colour, to call at Rooms No. 22, MOUNTAIN STREET, Lower Town, where they can be gratified with PORTRAITS taken by the Photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FREDX. WYSE, who has Specimens to show. Quebec, Jan. 15, 1845. 3m

W. HOWARD,

BLACK AND WHITE SMITH, FARRIER, Fork-maker, and general worker in Iron and Steel.

DEGS to return his grateful thanks to the B Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with,—and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he now has the honor to solicit.

Carriage Springs and Axles of all kinds made and repaired to order.

His Shop is at the rear of Mr. Woodbury's, tin-smith, Fabrique-St., entrance by the Gate. Quebec, Jan. 15, 1845.

ENGLISH TREAACLE, &c.

THE Subscriber offers for Sale the above rare article,—and has constantly on hand an assortment of

GENUINE GROCERIES, to which he invites the attention of families.

M. G. MOUNTAIN, No. 13, Fabrique St. Upper Town. Quebec, 9th Jan. 1845.

THE NOVELTIES WHICH DISTURB OUR PEACE

LETTERS

Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church,

BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont.

A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber,

G. STANLEY. Quebec, 5th Nov. 1844.

RECEIVED EX "BRITISH QUEEN,"

145 HAMBERS Cheese, viz : Double Gloster, double Berkeley, Cheddar, Trunkles and Queen's Arms. C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept., 1844.

TO MERCHANTS AND MILL OWNERS.

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

C. & W. WURTELE, St. Paul Street. Quebec 20th Sept., 1844.

YOUTH'S CORNER.

CHARLES WOODFORD'S HOLYDAYS.

Surely never was there a happier boy than Charles Woodford! He has much to make him happy: kind and tender parents, sisters who dearly love him, and a comfortable and pleasant home. He has many friends among his school-fellows, who are glad to be often with him; and twice in the year he has a great treat, which he thinks of from mid-summer till Christmas, and then from Christmas till mid-summer comes again. He always goes to spend the holidays with his grand-father, who lives in an old farmhouse in the country; and both in summer and winter Charles finds plenty of enjoyment there.

In summer, there is the sheep-shearing and the hay-making, besides the long rambles in the woods, or on the hill side, with Rover, the faithful spaniel, who is nearly as old as Charles, and has lived all his life at the farm, as did his mother before him. Many a ramble have Charles and Rover enjoyed together, making their way through the tangled brushwood, and loitering in the sunny copse or in the mossy dingle, where violets and primroses grow.

In winter there is skating and sliding on the large pond, and making houses and men of snow. Then there are in-door pleasures more than I can mention; and one above the rest, of which Charles is never weary. He delights to sit with his grand-father in the long evenings beside the bright, blazing fire, and to hear the good man's stories of old times, and things that happened when he was a boy. Great changes have taken place since then, Farmer Woodford often says; for 'tis more than fifty years ago; but he has never seen reason to alter his opinion, that there is no book like the Bible, and no wisdom to compare with that which leads to the fear of God.

"Remember this, my boy," said he, one Christmas night, as he sat in his old-fashioned chair, while Charles was eating his supper of bread and preserved fruit; "there is a great deal said in the world about learning and science, and you might think, when you hear some people talk, that nothing else was necessary to make a man happy, either in this life or the next. Now, I have not any thing to say against learning; on the contrary, I value the little I have myself been able to gain, and I honour it in others; but I am grieved when I see it put in the place of religion: and my heart aches when I read of men who are seeking it so earnestly, that they neglect to secure that which is infinitely more important, the salvation of the soul. What shall it profit a man in the day of judgment, though he should understand all mysteries and all knowledge, if he has never come to Christ for pardon of his sins, or ever sought to learn the way to heaven! Remember, then, in all your studies, to keep the end of life in view. Try to advance in learning, for God gives us understanding and abilities that we may use them to his glory; but do not forget that you have a soul to be saved, a soul that must live for ever and ever, long after this earth, and all that it contains, shall have been burned up with fire, and when the planets shall have ceased to run their course, and the sun shall no more give light. O remember that you are living for eternity! and seek first the kingdom of God and his righteousness, then all other things will find their proper place, and be sought in the proper way.—*Episcopal Recorder.*

SIN FOUND OUT.

Story by Mrs. Sherwood, and advice by the Rev. J. A. James.

Emily Fairchild assisted her mother to put away some jars of damascenes, or damsons, as they are called, which had just been boiled in sugar, to keep till winter. They were very nice; and as Emily carried one of the jars to the cupboard, she saw that it was tied down so loosely that she could put in her finger and take the fruit. They looked so tempting, that she first took one, then another, and was going to take a third, when she heard the servant coming; at first she was a little uneasy to think what she had done, for she had been taught that it is a great sin to steal the least thing; but then, she said, 'it is mother's fruit, and she has a great deal of it.' One evening, when it was getting dark, she was passing by the cupboard where the damsons were kept; and the door happened to be open: she looked round to see if any body was near; and nobody being seen or heard, she went into the closet, took out two or three more, and ate them in haste, and after washing her hands and mouth, went down into the parlour. Her father and mother had no suspicion of what she had done, yet every time they looked at her steadily, she turned away her head lest they should see her blushes, and every time they spoke to her she was all agitation, and feared they were going to charge her with the crime. Yet so hardening is the nature of sin, that she went again the next day to the closet, and committed the same sin. On the Sunday evening, her father read a sermon about the all-seeing God, about his being every where present, and seeing all we do. Poor Emily was in such dreadful agitation that she was ready to

faint, and expected that the moment the sermon was over, she should be accused before all the family. Glad was she, however, to find that the worship ended and nothing was said about her. This made her a little more courageous; so the next evening she visited the closet again. She then remembered the sermon, and felt half inclined to go back, 'but,' says she, 'as I am come so far, I will take one more damson, but it shall certainly be the last I will ever eat without my mother's leave.' She took one or two more; just at that moment she heard the cat mew, which had followed her unperceived into the room. She was so frightened at the sound that she spilt some of the red juice upon her frock. She did not perceive the stain till she had reached the parlour, and then immediately ran back to her room, where she washed all the bosom and sleeves of her frock, and used so much water that all her inner clothes were wet to the skin; to hide which she put on her pinafore, and went down to tea. 'Where have you been, Emily?' said her mother; 'we have almost done tea.' 'I have only been playing with the cat up stairs, mamma,' said she. But at this falsehood she felt very unhappy.

It was a cold winter's evening, and Emily kept as far as possible from the fire and candle, lest her mother should discover any more spots upon her frock. She soon felt dreadfully chilled, but did not complain lest the cause should be discovered. A long time she lay shivering before she could go to sleep, and when she fell asleep she was scared with dreadful dreams. She dreamt she had been doing something wrong, though her head was so confused she did not know what. She dreamt that one large and dreadful eye was looking upon her from above; which way soever she turned she saw this eye looking upon her with an awful frown. At length she uttered loud screams, which brought her father and mother to her bedside: 'there, there it is,' said she, 'looking upon me now; oh, how angrily it looks!' Her parents soon perceived that she was delirious, and in a violent fever. She grew worse and worse, till it was expected she would die. One day she lay in great weakness, her senses again returned, and looking at her mother, who sat weeping by her bedside, she burst into tears, and said, 'O, my dear mother, I have something upon my mind which I want to tell you, and yet I am almost too weak. What will become of me? oh, what a wicked child have I been,—my sins have now found me out. Yes, all my illness is the effect of my sins, and my sins have now found me out.' She then related, as far as her weakness would permit, the whole circumstance to her parents, who encouraged her to repent and believe in God's mercy, through Christ, for pardon. Bitterly did she bewail her sin, and severely did she suffer for it; for altho' she finally recovered, it was a long, long time before her health was fully restored.

Advice founded upon this story.

1.—Think of this subject. It is a very solemn and important one, and it belongs to you—to each of you—as much as to any one else. It is your duty to think of it—it is your wisdom to think of it. You are much tempted to sin, and perhaps are oftener tempted by the prospect of secrecy, than anything else. Now there is no secrecy. Whatsoever is hidden will be brought to light sooner or later. Write this sentiment on your own hearts, "Be sure your sin will find you out."

2.—I advise you to find out your sins, instead of leaving them to find you out. Examine your conduct, to know what sins you have been guilty of—then confess them to God with true repentance. Do not deny your sins, or excuse them, but tell God all your wicked words and sinful actions; for the apostle John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Pray to God to show you your sins, and to make you really sorry in your hearts; for it is God that giveth the grace of repentance as well as the blessing of forgiveness. Jesus Christ, you know, died for sinners, and his blood cleanseth from all sin. You are to believe this and hope for pardon—not for your own sake, for you do not deserve it, but for the sake of Christ alone.—What a blessed thing will it be to have all your sins forgiven; then they will be forgotten too, and will not find you out at the judgment-day.

3.—Avoid sin as much as possible for the future. Pray to God to make you hate sin, and to keep you from it. Be afraid of sin, of all sin; be afraid of little sins, for they lead on to greater ones; be afraid of single sins, for they lead on to others. When you are tempted, by its being said, "only this once,"—resist the temptation, for when you have done it once you will be asked to do it again. A sinner's course is like that of a person running down hill, who, though he begins at a slow pace, goes on faster and faster every step, till he cannot stop. Avoid bad companions; they will lead you perhaps to disgrace and the gaol, and the gallows in this world, and to hell in the next. Remember when you are tempted to sin, God sees you, God is there: God sees all things, and forgets nothing. Remember there are two witnesses always with you, God and your own conscience, and if you sin in their presence, "Be sure your sin will find you out."

JOHN ADAMS AND THE SABBATH.

The elder John Adams, while President of the United States, as he was returning from the country to his family in Boston, was interrupted by a new England snow-storm, which effectually blocked up his way. He was then at Andover, twenty miles from Boston, where his family as he had learned, were waiting his arrival. Sabbath morning the roads became for the first time passable. On the question of going to Boston that day, it was the opinion of the clergyman of the place, that the circumstances of his detention, and the sickness of his family, would justify his travelling on the Sabbath. His reply was, that the justifiable occasion in this case would not prevent the bad influence of his example on those who might see him travelling on the Sabbath, without knowing the cause. He therefore decided to wait till Monday.

HEBER IN HIS PARISH.

There was in the parish an old man who had been a notorious poacher in his youth, and through the combined influence of his irregular mode of life, drunken habits, and depraved associates, had settled down into an irreligious old age. He was a widower—had survived his children, shunned all society, and was rarely seen abroad. The sole inmate of his lonely cottage was a little grandchild, in whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest caresses.

It was considered an unaccountable departure from his usual line of conduct when he permitted little Philip to attend the Rector's school.

"Why not?" was the old man's reply "d'ye think I wish Phil to be as bad as myself? I'm black enough God knows!"

The old man was taken ill and confined to his room. It was winter. His complaint was a painful one; and there was every probability that his illness might be of long continuance. A neighbour suggested that his little grandchild should read to him. He listened at first languidly and carelessly; by and by with some degree of interest, till at length his little grandchild became the means of fanning into a flame the faint spark of religious feeling which yet lingered in the old man's breast.

He expressed a wish that Mr. Heber should visit him; and the good work which it pleased Providence youthful innocence should begin, matured piety was to carry on and complete. It was no ordinary spectacle. The old man lay upon his bed, in a corner of the room, near the framed window. His features were naturally hard and coarse: and the marked lines of his countenance were distinctly developed by the strong light which fell upon them.—Aged and enfeebled as he was, he seemed fully alive to what was passing around him; and I had leisure to mark the searching of his eyes as he gazed, with the most intent anxiety, on his spiritual comforter, and weighed every word that fell from him. The simplicity in which Heber clothed every idea—the facility with which he descended to the old man's comprehension—the earnestness with which he strove not to be misunderstood—the manner in which, in spite of himself, his voice occasionally filtered as he touched on some thrilling points of our faith, struck me forcibly; while Philip stood on the other side of the bed, his hand locked in his grandfather's—his bright blue eye dimmed with tears as he looked sadly and anxiously from one face to another; evidently aware that some misfortune awaited him, though unconscious to what extent.

The old man died—died in a state of mind so calm, so subdued, so penitent and resigned,—"that I feel myself cheered in my labours," said Heber, "whenever I reflect upon it." Heber himself officiated at the funeral. I shall never forget—I never wish to forget—if I were cast to-morrow on a desert island, it is one of the few things I should care to remember of the world I had left behind me—the air, the manner, the look, the expression of hope, which lit up his noble countenance as he pronounced this passage of our magnificent ritual: "O Father, raise us from the death of sin into the life of righteousness, that when we shall depart this life we may rest in thee, as our hope is, this our brother doth."

DR. ROWLAND TAYLOR'S MARTYRDOM, in the reign of Queen Mary, A. D. 1555.

The night after his degradation, by the gaoler's favour his wife, with one of his sons, and the faithful John Hull, were permitted to sup with him. In exhorting the boy to a virtuous life, he bade him remember, that his father died in defence of holy marriage. He charged his wife, who, he said, had been a faithful yoke-fellow to him, and would now soon be discharged of that wedlock-bond, to marry again, as soon as God should provide her an honest and religious man, who would be a merciful father to her poor children. For herself and them; this, he said, was the only course that would bring them out of troubles; and he bequeathed them to the Almighty's protection, saying, that he was going to those of his children whom God had taken to himself, and whom he named, five in number.

His wife suspected that he would be removed that night, and therefore, when she left the prison, went with one of her daughters, and an orphan girl whom Dr. Taylor had bred up, and watched all night in the church porch of St. Botolph's, beside Aldgate, by which she knew he must pass. It was early in February; at two in the morning, one of the Sheriffs, a humane and compassionate man, came to conduct him to an inn without Aldgate, where the Sheriff of Essex was to take him in charge. They went without lights; but when they approached the church, the orphan heard them coming, and exclaiming, "O my dear father!" called upon her mother. "Rowland, Rowland," said his wife, "where art thou?" For it was so dark, that they could not see each other. He answered her, and stopt; the men would have hurried him on, but the Sheriff desired them to let him stay awhile and speak to his wife. Taylor then took his daughter in his arms, and kneeling in the porch, with his wife and the orphan girl, said the Lord's Prayer. He then kissed her, and shaking her by the hand, said, "Farewell, dear wife! be of good comfort, for I am quiet in my conscience." And blessing the children, he charged them to stand strong and steadfast unto Christ, and keep themselves from idolatry. Then said his wife, "God be with thee, dear Rowland; I will, with God's grace, meet thee at Hadley." She followed them to the inn; but the Sheriff, who had wept apace during their sad interview, would, in mercy, allow no more meetings. He entreated her to go to his house, and use it as her own, promising she should lack nothing, and sent two officers to conduct her thither; but at her request, she was taken to her own mother's, who was charged to keep her there.

A little before noon, the Sheriff of Essex arrived; Taylor was then placed on horseback, and brought out of the inn. John Hull was waiting without the gates with Taylor's son; Taylor called the child, and John lifted him up, and set him on the horse before his father. "Good people," said he "this is mine own son, begotten in lawful matrimony—and God be blessed for lawful matrimony." He then prayed for the boy, laid his hand on his head, and blessed him, and returned him again to John, whom he took by the hand, saying, "Farewell, John Hull, the faithfullest servant that ever man had!" And so they rode forth, the Sheriff of Essex, with four yeomen of the guard and Sheriff's men, leading him. When they came to Brentwood, a close hood was made for him, with holes for the eyes and mouth, that he might not be recognised on the way. They halted for the night at Chelmsford, where the Sheriff of Suffolk met them. When they entered Suffolk, a number of gentry, who had been appointed to aid the Sheriff, assured him that they had his pardon ready, and promised him promotion to a bishopric, if he would accept it. These offers were in vain, for he had not built his house upon the sand, in fear of falling off with every puff of wind, but upon the sure and immovable rock, Christ, wherefore he abode constant and immovable to the end.

A poor man was waiting for him at the bridge foot, with five small children; they fell upon their knees, holding up their hands, and the man cried, "O dear father, and good shepherd, Dr. Taylor, God help and succour thee, as thou hast many a time succoured me and my poor children!"

The streets through which he passed were lined with people, some of whom, when they saw him thus led to a cruel death, cried out, "There goeth our good shepherd, that so faithfully hath taught us, so fatherly hath cared for us, and so godly hath governed us! What shall become of this most wicked world? Good Lord, strengthen him and comfort him!" The Sheriff and his men rebuked the people sternly for thus expressing their feelings; but Taylor evermore said to them, "I have preached to you God's word and truth, and am come this day to seal it with my blood."

As he passed the almshouses, he gave among their inmates what was left of the money with which charitable persons had supplied him during his long imprisonment. He carried it in a glove, and, inquiring at the last of those houses, whether the blind man and woman who dwelt there, were living, threw the glove in at their window, and rode on to Aldham Common, where he was to suffer. When they told him, that was the place, he exclaimed, "God be thanked, I am even at home!" and, alighting from his horse, he tore with both his hands the hood from his head. The people burst into loud weeping, when they saw "his reverend and ancient face with a long white beard, and his grey hairs, and they cried out, "God save thee, good Dr. Taylor! Christ strengthen thee and help thee!" When he had undressed himself, he knelt and prayed, and a poor woman, in spite of the guards, who threatened to tread her down under their horses' feet, prayed beside him. A butcher, who was ordered to assist in setting up the faggots, refused, and persisted in the refusal, though the Sheriff threatened to send him to prison. Wretches, however, were easily found for this work, and one of them threw a faggot at the martyr as he stood chained to the stake,

which cut his face so that the blood ran down. "O friend," said Taylor, "I have harm enough! what needeth that?" Sir John Shelton hearing him repeat the Psalm Miserere in English, struck him on the lips, saying, "yo knave, speak Latin; I will make thee!" And when the fire had been kindled, and he stood patient and unmoved, with his hands folded in prayer, a fellow, whose character made the action appear an impulse of brutality, rather than compassion, cleft his skull with a halberd, and the body then fell forward. Thus rendered the man of God his blessed soul into the hands of his merciful Father, and to his most dear and certain Saviour Jesus Christ, whom he most entirely loved, faithfully and earnestly preached, obediently followed in living, and constantly glorified in death.

The effect of such executions was what the sufferers trusted it would be, not what the persecutors intended and expected. It seemed as if the martyrs bequeathed to their friends and followers, like Elijah the Prophet, a double portion of their spirit, from the flames amid which they ascended to their everlasting reward.—*Abridged from Foxe and Southey.*

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.

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, Block Tin,
Coil and Trace Chains,
Shop Twine in balls.
—ALSO—
Proved Chain Cables and Anchors,
"Acaraman'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, 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. Top Boots made to order.

THOMAS COWAN,
Quebec, June 27, 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.

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

THE BEREAN

Is published every THURSDAY Morning,
BY G. STANLEY,
Printer, Bookseller and Stationer,
15, BUADE-STREET.

TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance.

AGENTS AT
Montreal: Messrs. R. W. S. MacKAY, and H. H. CUNNINGHAM,
115 Notre Dame-street.

Mr. BENJ. BURLAND, St. John's,
"SAMUEL MUCKLESTON, Kingston, are so kind as to act for the BEREAN.

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington, Green, Islington, London.

Terms in the United States, including postage to the Agent:—\$1.00 a-year, or \$1.25 Dollars if paid in advance.

AGENTS AT
New York at 75 Nassau-street, Mr. F. G. FLETCHER,
Brooklyn at 41 Front-street, Mr. J. H. BROWN,
Boston: Mr. CHARLES STIMSON, Washington-St.

ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s. 6d. for six lines, and under, first insertion, and 7d. each subsequent insertion; for ten lines and above six lines 3d. first insertion, and 10d. each subsequent insertion; above ten lines 4d. per line, first insertion, and 1d. per line each subsequent insertion.
"Advertising by the year or for a considerable time, as may be agreed upon."