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PSALM LXXIII. 25.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

Lord of the earth! thy forming hand
Well this beautiful frame hath planned.—
Woods that wave and hills that tower,—
Ocean rolling in his power,—
All that strikes the gaze unsought,—
All that charms the lonely thought,—
Friendship,—gem transcending price,—
Love,—a flower from paradise,—
Yet amidst this scene so fair,
Should I censure thy smile to share,
What woe all its joys to me?
Love, O! on earth but Thee?

Lord of heaven! beyond our sight
Rolls a world of purer light;
There, in love's unclouded reign,
Parted hands shall clasp again;
Martyrs there, and prophets high,
Blaze a glorious company;
While immortal music rings
From unnumber'd seraph strings;—
O! that world is passing fair;
Yet if thou wert absent there,
What were all its joys to me?
Whom have I in heaven but Thee?

Lord of earth and heaven! my breast
Seeks in thee its only rest;
I was lost; thy accents mild
Homeward led thy wandering child;
I was blind! thy healing ray
Charm'd the long eclipse away;
Source of every joy I know,
Solace of my every woe,
O! if once thy smile divine
Ceased upon my soul to shine,
What were earth or heaven to me?
Whom have I in each but Thee?
SIR ROBERT GRANT.

THE BAPTISMAL BLESSING. From Clark's Walk about Zion.

(CONCLUDED.)

There were several occurrences in the circle of their own home to cheer and gladden their hearts. Their two youngest daughters, the one twelve and the other ten years of age, had given striking evidence of a renewal of heart. More than a year had elapsed since this change had taken place, and though they were so young, yet their altered and consistent lives gave pleasing testimony that God had truly renewed them by His Holy Spirit. Perhaps these parents never felt that they had such abundant cause for gratitude, as at this moment. They could look upon two of their children as garnered up in glory, and five of those that were left them, had enrolled their names among the followers of the Lamb. Though three of their sons were now absent, they felt that they were under the guardian care of Him who ruleth the raging of the sea, and maketh its waves to praise Him. They had frequent and pleasing intelligence from G. and N.— And J.— who had gone to the East Indies, was expected in a few weeks. At length, through the public papers, they saw announced the arrival of the ship—, in which he sailed, at the port of New-York. They were waiting with eager and anxious solicitude to welcome him to the paternal roof. In the course of two or three days a letter arrived. It bore the post-mark of New-York. It must be from J.—, announcing his arrival, and stating the time when they might expect that he would once more be with his beloved parents.—With intense interest Mr. R.— broke the seal, and rapidly glanced his eye over the lines. But no—it was not the hand—it bore not the signature of J.—! Mr. R.— read on—the letter dropt from his hands—the tears rolled down his cheeks, and he exclaimed—“The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!” Oh! what a moment of anxiety was this to the family who were yet unacquainted with the real intelligence the letter contained.

“What is it—what is it?” was the eager inquiry.

“This letter,” said Mr. R.—, “is from Mr.—, the owner of the vessel in which J.— sailed. The vessel has returned, but J.— is not on board.”

“Why?—where is he?” was asked by many voices.

“In the bottom of the sea!” said the father, his heart swelling with emotions too big for utterance.

The scene that followed can be better conceived than described. Yet God was in the midst of them, and His comforts refreshed their souls.

The following facts were communicated in the letter which announced J.—'s death. The crew had a prosperous voyage to India, arrived in a good state at Batavia, where they discharged their cargo, and were on their way to Manilla, in the China Sea, when there suddenly blew up a heavy gale, and the vessel for a while was in some danger. J.— was on deck giving the men some orders in relation to putting the ship in proper trim to weather the gale, when a tremendous sea suddenly broke over the deck, and swept him off in a moment. Every effort was made to save him, but in vain. He never rose to the surface. No trace of his form could be found; and the ship was obliged to go on her way, and leave young R.— to slumber in the depths of the ocean, till the resurrection morn.

When the first gust of grief had passed away, the solemn and startling inquiry came up in the minds of these parents—“In what state has J.— gone to his last account? He was swept into eternity without a moment's warning! Was he prepared to go? Had his heart been renewed?” These were fearful questions. The clouds of darkness and uncertainty seemed to gather thick

around his fate. One single ray of hope to lead them to believe that he had gone to the bosom of the Saviour, would reconcile them to this dispensation. Mr. R.— seemed at once to gather that ray of hope from God's covenanted promises. “This child,” said he, “has long since been given up in covenant to God; and I have faith to believe that God did change his heart—did make him truly regenerate before he took him out of the world.”

Resting upon this hope, and fully believing that the Most High does all things well, he staid his soul upon God, and was at peace. The stroke, however, to the wounded mother, was more than she could well bear. Her health declined, and she seemed fast hastening to the grave.—That which pressed upon her heart from day to day like a load of ice, was not the recollection that her son was in the bottom of the deep, with sea-weed wrapt around his head—it was not that he had been swept into eternity so suddenly,—but that he had gone without having left any evidence behind, that his peace was made with God.

In a few weeks the family had the mournful satisfaction of receiving the trunk, and various effects of J.—. Every scrap of paper written in his own hand was carefully examined and sacredly preserved. At length they came across an unfinished letter, carelessly thrown into his trunk, which appeared to have been addressed to his parents, and was evidently written only a short time before his death.

Although I have not been able to obtain the letter above alluded to, the following communication from one of his parents will give the reader an idea of its contents. The writer remarks in reference to J.—:

“He had been trained up in the Sabbath School, and was very intelligent on religious subjects. He fully realized that he was a sinner against God, and that the blood of Christ alone could restore him to the divine favour. His views on this subject were not of a general character; he believed that he could not be saved without a personal interest in the atonement.

“When he arrived from a previous voyage, his mind was deeply affected by the change he witnessed in his elder brother, who had become an heir of life during his absence. He remained at home a few weeks, which afforded frequent opportunities for conversation on the all important subject, and these opportunities, I trust, were not lost. It was then satisfactorily ascertained that he was in the habit of praying daily; and that he was determined to make religion the great concern of his life.

“When he left the paternal home for the last time, it was expected that he would sail with his two brothers. The pious parent may imagine, but I shall not attempt to describe, the emotions with which we looked forward to this event. We could not be unconscious that the lives of three beloved sons would be involved in the fate of one frail bark, exposed to all the dangers of the tempestuous ocean. But we had, on the other hand, a covenant keeping God to look to. To that God we were enabled to commit the keeping of the souls and the bodies of our beloved children. But an unexpected interposition of Divine Providence, gave a different direction to this enterprise; and our deceased son sailed without his brothers. At first it seemed as though God might design the conversion of the two younger brothers, by the instrumentality of the elder. But it now appeared that he was to have no mortal hand to help him, that he might seek help directly from an almighty arm. Let us adore the mercy of God, who, foreseeing the end from the beginning, thus provided most effectually to bring our dear son to look directly to Himself for salvation.

“It is difficult, if not impossible, to convey to the mind of another, the force of that evidence, that has satisfied our minds that our beloved son was truly in Christ Jesus before his death. The letter which we regret it is not in our power to send you, was of a deeply interesting character, which, however, none but his parents could duly appreciate, as it related to several things known only to them. The whole letter led us to believe—yea, left no doubts on our minds, that he had become supremely interested in the concerns of his soul, and that his heart was renewed by divine grace.”

This discovery brought to the sorrowing mother greater joy than if there had been conferred upon her and her family a title to all the Indies. It was as though her child had been raised from the dead. The sunshine of hope again rested upon her brightening countenance. The change in the appearance of the whole family was strikingly observable. It was as though a dark cloud had suddenly been rolled away, and the sun had poured in all his effulgence upon the scene.

The language of every individual of the family was, surely “in the midst of judgment God remembereth mercy.” Mr. R.— now felt that he had received new and fresh proof that where parents give up their children in covenant to God in accordance with the divine will, those children will not be lost. In relation to his own children, he thought he had every reason to hope that the three whom God had taken from him were in safety. And of the seven that were left him, all but two, in the judgment of charity had been renewed in the spirit of their minds. The various afflictions which this family were called to suffer, tended to deepen their piety, and led them to strive to live, as it were, every moment beneath the eye of the Saviour. This holy living, together with the pious counsel he received, exerted a most salutary influence upon the mind of their youngest son, a lad only nine years old. Seldom have [seen more] decided and unequivocal marks of genuine conversion, sustained by a corres-

ponding and continued change of deportment, than were manifest in this instance.

There was only one of his family now that had not been brought in, and in relation to that one, Mr. R.— remarked, in a communication recently received—

“I believe that my confidence in the covenant promises of God, has never been greater with respect to any one of our children than it now is respecting the one who has not yet, I fear, fully embraced the Saviour.”

Here I wish the reader to pause and ponder these facts: for they are well authenticated facts. If parents did give up their children, when they brought them to baptism, in faith, if they held on to the promises of God in relation to their children in after life with firm faith—if they reared up their offspring, not as though they were theirs, but God's children—if they continued to believe and pray, and let the light of their example shine around the path of their offspring, would not those offspring realize all that is promised in the covenant? Would they not become regenerate and spiritual children of the Lord? Can a solitary instance be shown, where this—all this has been done on the part of the parents, and the promise of God has failed? Does not the baptismal service of the Episcopal Church then, speak a solemn note of warning to parents—laying the sin of their children's living and dying unregenerate, at their door? Parents, think of these things!

PLEDGES, PROSPECTS, AND WANTS OF THE CHURCH MISSIONARY SOCIETY.

The Committee desire to remember and to renew the pledges which they gave to their supporters in the hour of their embarrassment.

The Committee hold themselves pledged to the strictest economy in the disbursement of the large sum committed to their disposal: as well as to a due adjustment of the Expenditure of the Society with its income, so that they may not be again involved in the same perils from which they have now been mercifully extricated. They trust that arrangements have been made, effectually to accomplish these ends.

They conceive themselves to be no less pledged to a firm and faithful adherence to those Protestant and Evangelical principles by which the Society has been distinguished from its formation. Upon these principles the Committee took their stand in a season of jeopardy: upon these principles they made their appeal for special assistance; and to these principles, under God, they owe their present prosperity. Therefore they regard themselves and their successors in office as bound, by new and most cogent obligations, to guard, with the utmost vigilance, against all surrender or compromise of principle throughout the various ramifications of their widely-extended agency: that, as far as human means can provide, the Gospel preached through the agency of this Society may not be another Gospel, but the very Gospel of the Grace of God, published in and by the open volume of inspiration: such as the Reformed Fathers of our own beloved Church exhibited in their lives, illustrated in their writings, and testified with their blood.

The Committee have also presented their Report under a lively but humble sense of the great responsibility of the position in which they are placed. They are the chief almoners of the Church of this country, in her efforts to evangelize the Heathen world, and the medium of communication, also, between these two parties. They are placed in a post of special observation for catching the first accents of the mystical voice, *Come over and help us*: for watching the incipient movements of the Spirit of God upon the face of the deep. They are the Depository of the hopes and fears, the joys and sorrows, the retrospective experience and the prospective suggestions, of those devoted men who are sustaining the hard conflict between light and darkness. They have not fulfilled their responsibility on this occasion, if they have failed to convey to the minds of their supporters the fact that the Lord is carrying on a wonderful work in the midst of the Heathen world—chiefly, indeed, a work of preparation, but one which bespeaks some coming change. The power of Heathenism is falling—the native mind of Africa and the East is awakening—the Agents of infidelity and of apostate Christianity are gathering around to seize upon the minds detached from their ancient superstition—and the preachers of the Gospel are animated by fresh hopes. In all the Missions which have acquired any degree of establishment, there is a sure though gradual progress. Even respecting North India, where the results have been on a less scale than in South India, New Zealand, or West Africa, Bishop Wilson has declared, in his late Charge—

“During the last four years there has been, I rejoice to say, a rapid augmentation in the number of Converts and Inquirers after the Gospel, both in the Missions of the Venerable Propagation Society at Barrypore and Janjera, and of the Church Missionary Society at and about Krishnagur. In the other Stations there has been a steady increase of good; but chiefly among Schools, and in the way of preparation: but showers of blessings, to use the language of the Prophet, have descended on those I have mentioned.”

Under the impression of these feelings, the Committee would, with the most solemn earnestness, urge upon the Church of Christ at home the importance of rising to the occasion of helping forward the sacred cause by contributions adequate to the greatness of the demand—of strengthening the hands and encouraging the hearts of the noble band of Labourers by continual prayer on their behalf—of exercising the mighty influence of Intercessory Prayer on behalf of the rising Churches in some of our Missions, and the feeble infancy of many a Christian community in others, which seem

like sparks upon the ocean, ready to be extinguished, unless kept alive by a miracle of Divine grace.

But, above all, they would solemnly urge upon those whose hearts are touched by the constraining love of Christ, and whose education has made them fit for the Masters' use in the Missionary field, to come forward and offer themselves as Labourers for this work. The Society has many posts in which men of enlargement of mind, of habits of intellectual observation and power, are needed, to give direction to, and to take full advantage of, the rising energies of the Church abroad. A Missionary at Calcutta writes—

“Would that I could make my voice heard among the Students of Oxford and Cambridge on this point! Will Clergymen in England continue to limit their views to some petty Curacy, with its minor interests, while the subjugation of the mind of India to the love of the Redeemer is here presented as a prize? I again repeat, what we want for India is, the consecration of sanctified intellect to the Lord.”

But long experience, and not unfrequent disappointments of rising hopes, compel the Committee to press this appeal upon others, as well as upon such individuals themselves; namely, upon their friends—their parents—here is often the real obstacle. Sometimes, also, that very humility, which is one of the choicest qualifications, withholds those who seem providentially directed toward the work from offering themselves. It was the wise and pious Professor Franke, who was making inquiries for new Missionaries to India, who first proposed to Schwartz to engage in this sacred and important work, upon observing his diligence in acquiring the Tamul language, merely with a view to acting as a corrector of the press at home. It was the father of Schwartz who seconded the proposal of Franke, and, after three days' deliberation and prayer, “came down from his chamber and, in the presence of a reluctant family, gave him his blessing, and bade him depart in God's Name; charging him to forget his native country and his father's house, and go and win many souls to Christ.” It was the venerable John Newton who made the first direct proposal to Claudius Buchanan to go to the East. It was Charles Simeon who first suggested to Henry Martyn that glorious career in which he jeopardized his life even unto death.

Where, it is often asked, is the spirit of Schwartz, of Buchanan, of Martyn? Where, it may be replied, is the spirit of the father or of the Christian friend, to kindle, in the prepared but diffident soul, the latent zeal of the future Missionary, and to fix and to consecrate his wavering purpose, by effectual fervent prayer, and by the animating example of the sacrifice of a parent's fondest affection, or friendship's closest bonds, to the constraining love of Christ.—From the Report, May 1844.

CHRISTIANITY REMEMBERED IN COLONISING NEWFOUNDLAND.

It [Newfoundland] was the first land, as you know, discovered by British mariners, when, stimulated by the discoveries of Columbus, they went forth, five years afterwards, with the authority of Henry the Seventh, and under the guidance of the Venetian Cabot, to reach, if possible, India and China, across the north western waters of the Atlantic. It was also the first field of foreign enterprise, on which the power of the British Parliament was ever known to operate; for as early as the second year of Edward the Sixth, an Act of Parliament was passed, for license to traffic to that isle. Again, it was the first country, in which a British colony was planted: for in the year 1583, the 25th of Elizabeth, the half brother of Sir Walter Raleigh, Sir Humphrey Gilbert, an officer who had served with great distinction, both at home and abroad, and who had long turned his attention especially to the promotion of commercial and maritime enterprise, set forth thither with varied and extensive powers which he had received under letters patent from the sovereign. There is no doubt, and we admit it freely, that the character of the powers vested in him by those letters patent, was more in accordance with the high prerogatives of princely power which prevailed in the sixteenth century, than with those principles by which it is now deemed right that colonisation should be regulated. Nevertheless, one of the most important articles in those letters patent ought thankfully to be noticed; namely, that which provides that the laws which he was empowered to establish in the island, should, “be as near as conveniently may, agreeable to the laws of England, and also not against the true Christian faith or religion, then professed in the Church of England.” This provision, I say, deserves to be noticed; because, albeit the form in which it is expressed reflects, in some degree, the spirit of despotic rule prevalent in that age, yet the proclamation itself of the true faith then professed in the Church of England, and the interest manifested on behalf of the men who were about to leave her fostering care at home, that they should be preserved, and strengthened by the same bonds of holy fellowship abroad, and be taught to remember, amid the dangers and the hardships of their new estate, the ground of their common salvation—these, assuredly, are witnesses, to tell us, that, in that first attempt to plant in a foreign clime a settlement of British subjects, we have the recognition, broadly and distinctly made, of the inheritance which they, who embarked in that enterprise, possessed, in the Gospel of Jesus Christ, and of the bonds of close and holy brotherhood which, through the power of that Gospel, remained between those who tarried in their own father-land, and those who left it for a foreign shore.

is a testimony, which has been, for the most part, lost sight of in the cursory glances which have been taken of this enterprise by the general historian. We, therefore, should the more carefully remember it, and pray that by such remembrance we may be the better incited to the work which is now before us.

But it stands not alone. A further and more explicit testimony to the same effect is supplied in the remarks accompanying the only narrative which has come down to us of that expedition, by a writer who was himself the captain and the owner of the only vessel which survived; and also in the report made afterwards of the same, by one of its chief promoters. The expedition itself, it is well known, proved most disastrous; it reached its destination, indeed, and the leader, having landed in the haven of St. John's, which is at this day the chief city in the colony, and having taken possession of it in the name of the Queen of England, delivered three laws to be enforced in the island—the first, in accordance with the law just adverted to, that the religion should be that of the Church of England, and the other two for the maintenance of the Queen's prerogatives in that island. But, proceeding afterwards to explore the southern and western coasts of the isle, he was compelled by most adverse circumstances to abandon his design; and, returning homewards, perished in the voyage. The point, however, to which I wish now to call your attention, is the train of thought expressed by the writer in question; who, as I have already said, commanded the only vessel which survived the expedition. Whatsoever may have been the errors, both of design and of execution, which helped to mar that enterprise—and they are neither denied nor palliated in the narrative to which I refer—it is clear that he who recorded them, knew well the proper objects, which ought to be kept in view in such undertakings, and the spirit in which they ought to be conducted. Speaking of the extent of the discoveries in the western hemisphere, which had been made up to that time by the voyagers of other nations as well as our own, and of the period which had elapsed since the commencement of them, he confesses,—and if he, towards the end of the sixteenth century, made this confession, with how much greater reason may we repeat it now?—that “in both these respects, a glorious opportunity had been given to sow the seed of eternal life in those fields of heathenism, from which a full and precious harvest might already have been gathered in.” He makes also the distinct acknowledgement, that “this must be the chief intent of such as shall make any attempt that way, or else, whatsoever is builded upon that foundation, shall never attain happy success or continuance;” and although, he adds “we cannot precisely judge (which only belongeth to God,) what have been the humours of men, stirred up to great activity and diligence in those remote countries, yet the events do show; that either God's cause has not been chiefly preferred by them, or else that God has not permitted such abundant grace as the light of His knowledge to be yet revealed to those infidels before the appointed time.” In the mean while, he urges “every man in whom is any instinct and inclination to this attempt, to examine his own motives, which if the same proceed of ambition or of avarice, he may assure himself it cometh not of God, and therefore cannot have confidence of God's protection and assistance against the violence both of sea and infinite perils on the land. But if his motives,” he adds, “be derived from a virtuous and heroic mind, preferring chiefly the honour of God, and compassion for those who are tyrannised in most wonderful and dreadful manner over their bodies and souls; and from a willingness to help those who in this realm are distressed; all these,” he confesses, “be honourable purposes, imitating the nature of the munificent God, wherewith He is well pleased, who will assist such an action beyond the expectation of man.” A similar testimony is pronounced, as we have before said, by another writer, in a report which he drew up of the same enterprise; and notwithstanding that some of the pleas advanced by him are no doubt overstrained, yet it is certain that the main object which that “chief adventurer,” as he is called, had in view, in this first attempt to plant a British settlement abroad, was the extension of Christian truth, by the extension of the Christian name.

Nor are these the only witnesses which remain, to tell us of the earnest aspirations, which were felt, and which were expressed in that day, for the true welfare of England's first colony. There was a man named Richard Whitebourne, who stood as a spectator upon the shore of the chief haven which I have named in the island, at the very moment when Gilbert took possession of it on behalf of this country. He was at that time in command of an English vessel, which lay with many others in the harbour. Before, and many times after that period, he visited the same haven, in the exercise of his commercial calling; and, in the twelfth year of James the First, namely, the year 1615, he went out thither under a commission from the High Court of Admiralty, for the purpose of correcting certain disorders which had sprung up in the fishery. In the course of the same reign, he published a Discourse—which is now extant,—though rarely to be met with—upon the history and character of the island. This work is well worthy of notice on account of the curious and interesting matter which it contains with reference to the subject of which it professes to treat; but particularly do I cite it now for the testimony which it gives, as to the feelings with which the possession of that colony was at that day regarded by the temporal and spiritual rulers of our Church; it contains; at the outset; a copy of

a letter from the Privy Council, accompanied with a reference from James the First to the Archbishops of Canterbury and York, recommending to them that a copy of Whitebourne's treatise might be distributed throughout the several parishes of their provinces, for the encouragement of adventurers into the plantation, and also, that they should promote, in the most favourable and effectual manner, collections to be made in all the same parishes, for the purpose of defraying the charges incurred in different ways by the writer in question. He himself also, as would appear abundantly evident, if we had time to cite the passages, never fails to present to his readers that which was certainly present to his own mind, namely the obligations laid upon them all to promote, in a distant island, that knowledge of the truth which was the glory of their own Church and country. Let me refer only to two out of the many which occur to me. He says, in one place, of the savages of Trinity harbour, "If they might be reduced to the knowledge of the true Trinity, indeed, no doubt it would be a most sweet and acceptable sacrifice to God, and everlasting honour to their King, and the heavenliest blessing to those poor creatures who are buried in their own superstitions. The task thereof would prove easy, if it were but well begun, and seconded by industrious spirits. No doubt but God himself would set His hand to rear up and advance so holy, so pious, and so Christian a building." Again, in another place, where he is engaged in showing that the settlement or plantation in that island would be the means of bringing its poor misbelieving inhabitants "to the knowledge of God, and to the light of His truth, and to civil and regular government," he adds, "This is a thing so apparent, that I need not enforce it any further, or labour to stir up the charity of Christians therein to give furtherance towards a work so pious; every man knowing, that we ourselves"—here is a solemn consideration—"were once as blind as they in the knowledge and worship of our Creator, and as rude and savage in our lives and manners. Only thus much will I add," he says, "that it is not a thing impossible, that by means of those slender beginnings which may be made in Newfoundland, all the regions near adjoining thereto may in time be fitly converted to the true worship of God."—*Sermon before the British North American School Society, by the Rev. J. S. M. Anderson, of Brighton, Chaplain to the Queen Dowager.*

The Berean.

QUEBEC, THURSDAY, NOV. 21, 1844.

We have the pleasure, this day, of laying before our readers the Canon recently passed by the General Convention of the Protestant Episcopal Church in the United States, respecting the ordination of Deacons, which we promised to communicate to them, as soon as it should reach us in our Episcopalian exchange papers. It will be perceived that it is so drawn up as to give it throughout the character of an experiment. It authorizes a Bishop to admit to the order of Deacons, under the modifications introduced by the Canon, only when he shall have been requested to do so by the Convention of the Diocese over which he presides. Thus the legislative body of that portion of the Church where such Deacons are to minister, must first of all have satisfied itself that it is desirable, within its own borders, thus to enlarge the body of the Church Ministers. The Deacons in this manner to be ordained are not themselves to have charge of parishes, but are always to officiate under the immediate direction of the Rector of the parish, and are not to be dismissed to another Diocese, without the written request of the Bishop to whose jurisdiction they shall thus be transferred. They are not, like the Clergy having parochial charge, to have seats in the Convention of the Diocese to which they belong.

If we understand the provisions of this Canon aright, there is a strangeness in it in this particular, that a Bishop in whose Diocese the legislative body has never seen fit to authorize the admission, by him, of any such persons to Deacons' orders, may yet pour into the Diocese as many as he can get, and obtain support for, by requesting the Bishop of another Diocese, which has authorized such ordination, to transfer them to the sphere of his jurisdiction. It also is an uncommon act of legislation, that the Bishop of one Diocese should have power to admit a man to Deacons' orders, whom a neighbouring Bishop of the same Church could not so admit, however much he might approve of him. But all this only sets in the clearer light the character of an experiment which belongs to this Canon; and it is not to be doubted, that if the new plan is found to work well, its benefits will be diffused over the Church by a law of universal application.

From private sources of information, we collect that the partial application immediately anticipated from the Canon will be in the Southern States, and, we suppose, directed to the benefit of the coloured population. The way is open to its wider spread even under the present provisions; but we conclude that the Canon has been passed with a full expectation that it would come under review at the very next meeting of the General Convention, (three years hence) when its practical working shall have been watched to some extent, its defects discovered, and the means for its improvement and adaptation to the wants of the Church generally, ascertained.

As we are decidedly of opinion that the present mode of holding the office of Deacon—

which makes it a mere stepping-stone to the Presbyterate, and allows in scarcely any candidate for orders the idea of having the higher degree withheld from him after a year's end, except there were some unforeseen disqualification—is a departure from primitive order, we see with great satisfaction the legislative power of the sister Church exercised to the restoration of the diaconate to its scriptural character;—to the character, we may add, which is clearly described in the ordination-service of our Church. A great point to be gained is, that the public mind become habituated to see ministers hold the office of Deacon for years without looking for advancement in the ministry as a matter of course. At the present day, to hear of a Deacon of more than twelve months' standing, brings on an inquiry at once, what is the matter with him;—that is altogether a fault. It would be more in place, to ask for the extraordinary considerations which advanced a young man to the priesthood after no more than a twelve months' trial in the use of the inferior degree. Could the minds of Churchmen be brought to view it as the ordinary, and the fittest, course, that Deacons should pass through years of service under the supervision of experienced Presbyters, we doubt not but young Clergymen themselves, placed in that position of seconds, would escape many trying circumstances in which they now find themselves, when they are compelled to act as principals, and to incur the responsibilities, long before they have had the training for mastership, which in all other lines of employment is thought necessary to entitle the practitioner to his diploma.

The author of SPIRITUAL DESPOTISM says, with reference to the maturity for the ministerial commission commonly found in the first ordinations of non-episcopalians:—

"A youth, for example, whose blooming talents might, in a proper and subordinate sphere, be highly serviceable to the Church, and who, after a long training under his superiors, might rise to greater things, is snatched from his academic themes, is made teacher of what he has barely learned, and constituted ruler of affairs he cannot grasp, is pronounced bishop—and apostolic order is deemed to have been realized!"

If we substitute the word *elder* for bishop, we do not find that the passage is widely inapplicable to the course pursued—not the one which the Church prescribes—under the prevalence of Episcopacy. In fact, non-episcopalian communities, though they pronounce their pastors bishops, have contrived to place, around each of them, bodies of overseers, more or less officially recognised, who make them feel soon enough the truth of the same author's pithy sentence "the Lord sends us bishops, whether or not we will avail ourselves of the boon." But the commencing episcopal presbyter, through the jealousy of lay-dominion which prevails in our community, has not that same influence (or "boon" shall we call it, to follow our author?) operating upon him, placed at a distance, as he probably is, from his ecclesiastical superior; yet there he is placed "ruler of affairs he cannot grasp,"—placed seemingly with the full acquiescence of Churchmen who are not backward to rejoice in the apostolic order realized in our communion!

We say, *seemingly*; for we are even now dealing with a conspicuous proof of dissatisfaction with the existing state of things on the part of ecclesiastical legislators in the United States; and we know that the same dissatisfaction is felt in the colonial branches of our Church, and among influential members of the same at home. A course of proceeding which would place three or four Deacons under the supervision of an experienced and laborious Presbyter who would periodically visit each one's station to administer the sacrament, and give him an opportunity of taking advice upon questions of difficulty, has often been talked of and has commended itself to the judgment of many, well qualified to give an opinion both as to what is practicable and what accords with the scriptural plan of a Christian ministry in three orders. It may be promptly answered, why do not Bishops at once ordain Deacons on the understanding that they are not to look for admission to the priesthood according to the usual course: have they not the power already? We believe they have, and that course has also been adopted, though perhaps not sufficiently tried yet. Some discussion has taken place at home in public journals upon the desirableness of admitting deserving and well qualified masters of National Schools to the order of Deacons, with a view to their increased usefulness, but not with a view to their further advancement. But though the power to pursue a certain course may be in a Church-ruler, the exercise of it may be very difficult, when the public mind is not brought to see the advantages of it. A Bishop may require candidates to declare their acquiescence in his demand, that they should not look for admission to the Presbyterate, unless they shall be called to it by his own judgment, uninfluenced by any urgency of theirs; but as long as Deacons and those to whom they minister shall think that something is withheld from them, the one by not being made Priests, and the others by not having Clergymen in full orders to minister to them, an influence will be exercised against which it will be difficult for

a Bishop to hold out. Few of our people have investigated the scriptural ground upon which the Episcopal Church government rests; they know what has been usual in the Church of England, and by that they are willing to abide: in the mean time, the Church of England becomes surrounded by religious societies in a state of separation from her; when she professes her adherence to apostolic order, she is asked, where are her Deacons, in accordance with the account given of that office-bearer in her own ordination formulary? Behold, the shadow of them only is to be found! To that amount, therefore, the cause of Episcopacy versus her adversaries, is weakened; and it will be strengthened in proportion as she can return to conformity with former usage, so much as that may be found resting upon Scripture grounds.

Our Clerical readers generally, and many others, will probably take an interest in reading the extracts from the American Canons which we subjoin to the new Canon, bearing reference to the qualifications required by our sister Church, of those who are to receive admission to orders in her communion.

It is stated that the Rev. Mr. Ward, Fellow of Balliol College, Oxford, has been removed from the office of Chaplain, which he held in his College, but that he retains the emoluments of his fellowship. It is also reported that he has been prohibited from officiating in the Diocese of London.—How much need there was of measures of the kind, may appear from the boast which this Gentleman has printed in these words: "I hold the doctrines of Rome; I have declared this for three years past; yet I have received no Episcopal censure; and I am still a Fellow of Balliol College, and a Clergyman of the Church of England." Perhaps it will be found still more evident, when we quote, from a letter published by the Rev. Dr. Hook of Leeds under date 4th October of this year, that Mr. Ward's opinions are "extreme opinions"—that Mr. Ward's book, from which the above quotation is taken, "defends Popery on Ultra-Protestant principles, and is therefore subversive both of principle and truth." We have hitherto looked in vain for intelligence of some censure from his own Diocese upon the author of a book which Dr. Hook—yes, Dr. Hook—condemns as a defence of Romanism!

The letter from which we quote is an interesting document, drawn from the reverend writer by the efforts which were made to prevent Dr. Symons' election to the Vice Chancellorship in the University of Oxford. It was anticipated, that Dr. Hook and his friends would be among those who would attend to vote against the Warden of Wadham; but his letter, published only four days before the election, signified his determination not to vote on the occasion, and his reasons for it. The principal one seems to be, that when the opposition began to stir, "it was soon discovered" that, in their "want of confidence" in Dr. Symons, "the majority of the members of the University did not coincide." Bad news that for Tractarians! But moreover, Dr. Hook tells us now plainly that there are "Romanizers" at Oxford; and most provokingly, if Dr. Hook and his friends had gone to vote, these Romanizers would have stuck to him and them, as if they were all one; and how to shake them off? That would have been a most awkward situation for the Vicar of Leeds to be placed in.

We find that we have made such startling quotations now, as would leave our readers unsatisfied, if we did not furnish them with the document itself to refer to. We therefore insert it in full: and if any of our readers can explain to us how one may "defend Popery on Ultra-Protestant principles" we shall be obliged by light upon this puzzling assertion.

To speak more seriously, however, we are thankful for the evidence now afforded from the pen of one of the most eminent leaders of the Tractarian party, that it is no idle cry of alarm, when zealous Protestants call upon each other to be watchful against Romanizing tendencies within the Church, and in an English University. We will hope that many who have been led some way in that direction, will be startled by the discovery that in the course they are pursuing, they do at least "seem to side with the Romanizers"; and in their search for the point of apparent coincidence, may they be led to see the dangers of their path, and return before the energies of their lives shall have been completely engaged in a cause "subversive both of principle and truth."

To a Friend at Oxford.

"My dear Sir,—After much thought and deliberation I have determined not to vote at the approaching Convocation, and, as you wish me to assign my reasons, I have much pleasure in doing so; and I know that the reasons which have influenced me have influenced many others.

Looking to the conduct of Dr. Symons as one of the six Doctors who condemned Dr. Pusey, without assigning a reason or giving him a hearing, we were prepared to vote against him; because, whether right or wrong, we doubted his fitness for an office where equal-handed justice is the most essential virtue.

But it was soon discovered that in this want of confidence the majority of the members of the University did not coincide; the opposition, therefore, to Dr. Symons assumed the form of a protest. Few of those who would have voted against Dr. Symons on the grounds before alluded to, would have had any ob-

jections to record their protest against the appointment, except from an unwillingness to disturb the peace of the University: but many do feel an unwillingness to disturb the peace of the University where no end but the record of their opinion upon the character of a public officer is to be answered. Thus the number of persons who will protest is, I apprehend, reduced very nearly to those who advocate the extreme opinions of Mr. Ward, and who form what is called the Romanizing party in the Church. So that now the fact really is, that those who protest against the appointment of Dr. Symons will be regarded as protesting in favour of the Romanizers.

Now, after the publication of Mr. Ward's book, which defends Popery on Ultra-Protestant principles, and is therefore subversive both of principle and truth; and after various publications which have appeared of late with the evident intention of introducing Mariolatry, in other words, idolatry, into our Church, and of defending the very worst abominations of Popery, there are very many persons who, having devoted all the energies of a lifetime to the service of their beloved and holy mother, the Church of England, contending equally against Popery on the one hand, and Ultra-Protestantism on the other, would shrink with abhorrence from any appearance of sanctioning these heresies. As we cannot take part against Dr. Symons without seeming to side with the Romanizers, we must stand aloof from the contest. In adopting this course, we are quite prepared for censure from both of the contending parties, but there seems to be no alternative left to us, except that of expressing our earnest wish that the contest may be given up.

In saying that we have no confidence in Dr. Symons, we judge of him only from his public conduct, and merely mean, that we fear lest on many questions his party feelings might prejudice his judgment. We do not, of course, impute to him intentional injustice. And, no doubt, the present controversy will induce him to weigh well the merits of each question which may be brought before him ere he proceeds to act.

I am, dear Sir, yours very faithfully,
W. F. Hook.
Vicarage, Leeds, Oct. 4."

CANON OF A DISCRETION TO BE ALLOWED IN THE CALLING, TRIAL, AND EXAMINATION OF DEACONS IN CERTAIN CASES.

Section I. It shall be lawful for any Bishop, upon being requested so to do by a resolution of the Convention of his Diocese, to admit to the holy order of deacons, persons not tried and examined as prescribed in the Canons "of Candidates for Orders," "of the learning of those who are to be ordained," and "of the preparatory exercises of a candidate for deacon's orders," under the following limitations and restrictions, viz:—

1. Every such person shall have attained the full age of twenty-four years.
2. He shall have presented to the Bishop the certificate from the Standing Committee, required by section second of the Canon "of candidates for orders."
3. He shall have remained a candidate for orders at least one year from the date of such testimonials.
4. He shall have presented to the Bishop a testimonial from at least one rector of a parish, signifying a belief that the person so applying is well qualified to minister in the office of a deacon, to the glory of God and the edification of His Church.
5. He shall have been examined by the Bishop, and at least two Presbyters, on his fitness for the ministrations declared in the Ordinal to appertain to the office of deacon.

Section II. A deacon ordained under this Canon shall not be allowed to take charge of a parish.

Section III. In every parish in which a deacon, ordained under this Canon, shall officiate, he shall be subject to the direction of the rector of the parish, so long as therein resident and officiating with the approbation of the Bishop.

Section IV. A deacon ordained under this Canon shall not be transferable to another diocese without the request of the Bishop to whom he is to be transferred, given in writing to the Bishop to whose jurisdiction he belongs.

Section V. A deacon ordained under this Canon shall not be entitled to a seat in any Convention, nor made the basis of any representation in the management of the concerns of the Church.

Section VI. A deacon ordained under this Canon shall not be ordained to the priesthood without first going through all the preparatory exercises of a candidate for deacon's orders, as required by the Canon thereto relating, in addition to those required of a candidate for priest's orders, nor without presenting all the testimonials required by the Canon of Testimonials, to be produced on the part of those who are to be ordained.

Section VII. In all respects not provided for by this Canon, the deacons who shall be ordained under it shall be under the same direction and control as other deacons.

CANON XIV. OF 1838. SECT. 1.—There shall be assigned to every Candidate for Deacon's Orders, four different examinations, at such times and places as the Bishop to whom he applies for Orders shall appoint. The examination shall take place in the presence of the Bishop and two or more Presbyters, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops. At the first examination—on some approved Treatises on Natural Philosophy, Moral Philosophy, and Rhetoric, and in the Hebrew Bible, the Greek Testament, and the Latin tongue. At the second examination—on the books of Scripture; the Candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the Evidences of

Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese for which he is to be ordained. In the choice of books on the above subjects, the Candidate is to be guided by the course of study established by the House of Bishops. At each of the fore-mentioned examinations, he shall produce and read a Sermon or Discourse, composed by himself, on some passage of Scripture previously assigned him, which, together with one other Sermon or Discourse on some passage of Scripture selected by himself, shall be submitted to the criticism of the Bishop and Clergy present. And before his Ordination, he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his Sermons with propriety and devotion.

CANON IV. OF 1838. SECT. 4.—When a person applying to be admitted a Candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a Candidate, until he has laid before them a testimonial, signed by at least two Presbyters of this Church, stating, that in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of the Standing Committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such dispensation, until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these Canons, the Bishop shall have the sole discretion of dispensation, without reference to the age of the Candidate, as mentioned in this section.

SECT. 5.—With this enumeration of qualifications it ought to be made known to the Candidate, that the Church expects of him, what can never be the test of any outward standard—an inward fear and worship of ALMIGHTY God; a love of Religion and a sensibility to its holy influence; a habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

CANON V. OF 1838. SECT. 1.—No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek; is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of Natural and Moral Philosophy, and Church History, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours; unless the Bishop, with the consent of the Standing Committee of his Diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications of the Gospel Ministry as are set forth in the fourth section of Canon IV. The dispensation with a knowledge of the Hebrew language, to be regarded as in Canon IV.

HARROW SCHOOL.—Her Majesty has been pleased to confer upon the Rev. Dr. Wordsworth, Head Master of this Institution, the prebendal stall in Westminster, vacant by the death of the Venerable Archdeacon Bayley. Two other prebends in Westminster Abbey are vacant, but, according to the regulations of the Ecclesiastical Commission, are not to be filled up. An annual residence of three months being required, Dr. Wordsworth resigns his present post, which therefore becomes vacant at the end of the present year. The present Head Master has held this important station among the chief leaders of public education since Easter, 1836, his predecessor, Dr. Longley, having been then elevated to the Episcopal Bench, and being now Bishop of Ripon. That Right Rev. Prelate had held the office of Head Master of Harrow for seven years, having succeeded the present Very Rev. the Dean of Peterborough, Dr. Butler, who had occupied the same position twenty-four years.

THE BIBLE IN SARDINIA.

To the Editor of the Record.

Sir,—As you are the friend of Christian truth and Christian liberty, I have been advised, and I think it right, to make the following circumstance public through the medium of your valuable paper, which is read in every part of Europe, except the Papal States and the dominions of the King of Sardinia, where the *Record* is forbidden to enter:—

On making the tour of the great Alps, round Mount Blanc, with my family, and a few hours after we passed the convent of Mount St. Bernard (where we slept the night before, and where, I should also add, the monks treated us with a great deal of kindness and hospitality,) we were stopped by the Custom-house officers at St. Remix (the first town you meet with on entering the dominions of the King of Sardinia,) where our Bible and Book of Family Prayer, by the Rev. Mr. Jay, of Bath, was taken from us, telling us, at the same time, they were all Christians there; and that no book was allowed admission into the dominions of the King of Sardinia that was against Christianity. We told them it was the word of God. They replied, it was written by the Protestants. We rejoined that it was a correct translation of the word of God from the Hebrew and the Greek. They replied, that the Bible was altogether a prohibited book, especially the Protestant Bible. We demanded of them to show their authority for seizing our English Bible, which, we said, was for the use of our own family; they then showed us the copy of a circular to that effect, dated the 18th of August last,

written in Italian. It was that day month (the 18th of September) they seized our Bible. Seeing that it was vain to make any further resistance, we demanded of them a receipt for our books, which they handed to us. We left them our address at Geneva, in case the stir we made about the injustice and ecclesiastical tyranny of the transaction might induce the higher authorities to return our books, which I am happy to say they did, as we found our Bible, &c., again at Geneva in about ten days after. I have since met with an English family who have had their Bibles taken from them, but as they made no resistance, and have demanded no receipt, they have no hope of recovering them again; I find also the practice is continued of seizing every Bible they can lay their hands on. Now, Sir, I hope a stir will be made after this communication, that the Government and the people of England will not suffer so contemptible a power, or any other on earth, to rob a British Protestant of the pure word of God; it should be thoroughly understood by the Government of the King of Sardinia, and that of the Papal States, that we are to be permitted to pass into their dominions, and remain as long as we please, without having our family Bibles taken from us. I trust, Sir, some good has been done already in that dark town of St. Remix, as the spectators of that transaction were in great numbers, and seemed particularly struck at our emotion in giving up our Bible, and proclaiming aloud it was the word of God.

I trust, Sir, you will pardon the length of this letter, and give it a place in your valuable columns.

I remain, Sir, your obedient servant.

ARTHUR LOFTUS, R. N.

Geneva, Oct. 1, 1844.

SCIENCE IN HER PLACE.—Most truly has it been said, that a great proportion of what is called science, is nothing but ignorance under the cloak of knowledge. Geological interferences and metaphysical doctrines, when they presume to dictate to the truths of inspiration, are worthy of no more respect than a madman's dream. On this subject we shall quote the eloquent and forcible remarks of the late Dr. Carson, of Ulster, whose death we were lately grieved to announce, but whose works still survive to justify the high character he bore among the Protestants of the north of Ireland, as an accomplished scholar, an acute and deep philosopher, and a Christian philosopher. The remarks to which we allude are taken from a little work, entitled, *The Knowledge of Jesus Christ the Most Excellent of the Sciences*, a work of small pretensions, but of great ability, and one which fully justifies the eulogium of Dr. Cooke of Belfast, on his departed friend, when he mourned over his departure as involving the removal of "one of the master spirits of the age." It is thus that Dr. Carson winds up one part of his argument:—

"SCIENCE, advance! The Gospel fears you not. As far as you are worthy of your name, you are delightful and useful to man. GEOLOGY, keep thy province, and thou mayest be useful. Go down, then, to the bowels of the earth, and bring up thy treasures. We defy thee to bring a witness that in his own language will testify against Moses. Such a witness, you say, alleges that the world must be a million of years older than what Moses makes it. False! knave! the witness says no such thing. This is your unauthorized inference from his testimony. For any thing that the witness says, the world might have been made yesterday. Could not Almighty power give it all its present appearance even in its creation? Analogy cannot be received in proof against legitimate testimony. Look at that gourd of JONAH. You exclaim, it is several months old—False! it grew up last night. Look at that tree in Paradise. You say it must have looked at the Sun for half a century. False, again! it is fresh from the hands of its creator. Go on, then, GEOLOGY—go on with your discoveries. We will thank you for your facts; we will trample on your arbitrary inferences."

We think these remarks to be of great importance, and quite sufficient to silence the presumptuous dabblers in science, who too often take advantage of a very superficial measure of knowledge, and arrogate to themselves a right to impose their crude opinions on the Mosaic narrative, on all who have not themselves studied geology, and are therefore less able to contend with the weapons of a science confessedly still in its infancy.—London Record.

[At the late meeting of the BRITISH ASSOCIATION for the advancement of science, held at York, some discord arose between the Dean of York and Professor Sedgwick; the former thought it necessary to defend the Mosaic record against the inferences drawn by geologists from what they think their discoveries. The above remarks were called forth by that occurrence.—Ed.]

SEE TO YOUR WATCH.

I have found, by some experience, that in the country here my watch does not go well as it used to do in town. By small and gradual changes I find it either gains or loses, and I am surprised to find myself different in time from all the world, and what is worse, from the sun. The simple explanation is, that in town I met with a steple in every street, and a good-going clock upon it; and so any aberrations in my watch were soon noticed and easily corrected. And just so I sometimes think it may be with that inner watch, whose hand points not to time but to eternity. By gradual and slow changes the wheels of my soul lag behind, or the springs of passions become too powerful; and I have no living time-piece with which I may compare, and by which I may amend my going. You will say that I may always have the sun; and so it should be; but we have many clouds which obscure the sun from our weak eyes. (The late Rev. R. M. McCheyne of Dundee.)

A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin.—McCheyne.

A MEETING AT SEA.—On these vast paths of the deep, along which are seen neither trees, nor villages, nor cities, nor towns, nor spires, nor tombs; on this causeway without columns, without milestones; which has no boundaries but the waves, no relays but the winds; no lights but the stars—the most delightful adventure, when one is not in quest of lands and seas unknown, is the meeting of two vessels. The mutual discovery takes place along the horizon by the help of a telescope; then they make all sail towards each other. The crews and passengers hurry upon the deck. The two ships approach, hoist their flags, brail half up their sails, and lay themselves alongside each other. All is silence; the two captains, from the quarter-deck, hail each other with trumpets—the name of the vessel—from what port—the name of the captain—where he comes from—where he is bound for—how many days his passage lasted—and what are his observations on the longitude and latitude: these are the questions. 'Good voyage.' The sails are unbraided and belly to the wind. The sailors and passengers of the two vessels follow each other with their eyes, without saying a word; these going to seek the sun of Asia, and those the sun of Europe, which will equally see them die.

Time carries away and separates travellers upon the earth more promptly than the winds separate travellers upon the ocean. They also make signs of adieu from afar—good voyage—the haven is eternity.—CHATEAUBRIAND.

LORD'S DAY OBSERVANCE.—Copies of the Address to the Queen from the Committee of the Derbyshire Society for the Promotion of the Observance of the Lord's day, having reference to those foreign Princes and Statesmen, who, on visiting England, have made that day the day of their arrival or departure, or of travelling about—have been forwarded not only to Prince Albert and to several of our own Ministers of State, but also to all the Foreign Ministers in London. It has also been brought under the notice of his Majesty the King of the French. It will be gratifying to all those who desire to see the Lord's day kept holy, to learn that the time of the arrival and departure of the King had before been so arranged that his Majesty will have no occasion to travel on that day, either in this country or in France.

To the Editor of the Berean.

Sir,—About four months ago, it gave me unfeigned pleasure to notice the alteration in our Post Office regulations which indicated a gratifying deference to public sentiment with regard to the observance of the Sabbath day. And I then cited an Extract of a Notice given at the General Post Office in London, on the 29th of last May, to the following effect:— "When the 3rd of the month falls on a SUNDAY, the mail via Southampton will be closed and despatched on the PREVIOUS EVENING."

I ventured, at the same time, to hope that the example thus set by the Metropolitan Establishment, would weigh with its Colonial branches, and that in all future appointments of days and hours for the departure and arrival of the Mails, every practicable respect would be paid to the religious feelings of the community. But I am disappointed by the outrages on these feelings committed in an advertisement in the newspapers, intimating that the next Mail for England will be despatched on SUNDAY next, and that paid letters will be received till 10 A. M., and unpaid till noon! Whenever the mail, going by the river, was to be forwarded by the Unicorn on Sunday, even though that Steamer seldom sailed before noon, no letters could be posted later than Saturday night. What hinders the same regulations now that the mail goes by land? But if God's day is not to be kept holy as an entire Sabbath, surely the hours of public worship are known to our Post Office authorities. Probably nine-tenths of the letters that are posted are unpaid; and the great bulk of letter writers by the English mail have Divine Service going on in their respective Churches at the hour of noon. The tempting alternative thus presented, either to neglect their business or their souls, may be one which some have religious principle enough to resist; but it is one, the guilt of which, in itself and in its consequences, rests where it ought not—on the heads of the Public Functionaries of a Christian Country! I am aware that there are difficulties met with in adjusting the numerous movements of an intricate machine; but I also know that none of them escaped the cognizance of the Divine Author of the 4th Commandment. I therefore hope that the subject will receive its merited attention for the time to come; and that the example of the Mother Country, the laws of God and man, and the religious feelings of the Public, will, in the proper quarters, exercise their proper influence, and preserve us in future from any recurrence of an arrangement which is repugnant to them all.

Political and Local Intelligence.

CANADA ELECTIONS, 1844.

LOWER CANADA.

Counties and Towns represented in the Legislative Assembly, under the Re-Union Act. Anno 3 and 4, Victoria Reg. cap. 35, 23d July, 1840.

Table with columns: COUNTIES, MEMBERS ELECTED, Names, &c. Lists representatives for Lower Canada including Bonaventure, Gaspé, Rimouski, Kamouraska, etc.

UPPER CANADA.

Table with columns: COUNTIES, MEMBERS ELECTED, Names, &c. Lists representatives for Upper Canada including Glengary, Stormont, Prescott, etc.

WHOLE NUMBER OF MEMBERS.

Summary table showing Lower Canada County Members (36), Upper Canada County Members (33), and Total (69).

DETENTION OF THE MAIL FOR ENGLAND AT HALIFAX.—It will be recollected that the severe storm of the 28th and 29th October, prevented the Montreal mail from arriving here on the proper day, and also detained the Unicorn in this harbour beyond the time when she ought to have been on her way to Picton. The Canada mail for England not having arrived at Halifax at the usual hour for the Acadia's sailing, the mail officer was solicited to detain the Steamer the short time which might be required to allow the arrival of the mail from Picton, but he seems to have thought his instructions imperative, and so the Acadia sailed on the 3rd without the Canada mail, and, if report says true, even without the Nova Scotia mail, which remained behind owing to difference of opinion between the local authorities and the mail officer. It was fully expected at first, that the Governor would charter the Margaret to carry the detained mails forward; but the last accounts state, the plan was abandoned "on consideration of the great expense."

QUEBEC JAIL.—Two prisoners escaped from the Jail early on Monday morning last, but have since been captured and returned to custody. They effected their escape by cutting a hole through the roof, whence they lowered themselves, by a rope, to the street below. One, named Thomas Kelly, is confined for debt, the other named Louis Canuel, is imprisoned upon a criminal charge.

THE JESUITS IN BELGIUM.—COLOGNE, SEPT. 20.—Travellers who have arrived here from Verviers say, that the popular expenses which occurred there some days ago in consequence

of the aversion to a projected establishment of the Jesuits, were much more serious than they are represented in the Prussian journals. At all events the Jesuits and their partisans will most probably be obliged to give up their plans respecting Verviers, for the prudent civil authorities of that town will scarcely give their assent now that the population have so decidedly expressed their disapprobation. We learn that the Jesuits are not likely to be more successful in their plans for forming establishments in other towns.

ESTABLISHMENT OF METROPOLITAN BATHS.—Last month a preliminary meeting of gentlemen took place at the Mansion-house, Mr. Cotton, the Governor of the Bank of England, in the chair, for the purpose of making arrangements for a public Meeting, to take into consideration the propriety of establishing warm and cold baths for the use of the poor, in some of the most indigent localities about the metropolis. Mr. Buller, the Honorary Secretary, stated that the Bishop of London, and several other dignitaries of the Church, as well as numbers of influential merchants and bankers, had written in answer to the invitations to attend and support Resolutions for carrying into effect the object of benefiting the necessitous part of the population, by supplying them with baths, and the means of washing their clothes, that they would most readily attend a General Meeting, and advocate so admirable a plan. It is contemplated to erect baths and washing-places in some of the most miserable parts of Westminster, in St. Giles's, Saffronhill, &c. The preliminary Meeting agreed unanimously that the public Meeting should be called for the following Wednesday, on which day the Right Honourable the Lord Mayor was to take the chair. It was expected that the Meeting would be most numerously attended.

SECRETARY'S OFFICE, Montreal, 16th November, 1844. HIS EXCELLENCY THE GOVERNOR GENERAL, has been pleased to make the following appointment, viz: The Honorable Robert H. Gairdner, to be Provincial Judge of Her Majesty's Court of Queen's Bench, in and for the District of Saint Francis.

Port of Quebec.

Table listing ships cleared at the Port of Quebec, including Bark Mersey, Bark Zealous, Brig Lord Lambton, etc.

SHIPPING INTELLIGENCE.—The hull and materials of the brig John & Mary, of 286 tons register, wrecked between St. Thomas and Berthier, sold for account of the underwriters, brought £738. The hull £280, and the materials £458.

The bark City which grounded in hauling out from Jones's Wharf, has been surveyed and pronounced seaworthy. [From the Quebec Exchange Register.] It is reported that a small schooner, loaded with furs, and belonging to the Hudson's Bay Company, was cast away on the 4th instant, about six miles below Tadoussac, and that a clerk in the Company's employ and two Irishmen, who were on board, were drowned. The sloop and furs, it is said, are totally lost.

The steamer Pocahontas returned from Portneuf on Sunday and reports having seen a brig off that place bound up. D. Burnet, Esquire, who had gone down in the Pocahontas, has furnished the following lamentable account of the loss of the bark Cyrus, Capt. Rae, which was cleared at this port on the 22nd ult., by Messrs. C. E. Levey & Co., for London:— The Cyrus went ashore at Portneuf, within half a mile of the ship Catherine, on the night of the 3rd instant, during a violent snow storm from the East. The Captain was washed overboard and two of the crew perished in the fore-castle. The survivors were thirty hours on the wreck. Mr. Tremblay has stripped the ship, and is busily engaged landing the cargo. The mate and the survivors of the crew, with a part of the rigging, are on board Mr. Tremblay's schooner, on their way up to Quebec.

The ship Catherine, wrecked at Portneuf, has been condemned. The Pocahontas brought up a small part of the materials saved.

QUEBEC MARKETS.

Table listing market prices for various goods in Quebec, including Beef, Mutton, Lamb, Veal, Pork, Hams, Bacon, Butter, etc.

HIGH SCHOOL.

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

GOSPEL AID SOCIETY.

A SALE of Work in aid of the Funds of the above Society will take place at Christmas. Donations of Work or other articles, will be thankfully received by the Committee of Management, and may be sent to Mrs. E. W. SEWELL, President. Mrs. ESTCOURT, Mrs. JOHN ROSS, or, to the undersigned, E. M. BURTON, Secretary.

Quebec, Nov. 13, 1844.

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, REGENTOR. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REVD. E. J. SENKLER. CLASSICS } W. S. SMITH. ENGLISH } LEWIS SLEEPER. ARITHMETIC } DANIEL WILKIE. FRENCH AND DRAWING } H. D. THIELCKE.

DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CUGSTON, ANDREW PATTERSON, Esq. R. H. GAIRDNER, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS GIBB, Esq. SHERIFF SWELL.

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

CAMPINE LAMPS AND OIL.

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

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

HENRY S. SCOTT, Upper Town Market. Quebec, 8th Nov. 1844.

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.

EDUCATION.

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

NEW BUCK-WHEAT FLOUR.

THE Subscriber has just received a small supply of the above rare article.—And daily expects, a supply of Fresh INDIAN-CORN MEAL. M. G. MOUNTAIN, No. 13, Fabrique Street, Upper Town. Quebec, 19th Oct., 1844.

FOR SALE BY THE SUBSCRIBER, PRIME MESS and PORK, PRIME, Upper Canada BUTTER.

J. W. LEAYCRAFT, Quebec, Oct. 14th. 1844.

TO MERCHANTS AND MILL OWNERS.

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

NOTICE

To persons indebted to the Bankrupt Estate of Alexander Beggs, Chemist and Druggist. LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate. HENRY W. WELCH, Assignee, No. 38, St. Peter-St. Quebec, 13th Sept. 1844.

Youth's Corner.

A MOLEHILL BECAME A MOUNTAIN.

Thomas Ball and William Meadows were at work in a large field, called the forty acres, one summer's day, when they saw the earth suddenly move close by them. At first they knew not what to make of the matter, but soon after they found out that a mole was at work, and in a few minutes a good-sized mole-hill of fresh earth was thrown up before their eyes. Ball had seen this done often, but it was a new thing to Meadows. It was about half an hour after this that they went up to the gate, for their wooden bottle lay there under the hedge, with their jackets upon it. Pincher, a little black terrier, who had curled himself round upon the clothes, was up in a moment, wagging his tail, and leaping up with his paws on the knees of Meadows. While Ball was taking a hearty draught at the wooden bottle, Mary Tummins, who was passing by with a bundle of sticks in her apron, came up to the gate, and Meadows out of a joke told her of what they had seen, without saying anything about what had caused it. "I reckon there's a matter of a scuttle full o'dirt thrown up," said he, "I never see'd such a thing afore."

The affair was now in proper hands to be set a going, and Mary Tummins had not gone half a mile before she had told twenty people that a rumbling noise had been heard in the forty acres, and that more than a wheelbarrowful of earth had been fairly pushed out of the ground. Among those who heard this wonderful story was Richard Harris, a man silly enough to believe every thing that he heard, and who was sure to add something to every thing he related. Harris's account was quite an improvement upon that of Mary Tummins; for he declared, with a look of fear and astonishment, to Luke Barnes, that something had been heard under ground in the forty acres, as loud as a clap of thunder, and that at least a cart-load, or a waggon-load of earth and gravel had risen suddenly up in the very middle of the field. Now Luke Barnes had quite as much right to add a little to the account as Richard Harris, so he posted off across the fields to the lime-kilns, and gave it out at once that an earthquake had taken place in farmer Burton's big field, and thrown up a high hill of gravel stones, and it had so frightened the men who were at work there, that they had run away for their lives.

It is a very odd thing, but it is the truth, that let a story be ever so marvelous, three out of every four who hear of it, and relate it again, will make it still more wonderful. Matthew Stubbs no sooner saw Bill Pointer than he told him, that after a loud howling under-ground, a mountain of earth, gravel, and limestone, had forced its way through the surface, and almost filled the forty acres. All the time this rumour was running abroad, and like a rolling snow-ball, increasing in importance the further it went, Thomas Ball and William Meadows were quietly pursuing their work, little thinking how much had been made of what the latter had told Mary Tummins. Now though so many people occupied themselves in spreading the report, not one of them came to see if it was really true. No! There was more pleasure in making other people gape and stare, than in trying to correct a report, which a moment's thought would have convinced them was not at all likely to be true. Experience tells us that it is by no means necessary to believe a statement, to become a spreader of it, for things not believed are spread abroad with quite as much diligence and rapidity as those which are.

"Have you heard the news, Harry?" said Bill Pointer, as he came breathless up to Squire Holmes' groom. "Have you heard the news?" "What news?" asked Harry, "I have heard o' nothing." "Not heard on it!" said Bill, with his eye-brows lifted up. "Not heard on it! why it is the wonder-fullest thing that ever happened in the world. Never heard tell of such a strange thing in my born days. It's enough to make one's hair stand upright." "But what is it," inquired Harry, "that is so very wonderful?" "Why, ten minutes ago I was told that in the very middle of farmer Burton's forty acres, a great mountain has suddenly risen up; you can hardly see the top on it, it is so high! I am making the best of my way to Billet's the carpenter on an errand, but my best leg shall be put forwards, for in half an hour I'll be in the forty acres." "O," said Harry, "I'll never believe that, you don't think it's true, do you?" "True!" replied Bill, "I've no more doubt on it, than I have of my hat being on my head."

Away scampered off Bill Pointer one way, and with equal speed ran the groom in the opposite direction, his head full of the mysterious tale of the mountain in the forty acres, which he half doubted and half believed.

It is wondrous what a sudden importance a man acquires in his own estimation, by becoming acquainted with something marvellous unknown to his neighbours! All the breathless impatience of Bill Pointer seemed at once imparted to Harry, who bustled along, as though his life was at stake, towards the forty acres. Had the groom taken the opposite direc-

tion, it is hard to say what increased wonders he might not have heard. When a splash is made in a pond by casting a stone into it, the first circle around the spot is a small one, the next somewhat larger, and the succeeding one larger still; till at last a round ring may be seen almost the size of the pond. It is just the same when a commotion is made in a village by some wonderful report; the further the commotion is spread, the more wonderful it becomes; but when any one approaches nearer the place whence it first sprung, it gets less and less marvellous, until it often turns out that there is, in reality, little or nothing wonderful about the matter.

Before the groom had travelled far, he was sadly disappointed to learn that the mountain, the top of which could scarcely be seen, was all an idle tale, trumped up to set people talking, and that, in reality, it was only a hill that had risen up in the forty acres, the top of which might very well be seen, as it was not much, if any, higher than the house. Harry was certainly not pleased at this intelligence, yet still it was a wonderful thing for even a hill to lift itself out of the ground unawares; so on he went. But soon after this he was told that he might rest assured, the thing had been made more of than it ought to have been, seeing that instead of a high hill, it was but a low one, not more mayhap than a few waggon-loads of earth at the most. Though it seemed hardly worth Harry's while to take the trouble of going on, yet on he went, sadly put out of temper by having so little to look at. He had now got to the blacksmith's shop, and no sooner did he speak of what he was going to see, than old Foxall fairly gave over hammering at the red-hot horse-shoe that he held by his tongs on the anvil, to laugh at him outright. "Ha! ha! ha!" said he, "and have you been fool enough to be gulled by such a clinker as that? if you had said a barrowful instead of a waggon-load, you would a bin nearer the mark. I have not seen it myself, but I'll be bound for it, you'll find it hardly two feet high."

If Harry had not been so near the forty acres, he certainly would have turned back again, but five minutes' walk would bring him to the very gate, so on he went, and stared about with all his eyes when he came to the place; for though he could not positively tell whether there had been a mountain there or not, it was very certain that no mountain stood there then. With his temper quite soured, he asked Thomas Ball and William Meadows the truth, when they took him straight up to the Mole-hill. "Well," said Harry, as much cut up as if he had been nipped by the frost, "I have been made a fool of many a time in the course of my life, but I never thought, long as folks' tongues are, that they could have made a mountain of a mole-hill."

When the whole of the affair was made known, Meadows blamed Mary Tummins, who, in her turn, spoke loudly against Richard Harris. Richard could hardly say any thing bad enough of Luke Barnes, Luke declared that Matthew Stubbs ought to be ashamed to show his face, and Matthews scrupled not to rail bitterly against the long tongue of Bill Pointer. Thus they all blamed each other, but not one among them blamed himself.

No doubt, reader, you consider these people acted a very foolish part, but are you quite sure that you have not done the same thing? Weak and absurd as it was to make a mountain of a mole-hill, the report was not intended to do mischief. It flattered no one's vanity, it excited no envy, it hurt no one's feelings, took away no man's character, and provoked no heart-burnings in families disposed to dwell in peace and quietness. Now this cannot be said of all reports. How many an erect head and upright heart have been bowed down by calumny! How many a reputation has been destroyed by the poisonous breath of slander! Have you never felt pleased at the hint of another's error? Have you never been a tale-bearer, when you more than doubted the truth of the unjust report you were spreading? Have you never, willingly, put a matter that was bad enough of itself, into a worse light, and commented upon it with severity? Have you never neglected the opportunity of stopping the progress of a falsehood injurious to your neighbour? If you have done all, or any of these things, you have done worse than Meadows, Tummins, Harris, Barnes, Stubbs, or Pointer. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." "Surely the serpent will bite without enchantment; and a babler is no better.—Children's Friend.

A SCHOOL AS IT OUGHT TO BE.

That school would in reality be the one to be proud of, where order was thoroughly maintained with the least admixture of fear—where you would have most chance of meeting with truthful replies from the children, in a matter where such replies would criminate themselves; and where you would find the most kindly feelings to each other prevalent throughout. Yet these are things not to be seen on show days—that cannot be got up for exhibition—that require unwearyed supervision on the part of masters and bene-

factors—that will never be attempted but by those who themselves feel deeply the superiority of moral excellence to all else. Such teachers will see how the kindness of children to each other may be encouraged; they will take more notice of a good-natured thing than a clever one; they will show how much, even in the minutest trifles, truth and fortitude weigh with them; they will be careful not to stimulate an unwholesome craving for praise in their pupils; they will look, not only to the thing done, but also to the mode and spirit of doing it. That this spirit and mode may be the means of generating and guiding future endeavours, will be a main object with such instructors. The dignity of labour, the independence of thrift, the greatness of contentment, will be themes dwelt upon by them in their loving foresight for the future welfare of the infant labourers entrusted to their care. To endear holy things to these little ones, would delight such teachers far more than to instil the utmost proficiency in any critical or historical knowledge of the sacred writings; not that the two things are in the least degree incompatible—far from it; indeed, all I mean to insist on is, that such teachers will perceive what are the great objects of culture, and how subservient even the best knowledge is to the apprehension of duty: they will see, too, more clearly, the necessity of bearing in mind the pre-eminence of moral and religious culture, when they reflect that many of their pupils come from places which cannot be called homes—where scarcely any thing like parental love sustains or informs them, and where, perhaps, confusion, discontent, and domestic turbulence prevail.—Claims of Labour.

NEW ZEALAND.

Extracts from letters written by the Right Rev. George Augustus Selwyn, D. D., Bishop of New Zealand, in 1842 & 1843.

The probable increase in the number of small secondary settlements in this country, will make the necessity apparent of my having the means of educating my own clergy, at least the greater number of them. This object I hope to accomplish with no other expense to the Society than an allowance for outfit and passage, similar to that already granted to the three young students who accompanied me from England. It has pleased God to deprive me of the assistance of one of them, Mr. Evans, who died at Wellington on the 3d of October. I have lost a most faithful and valued friend; one who promised to be a zealous and able minister in the Church. My brother William has a candidate named Hutton, who has been studying under him; and will probably be recommended to the Committee to supply the place of my departed friend. These young men will, I hope, be able to maintain themselves during their preliminary course by private tuition in connexion with the collegiate school, which I have been encouraged to undertake to establish in the immediate neighbourhood of my own residence at the Waimate.

Our institution there will probably consist of a small college for candidates for Holy Orders, under the care of the Rev. Thomas Whythead; a collegiate school, under the direction of a competent master, assisted by the young students of the college; and a native boarding-school for the education of native children, selected from the different mission stations. By putting our plan of life upon a collegiate system, and by aid of a good extent of land, formerly the farm of the Church Mission, I hope to be enabled to make the whole institution support itself without much assistance from home.

We begin now to be quite settled at Waimate, and every day convince me more and more that we are better placed here than in one of the English towns. The general laxity of morals, and defect of church principles, in the new settlements, would make them dangerous places for the education of the young, and render it almost impossible to keep up that high tone of religious character and strictness of discipline, which is required, both as a protest against the prevailing state of things, and as a training for our candidates for Holy Orders. At the Waimate, I am fettered by no usages, subject to no fashions, influenced by no expectations of other men; I can take that course which seems to be the best, and pursue it with unobtrusive perseverance. When we have been strengthened in our entrenched camp (if it be God's will), we shall rally forth. My vacations I hope to spend in the English towns, between which I propose to divide the portions of the year during which I am absent from the College.

We have now nine students in the College, and nine boys in the Collegiate School, formed on the basis of the former Mission School. Of the nine students, six are candidates for Holy Orders, and are going through a course of Divinity lectures with me, and of Greek with Mr. Cotton, besides lectures in the native language, medicine, and Latin. The regularity of our course has been more interrupted than I could wish, by the first difficulties of settling, by the illness of Mr. Whythead and Mr. Dudley. The ordination of Mr. Davis and the recovery of Mr. Dudley, having enabled me to provide for the native duties of the station, I

am now more at liberty to devote myself to the instruction of my students, for which my admirable library, now opened at the Kerikeri, will supply me with abundant materials. All things, in fact, seem, by the mercy of God, to be moving on, through much anxiety and affliction, towards the settled and peaceful state which has in it the promise of present contentment, and of better things to come.

The plan of the Society in furnishing me with the means of educating young men for the ministry, has given me the greatest comfort and hope during the many losses we have sustained. If it can be carried on, I trust in God that we shall never want a supply of men to fill the numerous village stations into which the population of the country will soon be divided. The great towns, with a temporary expenditure of capital forced into existence, cannot, I think, be expected to increase; but I look forward to the attainment of a healthy, and I trust a godly population in every beautiful little valley, and by the side of every running stream, of which there are hundreds in every part of the Islands.

To supply these country curacies, for they will be nothing more, we must have men bred on the spot, men of simple piety and simple habits, accustomed to live at small expense, and acquainted with all the little difficulties—for privations there are none—of a colonial life in New Zealand. The numerous mission families will supply several candidates of this character, who, by their intimate acquaintance with the native language, will be well qualified to act as mediators and interpreters to smooth down all the little disagreements which occur between the New Zealanders and the settlers.

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

FOR SALE BY THE SUBSCRIBERS,

- Missisquoi Foundry Company's Castings. PREMIUM Cooking Stoves, Improved do. do. Parlour and Office Stoves, Summer do. do. American Ploughs, Hollow-ware and various small Castings. —ALSO— Single and Double Stoves, Cambouses, Register Grates and Coolers. —AND— Pig Iron. C. & W. WURTELE, St. Paul Street. Quebec, 20th Sept., 1844.

INDIA RUBBER SHOES.

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

TO TEACHERS.

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

WHOLESALE AND RETAIL LONDON HAT AND FUR WAREHOUSE,

12, BUADE-STREET. W. S. HENDERSON & Co. PROPRIETORS.

BRIGHT SUGARS.

NOW-LANDING and for Sale by the Subscriber, the CARGO of the Brig "KATE," from Cienfuegos. 15 1/2 Hogsheds, 1 Very superior Muscovado 35 Barrels, 1 Sugar, 2 Boxes White clayed Sugar, 19 Tins Arrowroot. J. W. LEAYCRAFT. Quebec, 12th July, 1844.

BOOT AND SHOE WAREHOUSE, 14, BUADE-STREET.

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

FOR SALE BY THE SUBSCRIBER, ONE Hundred Boxes Havana Clayed Sugar, ex "Elizabeth." 44 Puncheons Molasses ex "Thomas." Muscovado Sugar in Hhds. and Barrels. J. W. LEAYCRAFT Quebec, 9th Sept. 1844.

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

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

RECEIVED EX "BRITISH QUEEN."

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

BRITANNIA LIFE ASSURANCE COMPANY,

LONDON. CAPITAL—ONE MILLION STERLING.

The Subscriber having been appointed Agent to the above Company in this City, is prepared to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered before.

R. PENISTON, Agent for Quebec and the Canadas, India Wharf. April 4, 1844.

THE BRITISH AMERICAN LAND COM-

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

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

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

The Company are now establishing a new settlement at Metcalfe, in the Township of Roxton, under the local superintendance of Alexander Rea, Esquire, where lands can be had within fifty miles of Montreal, and within thirty miles of Steamboat navigation to that City, and to Quebec, as well as to Lake Champlain and New York. This settlement, with its adjacent lands amounting to about 100,000 acres, offers a peculiarly favourable opening to the dense population of the French Seigneuries from Sorel to the Province Line; it is accessible by good roads within seven miles of Metcalfe, and a road is now being constructed to unite with them, which will thus afford an easy communication when completed, from the River St. Francis to Montreal, a distance of about 75 miles.

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

Applications may be addressed to A. T. GALT, Esq., the Commissioner of the Company at Sherbrooke, and to the following Agents:—

- R. A. Young, Esq., N. P. Quebec. James Court, Esq., Montreal. Smith Leith, Esq., Port St. Francis. Alexander Rea, Esq., Metcalfe, Roxton. Horace Lyman, Esq., Granby. David Wood, Esq., Shefford. The Hon. P. H. Knoultton, Bromo. Thomas Tait, Esq., Milbourne. John Wadleigh, Esq., Kingsley. G. L. Marler, Esq., Drummondville. Joshua Foss, Esq., Eaton. Thomas Gordon, Esq., Compton. P. Hubbard, Esq., Stanstead.

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

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

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

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