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The Bazaar.

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

No. 24.]

QUEBEC, THURSDAY, SEPTEMBER 12, 1844.

[Vol. I.]

Doctr.

THE PEOPLE'S BIRTHRIGHT.

FROM THE PROTESTANT MAGAZINE.

The Bible—and our Church that stands
Upon that deep-fixed rock;
We'll guard them from unhallowed hands
E'en in the combat's shock;
Our God his chosen few will save,
And keep the gifts his bounty gave.

The Bible!—no; we will not yield
That blessing, for whose sake,
Our fathers battled in the field,
Or perished at the stake;
Our end is truth—unblemished, pure,
God will the victory secure.

The Bible! oh! thou richest store
Of all that man can need,
Do we require thy treasures more
Than those that us succeed?
Let us bequeath them unimpaired,
The blessings we ourselves have shared!

THE LAW OF UNITY PERVERTED.

The work of this distinguished author* sets out with a proposition which cannot be controverted, namely, that the Church of Christ, being his body, salvation is only promised to those who belong to it. He proves satisfactorily, from their own standards, that this solemn truth has been professed not only by the primitive writers, but by all denominations of Christians since the Reformation; and therefore, whatever secret method may be reserved in the wisdom of God for those who have never heard the gospel, it is universally admitted, that "all men to whom the gospel is preached must be members of this Church, when sufficiently proposed to them, on pain of being excluded from the favour of God for ever."

The essential characteristics of this Church of Christ, are next laid down. Its visibility, its unity in communion, its unity in faith, the sins of heresy and schism, and the effects of excommunication, are all ably and learnedly treated. But I have no intention of reviewing each specific link in the chain of his argument. I pass on, therefore, to the conclusions which seem to me so hostile to correct principle.

The eighth chapter of the first part is devoted to the proposition, that the apostolical succession of episcopal ordinations to the ministry is essential to the Church. The twelfth chapter and fourth section advocates the necessary result, that the Lutherans, Calvinists, and Zuinglians "could not be considered as Churches of Christ, properly speaking; though they might have been called so in a general and popular way, as being internally united to the Church." And the thirteenth chapter, treating the position of the English Dissenters, affirms that "they are no part of the Church of Christ." Many subordinate arguments are urged for this conclusion, but the leading one is derived from the alleged principle, "that separation from a Christian Church is incapable of excuse, that no reason can possibly justify it, and that the society so formed by such an act of separation is entirely cut off from Christian unity and from the true Church of Christ." (p. 402.) The same arguments are applied with the same result (p. 576-7) to the Presbyterians of Scotland.

On the other hand, the Church of Rome is maintained to be a branch of the true Church of Christ, in common with every other Church which can trace its descent from the apostles, and retains the original Christian creeds, &c. But it is ingeniously insisted that in England, the Romanists themselves are in the position of dissenters and schismatics, because they separated from the Reformed Church of England in the reign of Queen Elizabeth. (p. 305.) And inasmuch as "schismatics do not cease to be so by a mere change of country, therefore the papists who went from England to establish colonies in the United States of North America, were schismatics when they arrived there; and always remaining separated from that branch of the Catholic apostolic Church which was established there, they only perpetuated their schism. In fine," continues our author, "when America received bishops from our Churches, the schismatics constituted a rival episcopacy, and so remain to this day, separated from the true Church."

It is very obvious that on these principles, the Church of England would seem to be entirely abandoned to the charge which the Romanists have always made their chief point of accusation, namely, that the Reformers committed a schism by separating from what is acknowledged to be a true and apostolic branch of the Church universal, and thereby cut themselves off from the Church of Christ. But from this consequence our author thinks his theory perfectly protected, by denying that the Church of England separated herself from the Church of Rome in the act of Reformation, and by charging the separation upon Rome; as well through the sentence of excommunication fulminated against Elizabeth and her adherents, as through her formally withdrawing the English Romanists from their union with the established Church, and setting up a rival priesthood, in the eleventh year of that sovereign's reign.

The practical working of these principles next demands our attention, as stated in our author's own words.

"When Roman Churches," saith he, (p. 304), "were founded in South America, Canada, the Philippines, &c., by the Europeans who first colonized or subdued those

countries, such Churches are altogether free from schism, and are invested with the original rights of Catholic Churches, so that no one has a right to establish rival communities among them, with a view to oppose their authority or draw proselytes from them. If in Canada, the English community united to our Catholic Churches, have bishops and priests, it is only as a matter of necessity, because the Church there refuses them communion, and they are properly for the English only. The arrangement must be considered only provisional in a certain measure, and not designed to interfere with the prior claims of the Roman Churches there, within their proper districts. The same may be observed of our clergy on the continent of Europe."

Again, in answer to the objection that upon his principles, "it must be unlawful for any one to separate himself from the Church of Rome, and become a Protestant in France, Germany, &c.," our author replies: "It is always right to embrace the truth, and if, in consequence of maintaining the truth, any one should be excommunicated by those who are misled by the authority of their Church, erroneously supposed infallible, he is not in schism, and may lawfully consort with those who are not themselves in schism, and by whom the truth is maintained. But he ought not to forsake his Church voluntarily, but rather remain in its communion, and endeavour with prudence and humility to edify his brethren." (p. 316.)

In answer to the further objection, that upon his principles "it is unlawful to send missionaries among the Roman Churches, to establish any rival worship, seek for converts among them," &c., our author replies, (p. 317), "The rule of fraternal charity encourages different parts of the Church, to aid, if possible, in the dissemination of perfect Christianity among all their brethren. Therefore whatever can be done by writings and conferences, managed without acerbity, and without intrusion on the appointed sphere of others, may be lawfully resorted to. But it is inconsistent with the true principles of Catholic unity, for any branch of the Church to send missionaries to raise a rival worship, and seek for converts in the bosom of another."

One citation more seems necessary to a full view of Mr. Palmer's rule of Christian duty with respect to Rome. He states very fairly the objection, that, according to his principles, since "it is not necessary to institute an examination into particular doctrines, but we are to be guided in a great measure by the Church; it follows, that if an Englishman were resident in France or Spain, he ought to join in communion with the Roman Churches there; and in order to do so, ought to subscribe the creed of Pius IV." &c. To this our author answers, that "the LAW OF UNITY requires that he should be willing to communicate with those Churches; but he cannot lawfully subscribe or profess the creed of Pius IV., for the following reasons. First, this creed is proposed to him as a heretic. It is designed to exact from him a condemnation of his own Church, and this he could not pronounce with truth. Secondly, the Roman Church in exacting the profession of this creed, evidently expects an explicit profession, after examination, for otherwise she would only have required a general adherence to all her doctrines. But this cannot be made consistently with truth, for several of the doctrines of this creed are disputed and erroneous." &c. Now Mr. Palmer assigns no other reasons than these two, why an Englishman proposing to commune with the Church of Rome, should refuse to subscribe the creed of Pius IV. If, therefore, he were told, that as his own Church was not mentioned in that formula, he was under no obligation to apply the anathema to her, the first argument would lose its force; and if he were assured that he was not required to make any examination, but that a general adherence to the doctrines of that creed would perfectly satisfy the Roman priesthood, the second argument would be set aside with equal facility. But suppose, what undoubtedly would be the fact, in a majority of instances, that the priest should receive the English Protestant to communion in the most accommodating spirit, and, for the sake of securing a future proselyte, or, at least, of weakening the English Church, by the appearance of disaffection, should consent to waive the subscription of the creed of Pope Pius IV. altogether. In such a case, Mr. Palmer's LAW OF UNITY requires that the ENGLISH PROTESTANT should be willing to commune with the ROMAN CHURCHES, in Italy, Spain, or any other country where they are free from schism. Our author, therefore, would condemn the communion with Rome in England. He would also condemn the communion with her in the United States, as they were constituted before the purchase of Louisiana. But his LAW OF UNITY requires our willingness to commune with Rome, (if she will excuse our subscribing to the creed of Pope Pius IV.) in every part of the world where that Church has had a previous and regular possession. And therefore we are bound to exhibit this willingness, in all those States of the Union which have been formed out of the old Province of Louisiana, as purchased from the French under the administration of Jefferson; in the Floridas, in the Canadas, in the Philippine Islands, in South America, in many parts of the East Indies, throughout the continent of Europe, in general, in a word, wherever Rome has had a prior peaceable possession: for the question of communion with Rome, according to this system, is made to depend, not, as hitherto, upon her reforming her dangerous and unchristian doctrines, but on the ground of a legal right, to be determined by GEOGRAPHICAL LINES AND DATES OF SETTLEMENT! And this is the

principle which, in the opinion of some of our beloved and respected brethren, deserves to be received amongst us with the most absolute confidence and even fervent admiration!

This astounding law of unity, however, is far from including the whole practical results of Mr. Palmer's ecclesiastical polity; since he maintains that no one has a right to establish rival communities, where the Church of Rome has acquired a quiet prior possession. RIVAL COMMUNITIES, not CHURCHES, because the author's principles oblige him to consider these communities as schismatics, and therefore "separated from the true Church." Hence he finds himself obliged to devise an excuse for the Church of England in Canada, &c. by informing us that "the arrangement is only provisional in a certain measure, and not designed to interfere with the prior claims of the Roman Churches there, within their proper districts." It is perfectly obvious that our own branch of the Church stands in precisely the same attitude throughout the whole valley of the Mississippi. And therefore the information here given to us is a matter of very serious importance, and quite unexpected, I may safely say, either by the Church of England, or by ourselves.

The British Parliament will learn from this new school of theology, that in legislating for the establishment and maintenance of bishops and Churches throughout the Canadas, &c., they have only been making a provisional arrangement, and the proviso is, that there shall be no interference with the prior claims of the Roman Churches, within their proper districts. But it unfortunately happens that the whole of these countries are the proper districts covered by the prior claims of the Church of Rome. And I am quite at a loss to conceive how the Parliament of England could "interfere" with these prior claims more effectually, than by sending their bishops, and erecting Cathedrals, and sustaining missionaries in every city, and throughout the whole land, for the express purpose of proclaiming the Gospel of Christ in its Protestant aspect as opposed to the Church of Rome. It is indeed said, in order to reconcile this monstrous incongruity, that the arrangement was properly intended for the English only, and even of necessity, because the Roman Churches refused them communion. But this statement, to my mind, is totally incomprehensible. For surely it must be manifest to any ordinary understanding, that those Roman Churches would have rejoiced to extend their communion to every Englishman in Canada, on the easiest possible terms, sooner than have an English establishment planted among them. The difficulty was "altogether of another character." The British nation had not then been asked to believe, that the LAW OF UNITY required an English Protestant, resident in a popish country, to desire communion with the Church of Rome. For want of proper knowledge, therefore, according to Mr. Palmer's argument, the Parliament of England committed a "manifest absurdity." They passed laws for a "provisional" arrangement, but quite forgot the Proviso! They did the very thing which most directly interfered with the "prior rights" of the Roman Churches, without intending to interfere with them at all! They established bishops, missionaries, and Churches, in the proper districts of the Roman Churches, merely on the principle of necessity, because the Romish priests refused to give the communion to the resident English; without the slightest evidence either of the refusal or of the necessity! For certain it is, that the Parliament itself has totally omitted the reasons which Mr. Palmer has ventured to assign, as their sole justification, as if they were profoundly ignorant of the LAW OF UNITY, which would have saved them all the expense and trouble of their provincial establishments. But can any one seriously doubt, that in those days they would probably have thought that man unworthy of the name of an English Protestant, who should have talked of a LAW OF UNITY, requiring him to desire communion at the hands of Rome?

If the Parliament of England, however, according to Mr. Palmer's argument, was thus far astray, it is perfectly obvious that the Church of England was equally blame-worthy. Her "Venerable Society for the Propagation of the Gospel in Foreign Parts," have been violating the law of unity, without the least idea of their transgression, making vast efforts, and expending immense sums, in what they conceived to be a work of the highest Christian duty, but what—according to this new System of Theology—proves to be nothing better than the establishment of schism. Her bishops in the provinces where the Church of Rome had prior peaceable possession, have been committing sin, in the very labours and sacrifices which they ignorantly supposed to be acceptable. They were only thinking of reverencing the holy claims of divine truth, when they should have been paying due regard to the prior rights of Romanism. They were only striving to gather men into a pure communion, when they should have sent them first, in obedience to the LAW OF UNITY, to ask admission to the Communion of Rome. They were acting upon the old doctrine, that theological truth in England must be theological truth everywhere, when they should have known the legal consequence of prior possession, by which the same Roman Communion which it was a duty to denounce at home, it was equally a duty to seek abroad, since the grace of the sacrament depended on the district in which it was administered, and therefore the wrong; in England, became the right, in Canada!—From "The Novelties which disturb our peace," by the Right Rev. J. H. Hopkins, D. D., Bishop of the Prot. Episcopal Church in Vermont.

WHAT WAIT WE FOR?

The question naturally arises in every heart, "What wait we for?" There stands the harvest, white, ripe, and abundant, waving gently in the wind, and inviting the sickle of the reaper. There are the implements ready at hand wherewith to gather this harvest in. There are the men, may I not say, standing idle in the market-places, prepared to endure the hardest labour, the hottest sun, the greatest perils. All things are ready: what wait we for?—It does indeed seem that outward circumstances could hardly be more favourable for the evangelization of the world than they are. If the work is ever to be accomplished by human agencies, why not now? Why, in such a state of things, is Messiah's kingdom, in its power and completeness, so long in coming?—why tarry the wheels of his chariot?

The answer is, that we lack life, light, warmth, love. There are the altar, the wood, the sacrifice; there is the wood set in order on the altar; there is the sacrifice laid upon the wood; all things are ready; we only lack the fire from heaven! Oh, yes, we lack fire from heaven;—not the wild fire of enthusiasm, nor the secular fire of a political Christianity, nor the profane fire of denominational ambition; but the fire which the Holy Ghost kindles, and which burns in earnest longings to see men truly converted to God, and the Saviour truly glorified in their hearts and lives. This is what we need, in far larger measure than we have attained. We need it for the Church in all her members: for parents, that in the spirit of Missions they may dedicate their children to the work, and encourage them when they show an inclination to it; for the rich, that they may give of their abundance, and the poor, that they may give of their penury; for the old, that they may use their influence, and for the young, that they may employ their energies; for the laity, that they may live, and for the clergy, that they may live and preach for this cause; for all, that they may "do this one thing—forget the things which are behind, and reach forth to the things which are before."—I pretend not to say what we may need in addition, in things external and palpable. These matters may call for amendment, or they may not: I presume not here to judge; but I do venture to judge, I do feel assured, when I test our condition by the Word of God, that infallible touchstone, that our great want is more of the mind of Christ,—more pure love to God and man; and that if we only had a large increase of this, our resources would be developed, our sleeping energies would be awakened, and our whole Church be found moving forward in the propagation of the Gospel, at a rate compared with which our present progress is but a laggard pace.

But how can this want be supplied, consisting, as it does, in lack of will, and arising, as it does not, from deficiency of light and instruction? Does not its very nature shut the matter up in utter helplessness and hopelessness? Who can enter the citadel of the human will? Were not the Jews left in their impenitence by our blessed Lord, with the simple declaration, "Ye will not come unto me?"—Alas! for man alone the case is hopeless: he cannot, unaided, control himself aright: much less can he control others. He may lay truth before them: that is all; but he cannot open men's hearts; he cannot "order the unruly wills and affections of sinful men." But there is a remedy: what is impossible with men, is possible with God, and to God accordingly the text refers us: "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

In all the emergencies of mankind, our last resort is the throne of grace,—our final dependence the spirit of the living God; but in the present instance, it is so in a more peculiar manner. Till we have reached the one, and besought and depended on the other, we have fallen short of the mark, and our labour will prove, for the most part, in vain. The text, by implication, tells us, that till we have done so, we have no warrant for expecting any thing great or good. It is, indeed, a most notable circumstance, that our Lord, in view of the extent of the field and the paucity of the labourers, should refer those anxious to see the harvest gathered in, not to any maxims of human policy, not to any measures which man might immediately apply, not even, primarily and chiefly, to external means of his own appointment; but directly to God. And the principle involved in this is applicable where the labourers are many as well as few, and the means abundant as well as scanty. It teaches that as God can save by few, so many cannot save without Him: and that though this work is to be done on earth, it must be done from heaven. Our Lord would impress upon us, that this is unlike every other undertaking in one important respect. In every other, due preparation of means, mature counsel and energetic and persevering exertion, are ordinarily enough; here, he would teach us, all these things, being alone, are useless, nay, profane; and that with them there should be a direct and constant and devout dependence on the Spirit to give them efficiency. Yes, this work of extending the kingdom of Christ is altogether peculiar. Man must do the work; but God must have the glory: attempted on any other principle, it is sure to fail; and this principle is especially embodied and manifested in a spirit of prayer.—prayer in secret, prayer in the social circle, prayer in the great congregation, prayer for ministers, prayer for the people, prayer for Christians at home, prayer for the poor heathen abroad;—that prayer which is the "soul's sincere desire," and which, in our ignorance must to pray for as we ought, the Holy Ghost teacheth.

Without all this, I am aware, to the eye of sense the cause may seem to prosper; but, in fact and truth, it will be, for the most part, an utter failure. The visible structure may be raised, but there will be little glory in the midst. Converts may be made, but it can hardly be said that it is God's kingdom which is extended. But even in reference to the external kingdom, little, comparatively, will be done on any other principle than that upon which the internal rests for its prosperity. And the remark applies with special force to a Protestant community, as long as it remains Protestant in its spirit. Here none of those human expedients, those crafty inventions, those soul-destroying doctrines by which funds are so readily accumulated in Popish countries for carrying forward the interests of their Church, will be tolerated. Neither can there grow up amongst us that secular partizanship, that mere spirit of proselytism, which, at the cost of much personal comfort and pecuniary means, would be willing long to sustain the cause. The people, even those who know nothing of religion by experience, know too much of the Bible to believe that it authorizes such "direct taxation;" and for the same reason, a Christianity which is upheld rather as a secular or ecclesiastical than a spiritual thing, they will not zealously and steadily support. Thank God that it is so. It is our glory, that if our Missionary operations are permanently and largely successful, it must be in the spirit of the Bible. The fact, I think, might be shown by examples; but enough. It would appear that, as Protestants, we are hedged up by our circumstances, whether our desire is to do good to men, or merely to advance our cause, as a Church, against rival causes, to much prayer and unceasing dependence upon God.

In conclusion, it only remains that we acknowledge the genius of Protestantism, bow to the spirit of true Christianity, and obey the plain precepts of Holy Writ; giving ourselves hereafter to more earnest and constant prayer, dictated by a more profound and abiding feeling that the work of missions is God's work, and if done at all, must be done by Him. We know indeed that it will be done: omniscience and omnipotence are pledged to it; but we know also that in reference to the very things thus promised, Jehovah has said "Yet for this will I be inquired of by the house of Israel to do it for them." The same great lesson is enforced by the Apostles. The agencies these men wielded were miraculous; wonders were wrought by their hands; foreign languages came to their lips without learning; and their minds were so furnished and assisted, that they needed not to take thought beforehand what they should say; though about to appear before kings and rulers;—yet we find that their constant entreaty to the Churches was, "Brethren, pray for us."—Would to God we had more of this spirit! This was no counterfeit humility. It was no mere intellectual obedience to the precept of prayer. It was not a cant-phrase of religious intercourse destitute of soul. It was a genuine feeling of insufficiency; a heartfelt dependence upon God's grace; an inward conviction that "neither is he that planteth anything, nor he that watereth, but God that giveth the increase."

Could this mind be more generally inspired into Episcopalians, causing them to lean less on human agencies and more on the arm of the Lord,—to feel less that Missions are our cause and more the cause of Christ;—if such a mind were given us, then, it may be, without the slightest change in our Missionary organization and ecclesiastical arrangements, employing the old agencies in the old way, our Missions would flourish with new vigour, yea, our whole Church throughout all her borders would flourish, as the vegetation of the earth after a long drought in spring, when the soft, warm showers come down. This remedy going to the root, the cure would be radical. All would be life and spontaneity. Aid would not come reluctantly. Impunity would not be necessary. Episcopal authority would not have to be invoked. Touching brotherly love, there would be little occasion to write unto the people; being taught of God, it would be only necessary to let them know how the demand increased, that their liberality might abound more and more. Our treasury being kept full, our Missionaries would not be apprehensive about their supplies; and when Providence opened a new door of usefulness, our Committees would not feel their hands tied up from the enterprise. Nor would money only abound, but men also. Out of the world there would be an abundant supply of all things for the Church; out of the Church for the Ministry; out of the Ministry for Missions. "Here am I, send me," would be the prevailing sentiment of ministers and people.—From the Rev. Dr. Sparrow's Sermon.

THE GREAT CHANGE.

When then the change which they have experienced? How have they passed from death unto life? How was their curse removed, how did they become lovers of God, holy, heavenly-minded, obedient to his will? The answer is short. It is the work of grace. God by his spirit convicts men of their lost condition as sinners, by shewing them the extensive and spiritual nature of his law, and that he cannot as a just God clear the guilty. They now see that the law must be perfectly obeyed, or its curse suffered. The former they feel to be impossible, for they know that they have broken the law times without number, and that every day does but swell the catalogue of their offences. The latter only remains for them, and filled with fear they ask, "Who can dwell with everlasting burnings?" What must they do? In them-

* A Treatise on the Church, by the Rev. Wm. Palmer, of Worcester College, Oxford.

selves they are helpless. They look out of themselves and enquire, Is there any help, any hope? The God of mercy hears their cry. He answers, "I have laid help upon one that is mighty;" there is "good hope thro' grace." Now Jesus is revealed. The trembling sinner hears with rapture "Behold the Lamb of God that taketh away the sins of the world." Christ hath suffered, the just for the unjust. He hath paid an infinite price for thy ransom, even his own precious blood, the blood of the eternal Son of God. He hath fulfilled the law, so that now the righteousness of God Himself is offered thee. He hath received gifts for thee, pardon, peace, holiness, victory over sin and death, and, as the end and crown of all, an inheritance incorruptible, and undefiled, and that fadeth not away. In Him then is thy help, in Him thy hope; help all sufficient, hope that shall not be confounded. For "He is able to save to the uttermost all who come unto God by Him;" and he himself declares, "him that cometh I will in no wise cast out." The sinner hears these glad tidings, and while he hears, faith is wrought in his soul. He casts himself upon the promised Saviour. "O Lord, thou art my helper and deliverer. Undertake for me. Save me or I perish. Lord, I believe, help thou mine unbelief." Now guilt is banished, and being justified by faith, he has peace with God, through Jesus Christ. Now he can behold God's face with confidence, and in the spirit of adoption call him Father. And now, because God hath thus loved him, he loveth God. The love of Christ constraineth him, no longer to live unto himself, but to Him who died for him and rose again. He no longer considers himself as his own; and when he reflects with what a price God hath purchased him for Himself, his desire is henceforward to glorify God in his body and spirit which are God's. He resolves, "I will behold thy face in righteousness." Lord shew me what thou wilt have me to do. Do with me as is good in thy sight, only be thou glorified in me, in life, in death, and thro' all eternity.

Such, my Brethren, is the work of grace upon the heart. Circumstances may and do vary; but its general character is every where the same. It humbles the sinner, brings him to God thro' Christ in sweet reconciliation, and works in him the obedience of love. So it was in the case of our departed Sister. Wherefore was it her delight to "fear the Lord, and serve Him in truth with all her heart?" Because she considered how great things God had done for her. She loved God because He first loved her. Though her moral conduct had ever been irreproachable, and her natural temper peculiarly sweet and amiable, yet she knew full well her character and deserts as a sinner. She knew that if she had been dealt with after her sins, and rewarded according to her iniquities, hell must have been her portion. Indeed there was a time when, as she expressed it, "her state of mind under conviction of sin was such, that she thought Satan would have claimed her for his, every step she took in the divine life." Therefore while she gave God all the glory of her salvation, renouncing all trust in herself, abasing herself as the unworthiest of his creatures, and leaning only upon the hope of his heavenly grace in Christ Jesus; she desired above all things that God might be glorified in her by zealous, unreserved obedience to his will. To this end she was instant in season and out of season; love roused her to exertion; love made her count nothing too much to do or suffer for her heavenly Father. Hence her unwearying labours in fulfilling the duties of her station in life as unto the Lord; hence her anxiety, her zeal, her diligence in endeavouring to bring others to the knowledge of God in Christ; hence her patience, resignation, acquiescence in long and acute suffering; hence her surrender of herself in body and soul to God, in full assurance that she should want no manner of thing that was good. Yet she felt and lamented her imperfection. Daily she washed in the fountain of Christ's blood; daily she took refuge under the robe of his righteousness; daily she implored grace to love Him more, and serve Him better. The self-condemning prayer of the Publican, the humble acknowledgment of the great Apostle St. Paul, and the devout and fervent aspiration of David express the feelings of her soul. She was ever ready to smite upon her breast, and say, "God be merciful to me a sinner;" never did she forget of whom her fruit was found, and therefore she ascribed all to the praise of the glory of divine grace, saying, "By the grace of God I am what I am." "Not unto me, not unto me, but unto thy name be the praise for thy loving mercy and thy truth's sake." And though in labours she was more abundant, and was anxious to abstain not only from evil, but from all appearance of evil, still she panted after a closer walk with God. Dissatisfied with her best obedience, her longing desire was, "oh that my ways were made so direct, that I might keep thy statutes."—*Rev. J. T. Sangar, at the funeral of Miss French, Bristol.*

THE REV. D. L. BRASIE TO HIS FORMER PARISHIONERS.—"Search the Scriptures"—learn instruction from those who are anxious that you should be instructed and enlightened, and who are capable of communicating instruction to you. Take the advice of those whose only desire is your present and future happiness, and who are, by study and experience, qualified to give it to you. I suppose you already know that four Roman Catholic Clergymen have, within a very short space of time, conformed to the doctrines of the Church of England. I have the great happiness of being one of that number; and I must tell you, that I have enjoyed more peace of mind for the last few days than I did for so many previous years, and I would suffer any persecution sooner than return to the Roman Catholic Church again—yes, death, the most ignominious death, I would prefer to being separated from the love of Christ Jesus, made manifest to me through His Gospel. Let us all, my dear friends, make the Book of God our chief, our only study; let us practise those sublime moral pre-

cepts which it inculcates; and above all, and before all, let us practise that charity, that love of one another, which glows in its every page; by so doing, the love of God will be so fully and so firmly implanted in our hearts, that I shall be soon able to address you in the beautiful language of St. Paul to the Romans:—

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. chap. viii., 38, 39.—*From a printed address, dated Dingle, July 19, 1844.*

The Berean.

QUEBEC, THURSDAY, SEPT. 12, 1844.

We do not know but there may be some among the readers of the Berean who think the intimation unwarranted which we quoted in our last Editorial from Dr. McCaul's sermon, that the peculiar views which stop the flow of some churchmen's sympathies towards sound-hearted non-episcopalian Protestants, are closely allied to a disposition to court the Romanist to their embrace notwithstanding all his departures from the simplicity of gospel-truth. It will be useful to such, and it cannot be without interest, though of a deeply painful kind, to other readers, that we give a striking exemplification of the length to which men may be led when once they allow themselves to exalt outward form above inward purity. The article on our first page, which we have headed "The law of Unity perverted" affords some insight into the Romanist tendency of those opinions for which at the present day is claimed the almost exclusive title of Church-principles, on the ground of the separation which they advocate between Episcopal churches and those which have deviated from the apostolical order for the descent of an Episcopate. The Author of the Treatise on the Church has given, as Bishop Hopkins expresses it "the most authoritative exponent of the system" which has let in upon the Protestant Church the Novelty which disturb our peace; his work is "eminent for its scholastic method and its immense research," and "is likely to abide with considerable influence and honour, long after the Tracts [for the Times] and the transient publications which have grown out of them, shall have passed away." This work, as we will take the opportunity of saying, lies before us, and we have examined the almost incredible quotations contained in the Bishop's valuable Letters; they are substantially correct, though slight verbal alterations and abbreviations have been used, and passages made prominent by Italics and Capitals. In adopting his censure of the work, we are not liable to the charge, so readily preferred, of censuring what one has not read. The justice of such a charge we should not, indeed, admit with reference to other publications of similar tendency. It is not needful to read through the ninety Tracts for the Times, before one becomes entitled to form and pronounce an unfavourable conclusion upon the views inculcated by them. Yet we have thought it worth the labour to become acquainted with Mr. Palmer's erudite work, before we concluded upon laying before our readers the quotations from it, made by the Bishop of Vermont, and which bring the subject so closely home to all of us ministers and members of the Church of England in Lower Canada. Surely no one among us, when he heard Tractarian theology spoken of with commendation, was prepared for this, that, carried to its legitimate consequences, it makes out that the branch of the Church of England planted in this Province is a mere provisional expedient, which will have to merge in the Church of Rome, as soon as she chooses to claim our allegiance with an invitation to her communion, provided she do not require of us either to condemn our own Church, or to give more than a general adhesion to all her doctrines. No one of the Bishops who have by this time presided over this Protestant Diocese ever thought, we are ready to affirm, of inquiring at the hands of the Roman Catholic prelates occupying the ground here, whether the provisional measure might not be dispensed with; the unseemly sight of a "rival community" to mar the unity of the Church with prior claims, he removed; and the members of the Church of England landing on these shores be received into the embrace of the Roman communion upon such easy conditions as would leave them without an excuse for perpetuating the schism of a Protestant Episcopal Church alongside of the offspring from the mother on the seven hills, here in full possession!

We have to check ourselves. An acerbity

of feeling is springing up within us as we write. But we let our readers see our infirmity, nor do we fear that any one among them will be eager to throw the first stone at us. Let it serve as a warning to them against the same danger to which they find us exposed. And thus much we may say, without becoming liable to blame: when we see how men of learning and of much zeal in the pursuit which engages them, once carried into an oblique path, are led on to such conclusions as the Author under review has committed to the press with a special design "for the use of Students in Theology" (title-page of the *Treatise on the Church*) we ought to give the more earnest heed, lest we suffer ourselves to be beguiled from a close adherence to the simple truths of the gospel, as they are set prominently before the worshippers in our reformed and apostolical communion. That we are ruined by the fall, redeemed by Christ the only Mediator, saved by faith, sanctified by the Spirit, these are truths constantly held before us in our liturgy, catechism, and articles of religion; a church-member may have been sufficiently instructed for his soul's health in the formularies which are prescribed for his competent erudition, in the address to sponsors after baptism, without ever having heard of the apostolical succession; and he may present himself as a candidate for every privilege of a churchman which no man may forbid him, though he know nothing of that question of long research and historical investigation. But he may have all the lines of succession at his finger ends, and at the same time make so light of justification by faith, sufficiency of Scripture, the one full atonement made by our High Priest, and the spirituality of worship, as to be led into the embrace of Rome, while he professes allegiance to a reformed Church and enjoys her emoluments. From the effects of such teaching, may the Church's Head preserve the Church's Students in Theology!

It is probably in the recollection of many among our readers, that in the course of last year, some excitement arose in our sister-church in the United States, in consequence of the admission, to Deacon's orders, of a student of the New York General Theological Seminary, whose doctrinal views were objected to by two Clergymen, Drs. Smith and Anthon, holding parochial charges in the city of New York. So strongly did these gentlemen feel on the occasion, that they thought it their duty to protest against his ordination, publicly in St. Stephen's Church, where the solemnity took place, at that period of the prescribed service, where the "Brethren" present are called upon to come forth and show if they know any impediment why the candidate is not to be ordered Deacon. Some time after this occurrence, the Diocesan Convention of the Church in Ohio held its annual meeting, and the Bishop of that Diocese, in his official address, adverted to the circumstances which had taken place, in such a manner as to assure the members of the church under his supervision, that his attention was awake to the bearing which the admission of a person of unsound views to orders by one Bishop would have upon the purity of the Church in general; and that it was his anxious desire that nothing should take place or, if it had taken place, should be quietly passed over, which could interrupt the perfect confidence with which, until that period, the Letters dimissory of one Bishop were received by his episcopal brethren as sufficient evidence of soundness in the bearer's doctrinal views.

For this official notice of what had taken place, the Bishop of Ohio was assailed vehemently by some periodicals, while others, with equal force though not perhaps with the same bluster, justified the course which he had thought it his duty to pursue.

As we know that many of our readers have seen censure of the Bishop's proceeding, who have not had an opportunity of hearing what might be said in his defence, we present to them a document of great interest, and invested with the high authority of one of the rulers in the United Church of England and Ireland. The Archbishop of Dublin had his attention arrested by the accounts which reached him of the ordination under protest before mentioned. He had no opportunity, nor had he occasion, for advertising to it in an official address similar to that in which the Bishop of Ohio made the declaration by which wrath has been stirred up. But the impression upon his mind appears to have been precisely the same as that which was produced upon his episcopal brother in Western America. Though no immediate official relation of binding force exists between the Church of England and Ireland and that in the United States, yet a friendly, hospitable intercourse had with mutual pleasure obtained, and the Archbishop of Dublin gladly saw the American Clergy officiate within the sphere of his jurisdiction, during their occasional visits to Ireland. Was it safe, for that portion of the Church under his supervision, to allow the continuance of this hitherto so gratifying intercourse? This question caused him to make inquiry respecting the matter, and his correspondence was with one of the Clergy whose judgment had been in favour of the step taken by the Bishop of New York; consequently adverse to the course adopted by the Bishop of Ohio. Thus the Archbishop took care at least to hear both sides of the question, if his hesitations should have been first aroused by communications proceeding from the parties who objected to the ordination referred to. The effect upon his mind is embodied in the following document drawn up by himself and communicated to the Bishop of Ohio with authority to have it published, if that step should be thought desirable. It is accordingly printed in the Western

Episcopalian, from which we transfer it to our columns.

Outline of Correspondence between the Most Rev. Archbishop Whately and the Rev. Dr. McVickar.

On receiving the published statement, by Drs. Anthon and Smith, of the circumstances of Mr. Carey's ordination, I wrote to Dr. McVickar, expressing my wish to know whether that statement was admitted on all sides to be a fair and full one. I mentioned, as my reason for the inquiry, that I felt greatly interested in the matter, because I had always held free intercommunion with the Protestant Episcopal Church of the United States, and had allowed many of its ministers to officiate in my Diocese, and that whether I could continue on the same footing would depend on the issue of the case in question.

For, supposing the statement to be quite correct, and that no ulterior steps be taken in the Diocese of New York, or in any General Assembly of the Church, the principles represented as avowed by Mr. Carey, must be understood to be adopted, or at least, deliberately sanctioned by the Church itself. And these principles seemed to me to have this peculiarity, that whether right or wrong, the adoption of them implies, "ipso facto," the suppression of the Church, and the self-deposition of all its functionaries, till restored, in union with the See of Rome, and as subject to that Church.

The reasonableness of this view of the case, I supported by appealing to what would be the judgment of every one in like case taken from secular affairs. For example, if any one, who held office, (as President, General, &c.) in the service of the United States, during the "War of Independence," should have come to the conclusion that the revolt was an unjustifiable rebellion, he, and those under him must have felt that he no longer held office; and that, consistently, he had only to make submission to the authority which he had thus acknowledged to be the rightful one. In like manner, I urged, if a member of any church, separate from that of Rome, should come to the conviction that the separation was unjustifiable, and that in the points at issue that church was right, or not materially wrong, this man has cut away the foundation on which his own church, and its enactments and appointments, must stand, and, by his own showing, in a state of sinful schism till he shall have submitted to, and joined the Romish Church.

For that church, it should be remembered, has never recognised any Protestant church (as the British Government did the United States Republic) but has always continued to regard us as rebellious children, and revolted subjects, and our Orders as null and void; which we must do also, if we acknowledge Rome to have been in the right in the contest. A Bishop, therefore, (I contended) or a Presbyter of a Protestant church, must, as soon as he has made this admission, cease to be recognized as holding office. By me he would be regarded as having abdicated it; by himself, as having never rightfully held it.

It was this peculiarity in the present case, I urged, that made it one of such importance to the Bishops of the Church of England, from which the Protestant Episcopal Church of America was originally an offshoot.

In answer to the foregoing enquiry and remarks, Dr. McVickar, in a letter received about the end of March last, (accompanied with a pamphlet containing several papers extracted from a periodical) represented the matter as having been stated under strong prejudices in the pamphlet of Drs. Smith and Anthon; but still, doubtless, a case that called for much deliberation. He urged that in large bodies of men, there must be those who stand on the limits, and he did not deny Mr. Carey to be one of such.—But his intimate knowledge of him, as a faithful son of the Church, and of a christian character not often equalled, and his having satisfactorily passed his canonical examinations, appeared to Dr. McVickar to furnish stronger reason for admitting the candidate to Orders, than what he could see for rejecting him on account of language into which he had been in a great measure entrapped, and in questions where much diversity of opinion has been admitted into the Church of England.

To this explanation of Dr. McVickar's, I replied that the greater part of the pamphlet he had sent me, and of several others which I had seen since my first letter to him, was occupied with matters quite foreign from the question before my mind. For instance, that whether Drs. Anthon and Smith did or did not choose a proper time and mode for expressing their sentiments, was altogether a question of discipline which each church is free to decide on for itself, and on which it would be unbecoming a stranger to give any opinion, unless consulted.

I begged also not to be understood as pretending to any right of interference with the decisions of another Church, even in the most essential points: my only wish being to satisfy myself as to whether I might with a safe conscience continue to admit to inter-communion, as heretofore, clergymen of the American Episcopal Church.

And as I understood that the matter was to be brought before the General Convention of that Church, I intimated that I should wait the result, (whether that should be in the shape of a positive declaration of any kind, or of silent acquiescence) before I should decide what my future procedure in this respect should be.

I fully admitted that differences of opinion among members of the same Church, must always be expected to exist; but I observed that a church that possesses, as the American Episcopal Church does, a tribunal of its own to appeal to—(an advantage which I have long been labouring to obtain for the Church of England)—latterly, with improved prospect of success, from the increased perception of its necessity, as attested by numerous signed petitions to Parliament)—is free from the shocking anomaly of having its ministers reproaching each other, not merely as erroneous, but as unsound members of the Church, and at variance with its fundamental doctrines, without having, practically, (as is our case at present) any provision for the settling of such questions; an anomaly which is much the same as if members of Parliament or of Congress, were to denounce each other, not merely as recommending "inexpedient

measures, but as guilty of high treason against the State, without having any tribunal at which the parties could be tried.

Allowing that some clergymen of our Church have, as Dr. McVickar hints, gone very nearly, if not quite, as far towards Romanist principles, as Mr. Carey appears to have done, I observed that their case is evidently a very different one from his; since none of them, to the best of my knowledge, had ever been admitted to Orders with a public profession of such principles.

I did not mean to say that a clergyman could be allowed to go on indefinitely promulgating doctrines at variance with what had been regarded as our fundamental principles, without any responsibility attaching to the Church as giving a sanction to his doctrines. But still, I contended, that there is a wide difference between the admission of a man to the ministry, and the mere non-expulsion from it of one already ordained.

For, in the first place, I argued, if any one stands, (as Dr. McV. considered to be Mr. Carey's case,) just on the limits—so that it is difficult to pronounce positively either that he is, or that he is not, a sound Churchman—in that, or in any other case of doubt, the obvious course is to leave that man where he is; not to expel him from the ministry if already ordained; not to admit him to the ministry if he is not.

I did not mean, I said, to assert that those of our clergy who have gone farthest, do "stand on the limits." Some of them, it has been contended, have gone very decidedly, and very far, beyond the limits, and ought not to be allowed to remain ministers. I only meant to point out that in any case which does admit of doubt most persons would think it right to take no positive steps either way,—by removing, or by admitting a man who is the subject of such doubt. And accordingly I conceived that the Bishop who ordained Mr. Carey would be considered as having regarded him, not as standing on the limit, but decidedly within the limits; while the same inference would not have been drawn from his mere non-expulsion, supposing he had previously been in Orders.

In the next place, I observed, that even if we had such a Church-government and Ecclesiastical tribunals as are at present wanting in our Church, still great allowance is to be made for the reluctance that would be felt to incur the scandal of expelling a clergyman, even should his heterodoxy be so decided; that, in fact, much greater scandal would arise from retaining him. The desire, too, of affording a "locus penitentie"—of allowing him ample time to re-consider and perhaps modify his opinions, might be expected to operate, perhaps in excess, in producing long and even unreasonable delay; which, though blameable, could not be fairly interpreted as implying an adoption of the man's doctrines. On the other hand, the same caution and desire to leave full time for re-consideration, would naturally and reasonably lead to the deferring of one's admission into the ministry. This last (the admission) being a positive and a final step, will go, I argued, much further towards implying a deliberate, decided, and unhesitating sanction, on the part of those who take that step, than the mere negative circumstance of a man's being allowed to remain in the ministry.

One plea, however, urged by Dr. McV. as tending to obviate the objections raised against Mr. Carey's ordination, might, I said, conceivably, make a great difference in respect of the inferences the public will draw. He considers Mr. C. to have been, in some measure, entrapped into giving such an account of his opinions as his language seems to convey. Upon this, I remarked, that if a man is entrapped into an avowal of something which he really does hold, but which he had desired to conceal, although we may condemn his examiners, supposing they have resorted to any unfair artifice, still one's judgment respecting his doctrines, and respecting the church which should publicly sanction them, is not altered. But if any one is entrapped into saying something quite different from what he really thinks, the remedy is obvious and easy. He has only to explain clearly and fully what his real tenets are, after having retracted distinctly the expressions he had inadvertently used.

In conclusion I endeavoured to express the strong interest felt in all that concerns the American Episcopal Church by myself and by a great number of her friends among the worthiest members of our Church with whom I had had communication on the subject; and how anxiously we should wait for the putting forth, by its authorities, of such declarations and decisions as should fully clear away the suspicions now aloft, of its sanctioning principles, not only at variance with those on which it formerly took its stand, but destructive even of the validity of its ordinations, and of its legitimate existence as a church altogether. And I added, that, for the present I must, for my own part, in conformity with the maxim above alluded to, stand still, without taking any step, or pronouncing any judgment, either way, till its General Convention should have cleared up the existing doubts.

THE BISHOP OF NEWFOUNDLAND'S CHURCH SHIP.—Some interest has been lately excited by the fitting out of a schooner for the use of the Bishop of the remote colony of Newfoundland in his visitations. It is designed that the vessel should be also used as a church in the smaller and more remote settlements, where there is no permanent house of prayer. A very pretty yacht, the Hawk, of about sixty tons (a larger vessel would be unfit for the peculiar navigation of the narrow creeks of the Island), has been given to the Bishop of Newfoundland by a private clergyman, Mr. Eden, the Rector of Leigh. On Saturday the Bishop of London inspected the "church ship" previous to her departure, which takes place to-day; the missionaries and catechists who are about to proceed to Newfoundland were addressed by his Lordship, by whom the vessel and her good purpose were at the same time solemnly committed to God's protecting care. The Hawk has been supplied with the necessary ecclesiastical fittings, such as plate, an altar, table, books, &c., for the decent celebration of Divine service, by the private contributions of the friends of Bishop Field. Many of those interested in the missions of the Church were present. The occasion was a very affecting and pleas-

ing one, not the less so because it is one almost perhaps new to the Church of England; and we cannot but think that her missions would be more effective, if similar means were more generally adopted.

CONVERSION FROM ROMANISM.

From a letter to the Secretary of the Irish Society in London.

July 24, 1844.

"My dear Sir,—I think the intelligence given in the enclosed will rather surprise you: it is a fact that the priest here mentioned was especially sent by the Bishop (as testified by his own letter) some months since, to put down the conversions in the parish of Keel-melchedar, and the result has been the conversion of the man himself.

(Extract from Kerry Evening Post.)

"DOINGS IN DINGLE."

("From a Correspondent.")

"On Sunday last, July 21, the Rev. Mr. Brasie read his public recantation from the errors of Popery in Dingle Church. The fact of a priest abjuring Popery caused great excitement, and the magistrates having got full notice that the mob were determined to execute Lynch-law on the priest, on his road to the church, they took full precautions to preserve the peace.

JEWISH MISSION.

A Teachable Inquirer.—J. M., twenty years of age, native of G—, had lived here in service five years last Easter. She had a great desire to be instructed by the Missionaries, as they call our school, but knew not where it was, nor how to find it out, and dared not ask any one, lest she should be suspected.

Unteachable Inquirers.—It was but the day before yesterday that we, after about three hours' hard fighting, drubbed the Talmudical nonsense out of the rabbi's right hand man, the most learned Jew here in Cracow; although I fear it was all we did do with him.

To the Editor of the BEREAN. Sir,—I perceive it is stated in the Journals of this City that the Rev. Fathers Guignee and Honorat, of the Congregation of the Oblats, recently visited Quebec on a mission connected with the extension of their Church in the settlements bordering upon the Saguenay; and that, in consequence, it has been determined that four priests of that congregation shall this fall be settled at Grand Bay.

Quebec 10th Sept. 1844. [We may extend our Correspondent's last question so as to apply to the Jesuits, mentioned in an article in another column, taken from the Melanges Religieux.—Ed.]

To the Editor of the BEREAN. Sir,—I have just seen the Revd. Egerton Ryerson's first rejoinder to the attacks of a political opponent who has adopted the signature of "Legion for we are many," and have learned from it that the gentleman who has chosen to designate himself after this manner "wrote editorials strong and eloquent in the Church in 1839"—I may therefore fairly presume that he is one not unobservant of the decencies of a religious profession.

Those who read the Word of God with reverence, consider the adoption of such a signature as that of "Legion for we are many" to be a subject for grave animadversion, nor can they fail to regret that a Christian Minister should have commenced his reply by declaring that his antagonist is "unworthy to unloose the shoe latches" of—Mr. Viger and Mr. Parke.

I remain your constant reader, PHILLO-BEREAN.

Form of PRAYER and THANKSGIVING on the occasion of Her Majesty's happy delivery in child-birth, to be used after the General Thanksgiving at morning and evening prayer:—

"O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased, we most humbly offer unto Thee our hearty thanks for Thy great goodness vouchsafed to Thy people, in delivering Thy servant our Sovereign Lady the Queen from the perils of child-birth, and giving her the blessing of a son. Continue, we beseech Thee, Thy fatherly care over her; support and comfort her in the hours of weakness, and day by day renew her strength: Preserve the infant Prince from whatever is hurtful either to body or soul; and endue him, as he advances in years, with true wisdom and every Christian virtue. Regard with thine especial favour our Queen and her Royal Consort, that they may long live together in the enjoyment of all earthly happiness, and may finally be made partakers of everlasting glory. Implant in the hearts of Thy people a deep sense of Thy manifold mercies, and give us grace to show forth our thankfulness by dutiful affection to our Sovereign, by brotherly love one towards another, and by constant obedience to Thy commandments; so that, passing through this life in Thy faith and fear, we may in the life to come be received into Thy heavenly kingdom, through the merits and mediation of Thy Blessed Son Jesus Christ our Lord. Amen."

TO CORRESPONDENTS.—Several communications are necessarily postponed, matter of pressing interest requiring immediate insertion.—Our Gibraltar friend is received; we send the number he has parted with. He will judge us kindly, if we are slow to write.—Many thanks for the Hong Kong intelligence.—Dr. S.'s enclosure is not lost sight of.

We beg leave to acknowledge the following payments to the BEREAN since our last publication:— From Messrs. Henry Weston, 12 months; Robert Easton, 12 months; Robert Mackay, 12 months.

ENGLISH MAIL.—To be closed this evening: paid letters until 7 p. m.; unpaid till 9 p. m.

Political and Local Intelligence.

PRINCE WILLIAM OF PRUSSIA, whose arrival in England was reported by the last English mail, is second son to the late King of Prussia, consequently brother to the reigning monarch, who is without children, so that Prince William is heir presumptive of the crown. He is in his forty eighth year, having been born on the 22nd of March, 1797. He intends to make but a short sojourn in the metropolis, but to pay a visit of some weeks to Scotland.

ITALIAN POLITICS.—The landing in Calabria anticipated, as the readers of the BEREAN were informed on the 8th of August, has proved disastrous to the parties concerned. Their attempt at raising the inhabitants proved unsuccessful, themselves were taken, and the King of Naples has visited their offence with rigour. Seventeen individuals were condemned to death, and upon nine of them this sentence was executed on the 28th of July. Among them are two sons of the Austrian Admiral Banderia, both of them Lieutenants in the Austrian naval service.

DR. WOLFF.—It is distressing to learn that this enterprising traveller, who, impelled by zeal for the preservation and delivery of the two British officers, Col. Stoddart and Capt. Conolly, placed himself in the power of the treacherous chief of Bokhara, is now exposed to imminent danger; the chief having ordered his detention without any reason more

probable than that of preventing his return to expose in Europe what he has become privy to of the despot's guilt and villainy. THE GAMBIER ISLANDS.—The group called the Gambier islands, of which France has, it is said, lately taken possession, is situated to the south-east of the Society Islands, being close to the tropic of Capricorn, in 23½ degrees of south latitude. The four principal isles are Mangarava, Taravai, Akena, and Akamourou. The first, which is the largest, forms the residence of the King and his chiefs. These isles are but thinly populated, Mangarava and Taravai have not, together, more than from 1,000 to 2,000 inhabitants.

The Official Gazette of the 7th instant, contains a proclamation proroguing the Provincial Parliament from the 12th instant to the 22nd October, without the usual notice "for the despatch of business."

The Melanges Religieux states that on the 16th August, two nuns received the veil from at l'Asile de la Providence, and two at the monastery of Bon Pasteur. Three brethren have arrived from Europe to join the community of the Oblats. The Rev. Father Martin is named superior of the establishment of the Jesuits in this Diocese.

The Rev. Messire Blanchet has been appointed R. Catholic Bishop of the Oregon Territory, with the title and dignity of Bishop of Philadelphia.—Gazette.

MONTREAL, Aug. 29th.—The necessary alterations of the interior of St. Ann's Market, to accommodate the two branches of the Legislature, are now completed, as far at least as the Board of Works is concerned, and the workmen now employed about the building are occupied only in putting up the furniture, painting, &c., of the respective offices and chambers. The whole will, in all probability, be completed in a few weeks, with the exception of the carpeting and curtaining of the two principal chambers, which are extensive.—Gazette.

THE TRIAL OF THE FIRE ENGINE made by Mr. LeMoine of this city, against that of the Union Company of Montreal (imported from the United States) took place yesterday afternoon, on the square fronting the R. C. Cathedral, and, judging from the number of citizens present, excited a good deal of interest. The judges declared in favour of the Engine of Mr. LeMoine which threw the stream against the spire of the church to the height of about 150 feet.

An engine made by Mr. J. McKenzie of this city, and another made in London and imported by the Corporation for the use of one of the Fire Companies here also exhibited their power: the efficiency of the latter gave great satisfaction.

The Montreal Journals mention the arrival there of His Excellency Sir W. Colebrooke, Governor of New Brunswick, on his return from Canada West to his Government.

BIRTH.—At Halifax, Nova Scotia, on the 24th ult. Mrs. Weir, wife of Asst. Com. Genl. Weir, of a daughter.

MARRIED.—At Bedford, on the 25th July, the Rev. Wm. Jones, of Enton, to Prudence, youngest daughter of the late Calvin May, Esq., M. D. of St. Armand West.

At St. Johns, Canada East, on the 3th instant, W. F. Nixon, Esq., Paymaster 81st Regiment, to Elizabeth, eldest daughter of Jas. Paterson, Esq., late of the 81st Regiment.

DIED.—At Hong Kong, on the 1st of February last, Assistant Commissary General Irvine. He landed in ill health in December last, the effects of a severe cold taken at Sydney, previous to his leaving it.

Port of Quebec.

ARRIVED. Sept. 5th. Ship Robert Bruce, Young, Liverpool, Gilmour & Co. salt. Bark Urania, Clark, Cork, LeMesurier & Co. ballast.—2nd voyage. 6th. Bark Siren, Bailie, Liverpool, Dinning & Leeming. (Montreal.) general cargo. Cumberland, Bruce, Liverpool, Benson, bai. Glasgow, Sommerville, London, Gilmour & Co. ballast.—2nd voyage. Romulus, Callendar, N. York, McCaw & Co. ballast. Pallas, Hall, Cork, LeMesurier & Co. bal. Brig Young Queen, Chalmers, Liverpool, Symes, general cargo. Kate, Wallace, Cork, order. ballast. Bark British Queen, Muir, Youzhall, Froste & Co. Bark Erromanga, Robinson, Newcastle, order. ballast. Bolivar, Foran, Waterford, order. ballast. Nestor, Smith, Plymouth LeMesurier & Co. ballast. Lanarkshire, Turner, Liverpool, Dean, & Co. ballast. Tropic, Burgess, London, order. gen. car. Ann, Black, New Ross, Pemberton, bal. Ship Lady Peel, Leuty, Newry, order, ballast. Leander, Rattray, Liverpool, Burstalls, bal. Lady Milton, Sinnott, Liverpool, LeMesurier, & Co. ballast. Brig Auxiliat, Wright, Gloucester, order, do. Ocean, Jobson, Southampton, Chapman & Co. do. Don, O'Brien, Coleraine, LeMesurier & Co. do. Reward, Henderson, Bridgewater, order, ballast. 7th. Brig Vernal, Miles, Portrush, Levey & Co. bal. Bark Voluna, Easthope, Padstow, Lec, ballast. Try-Again, Heacock, Cork, LeMesurier & Co. ballast. Waterlily, Hart, London, Allison & Co. general cargo. Fingalton, Craig, Liverpool, Gilmour & Co. salt. &c. Ebor, Smith, Montrose, R. Roberts, coals &c. Ann Kenny, Baldwin, Waterford, Levey & Co. ballast. Ninian, Fittock, Limerick, Atkinson, & Co. ballast. Calcutnia, Robinson, Liverpool, Symes, salt. Ship Dauntless, Rogers, Liverpool, T. Froste & Co. coals, &c. Brig Cornwallis, Davies, Portrush, LeMesurier & Co. ballast. Swallow, Bolton, Oporto, order, ballast. Victoria, Webster, Newcastle, Blenkin & Co. ballast. Schr. Britannia, Atkins, Canso, order, fish. Ship Sir C. Napier, Huntress, Liverpool, Froste & Watters, salt and coals. Brig Cumberland, Cants, Argulus, Symes, bal. Bark Lord Sydney Fraser, Port Glasgow, Gilmour & Co. ballast. Ship Java, Pickering, Liverpool, Black, ballast. Laurel, Knarson, Liverpool, Olivers gen. car.

Brig Errol Robinson, Liverpool, J. Froste & Co. Montreal, general cargo. Lavinia, Hill, Painsbail, order, timber. Bark Pilot, Hall, Cowes, order, ballast. Jessie, Barker, Liverpool, Dean, & Co. salt. Springhill, McLintock, Troon, J. McKenzie, coals. China, Jones, Liverpool, Price & Co. gen. car. Bark Favorite, Greenhorn, Glasgow, Symes. Brig Governor, Gorman, Limerick, Levey & Co. ballast. Urania, Rochester, Newcastle, T. Froste & Co. coals, &c. Bark Cairo, Treadwell, Plymouth, Atkinson, & Co. ballast. 9th. Brig Native, Allan, Liverpool, general cargo; for Quebec and Montreal. Bark Eliza, Vanderwood, Portsmouth, Burstalls, ballast. Schr. Martha, Fitzpatrick, Dublin, order, bal. Naiad, Crofts, Sunderland, Atkinson, & Co. ballast. Collingwood, Guthrie, Ayr, order, ballast. 10th. Bark Countess Durham, Hogg, Liverpool, Sharples & Co. ballast. Jane Brown, Wallace, Glasgow, A. Burns, general cargo. Messenger, McKandy, Glasgow, Gilmour & Co. general cargo. Brig R. N. Parker, Laughlin, London, C. Stuart, general cargo. Bark Prince Charlie, Hamilton, Liverpool, Munn salt and coals. Tom Moore, Milligan, Belfast, Pirrie & Co. ballast. Clarinda, Finnis, Sligo, Pemberton's bal. Christina, Simpson, Philadelphia, order, ballast. Brig Bryan Abbs, Brown, Limerick, Atkinson, & Co. ballast. John Horton, Cunningham, Liverpool, Gillespie & Co. general cargo. Emma, Walker, Liverpool, H. E. Scott, general cargo. Caroline, Brown, Seaham, Levey & Co. coals. Theron, Cooper, Lancaster, Atkinson, & Co. ballast. Bark Idea, Askey, Balleydonegan, Chapman, & Co. ballast. Brig. Two Brothers, Brown, Belfast, Parke & Co. ballast. Ship Columbus, Cowing, Liverpool, Tibbits & Co. ballast. Ship George, Hambly, Liverpool, order, salt. Georgiana, McGrath, Liverpool, Sharples, & Co. ballast. Brig Oak, Smith, Hartlepool, order, ballast. Lady Sale, Richards, Charlottetown, P. E. Island, order, ballast. Brig Six, Bainbridge, Newport, LeMesurier & Co. ballast. Papineau, Morland, Glasgow, order, gen. car. Henri, Davison, Dublin, order, ballast. Ship A. Grant, Alexander, Liverpool, Dean & Co. salt. 11th. Brig Martha, Steele, St. John, Nfld. Symes, ballast. Old Ralph, Hay, Stockton, Pemberton's, coals. Transit, Ferguson, Dublin, do. ballast. Bark Venilia, Burton, Milford, Burstalls, do. Four Sisters, Stammers, Dublin, order, do.

CLEARED. Sept. 3rd.—(None.) 6th. Bark Enterprise, Bell; Brig Marten, Dunn. 7th. Brig. Laurence Foristal, Buller; Ship Macao, Scott. 9th. Brig Herbert, Herbert; Brig Gratitude, Firth; Brig Betsy, Boyd. 10th. Brig Mariner, Russell; Brig. Elizabeth, Lloyd. 11th. Ship Jane and Barbara, Coleman; Ship Harrison, Harrison; Schr. Caroline, Jonas; Schr. Thomas, Hoffman.

SHIPPING INTELLIGENCE. LAUNCH.—A fine ship of about 700 tons, N. M. was launched by Mr. Nesbit this morning at his ship-yard above Dorchester Bridge, and went off the ways in gallant style. She was built for Messrs. G. H. Parke & Co. of this city and named the "Elizabeth." The Troop Ship Apollo got under weigh this morning. The Belfast Commercial Chronicle, mentions that Captain Lowther, the Master of the Brig Hannah, which was abandoned by the crew in the Gulf of St. Lawrence, had arrived in safety at that port in the Catharine, Baird, which vessel had taken him off the wreck. The ship Lady Milton, Sinnott, which left Quebec on the 7th July last, for Liverpool, returned to port again on Friday last; thus making the passage home and out again in the astonishingly short space of two months, probably the shortest run on record. The barge Chippewa, with wheat to Macpherson, Crane & Co., Montreal, struck in the rapids some days ago, and has since drifted down to the west side of the Island of St. Helens. Her cargo is reported to be nearly a complete loss. The brig Vernal arrived on Saturday, passed the wreck of the Pandora, on the 3rd ult. On the 13th, spoke the bark Margaret, Connell, from Valparaiso, out 100 days, in lat. 45, 30, long 31. The brig Reward, Henderson, spoke the Lady Bagot, for Quebec, on the 1st instant, in long. 25, 60, W.

AUCTION. Missisquoi Foundry Co.'s Castings. BY A. J. MAXHAM. On TUESDAY next, the 17th instant, at the Stores of Messrs. C. & W. WURTELE, at TWO o'clock precisely:— 25 PREMIUM Cooking Stoves, 12 Improved do do 6 Parlour do do 20 Office and Bed Room do 6 Summer do

—ALSO— 50 Double 36 inch Stoves 75 do 30 do do 35 Single 36 do do 125 do 30 do do 30 do 27 do do 30 do 24 do do 30 do 20 do do 272 Coolers, 725 Pots. —AND— 6 American Patent Ploughs, Plough Moulds, &c. &c. Quebec, 11th Sept. 1844.

QUEBEC MARKETS.

Table with columns for commodity, price, and date. Includes items like Beef, Mutton, Lamb, Veal, Pork, Hams, Bacon, Butter, etc. Corrected by the Clerks of the Markets up to Tuesday, 10th 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.

THE BRITISH AMERICAN LAND COMPANY.

THE COMPANY would earnestly call the attention of the inhabitants in the Eastern Townships, and of Lower Canada generally, to the very favourable terms upon which excellent land in all sections of this beautiful part of the Province can now be obtained. The Company offer for sale, without reserve, the whole of their LANDS, with undoubted titles, on a CREDIT of FOURTEEN YEARS, requiring only the interest annually for the first ten years, and WITHOUT ANY PAYMENT AT ENTRY, at prices varying from Ten Shillings per Acre, according to situation.

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

The Company are now establishing a new settlement at Metcalfe, in the Township of Roxton, under the local superintendence of Alexander Rea, Esquire, where lands can be had within fifty miles of Montreal, and within thirty miles of Steamboat navigation to that City, and to Quebec, as well as to Lake Champlain and New York. This settlement, with its adjacent lands amounting to about 100,000 acres, offers a peculiarly favourable opening to the dense population of the French Seigneuries from Sorol 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. Knoultou, Bromfield. Thomas Tait, Esq., Melbourne. John Wadleigh, Esq., Kingsley. G. L. Marler Esq., Drummondville. Joshua Foss, Esq., Eaton. Thomas Gordon, Esq., Compton. P. Hubbard, Esq., Stanstead.

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

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

TO TEACHERS.

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

JUST PUBLISHED BY G. STANLEY, 15, BRADÉ STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. 29th August, 1844.

BRIGHT SUGARS.

NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "KATE," from Cienfuegos. 151 Hogsheds, 7 Very superior Muscovado 38 Barrels. Sugar, 2 Boxes White clayed Sugar, 19 Tuns Arrowroot. J. W. LEAYCRAFT, Quebec, 12th July, 1844.

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

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

Youth's Corner.

RUPERT LEARNS A TRADE.

(Continuation of the Wax-figure.)

Rupert gave a plain account of the extraordinary inducement he had for breaking through the domestic order of things; and he found that his parents were not slow to excuse his irregularity under the circumstances which had occasioned it. His father, indeed, was disposed to seem a little angry, but both he and Rupert's mother were full of curiosity, themselves, to hear all that their little son could tell them about the celebrated man; and so they sat down and put a number of questions which the boy was happy in answering, as fast as he could afford while taking the dinner kept for him by his anxious mother.

But now I must tell you about Rupert, that the treat which he had in seeing the wax-figure, fell in with a kind of employment long chosen by him for a favourite pastime, and in which his father was glad to encourage him, with an intention that it should make him a livelihood, when he became old enough. From a very little child, he was particularly fond of making all sorts of figures of clay; in winter he used to make them of snow, so that while his school-fellows were noisy at snow-balling, he made for himself quite a company of men and women, dogs, fowls and lambs of snow, sometimes endeavouring to improve them, and at others adding to their number. His father had a large apiary, that is an establishment where bees were kept, from which he received a quantity of wax and honey every year for sale, besides what was used in the house. The thought of making little figures of wax struck Rupert once during thaw-weather, when he could not work outside the house; and as he had a beautiful flower-bed in the garden which the bees very constantly visited to get the sweet juices for honey, and the sticky dust for wax, he told his father in fun to give him the share of wax which came from his flower-bed. It was not easy to make out, how much his share might be, but his father willingly gave him enough to keep him at work, and Rupert was nearly always to be found at making figures of wax, clay or snow, after he had prepared his lessons for school.

Now you will find it still more natural than before, that Rupert's thoughts were taken up with Mr. Weber's beautiful wax-figure, as he was leaning against the fence on the Saturday when the carriage was passing by; and that he was so determined to keep Lavater's features impressed upon his memory. He was full of eagerness to make a small wax-figure, himself, like the one he had seen at Weissenburg; and to make the features so like the original, that people, when they saw his work, should at once be able to tell whom it was meant for. All this fell in very well with his father's intentions; he encouraged him as much as he could, and really Rupert produced a small figure which his father's friends, when they came on a visit from Weissenburg, declared immediately to be a very good imitation of Mr. Weber's large one.

By this time, Rupert had advanced enough to leave the Weissenburg school; his father was not rich, and it was necessary to put him to some trade where he might soon earn his own bread. He wished him to become a sculptor, but that would have required a long time before he could have supported himself by it. The best opening that presented itself was, to place him with a confectioner who promised to give him plenty of opportunity for making figures of pastry. Rupert had been but a short time at this trade, before his master's shop-window was the admiration of all the people in the town. Rupert made not only all sorts of animals, fruits, and flowers of pastry, but also the best known persons of the neighbourhood, so that the chimney-sweep, the lamp-lighter, the beadle, and the barber first, and afterwards people of more gentility, doctors, aldermen, and officers of militia paraded at the confectioner's window. Very soon, his master saw the business increasing, and he, together with Rupert's father, gave the boy encouragement to apply himself to drawing, as a means of cultivating the talent for which he was remarkable.

Rupert applied himself not only to drawing, as he was desired, but of his own accord took to the study of Italian. For he was not at all satisfied with devoting his talents to the little confectionary-work to which he was bound for the present. While he was working at the soft paste and wax which, when a form was given them, had to become hard and fit for the shop-window, there was within him a very hard heart which resisted the softening touch of divine admonition, reproof, and counsel. Rupert was made so much of, that he conceived a very high notion of himself, and his thoughts were incessantly upon going to Italy, becoming a great sculptor, and having his name mentioned among the great artists of the age. He became excessively vain; and all his diligence, his steady conduct, and the care with which he saved the little money he began now to earn, were only the fruit of that evil root which had formed within him, a desire for praise and worldly distinction.

(To be continued.)

THE DYING ROBBER.

During the awful visitation of that contagion which swept thousands to the grave, a clergyman of the Church of England, after a day spent in ministering the support and comfort of the gospel to many a sick and dying soul, had retired early, fatigued and exhausted, to his bed, hoping to enjoy for a few hours the repose which he much needed: he had spent some time in prayer for a blessing on the Word which he had dispensed that day, and committed his own soul and body into the keeping of him who neither slumbers nor sleeps. He lay still for some time, but could not sleep; the scenes he had witnessed that day, the countenances of the dying, some racked with agonizing pain, and some in the livid death-like torpor of the collapsed state, still seemed before him, and a nervous feverishness from this excitement banished sleep from his eyelids. "Oh!" thought he, "that men were wise, that they understood this, that they would consider their latter end." "Blessed is the people that know the joyful sound of the gospel: they shall walk, O Lord, in the light of thy countenance; and when they pass through the valley of the shadow of death, they will fear no evil, for thou wilt be with them; thy rod and thy staff they comfort them;" and he shuddered at the fearful contrast which that day presented to him, in the case of too many. The clock struck twelve, and he had just fallen into a slumber, when a knock at the hall door aroused him: he heard it opened, and in a few minutes his servant entered the room. "Sir, there is a man below, who says he must speak with you." "Ask him his name and business." "He says, Sir, he must speak to yourself." Mr. T—rose, dressed himself in haste, and taking the candle left by his servant, descended into the hall. The man stood close to the door. Mr. T—approached, and held the light to his face, which he seemed rather anxious to conceal—the countenance which he beheld was appalling; dark and thick mustachios covered his upper lip; the beard long and neglected; the eye sunk, and exhibiting an expression of being long familiarized with crime, and reckless of its consequences. "What do you want with me?" said the clergyman. "I want you to come to a dying man, who wishes to speak with you." "What is his complaint?" "Cholera." Mr. T—hesitated; and at length said, "I cannot go with you—you do not even tell your name, nor the place to which you would lead me; I would fear to trust my life in your hands." "You need not fear," said the stranger: "what end would it serve to take your life? Come with me, take no money with you, and on my honour you are safe." Mr. T—gave another glance at the man, and the word honour, connected with the appearance of such a being, made him smile. "Sit down," said he; "I will go with you." He went again to his chamber, committed himself to the care of his Heavenly Father, prayed for his blessing on the intended visit to the dying man, and felt so strengthened and assured by his communion with heaven, that he seemed to have lost all fear of accompanying his ferocious-looking guide.

He followed the man through many streets of a large and populous city; it seemed as if they traversed it in the length thereof, so tedious did the way appear. The watchmen were calling the hour of one, and still they proceeded. At length they came to a street long and narrow, with houses bespeaking wretchedness, and well known as a quarter of the town remarkable for the vice as well as the poverty of its inhabitants. Mr. T—followed his guide into a long and dirty entry, which terminated into a square; the latter stopped, took out of his pocket a knife, with which he began to scrape away some earth from the ground. "I can go no farther with you," said the clergyman; but considering he was already as much in the power of the man as he could be in any possible situation, his courage revived, and he watched with intense interest the movements of his strange companion. After some time, he opened a small trap-door, which disclosed a vault of considerable depth, from whence no ray of light proceeded. "Fear not, Sir," said the man, as he let himself down by a rope fastened at the inside. Mr. T—felt at this moment the awful horror of his situation; he could have fled, but he knew the man could soon overtake him, and in the dark he could scarcely find the way back. He therefore determined to see the end of this strange adventure, and committing himself again to the protection of the Almighty in a short ejaculatory prayer, he watched at the edge of the pit until he saw a light glimmer within it, by the faint light of which, as it approached nearer, he saw the man place a ladder firmly, which he ascended a few steps, and entreated the clergyman to descend, assuring him again of his safety. He did descend into this pit of darkness, which reminded him of the descent of the prophet into the den of lions; for at the bottom, stretched upon the ground in different attitudes, he beheld a number of men, savage and ferocious as beasts of prey, who, raising their haggard countenances, stared wildly

upon him: their appearances appalled him. "Have I," thought he, "got into the region where hope never comes that comes to all?" The vault was large: the candle which the man held, scarcely enlightened where they stood, and left the other end in pitchy darkness. The man then led the clergyman to the farthest end, where, in a corner stretched upon straw, lay a man dying of cholera. Here was a picture of human nature brought to the last extremity of wretchedness, cramped in every limb, his eye sunk and hollow, and his skin exhibiting the black hue attendant on this awful malady when there is scarcely a hope of recovery. Mr. T—shook in every limb; he had been used to patients in this dreadful malady, but here was one in such a state as he had never before witnessed. "Did you wish to see me?" he asked the dying man. "I did," he replied in a clear and distinct tone. "Why do you wish to see me?" "Because," said the man, "some short time ago, I wandered into your church, and heard you read what I want you to read to me again: I want to hear it before I die. Oh! it has never left my mind, night and day it sounded in my ear. I thought I could hide myself from God, but the darkness hideth not from him; he has laid his hand heavily upon me, and soon shall I appear before him covered over with my crimes. And did not I hear you say, Sir, that God would slay the wicked—that he would say, depart from me, ye bloody men? O God, I have sinned against thee; thou art just, there can be no hope for a wretch like me." Every nerve in his body seemed convulsed with agony; and he fixed his eye eagerly on the clergyman, waiting anxiously to hear again that portion of scripture which had first convinced him of sin. "Tell me some verse that will bring it to my memory," said the clergyman. "Oh! it told me," said the dying man, "that God knew my down-sitting and my up-rising; that he understood my thoughts; that he compassed my path, and my lying down, and was acquainted with all my ways; that there was not a word in my tongue but God knew it together. That if I could climb into heaven, he was there; if I went down to hell, he was there also." The clergyman then knew what portion of Scripture it was that had carried conviction into the poor sinner's heart; he prayed that this might be the work of the Holy Spirit, and taking out his Bible, read the 139th Psalm.

"Oh! that is it, that is it," said the dying man, in a low voice, "thank God, I have heard it again." The clergyman then said, "the blood of the Lord Jesus Christ cleanses from all sin." "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "To save sinners," said he; "but oh! not such sinners as I have been." "Yes, such as you," said the clergyman; "hear what comfortable words are here, 'If any man sin, we have an advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sins.' Hear what God says, 'Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'" "How, how," said the man eagerly, "what must I do to be saved?" Believe on the Lord Jesus Christ, and thou shalt be saved; your past sins will not condemn you. 'Christ is able to save to the uttermost all that come unto God by him.'" The man stretched out his hands, with upraised eyes as if imploring mercy: "God be merciful to a poor sinner," he faintly uttered, and in that attitude his soul departed.

The clergyman looked around him: the light of the glorious gospel can illumine even this dungeon of darkness and horror, thought he; on him who lay in darkness, and the shadow of death, his light now shined. The rest of the men had kept at a distance, from the idea that something mysterious must pass between a dying soul and his spiritual instructor, which others were not to hear, "corrupted as their minds are, from the simplicity which is in Christ." But he determined not to depart without a word of exhortation to them; and coming forward into the midst of them, he spoke to them of the awful state in which they were sunk; invited them also to come to Jesus and obtain from him a full and free pardon for all their past offences. "You know not, my fellow sinners," said he, "how soon each of you may be summoned, like that poor man, before the awful bar of God. Cholera is sweeping this city from one end to the other: there is contagion in that corpse: I know not but this may be the last time I may have an opportunity of declaring the gospel to poor perishing sinners. I am a dying man addressing dying men; but oh! let the love of Christ, who poured out his blood upon the cross to save lost sinners, speak to you, and urge you to quit this pit of destruction—a faint type of that hell to which sin must lead you; return to habits of honest industry; nothing but idleness and crime could have brought you into this place." "It is true," said the man who led him there, "it was crime brought us here—we are a gang of robbers. Our lives, Sir, are in your hands; but as you are

a minister of religion, I depend on your not betraying us. We could not now get employment—no one would trust us." "Trust in the Lord," said the clergyman, "hear his words, 'Let him that stole steal no more; but rather let him labour, working with his hands that which is good, that he may have to give to him that needeth.'" Farewell; we may never meet again in this world; but a time will come when we shall meet; and, oh! on that awful day, may I find that this message of mercy has been blessed to your souls." The man conducted the clergyman until he was past the dark narrow street, and could find his way easily to his home, where he returned with sensations of astonishment at the scene he had witnessed, and with prayer that the message he had been sent to deliver might one day be found to have proved a proclamation of liberty to the wretched bond-slaves of Satan who had heard it.

SELF-DEVOTION IN HUMBLE LIFE.

The following from an English journal, is a noble instance of heroism:—

"A few weeks ago two miners, Verran and Roberts, were at work in South Caradon new shaft, which is intended to be sunk perpendicularly, through a granite country, to intersect the lode at the depth of 140 fathoms. The present depth is about 10 fathoms, and they had prepared a hole for blasting, the fuse was inserted, tamped up and all ready for firing. On these occasions the men are drawn up by a windlass, and as there are only three in a corps, there is only one man at the brace, and he can only draw up one at a time; consequently, after the whole is ready, one man is drawn up, and the kibble lowered ready to receive the last, who has to put fire to the fuse, and then both men at the windlass draw him up with the utmost speed, in order that all may get out of the way when the explosion takes place, which is sometimes so violent that large stones are thrown up at the top, carrying with them part of the roller and windlass to a considerable height. It unfortunately happened that, as the safety fuse with which the hole was charged was longer than was necessary; they inconsiderately took a sharp stone to cut a piece of it off, and ignition immediately commenced. They both flew to the kibble and cried out to the man at the brace to 'wind up'; but alas! after trying with all his might he could not start them. At this awful moment (when the furious hissing of the fuse assured them that their destruction was within half a minute's march of them) Verran sprang out of the kibble, exclaiming to his comrade Roberts, 'Go on, brother, I shall be in heaven in a minute!' consequently, Roberts was drawn up, and Verran threw himself down, and placed his poor devoted head under a piece of a plank in one corner of the shaft, awaiting the moment when he should be blown to atoms.

Just as Roberts got to the brace, and was looking down with trembling apprehension on the fate of poor Verran, the whole went off with a tremendous explosion, and a small stone struck Roberts severely on the forehead as he was looking down the shaft. To the inexpressible surprise and joy of the men at the brace, they heard Verran cry out 'Don't be afraid, I am not hurt!' Roberts immediately descended, and found that the great burden of the blast was thrown in every part of the shaft except the corner where poor Verran was coiled up. This extraordinary circumstance has produced a considerable sensation throughout the district. Not only do they view the escape as a miraculous interposition of Divine Providence, but the conduct of Verran is a noble instance of what a real Christian will do in a moment of extremity."—*Dublin Christian Journal.*

NASSUCK IN WESTERN INDIA.

Loss and Recovery of the god Balajee. July 14, 1842—The god Balajee has been stolen, with his golden armour and ornaments. The thief is supposed to be some one belonging to the Temple, as it was secretly taken away from its box, by which the Pojaree (Priest) sleeps. The image itself is nothing but a rude mass of rock, which crumbled away on being handled; it is, however, richly endowed with villages and grants of money.

July 16—The Natives are having recourse to all sorts of means to recover their god. The Jyotishas (Astronomers) are consulting the stars; the Bir and Shaburee and Pitru Mantriks are repeating their mantras, or incantations to demons and the shades of departed ancestors; and the Brahmins are administering an intoxicating leaf, called Dhotra, to a little girl, to see if she be inspired to declare where the god lies hidden. The chief men of the temple are fasting, &c.

July 19—The god is not yet found; and in order to cover his retreat, they now say that the Pojaree's family had become too wicked for him to stay with them, and that consequently he walked off of his own accord.

August—Balajee has been found: and a band of men, amounting to eight or ten, have been taken up, as concerned in the robbery. Many of them are Gosaweas (Hindoo devotees and mendicants), or connected with Gosaweas. They were overheard quarrelling about the division of the spoil, and this led to their apprehension. The recovery of the image has given a fresh impetus to idolatry. Crowds assembled to welcome back their god.—From the 'Red' G. P. Furrur's Journal; Church Missionary Record.

* Ephesians iv. 28.

Received ex Rory O'More, Brilliant, Mary and Nestor.

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

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Quebec 27th June, 1844.

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* The Cholera. † Deut. xxxii. 29. ‡ Psalm lxxxix. 15. § Psalm xxxiii. 4.

1 Timothy i. 15. † 1 John ii. 1, 2. ‡ Isaiah i. 18. § Acts xvi. 31. ¶ Hebrews vii. 25. † 2 Cor. xi. 3.