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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.

VOLUME II.—No. 3.]

QUEBEC, THURSDAY, APRIL 17, 1845.

[WHOLE NUMBER 55.]

RAPTURES IN HEAVEN.

Hark! What joyous notes
Break upon my ravish'd ear?
Sweetest music floats
Downward from the starry sphere.

Say, ye sons of light,
What glad theme your tongues inspires?
What sublime delight
Animates your golden lyres?

To imitate 'twould seem
Some angelic voice replies:
"Know'st thou not what theme
Wakes the raptures of the skies?"

"For a soul forgiven,
Saved by love divine from hell,
Through the courts of heaven
Shouts of holy triumph swell.

"Thou who askest, flee
To the Lamb for sinners slain,
And our harps for thee
Shall in raptures speak again."

Written from memory—perhaps not quite verbally
accurate—believed to be the Rev. J. N. Pearson's.
The appropriate music is a well known
Double Chant.

THE INVISIBLE CHURCH.

It is an old saying of St. Augustine, quoted in our Homilies, "and very common in our old writers, for the illustration of this precise point, that 'sacraments do, for the most part, receive the names of the self-same things which they signify.'" In this application of terms, the Sacrament of Communion is called the Communion; the Sacrament of Regeneration is called the Regeneration. By analogous terms, the receiver of these sacramental signs and visible notes of a Christian, is called a Christian, whether he be a Christian inwardly or not; and the vast multitude, in the whole earth, united into one professing community, under the same signs, are called the Christian Church; though it is no uncharitableness to suppose that an immense proportion of them have not the Spirit of Christ, and so are none of his, and consequently are no more his Church, than a merely professing Christian is a true Christian, or than a merely external communicant is a real communicant of the body and blood of Christ. The visible or professed Church of God they all certainly are; because they are the company of the visible or professing people of God.

But the true Church of God, to which belong all the glorious titles and privileges, and promises of God, in Scripture, which is the pillar and ground of the truth, and against which the gates of hell cannot prevail, that company cannot be but in proportion as it consists (as our good Hooker says on this head) "of none but true Israelites, true sons of Abraham, true servants and saints of God."

Now we find no fault with this use of language. It is scriptural. Much less, when we speak thus of the visible form of the Church, do we mean to diminish aught from your deepest sense of the duty and importance of those several divinely appointed signs and forms by which the invisible Church, like angels of old when they appeared to man, puts on a body that she may stand confessed before the world, and by which the invisible God, as when He spoke to Moses out of the burning bush, gives sensible form to His presence among His people—"dwelling in them and walking in them," under the signs of sacraments, as He dwelt in the camp of Israel, under the sign of the cloud by day, and of fire by night.

The evil is, when through fault, not of the thing, or the language, but of men's want of spiritual discernment, the spiritual signification is lost in the relative misplacement of the sign; when the right outward use of church ordinances is confounded with union to Christ by faith, in the one communion and fellowship of the spiritual house of God; so that we get to feel a sort of security that in carrying on the former, with all regularity, we are necessarily attaining the latter; and thus the communicant becomes negligent of the great question, "am I a living stone of the House of God, built by faith upon Christ the Head of the corner?" and the minister becomes negligent of that great instrument, in the hand of the Spirit, of gathering the scattered stones of the fallen temple of the first creation, into the more glorious temple of the new creation, in Christ Jesus—the preaching of the Word of God.

• Homily on Common Prayer and Sacraments. "The thing itself in this sacrament (the Eucharist) that is the precious body of Christ broken, and his innocent blood shed, be absent; yet be the bread and the wine called the body broken and the blood-shedding according to the nature of a sacrament, to set forth the better the thing done and signified in the sacrament. There is done in the sacrament the memory and remembrance of Christ's death, which was done on the cross, where his precious body and blood was rent and torn, shed and poured out for our sins.

"With this agreeeth the mind of St. Augustine—*Ad Bonifacium*, Epist. xxiii.—*Si enim sacramenta quondam similitudinem earum rerum sacramenta sunt, non habent, omnino sacramenta non essent*—that is to say, "If sacraments had not some proportion and likeness of the things whereof they be sacraments, they were no sacraments at all." And thus rather of the similitude and signification of the thing which they represent and signify, they take the name, and not that which they be as they are named.

"So after this manner is the sacrament of Christ's body called Christ's body; and the sacrament of Christ's blood called his blood; and the sacrament of faith is called faith. As St. Augustine learnedly and godly saith in the same argument, 'Let the word come into the element, and thou hast made the sacrament.'"—*Bishop Hooper's Works*, (Parker Soc. Ed.) p. 515, 16.

The tendencies to this are stronger at some times than at others. Under some circumstances, we feel called to preach, with chief enlargement, upon the visible institutions of the Church; and thus we have, at this time, confined our attention so much to its only foundation, Christ; to its only material, sinners made alive in Christ, through faith uniting them to him; to its essential unity and communion, as found in the vital relation of each to Christ, as the common life, and the joining together of all in Him, so as to be members one of another, in his one mystical body.

This church, whether great or small, is the only true host of God on earth, for true service in that great battle, which is yet to be fought, before Satan shall go into bonds for a thousand years—and which draweth nigh—perhaps is at the door. When Gideon went against the host of Midian, then encamped against Israel, his apparent force was two and thirty thousand. But it was only his visible strength. The number was diminished, by tests of divine appointment, until all that were not to be relied on when faith in God was to be all the strength, had departed. Three hundred only remained. But the Lord said: "By the three hundred men, I will deliver the Midianites into thine hand." All the strength of the original thirty and two thousand, for that fight of faith, was in those three hundred that remained. Such is the Church. Visibly, the host is a multitude without number, comprehending the whole professing people. Really, the whole strength for the battle with the rulers of the darkness of this world, is in the inner, the smaller, and apparently so much weaker, company of those who live by faith. Should a separation of these be made from all the rest, surely they would appear a very small band in comparison with the whole army; a little flock, and a great part of them consisting of the poor of this world, the unlearned, the simple, the widows, the fatherless, the men of no might, but nevertheless the praying, the believing, the wrestling, the hoping, the contrite ones, the people that have the hope of salvation for a helmet and the word of God for a sword. These, however, are the living ones, whether few or many, unto whom the word of the Lord has come, saying, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." These are that true body of Christ, which is indeed His "fulness—the fulness of Him that filleth all in all." This comparatively little flock is that Church, that "blessed company," "knit together in one communion and fellowship in the mystical body of Christ," (as our Prayer Book describes it,) unto which alone pertain the promises. " whatsoever we read in Scripture concerning the endless love and saving mercy which God showeth toward His Church, the only proper subject thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised: 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.'"

"Therefore is the strength of this Church great indeed. It prevaileth against Satan, it conquereth sin, it hath death in derision, neither principalities nor powers can throw it down; it leaeth the world captive, and bringeth every enemy that riseth up against it to confusion and shame, and all by Faith; for 'this is the victory that overcometh the world, even our Faith.'"

But when I speak of the Church of God as comparatively a little flock, it is only one section of it that we mean—that which is militant here on the earth. We must not forget that the Holy Catholic Church, the Communion of Saints, the General Assembly and Church of the First Born, whose names are written in heaven, has only one of its thousand generations here on earth. Here we have but the nursery of that great household of God, now sitting in heavenly places, in Christ Jesus. Generation upon generation, ever since the world began, has been flowing into that great congregation of white-robed, blood-washed, glorified spirits of just men made perfect. Oh! the multitude there that cannot be numbered, with which we have communion, as brethren together in Christ Jesus, our common portion and life. Glorious temple of the living God! It is growing still in breadth, and length, and height, and glory. "All the building fitly framed together" in Christ, "groweth into a holy temple in the Lord."—*Bishop McTavaine's Sermon on the Holy, Catholic Church.*

IMAGINATION.

There is certainly no power of the mind that requires more curious management and stern control; and the proper regulation of it cannot be too strongly impressed upon the young. The sound and proper exercise of it may be made to contribute to the cultivation of all that is virtuous and estimable in human character. It leads us, in particular, to place ourselves in the situation of others, to enter into their feelings and wants, and to participate in their distress. It thus tends to the cultivation of sympathy and the benevolent affections; and promotes all those feelings which exert so extensive an influence in the duties of friendship, and the harmonies of civil and social intercourse. We may even say that we exercise imagination, when we endeavour to act upon that high standard of morals, which requires us "to do to others as we would that they should do unto us." For in this mental act we must imagine ourselves in the situation of other men, and, in their character, judge of our own conduct

• See Hooker on Eph. i. 23; b. 5, § 56.
• Hooker, b. 3, § 1.
• Hooker's 2d Sermon on Jude, § 15.

towards them. Thus a man, deficient in imagination, though he may be free from any thing unjust or dishonourable, is apt to be cold, contracted, and selfish; regardless of the feelings, and indifferent to the distresses of others. Farther, we may be said to exercise imagination, when we carry our views beyond present and sensible objects, and endeavour to feel the power of "things which are not seen," and the reality of scenes and times which are yet to come. On the other hand, imagination may be employed for calling into being evils which have no existence, or for exaggerating those which are real; for fostering malevolent feelings, and for imputing to those with whom we are connected, motives and intentions which have no foundation in truth. Finally, an ill-regulated imagination may be employed in occupying the mind with waking dreams and vain delusions, to the exclusion of all those high pursuits which ought to employ the faculties of a rational being.

There has been considerable difference of opinion in regard to the effects produced upon the mind by fictitious narrative. Without entering minutely upon the merits of this controversy, I think it may be contended, that two evils are likely to arise from much indulgence in works of fiction. The one is a tendency to give way to the wild play of the imagination, a practice most deleterious both to the intellectual and moral habits. The other is a disruption of the harmony which ought to exist between the moral emotions and the conduct,—a principle of extensive and important influence. In the healthy state of the moral feelings, for example, the emotion of sympathy, excited by a tale of sorrow, ought to be followed by some efforts for the relief of the sufferer. When such relations in real life are listened to from time to time without any such efforts, the emotion gradually becomes weakened, and that moral condition is produced which we call selfishness, or hardness of heart. Fictitious tales of sorrow appear to have a similar tendency:—the emotion is produced without the corresponding conduct; and when this habit has been much indulged, sentimentalism is produced, instead of the habit of active benevolence. If fictitious narratives be employed for depicting scenes of vice, another evil of the greatest magnitude is likely to result from them, even though the conduct exhibited should be shown to end in remorse and misery. For by the mere familiarity with vice, an injury is done to the youthful mind.

Imagination, therefore, is a mental power of extensive influence; and capable of being turned to important purposes in the cultivation of individual character. But to be so, it must be kept under the strict control both of reason and of virtue. If it be allowed to wander at discretion, through scenes of imagined wealth, ambition, frivolity, or pleasure, it tends to withdraw the mind from the important pursuits of life, to weaken the habit of attention, and to impair the judgment. It tends, in a most material manner, to prevent the due exercise of those nobler powers which are directed to the cultivation both of science and of virtue. The state of a mind, which has yielded itself to the influence of this delusive habit, cannot be more forcibly represented than in the words of an eloquent writer:—"The influence of this habit of dwelling on the beautiful fallacious forms of imagination, will accompany the mind into the most serious speculations, or rather musings, on the real world, and what is to be done in it, and expected; as the image which the eye acquires from looking at any dazzling object, still appears before it, wherever it turns. The vulgar materials that constitute the actual economy of the world, will rise up to its sight in fictitious forms, which it cannot disenchant into plain reality, nor will even suspect to be deceptive. It cannot go about with sober, rational inspection, and ascertain the nature and value of all things around it. Indeed such a mind is not disposed to examine, with any careful minuteness, the real condition of things. It is content with ignorance, because environed with something more delicious than such knowledge, in the paradise which imagination creates. In that paradise it walks delighted, till some imperious circumstance of real life call it thence, and gladly escapes thither again when the avocation is past. There, every thing is beautiful and noble, as could be desired to form the residence of an angel. If a tenth part of the felicities that have been enjoyed, the great actions that have been performed, the beneficent institutions that have been established, and the beautiful objects that have been seen in that happy region, could have been imported into this terrestrial place,—what a delightful thing it would have been to awake each morning to see such a world once more."

To the same purpose are the words of another writer of the highest authority:—"To indulge the power of fiction, and send imagination out upon the wing, is often the sport of those who delight too much in silent speculation.—He who has nothing external that can divert him, must find pleasure in his own thoughts, and must conceive himself what he is not, for who is pleased with what he is? He then expatiates in boundless futurity, and culls from all imaginable conditions, that which for the present moment he should most desire; amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, and riots in delights which nature and fortune, with all their bounty, cannot bestow. In time, some par-

• Foster's Essays.

ticular train of ideas fixes the attention; all other intellectual gratifications are rejected; the mind, in weariness or leisure, recurs constantly to the favourite conception, and feasts on the luscious falsehood whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed; she grows first imperious, and in time despotic. Then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish."—*Dr. Abercrombie on the Intellectual Powers.*

IDOLATRY TOTTERING.

I met with a remarkable article in a Bengalee newspaper last year; the bigoted editor gives, as may be expected, a garbled and distorted representation of mission work, but at the same time, his uneasiness and anxiety relating to the continued existence of Hindooism cannot be mistaken: he says, "At present, the priests of the Christian religion are making great efforts in every possible way to proselytise the people. Their mode is, to attend every fair and festival, for the purpose of distributing Christian tracts among the crowds there assembled, and to wander about from place to place, preaching in the open air. By these means they, in some quarters, make converts of the dust and dirt of the people, and in some places, even persons of the middle ranks, and the better classes of society,—but many, especially of the poor, who are suffering from want of food, have fallen into the net spread for them by these gentlemen. The missionaries having thus succeeded in collecting a number of people to their party, have become bold, and now some of them having made certain garbled extracts from numerous Shasters, supporting the perpetual religion of the Hindoos, are publishing these extracts, with their own refutation of them, and sending them to respectable persons, with the hope of effecting their object. But this is only a piece of overweening presumption on their part; they ought therefore to cease from their vain attempt."

The fact is, these Brahmins see the impending storm approaching, and use every effort to turn its course. "The missionaries," say they, "have baptized but a small number, yet they turn the heads of the people, and poison the minds of our youth by their teaching." "You missionaries must succeed," said a tradesman to me in the bazaar of Burdwan, one day, "because you are so indefatigable in preaching." "We," said another, "are too old to change our religion, but our minds are so much influenced by our Shasters, that we shall join your ranks likewise." This sort of conversions is certainly not the one we desire and aim at; nevertheless, expressions like these clearly show the deep impression which the labours of missionaries have produced among the bulk of the people. I one day asked a respectable Hindoo at Burdwan, why he withdrew his son from our English school? "Because," he replied, "as soon as the boys know how to read and write, they are Christians in heart." I rejoined, "What a poor thing must your religion be, which cannot stand the least examination; and what a powerful principle of truth must Christianity contain, laying hold as it does of the affections, and approving itself to the intellect of people as soon as they are made acquainted with it?" "For this very reason," replied the Father, "I will take good care to keep my boy away from Christian influence."

One of the most gratifying facts, which shows that a day of gracious visitation for India is at hand, is the increasing number of pious Europeans in that country. They are found among all ranks, in the civil and military services, and among commercial men. A European in India, possessed but of the common feelings of benevolence, must perceive at once how needful and desirable the spread of Christian truth and principle is, among such an idolatrous people. In many stations, Europeans are so situated, as to be deprived of the ministry of the Gospel; they therefore appreciate it the more highly when they come to a place where missionaries are located. I have always been in the habit, besides preaching in Bengalee, of performing Divine service in English on Sunday. Your countrymen, in return, afford us their liberal assistance in the support of our schools; and a Christian family will always make a beneficial and favourable impression upon the heathen who come in contact with them. When a spirit of true piety prevails in a house, when family prayer is performed, the Hindoos in the neighbourhood regard such people with great respect and reverence. Many a devoted-Englishman does the work of a missionary, as far as his influence among the natives extends. I knew the excellent lady of an officer in the artillery, who was in the habit of reading the Hindoostanee Bible, and praying with her Hindoo servants daily; and several of them were converted. I know military officers, who spend the greater part of his income for the mission cause; he has thousands of books and tracts prepared and printed at his own expense, and distributed. I knew others, who each supported a missionary; and even those individuals who make no profession of religion, gladly contribute their share for building and keeping up schools and chapels,—thus powerfully aiding us in the good work. The Hindoos imitate the good example; for when officers of Government support schools, and attend public examinations of them; the Rajahs and Zemindars will attend likewise; if but from the inferior motive of pleasing the former, and ingratiating themselves into their favour, nevertheless, by these means they acquire a taste for literature and Christian truth. In 1833, I requested

• Johnson's Rasselas.

the Rajah of Burdwan for some assistance in building an English school in that town. To my surprise, he presented me with two bank-notes, amounting to fifteen hundred rupees, (one hundred and fifty pounds sterling.) The same wealthy individual once attended an examination of our female orphan and infant schools, and was most agreeably surprised in hearing the little children sing and repeat portions of Bible history from the prints suspended round the school-room; for he, with many of his deluded countrymen, had the idea that females are unfit for, and incapable of, intellectual and moral improvement.

So much is at the present day being done by Christians in India for the spread of Christianity, and so considerable is the number of active men devoted to this great cause, that some are inclined to believe, that if missionaries were forthwith expelled from India, the work would be carried on nevertheless, and would advance by the aid of private individuals, and the congregations which have been gathered.—*Rev. F. J. Weitbrecht's Lectures.*

ORNAMENTED BOOKS.

The writer of a recent article in the Edinburgh Review remarks, that "amidst crosses, crucifixes, triangles, anchors, doves, fishes, and garlands, Theology promises, like Algebra, to be entirely a science of symbols; but unlike Algebra, to have nothing to do with demonstration." The manner in which many religious books have of late been printed in this country (United States) is full of the same promise for Theology here, as in Great Britain. Saints leaning upon gigantic crosses, with halos around their heads, Gothic arches overhanging the beginning of chapters, and angels at the close of them; and crosses erect or prostrate, and Gothic tracery and solemn service at cathedral altars;—all these aids to enforce truth are now fully established among us. It recalls to our mind a curious scene in the life of Queen Elizabeth, related by Strype in his Annals of her Reign. The Queen has been generally supposed not to have been unfriendly to Rome. The incident occurred while she yet retained in her chapel the crucifix which caused so much grief to her good Bishops, and so animated the hopes of the Romish party. The manner in which she chided the unhappy Dean is very characteristic of a sovereign who is said sometimes to have boxed the ears of her grave and submissive counsellors. We can hardly account for her zeal against the pictures while she retained the crucifix, except by supposing that the crucifix was the chief cause of it in this instance; we extract the incident, that the terror of her name may deter publishers from so overcharging their books with symbols and ornaments, as to make them the chief object of interest and instruction.—*Christian Witness.*

The aforesaid Dean (Sampson, Dean of Christ Church) so often noted before for his frequent preaching before the queen, and in other great and honourable assemblies, preached on the Feast of Circumcision, being New Year's day, at St. Paul's whither the Queen resorted. Here a remarkable passage happened, as is recorded in a great man's memoirs who lived in those times. The Dean having gotten, from a foreigner, several fine cuts and pictures, representing the stories and passions of the saints and martyrs, placed them against the Epistles and Gospels, at their festivals, in a Common Prayer-Book. And this book he had caused to be richly bound, and laid on a cushion in a place where she commonly sat, intending it for a New Year's gift for her majesty, and thinking to have pleased her fancy therewith. But it had not that effect, but the contrary. For she considered how this varied with her late open injunctions and proclamations against the superstitious use of images in churches, and for the taking away of all such relics of popery. When she came to her place, she opened her place and perused it, and saw the pictures, but frowned and blushed; and then she shut it, (of which several took notice,) and calling the verger bade him bring the old book, wherein she was formerly wont to read. After sermon, whereas she was wont to get immediately on horseback, or into her chariot, she went straight into her vestry, and applying herself to the Dean, thus she spoke to him:

"Q. Mr. Dean, how came it to pass that a new service book was placed there on my cushion?"
"D. May it please your majesty, I caused it to be placed there. Then said the queen:
"Q. Wherefore did ye so?"
"D. To present your majesty with a New Year's gift."
"Q. You could never present me with a worse."
"D. Why so, madam?"
"Q. You know I have an aversion to idolatry, to images and pictures of this kind."
"D. Wherein is the idolatry, may it please your majesty?"

• We have just heard the gratifying news that a wealthy Brahmin, in the city of Benares, has lately given up his son into the hands of one of our missionaries, with these remarkable words: "I feel convinced, Sir, after reading your holy Shasters, that they contain the true religion. I have not the power to come up to the purity of its precepts, but here is my son, take him as your child, feed him at your table, and bring him up a Christian." At the same time he made over the sum of ten thousand rupees (£1000) into the hands of the missionary, to defray the expense of his son's education. This event is a new era in the history of our North Indian missions; the effect of it will be incalculable upon the minds of the Hindoos at Benares; a greater blow has never been inflicted upon that stronghold of idolatry.

Q. In cuts resembling images and saints, nay grosser absurdities, pictures resembling the blessed Trinity.

D. I meant no harm; nor did I think it would offend your majesty, when I intended it for a New Year's gift.

Q. You must needs be ignorant, then. Have you forgot our proclamation against images, pictures, and Romish relics in the churches? Was it not read in your deanery?

D. It was read. But by your majesty assured I meant no harm when I caused the cuts to be bound with the service book.

Q. You must needs be very ignorant to do this after our prohibition of them.

D. It being my ignorance, your majesty may better pardon me.

Q. I am sorry for it, yet glad to hear it was your ignorance, rather than your opinion.

D. Be your majesty assured it was my ignorance.

Q. If so, Mr. Dean, God grant you his spirit and more wisdom for the future.—Annals, vol. 1, p. 272.

This may have been one of the incidents which persuaded the queen that it was useless to attempt to discourage reverence for images and pictures, while she herself retained the crucifix in her own chapel. From whatever cause it might have proceeded, certain it is, that in the next year the crucifix was removed; an event thus joyfully announced by Bishop Parkhurst to Bullinger, in a letter dated 1592:

"After I had written this, lo! good news was brought me, namely, that the crucifix and candlesticks in the queen's chapel are broken in pieces, and, as some one has brought me word, reduced to ashes. A good riddance of such a cross as that! It has continued here too long already, to the great grief of the godly, and the cherishing of I know not what expectations in the papists."—Zurich Letters, 122.

WILES OF SATAN.

Popery has that wherewith it can meet every desire of the natural heart, and soothe every anxiety about the soul: for the literate it has prodigious stores of learning; for the illiterate it has its images, pomps, and shows; for the self-righteous it has its innumerable ways of external service: for the most devout it has its unceasing prayers; for the musician it has the most exquisite chants and anthems; for the painter, the most splendid efforts of human art; for the imaginative, all the visions of fancy—its gloomy cloisters, lights, and processions, incense, and beautiful churches with painted windows; and priests with splendid garments and varied dresses. To quiet the conscience, it has doctrines of human merit, and works of supererogation; to alarm the indifferent, it has fears of purgatory; to raise the priesthood, they can make a little flour and water into a god, and will themselves worship what they make. To give ease to the conscience of the man of the world, and the lover of pleasure, each sin has its indulgence and penance. All men at times are under fear of God's wrath; their conscience is touched; they are in anxiety; and at such times Popery comes death. It covers every lust; it calms every fear. It is the devil's cunning device of twelve hundred years' growth for leading countless myriads to perdition. "Let us not be ignorant of his devices."—Bickersteth.

The Berean.

QUEBEC, THURSDAY, APRIL 17, 1845.

We must make candid acknowledgment of a liberty taken by us with the communication of our friend E, who uses a word to which we are reluctant to give admission in our columns in any but a closely considered and really appropriate sense. Where his communication will be found to read "Here was Churchmanship carried out," &c. the manuscript sent to us had the word High-Churchmanship; and it will be perceived that we have omitted the prefix High. We have done this, primarily because we are not willing to recognise in our columns, at all, the unwarranted distinction of High and Low Church—appellatives which have not yet, to our knowledge, met with any clear definition, while, in their vague and popular acceptance, they abundantly create prejudice and take out of sight the true ground of distinction; secondarily the Editor of the Berean would with all seriousness claim the term High Church, if it could be brought into legitimate use, for the class of Churchmen to whom he belongs. They are the men who ever seek to view the Church in her proper character as an institution for the advancement of men's highest interests, designed to draw their affections upwards, to let them find a citizenship above, have the world's pomp and possessions under their feet, and feel themselves strangers and pilgrims on earth, longing for their home in heaven.

Those to whom our Correspondent's strictures apply, are the real Low Churchmen. The wearing of black or of white—the curving of a church window—the turning to the right or to the left, east or west—questions such as these, as one of our contributors recently expressed it, are the occasion of deep research to them; while the question how the world is to be overcome, and the kingdom of heaven to be established within, is settled by a reference to the apostolic descent of the clergy administering to them, the sacramental ordinances. The Clergy Reserves are a much more animating topic to them than the salvation of souls. If the designation High Church-

manship is to be recognised, which will necessarily carry along with it the use of the opposite appellative, we should certainly consign the latter to those who are touched by E's strictures, while to ourselves and other Bereans we should appropriate the former.

We think, however, that popular use has turned the two words into caricature and nicknames, and both therefore had better be discarded. It is well known, how much evil feeling and outrageous practice have been stirred up by the use of mere words, in themselves harmless, but in popular effect firebrands. Twenty years ago, an intimation passing round among West India Slaveholders, that a certain new comer in the islands seemed disposed to "interfere," put that individual's peace and comfort into considerable jeopardy. At the present day, the slave-holding republican's resentment will rise against the man of whom he is told that he "denounces" slavery. So, thirty years ago, when Lord Chancellor Eldon was the chief dispenser of patronage in the mother Church, an intimation that a man was not High Church, sufficed to put him quite beyond all hope of preferment from that quarter; the opposite of Low Church was fixed upon him of necessary consequence, and with it the stigma of disaffection to Church principle—as Lord Eldon understood that term. At a subsequent period, patronage fell into hands where the reputation of High Church was no great recommendation—though it did not so decidedly disqualify as the other had previously done.

Lord Brougham readily preferred men not noted for High Churchmanship, without, however, actually confining to them the favours he had to dispense. A better state of things, altogether, obtains at this day; and it has, perhaps, chiefly arisen from the discovery which has forced itself upon public men, that the strength of the Church lies not in the men who formerly monopolized, and at this time would wish still to arrogate to themselves, the appellation of High Churchmen; that the time is gone by when the Clergy, secure in their revenues, might defy public opinion: and that public opinion to a wide extent embraced with affection, and regarded with reverence those men who did not assume the appellation of High Church, though they indignantly repelled the censure of being Low, and—better than that—disproved it by their solemnity in performing the public worship of the Church, and their assiduity in attending to the more private duties of the pastoral office. It was found that, for the ministry in the District Churches without tithes to secure to the minister a revenue independent of the good will of the most suitable who had too much been viewed with dislike, and kept from preferment. A change has gradually been brought about which has its foundation, in a great measure, in the conviction felt by leading men in the Church of England, that the progress of dissent could be effectually resisted only by securing the confidence and affection of the middling and lower classes in the community, which the men most loud in asserting their churchmanship, thirty years ago, did not possess. The appellative Evangelical, after having long been held in abhorrence among the men of the loud assertions, began to be rather coveted by all who really had a desire to preach to something better than empty seats—when the Tractarian movement commenced, and offered, for the former ungainly and deserted ministrations, a substitute which could be adopted without renouncing the former hostility to evangelical doctrine and practice. Instantly, a number fell to, and embraced this skilful device. Earnestness was manifested, public services were multiplied, the poor sought out, the Church represented as a common mother, the clerical character exhibited under the garment of self-denial and mortification of the flesh. Popular favour to some extent was obtained. The claim of High Church was waived: that of Catholicism or Anglicanism raised a more effectual antagonism to Evangelical ministrations. But under the shelter of this Catholicism there are now ranged numbers also who make little show of self-denial, mortification of the flesh, or earnestness in the work of the ministry. Antagonism to what is evangelical is all that unites them to the Tractarian movements; and with the asceticism of its distinguished leaders, the multitude of their professed followers have no manner of sympathy.

We are afraid of being carried into too great a length, and therefore break off to notice another part of E's communication upon which we purpose making some remarks; but we have not room for them in this number. He considers it as a source of satisfaction to the believer's mind, to have derived the ministry of the Gospel, and the administration of the sacraments, from the Apostles, through an unbroken succession of ministers Episcopally ordained. But it must deserve serious inquiry what the nature of the benefit is which accrues to the Church from this succession, or why the believer should be very reluctant to break away from its line and attach himself to a non-episcopal communion. Our Correspondent has sufficiently shown how contrary to the spirit of the Gospel is every disposition to value the out-

ward order above the inward benefit, how soul-destroying all resting in lineal descent where there is no holding on by identity of faith. But if some satisfaction may flow into the believer's mind from a right view of the Apostolic succession, what is the good that he individually or the Church collectively derives from the fact of such a succession having been preserved? We purpose resuming this subject in our next.

CONVERSIONS FROM ROMANISM.

On Sunday last, the 2d instant, Lord Galway, his brother the Hon. William Butler, and two other persons, were received into the communion of the Primitive Church of Ireland in Saint Audoen's. The Rev. Thomas Scott preached on the occasion from the 5th chapter of St. John's gospel, verses 39 and 40—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye might have life."

We are informed that the first Sunday of March has been fixed on for receiving a few more converts who will read their recantation publicly, a method which is more agreeable with the Scripture and right usage.—Achill Herald of the 27th February.

We also learn from the Achill Herald that on the same day, Mr. McCarthy, a native of Cork city, and master of the Roman Catholic school at Kensington, publicly renounced the errors of the Roman faith in the church of St. Michael, Burleigh street, London.

The same paper states, as given by a correspondent of the Cork Constitution—"On Tuesday last, the 21st instant, in Newmarket Church, Kanturk, seventeen persons, at their own request, and after a full examination of their spiritual views, and an appropriate and most impressive sermon by the Rev. Mr. Martin, from Isaiah 53, 1—"Who hath believed our report," publicly renounced the errors of popery and embraced the true doctrines of the Bible, as held by the united church of England and Ireland established in these countries. Many more had gone to the town prepared to unite with them, but were deterred from going into the church owing to the violent conduct of the people, who had collected in large numbers in the street long before the service commenced, and who continued their hideous yells and hootings, even to the interruption of the service, which caused many of the congregation to go out long before the close of it. Several of the converts on their way home were assailed with stones and knocked down. One man was robbed of some articles of provision which he was carrying home to his family, and others, owing to the lateness of the day, and having a distance to go, were obliged to take refuge in the town for the night. Those in whom they were so very opposite, he termed to brave the storm of persecution, and to enter the furnace, should the Lord permit it to be heated, knowing that He will be with them there, to deliver them—fearing him alone who could destroy both the soul and body in hell, had they not come out of that system of popish error in which they had so long continued. This good work is chiefly to be attributed to the Irish Society, which, under God, has been the instrument of bringing many to the knowledge of the Lord."

Another correspondent of the same paper, alluding to the circumstance, says—"They (the converts) were watched in every quarter by multitudes of the lower order of the Romanists, yelling and using the most insulting language; slapping them with their caps, and howling before them through the streets. In this way the priests gave directions to have them saluted whenever they were met by any of the congregation. A letter was written by one of the seceders to the priest, requesting he would not any more denounce him from the altar, as his mind was fully made up to renounce the errors of popery; and this letter was read by the priest from the altar."

TEN COMMUNES in France, department of Var, have rejected the erroneous traditions of the church of Rome. Among them are Cannes, Cagnes, La Gaube, and St. Laurent, the principal inhabitants of which have addressed a petition to the Chamber of Deputies in favour of religious liberty. The pastors of Marseilles, an evangelist and a colporteur, have been unable to hold meetings enough to satisfy the people, who on every side are asking for them to be held oftener. The attendant expenses are defrayed by M. Roize, ex-cure of one of the communes, who has just abandoned the Romish faith. The majority of his flock have followed his example, and both are now in the path of peace. As of old, the disciples at Jerusalem found it difficult to recognise any one but Saul of Tarsus, in the Apostle Paul, so the inhabitants of Var could hardly believe that the Abbe Roize had become a Bible Christian and a preacher of the Gospel in its purity.—Catholique Apostolique.

THE LATE SUPERIOR OF YOUGHAL MONASTERY.—The conversion of this individual (J. B. Murphy) has produced, as was to be expected, attacks upon his character. For his vindication the convert has published a string of highly creditable testimonials, beginning with one from the Abbot of La Trappe, Mont Millerau, dated 11th April, 1836; then one from the Dublin Association for the Propagation of the Faith, dated 9th July, 1839, a short time before

his change took place; the remainder are from Protestants, three of them Clergymen, two Physicians, and one more individual; they bring the chain of credentials down to last December.

MISSIONARY ENDEAVOUR FOR SOUTH AMERICA.—Our patrons and friends will be gratified to learn that the Committee are on the point of commencing a mission in South America. This is far by the most important resolution which the society has ever adopted. We have long desired to do something for the benighted Roman Catholic countries on our Continent, but have never until now seen our way clear to enter upon the work. But Providence has wonderfully indicated what seems clearly to be the path of duty. A Spanish Capuchin monk of a good education, pleasing manners, devoted piety, and considerable experience in the work of evangelical colportage, has been sent to us by our Committee of Correspondence at Geneva. He has been in New York some five or six weeks, and will, God willing, sail for South America in the course of a very few weeks.

In our next number we shall give a sketch of the remarkable life of this man whom God has raised up and preserved in the most wonderful manner, for the accomplishment, we hope, of a good work in this new world. We can only say now, that he was a monk during five years and a half; then entered the army of Don Carlos, where he became a Captain, and during five years passed through many scenes of blood. With Cabrera and his army he was compelled to take refuge in France upon the triumph of the Christians under Espartaco, some three or four years ago. There he became converted by the reading of the Scriptures, and laboured among his countrymen and the French, for two years. And now he is here on his way, as we have said, to South America. And we solicit the prayers, yes, the earnest prayers of our readers in his behalf and in behalf of the mission which he is about to undertake. It is one of great importance, and not unattended with danger.—For. Ev. Soc. Qr. Paper.

ECCLESIASTICAL.

OBITUARY.—The late mails from New York bring intelligence of the unexpected death of the Rev. James Milnor, D. D., Rector of St. George's Church, New York, one of the most universally beloved, respected, and influential Clergymen of the Protestant Episcopal Church in the United States. He preached with his accustomed fervency and freedom on the Lord's day preceding his sudden removal, his text being taken from Matthew vii. 1: "Judge not, that ye be not judged." On Tuesday afternoon, the Managers of the Deaf and Dumb Institution held their monthly meeting at his house, and he presided with his usual ability. He had an appointment to be present at a Missionary Committee at 8 o'clock the same evening, but it is not stated whether he did attend. About 11 he retired to rest for that night, in apparent good health, and in a few minutes he had passed to a better rest than earth affords.

Dr. Milnor's decease will be felt as a public loss throughout the community of which he was a distinguished member. It is not the Protestant Episcopal Church only that will miss the influence of his example, his wisdom in council, and his energy in action; the catholic spirit by which he was animated, made him an active supporter of designs of benevolence in which, without compromise of principle, he could co-operate with Christians of other religious denominations. After the example of the venerable Bishop White, he became an active supporter of the American Bible Society to which, for several years, he rendered gratuitous services as one of its Secretaries. He represented it, many years ago, on a visit to England, at the Anniversary of the British and Foreign Bible Society; on which occasion he was heartily greeted by the British public as an able advocate of that and various other religious Societies in whose Anniversaries he took a part. The natural powers of his mind had been brought into exercise to an unusual extent by their successive application to two of the leading professions: he had studied for the bar, and in the year 1812 represented the city of Philadelphia in Congress; but relinquished secular pursuits, soon after that period, and devoted himself to the ministry, in which he was spared to labour for a period of thirty years. A testimony to the veneration in which he was held, and, we believe, to the liberality in support of Church institutions, to which he had trained the congregation under his pastoral care, will be handed down to future generations by the appellation given to MILNOR HALL, the Grammar School connected with Kenyon College in Ohio, and the MILNOR PROFESSORSHIP OF DIVINITY at the Ohio, Diocesan Theological Seminary. He had attained his 73rd year.

QUEBEC BIBLE SOCIETY, AUXILIARY TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual Meeting of this Auxiliary Society was held in the late Hall of the House of Assembly, on Monday evening the 14th instant.

JOHN BONNER, Esq., having been called to the Chair, opened the meeting with a few appropriate remarks, and then invited the Rev. C. L. F. HAENSEL to invoke the Divine blessing on the proceedings. The Chairman read a communication from the Rev. W. SQUIRE, expressing deep regret that special business should render it impossible for either himself or the Rev. J. BORDLAND to be present at the meeting, and conveying an assurance of their unabated interest in the objects of the Institution.—The Secretary was then called upon to read the Report, which stated that the Society had circulated 9,356 copies of the Scrip-

tures since its first formation, and 651 during the last 12 months; but that, the funds having been expended in former years on costly and partly successful endeavours to distribute the French Scriptures, whilst the Subscriptions had fallen into arrear, the Society now labour under a debt of £220 for Books already distributed in the adjacent parts. The Report also adverted to the operations of the British and Foreign Bible Society, the issues of which averaged 2,500 volumes every day; which has 2,952 Auxiliary Associations at home, and 486 in the Colonies and Dependencies abroad; which has promoted the translation and distribution of the Scriptures in 138 different languages; which has, during the last year, distributed 94,000 copies of the Scriptures, received £98,000 sterling, and expended nearly £85,000, besides being, to the extent of £40,000, under further engagements for fresh editions of the Sacred Volume in the several languages of Sweden, Finland, Germany, France, Belgium, Portugal, Greece, Turkey, Ceylon, India, China, Tahiti, and New Zealand.

It likewise particularly reported that 145,000 Bibles and Testaments had been sold in France during the last year; and that special grants (which varied from 500 to 20,000 respectively) had been made to the Church Missionary Society, the Wesleyan Missionary Society, the London Missionary Society, the British Missionary Society, the Societies for Propagating Christianity among the Jews, the Newfoundland and British North America School Society, and many other kindred Institutions.

The Report having been read, the following Resolutions were unanimously adopted:

Moved by Rev. J. CLUGSTON, seconded by R. SHAW, Esq.—

1. That the Report just read be received and adopted for publication, under the superintendence of the Committee.

Moved by Rev. ANSW. KING, from Toronto, seconded by Rev. J. COOK, D. D.—

2. That this meeting rejoice, that notwithstanding existing difficulties, the distribution of the Holy Scriptures in this District during the past year, through the Agency of this Society, should have been continued, upon an undiminished scale of usefulness, demanding renewed expressions of devout thankfulness to Almighty God.

Moved by Rev. W. H. LANDON, seconded by W. S. SEWELL, Esq.—

3. That the thanks of this meeting be presented to the British and Foreign Bible Society for the uniform liberality and indulgence of its transactions with this auxiliary; and that the new Committee to be this day appointed be authorized and sustained in making extraordinary exertions, during the year, towards liquidating the debt due to the Parent Institution.

Moved by Rev. C. L. F. HAENSEL, seconded by Assistant Secretary General RAE.—

4. That this meeting contemplate with admiring gratitude to God, the widely spread operations of the British and Foreign Bible Society, and offers up an earnest prayer that distinguishing mercies from on High may continue to recompense and bless its future endeavours to disseminate the Sacred Scriptures in every quarter and in every language of the habitable globe.

Moved by Rev. J. McMORINE, seconded by JAS. GIBB, Esq.—

5. That this Society recognise with approval the substantial and renewed assistance received from the Female Bible Association, and others, during the past year; and that the following Gentlemen be appointed the Officers and Committee of the Society for the current year:

Table with 2 columns: Messrs. E. Baird, Messrs. D. McCallum, W. Blight, R. Middleton, D. Burnet, J. Musson, R. Cairns, Assist. Com. Genl., D. Cameron, Rae, W. H. A. Davies, R. Peniston, W. Henry, W. S. Sewell, W. Hossack, H. W. Welch, J. W. Leacycraft, W. White, D. Logie, C. Wurtle.

Treasurer, Mr. J. McLeod. Secretary, J. Hale. Assist.-Secretary, D. Wilkie.

The Meeting, which was attended by about 500 ladies and gentlemen, was addressed by most of the gentlemen who moved or seconded the Resolutions.

A Collection was made in aid of the funds, amounting to £12. 10s. 8d.; and the proceedings, at the call of the Chairman, were terminated with prayer by the Rev. J. COOK.

To the Editor of the Berean.

Dear Sir, I cannot sufficiently express to you the feelings of gratification which I, in common, I doubt not, with many others then present, experience on a review of the proceedings of the Quebec Bible Society's annual Meeting, which took place yesterday evening.

The friends of that truly noble Institution have indeed reason to bless God and take fresh courage, and the large and highly respectable audience who attended on this occasion affords the most satisfactory evidence that a strong and lively interest is still felt in the welfare and prosperity of a Society which has conferred and is still conferring such substantial blessings upon mankind generally throughout the world, by the wide spread circulation of the Holy Scriptures.—To you, Sir, and the other reverend gentlemen who advocated so powerfully and effectively the cause and claims of the Bible Society, the public, and especially the meeting of last evening, must feel deeply and lastingly indebted; and if, at any period during the past few years, a relaxed degree of energy and zeal has been exhibited amongst those who are friendly to its operations, I do trust and hope that the animated and heartstring appeals which were addressed to the meeting last night will enkindle with renewed vigour the declining spirit of warm attachment to the British and Foreign

Bible Society; and that the public generally, by united efforts and cordial co-operation, will prove how highly they estimate, how well they approve, and how willing they are to sustain, the disinterested and truly philanthropic labours of an Institution which has for its aim and object the conversion and salvation of the world by imparting to lost and perishing sinners, through the medium of God's blessed word, that knowledge which is able to make them wise unto salvation through faith in Christ Jesus.

I hope, Sir, I shall not be disappointed in the expectation when I say, that I look forward with confident anticipation to an enlarged measure of success attending the Society's operations amongst ourselves during the present year, both as respects the substantial support which it is entitled to—and which I trust it will receive from our Protestant citizens of every religious denomination,—and as regards the new fields of labour and usefulness which it is to be hoped God will open up; and should we live to be present at another Annual Meeting, I entertain the pleasing assurance that, instead of having then to report, which is the case at present, that the Auxiliary Society is encumbered with a heavy debt, the Committee will have it in their power to state to their constituents, the existence of a considerable balance in the hands of the Treasurer.

With many apologies for the length of this communication,

I remain,
A WELL WISHER TO THE CAUSE.
15th April, 1845.

ABRAHAMIC DESCENT AND APOSTOLIC SUCCESSION COMPARED.

"Can ye not discern the signs of the times?" Matt. xvi. 3.

It was truly observed by Solomon, that "there is nothing new under the sun: that which hath been, is now, and that which is to be, hath already been." The Jewish Church traced its origin to the call of Abraham, and its members, conscious of their lineal descent from that illustrious patriarch, in the course of time attached an importance to it, which gradually grew from reverence to superstition, from superstition to self-sufficiency, from self-sufficiency to judicial blindness, and from judicial blindness to a state of civil and religious degradation, that marked the wrath of an offended God. When Abraham was separated from his idolatrous kindred, he was made the founder of that nation which afterwards was distinguished as the Church of the "living and true God." And God entered into a covenant with him, in that capacity, and gave him promises of temporal and spiritual privileges, which had respect to his posterity to the latest times. There was a distinct promise that he should have a numerous posterity—that his seed after him should have all the land of Canaan for an everlasting possession—and that God would be a God to him and his seed after him. (Gen. xvii. 5-8.) The last of the promises involved all spiritual blessings, and the gift of eternal life. But Abraham and his posterity were required to accede to the covenant or contract which conveyed these rights to them, and to profess "their faith in the promises" by submitting to circumcision. That rite was the "seal of the righteousness of faith."—Abraham was a believer many years before he was circumcised: so that circumcision did not even instrumentally procure for him either the grace of faith, or the imputed righteousness of Christ, which becomes the believer's property by faith. Scripture declares that Abraham had both whilst he was yet uncircumcised (Rom. iv.) This fact, as regarded the founder of the Jewish Church and the "father of the faithful," was calculated to indicate to his posterity, that faith and not circumcision would secure for them a personal interest in the spiritual blessings of God; and that whilst the outward sign equally belonged to all the worshippers of Jehovah as a proof of their professed connexion with the visible Church, it was only the inward Grace—the circumcision of the heart manifesting itself by faith, that made them in all respects the heirs of Abraham, and inheritors of eternal bliss.

But Abraham's posterity lost sight of this, and began to cherish the opinion that the privileges of God's people were inseparably connected with circumcision. Their descent from Abraham marked them off from the rest of mankind, as the people to whom God's covenant blessings belonged; circumcision signified their consent to the conditions of the covenant: and their observance of the various ceremonies which constituted the outward form of divine worship was strict and punctilious. Beyond these things they had no wish to advance. Here they rested; and from this elevation they looked down with contempt upon the rest of the world. But what was their actual condition? In what light did the Almighty God—the God of Abraham, of Isaac, and of Jacob—regard them? What was the language applied to them by the forerunner of Messiah? And where did they find themselves when the Son of man appeared with his fan in his hand to purge his floor? These were the people to whom God said through the last of the prophets: "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand." These were the people whom John the Baptist called to repentance, designating the strictest of them in matters of religious worship, "a generation of vipers." These were the men whom the Son of God, in terms of solemn reproof, described as "hypocrites—blind guides—fools—serpents—murderers of the prophets, and persecutors of wise men." And against these he used the most awful denunciations contained in the whole inspired Volume. And all occurred at a time when they had ceased to be idolaters, and confined their worship to the true God: at the time when they frequented the same temple, with the Son of man, offered the same sacrifices, and kept the same feasts. Here was Churchmanship carried out in all its details with punctilious strictness; but all in vain, because there was no repentance towards God, nor faith in the Lord Jesus Christ.

The history of the Christian Church presents a parallel case. Christianity is only a different form of the religion of Abraham his seed: the Christian Church may therefore be placed in juxtaposition with the Jewish. The members of the Jewish Church could boast of a twofold relation to Abraham—the one physical; the other ecclesiastical; so that they could say with truth, that they derived their religious principles by an un-

broken succession of priests and teachers from the great founder of their Church. But in this point they had a decided advantage over the members of the Christian Church. The latter make no pretensions to a family alliance with the first teachers of Christianity, and can only at the best, and that but in few instances, prove an ecclesiastical connexion with the Apostles of Christ. To have derived the ministry of the Gospel, and the administration of the Sacraments, from the Apostles, through an unbroken succession of ministers Episcopally ordained, must ever be considered a source of unmingled satisfaction to the believer's mind. But to attach to the fact an importance beyond this, as if it rendered the Christian Sacraments necessarily effective to all that use them in connexion with the Episcopal Church, is to fall into a course of pride, self-sufficiency, and hypocrisy, that will not fail to call down the wrath of Almighty God.

The Church of Rome has been guilty of this conduct. Claiming an apostolical origin, and pretending, without the least shadow of truth, to have had St. Peter for its founder, it has set up its title to infallibility, and continues to declare to the world that there is no salvation except in connexion with itself. And what shall we say in reply? Shall we deny to this church an Apostolical origin, or an ecclesiastical connexion with St. Peter? No! we admit the truth of the former, and are willing, for the sake of argument, to concede the latter. Nevertheless, we venture boldly and solemnly to assert that her Bishops and Priests are in the same predicament as the Scribes and Pharisees whom our Saviour denounced as hypocrites: "for they shut up the kingdom of heaven against men: for they neither go in themselves, nor suffer they them that are entering to go in." And her members are in the same danger as those of the Jewish Church, who being "blind" and led by "blind guides" fell into the same ditch with their authorized teachers. Of this Church, notwithstanding her boasted privileges, it is written that God will remember her iniquities, "Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."—Rev. xvii. and xviii.

The principle of Apostolical Succession in the Christian Ministry is one that has been highly prized by all the Protestant Churches of Europe, and by the reformed Church of England, but an attempt to magnify it beyond its proper position must be regarded as a token of spiritual apostasy. Her ministers and members who are its devoted advocates, by so doing, furnish one of the most unquestionable proofs of the hypocrisy of their religious professions. It argues the absence of the new birth, and of the indwelling of the Spirit, by a manifest anxiety to lay hold upon something plausible as a substitute. The attention which ought to be bestowed on the cultivation of a meek and Christian spirit, and the improvement of the heart, is studiously given to the observance of trivial ceremonies, of multiplied devotions and ascetic habits. The Sacraments become every thing, and Christ nothing! It is the duty of the Berean as well as every other Protestant publication to warn both ministers and people against so fatal a delusion, and to urge upon all the necessity of faith in the Lord Jesus Christ as essential to the profitable use of the Sacraments, and as the only hope of affecting an "escape from the damnation of hell, for 'except our righteousness exceed that of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven.'"

THE TREASURER OF THE QUEBEC BIBLE SOCIETY begs to acknowledge, with many thanks, the receipt of Five Pounds, in aid of the Funds of that Institution, by the hands of the Editor of the BEREAN. 25th March, 1845.

PAYMENTS received on account of the BEREAN:—From Mrs. Newby, from No. 53 to 104;—Messrs. J. P. Battersby, 53 to 94; J. B. Hall, 53 to 104; Raynar, 1 to 52; Jas. Sealy, 53 to 104; Hicks, 27 to 52.

TO CORRESPONDENTS:—If our new Subscriber, who says it would save trouble if we had an Agent in his part of the Province, could find out some individual that would act for us, we should be much obliged to him, and willingly pay reasonable percentage.—£1. will be paid over to Trsrs. Bible Sy., before this is delivered, but too late to receive his acknowledgment. A Packet of Scraps.

ENGLISH MAIL.—To be closed on Friday 24th inst.;—Paid letters till 12, at noon. Unpaid till 2, P. M.

If the navigation is open, and the Mail Steamers are running, the Mail will be closed at the same hours, on Saturday, 26th instant.

Political and Local Intelligence.

STATISTICS OF CANADA—1841, Condensed from the Report of the Select Committee of the Legislative Council, on the Census Returns of Lower Canada.

NUMBER OF DWELLINGS. Houses inhabited 106,803; vacant 4041; building 1643; there are 1039 taverns, and 792 stores where spirituous liquors are sold. Total 112,487.

POPULATION. Resident at the time of making the return. 687,598 Temporarily absent, do. do. 6,051

Total population 693,649 Of these 76,032 are Proprietors of real estate, and 121,441 are heads of families. Natives of England 11,886 Scotland 13,341 Ireland 44,012 Canada, French origin 518,565 Ditto British do. 85,075 Continent of Europe and other parts 2,853 United States America 11,913

687,175 leaving a small number unaccounted for;

of the above, 1505 are aliens not naturalized, and 261 are persons of colour.

Table with columns: Males, Females, Total. Rows: There are under 15 years, of age, over do. do., Total, Of those over 15 years of age, 148,229 are unmarried and 227,273 married; there are 30,998 persons of 60 years and upwards, of whom by far the greater proportion are married: viz., unmarried males 2857, females 4603; Married Males 13,420; Females 10,118.

Table with columns: Males, Females, Total. Rows: Deaf and Dumb, Blind, Idiots, Lunatics, RELIGIOUS DENOMINATIONS. There are of the Church of England, 43,274; " " Scotland, 26,725; " " Rome, 571,714; British Wesleyan Methodists, 10,814; Canadian Wesleyan do. 3,010; Episcopal Methodists, 711; Other Methodists, 1,318; Presbyterians generally, 5,231; Congregationalists and Independents, 3,890; Baptists and Anabaptists, 4,067; Lutherans, 96; Quakers, 144; Moravians and Tinkers, 2; Dutch Reformed Church, 10; Jews, 154; Other Religious denominations, 7,099; Totally unaccounted for, 15,390.

Table with columns: EMPLOYMENTS. Rows: Servants, 22,867; Engaged in trade and commerce, 5,737; Paupers, 4,563; The number of acres under cultivation is 3,083,949; Not under cultivation, 4,456,404; Total 7,540,350.

LIVE STOCK.—Oxen 559,626; horses 144,530; sheep 601,243; swine 197,517; total 1,502,916 head.

MANUFACTURES AND MANUFACTORIES. —Grist Mills 417, with 819 run of stones; oatmeal 111; barley 48; sawmills 895; oil 30; fulling 155; carding 165; threshing 451; paper 7; iron works 79; trip hammers 18; nail factories 7; distilleries 37; breweries 29; tanneries 325; pot and pearl asheries 423; all others 136; total 3333.

EDUCATION.—63 Colleges, Academies, Convents, &c., and 1566 Elementary Schools; in all 1629 educational establishments, at which 31,482 males, and 25,146 females, or 56,578 attend.

UNITED STATES.—A lamentable accident occurred lately on the Hudson river near Albany, by which several lives were lost. The Steamer "Squalow" on her passage from Albany to New York on the 7th inst., about 8 o'clock in the evening struck on a ledge of rocks not far from the town of Hudson, and almost immediately after broke in half and sank. There were between three and four hundred passengers on board, and of course great confusion and dismay prevailed. Fortunately the water there was not deep, and it being early in the evening, few if any of the passengers had retired to their berths: two other steamboats which were following the "Squalow" at the time, also came up to her assistance. Owing to these circumstances the loss of life was providentially small: still at the last accounts eight dead bodies had been found, and it was feared that more lives had been lost. Blame is attached to the officers of the "Squalow," as gross negligence seems to have caused the accident. Gen. Almonte, the Mexican minister to the United States, has formally closed his mission and sailed lately from New York on his return to Mexico.

NAVIGATION.—The steamboats on Lake Champlain have commenced their trips for the season. At Montreal the river was partly clear and a movement of the ice was daily expected: there was a channel as far as St. Sulpice, but up to the 9th inst. the ice at Sorel was still strong. The water had risen very high there and at Berthier, and it was feared that damage would be caused by the ice when it went away. Much injury has been occasioned in Upper Canada and the United States along the Niagara river by the immense masses of ice which have been brought down from Lake Erie. At Queenston and Lewiston the wharves were swept of every thing upon them. At Youngstown, it cleared off every house near the wharf, and the steam flour mill with it, with some 80 barrels of flour, and a large lot of potash in store there. The damage, all round, is not far from \$100,000.

At Niagara, the wharf of the Dock Company is completely wrecked—many of the heavy piles supporting it are thrown down, and a portion of it is lifted several feet above the level. Great fears were at one time entertained that most of the Company's valuable works would be carried away, and the steamers in dock, namely, the City of Toronto, Transit, and Queen, with several smaller craft, were considered in great jeopardy. Happily, the damage thus far sustained on the Company's property is confined to that above mentioned.

MUSICAL.—The office of Mayor of the city was lately declared vacant under the operation of one of the clauses of the Incorporation Ordinance. The clause provides that if the person being Mayor shall be absent from the city for more than two calendar months at one and the same time, (unless in case of

illness) he shall become disqualified and cease to hold that office. Mr. Caron, the Mayor, is Speaker of the Legislative Council and was absent from Quebec longer than the time specified in attendance upon his legislative duties at Montreal. The following letter from two eminent counsel of this city, however, seems to dispute the accuracy of the view previously taken:

Quebec, 14th April, 1845. Sir, —Having taken into consideration the question submitted to us by you on behalf of the Corporation of the City of Quebec, we are of opinion that the office of Mayor is now filled by the Honorable René Edouard Caron, and that all acts done by him in that capacity are legal.

We have the honor to be, Sir, Your obedient servants, (Signed) H. BLACK, J. DUVAL. F. X. GARNEAU, Esquire, City Clerk.

FIRE.—The alarm was given last night about 10 o'clock, when it was discovered that the stable belonging to the residence of Mr. J. H. Kerr on the St. Lewis Heights was on fire. The firemen and engines were promptly on the spot, and the danger was speedily over with the loss of only some hay and slight damage to the roof.

The weather has been warm for the last two days, and the snow is in consequence fast disappearing. Montreal papers of Monday mention the arrival in port of the iron steamer Prince Albert from winter quarters.

We have not succeeded in carrying into effect our intention of having the Index and Title-page printed by this time, but fully expect that they will be ready for delivery in the course of next week.

SHIPPING INTELLIGENCE. Three Schooners came up Tuesday from Malbay—two of them are loaded with potatoes and shingles, the other has brought up the greater part of the rigging of the bark Prince George, wrecked near that place last fall.

BIRTHS. On Saturday last, Mrs. Kimlin, of a son. On Sunday, the 13th instant, Mrs. Wm. Palmer, of a son. On the 14th instant, at Mount Pleasant, Mrs. Henry Weston, of a daughter.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 15th April, 1845.

Table with columns: s. d. s. d. Rows: Beef, per lb., 0 3/4 a 0 4; Mutton, per lb., 0 3/4 a 0 4; Ditto, per quarter, 1 8 a 2 6; Lamb, per quarter, 2 6 a 3 0; Veal, per lb., 0 3 a 0 4; Pork, per lb., 0 0 a 0 0; Do., per quarter, 0 3/4 a 0 4; Bacon, per lb., 0 5/4 a 0 6; Bacon, per lb., 0 4 a 0 4 1/2; Fowls, per couple, 1 8 a 2 0; Ducks, per couple, 2 0 a 2 6; Turkeys, per couple, 3 0 a 3 0; Butter, fresh, per lb., 0 0 a 0 9; Ditto, salt, in tins, per lb., 0 6 1/4 a 0 7 1/4; Eggs, per dozen, 0 7 1/2 a 0 9; Flour, per barrel, 25 0 a 26 6; Do. per quintal, 11 6; Oats per bushel, 1 8 a 2 0; Hay per hundred bundles, 25 0 a 35 0; Straw, ditto, 17 0 a 20 0; Fire-wood, per cord, 12 6 a 17 6; Cheese per lb., 0 4 1/2 a 0 5; Pot Ashes per cwt., 20s. 6d. a 21s. 0; Pearl do. do., 22s. 0d. a 22s. 6.

NOTICE. THE ANNUAL GENERAL MEETING of the QUEBEC CHARITABLE FIRE-WOOD SOCIETY, will be held in the St. Andrew's School-Room, on MONDAY, the 21st instant, at SEVEN o'clock, P. M., at which the Subscribers are respectfully invited to attend. By Order, P. SINCLAIR, Secretary. Quebec, 14th April, 1844.

FOR SALE BY THE SUBSCRIBERS. CANADA ROSE Nails from 8 to 28 lbs. Die deck spikes 3 1/2 to 9 inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes, Ship Scrapers, Iron, Cordage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

COUNTRY RESIDENCE TO LET. THE House lately occupied by the Subscriber, on the St. Foy Road, 1 1/2 mile from town, with Dairy, Ice House, Stable, &c., an excellent Well in the cellar with lead pump—can have some pasturage attached, if required, and immediate possession. Apply to J. W. LEAYCRAFT. Quebec, 7th April, 1845.

EDUCATION. MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past. For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

M. KELLY, CABINET-MAKER, UPHOLSTERER, UNDERTAKER, &c. St. John Street, St. John Suburbs, QUEBEC. All Orders given to M. K. will be thankfully received and punctually attended to. Furniture neatly repaired. French Polishing and Varnishing done in the best style. Funerals Furnished at the shortest notice. April 16, 1845.

CHEAPEST CLOTHING ESTABLISHMENT In the Canadas.

C. T. BROWN, MERCHANT TAILOR, begs to call the attention of his customers and the public to his extensive Stock of well made up CLOTHES; to suit the Working Man and the Gentleman, at fully a third below the usual prices. Also, Clothes made to measure at the same low charge, and warranted to fit or no sale. Quebec, 3d April, 1845.

PORTRAIT OF HIS EXCELLENCY LORD METCALFE, Governor-General of British N. America, &c.

THE undersigned has received a few copies of the above, splendidly executed in STEREO-TYPIC, taken from Mr. Bradish's Portrait recently painted, and which has been pronounced by competent judges to be an excellent likeness of His Lordship. PROOF IMPRESSIONS, 20s. The Portrait is accompanied by an Authentic Sketch of the Life and Public Services of His Excellency, gratis. G. STANLEY, 15, Buade St. March 6, 1845.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feby. 1845.

TO BE LET. THE House and Premises belonging to the Subscriber at LaCanardiere. Can be seen at any time. M. STEVENSON. Quebec, 27th Feb. 1845.

FOR SALE, A SMALL two story Stone House with Out Houses, Garden, and an excellent Well of Water,—well adapted for a small family. Apply on the premises, 9 D'Artigny Street St. Louis Heights. Quebec, 5th March, 1845.

QUEBEC HIGH SCHOOL.

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

CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REV. E. J. SENKLER. CLASSICS.....W. S. SMITH. ENGLISH.....LEWIS SLEEPER. ARITHMETIC.....DANIEL WILKIE. FRENCH AND DRAWING.....H. D. THIELCKE. PREPARATORY DEPARTMENT.....REVEREND J. MCMORINE. DIRECTORS. REV. DR. COOK, REV. G. MACKLE, REV. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNIB, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REV. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. Hon. F. W. PRIMROSE, JOHN MCLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age £10, above 10 years of age £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPT.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

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

JUST PUBLISHED BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844. INDIA RUBBER SHOES. THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on moderate terms as any other house in the trade. MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844.

RECEIVED EX "BRITISH QUEEN," 145 HAMPERS Cheese, viz Double Gloucester, double Berkeley Cheddar, Trunkles and Queen's Arms C. & W. WURTELE, St. Paul Street. Quebec, 29th Sept. 1844.

Youth's Corner.

LEARNING TO THINK, AGAIN.

Now for it, Henry! Now for it! Here I am, and it wants a quarter to six. Now I shall know why my hoop bowls along when a handkerchief will not stir; why a peg-top spins, a ball bounces, a humming-top makes a noise, and a kite flies in the air. Ah! and why a battledoor will not fly like a kite; for I dare say you can tell me."

"First, let me give you another instance of the value of learning to think, Charles. When I first spoke to you, you seemed to care nothing at all about it; so I thought to myself, 'If I can say something about his hoop, his peg-top, his ball, his humming-top, and his kite, it will, perhaps, lead him on to want to know about the matter.'"

"And did you speak about them for the purpose?"

"I did, just for the purpose of making you long to learn to think; and you see that, by forethought, I have brought about what I wanted."

"Capital! capital! But now for the hoop; that comes first, you know. Why does it run along so famously?"

"Now listen, then, very attentively. My tutor tells me, that there are certain laws in nature which are universal; that is, they always act in the same manner one time as well as another, unless they are interfered with. For instance, it is a law of nature that water will find its level. If you let water run out of a pit, it will run on until it has risen in the lower pit as high as the upper one, and then it will stop."

"I think I understand that."

"It is also a law of nature, that a stone cast into the air will fall to the earth. And now I will mention another law, which has something to do with the hoop as it runs along the ground."

"Now for it!"

"It is a law of nature, that matter, or every substance around us, will always remain in the same state in which it is, unless forced into another state. A stone lying on the ground would lie there for ever, if nothing moved it; and a bullet fired out of a gun would fly forward for ever, if nothing stopped it."

"Would it really?"

"Yes; and in like manner your hoop, when once set in motion, would run on for ever, if nothing prevented it."

"But what does prevent it? There is nothing stops it, unless it happens to run against a wall or a post."

"There you are wrong. Every pebble it meets with, however small, prevents it in some degree from running on as it otherwise would do. When you drive it through the mud, or water, it will not go far without stopping, because the mud and the water stop its progress. When you drive it over grass, it is the same; the grass stops it."

"Yes, I know that; but when I drive it on broad flag stones, it runs along smoothly, and nothing stops it then."

"In this case, as you say, it runs on faster; but still, to say nothing of the wind which it may have to pass through, it rubs against the ground, and this rubbing, or friction as it is called, makes it, if you do not strike it again, gradually go slower and slower till it stops. The reason, then, why your hoop, when once set in motion, runs so famously, is because it has little friction, so small a part of it rubs against the ground. And the reason why a pocket handkerchief will not run along at all, is because it has so much friction, or rubs so much against the ground."

"Well, come, I am glad I know at last: but why does my narrow iron hoop run along better than my broad wooden one?"

"For this simple reason: it is heavier according to its bulk, and has less friction. Your broad hoop has two or three times as much wind to push through, when it meets the wind; and, being two or three times broader, it must of necessity rub more against the ground than the other."

"I understand, then, that when I have once knocked my hoop along with my stick, it runs on, according to the law you spoke of, 'until the rubbing' or friction stops it by degrees?"

"Exactly so; and it is just the same with the peg-top. The string, by being wrapped round it, forces it to spin when you dash it on the ground, and there it would spin for ever, or until it wore itself away, if the friction against the air and the ground did not gradually stop it."

"That is just like the hoop. I understand it, now, thoroughly; so please to explain why a ball bounces?"

"Do you remember what elasticity is?"

"Oh, yes! That is one of the qualities that you told me of: it is springiness!"

"What do you mean by 'springiness'?"

"I mean the quality of springing back again when a thing is pushed out of its place."

"Very good! Now here is a bit of Indian rubber. If I stretch it out, the moment I loose it, it springs into its place again; and if I push it hard with my finger, and dent it in, the instant I take away my finger, the dented part springs up to its former position. Thus it is with the ball, which is elastic. The blow against the ground dents it in; and it is its elasticity, or sudden effort to force itself into its former round form, that makes it spring into the air."

"Capital! I shall never forget why a

ball bounces now. The humming-top comes next."

"Yes. Now for the humming-top. You must know that all solid bodies vibrate or shake when they are struck, and this vibration makes the air round them vibrate too; as soon as this vibrating air reaches our ears, it produces the sensation of sound. If you strike a drum with a drumstick, the tightened parchment begins to vibrate or shake; and if you put a bit of paper on the drum, you will see it tremble: this is a positive proof of its vibration. If you put water in a glass, and rub round the edge of the glass with your wet finger till the glass sounds, you will see the water tremble, a proof that the glass vibrates: you shall see me do it; I have a glass here ready. Now, hark! There! do you not see the water tremble?"

"Oh, yes, quite plain."

"Well, then, you must be satisfied that the glass vibrates, though you cannot see it move. When a violin player draws his bow against the strings of his violin, the stretched strings begin directly to vibrate: when a flute player blows into his flute, the flute and air vibrate immediately: and when your humming-top is set spinning, the air comes in contact with the hole in the side, and the top and air around it vibrate instantly; the vibrating air strikes against your ear, and the humming of the top is distinctly heard."

"Then it is the trembling or shaking of the top and the air that makes the noise?"

"Exactly so; or, as perhaps my tutor would say, it is this that produces the sensation of sound. And now comes the last thing that I have to explain; and that is, Why does a kite fly in the air?"

"Ay! Now for the kite!"

"The reason why a kite flies in the air, is, because being made of light materials, and always kept with its face or broad surface to the wind, the wind is powerful enough to bear it up. If it were turned side-ways, the wind would not have surface enough to press against it; if it had no tail, it would be unsteady, and turn round and round: and if the string were cut, the kite, not having its face kept to the wind, must come down. The long string on the one side, and the tail on the other, balance and hold the kite steady between them."

"But why will not my battledoor fly?"

"Simply because it is too heavy according to its surface. A penny piece will not fly in the air, though not a tenth part so heavy as a large kite; because it can only present about a square inch of surface to the wind: whereas paper of the same weight as a penny piece, would present a surface to the wind of five hundred square inches."

"I see it very clearly; and now I am a great deal wiser than I was when I came. You may expect me in good time again tomorrow night; for I like learning to think better than ever."

"You will find me ready for you, I dare say. Farewell!"—Children's Companion.

THE BLACKSMITH. (From the French.)

As Mr. Wilson passed late one evening by the shop of a blacksmith, he heard the sound of his hammer, and stopped to ask the reason why he worked so much beyond his usual time. "I am not at work for myself," said the blacksmith, "but for one of my poor neighbours whose cottage was burnt down last week; he has lost every thing. I mean to work an hour earlier in the morning, and two hours later at night for him. This is all I can do to help him, for I have to earn bread for myself and my family; but provisions are cheap, and a little now will go further than it used to do." "This is kind of you," said Mr. Wilson, "for I suppose your neighbour will never be able to pay you again."

"I do not expect it," replied the blacksmith, "but if I was in his situation, and he in mine, I am sure he would do as much for me."

Mr. Wilson thought he had better not hinder this good man any longer; so he wished him good night, and proceeded home.

The next morning he called again on the blacksmith, and, wishing to reward his kindness, he offered to lend him ten pounds, without interest, that he might be able to buy his iron at the cheapest rate, and undertake more work, and thus increase his profits. His surprise was great when the blacksmith said, "Sir, I thank you, but I will not take your money; I would rather not have it, because I have not earned it. I can pay for all the iron I want at present, and if I should want more, the person I buy of would trust me."

"But if you took this money to some one else," said Mr. Wilson, "you would perhaps be able to buy cheaper." "Why as for that, Sir," replied the smith, "I can't say I think it would be right on my part: I know he is a fair dealing man, and when I first took this forge and had nothing I could call my own, except the clothes on my back, he trusted me; surely I ought not to go and deal elsewhere now. Keep your money, Sir, I thank you for the offer;—or stop, perhaps you would lend it to the poor man who was burnt out; it would go far to help him in rebuilding his little cottage. And this would be helping me too, you know; for then I need not work quite so hard for him!"

Mr. Wilson complied with the blacksmith's request. The loan of the money was very useful to the poor cottager; and Mr. Wilson had the pleasure of making two persons happy instead of one, as he had at first intended.

My Reader, remember the words of Christ: "All things whatsoever ye would

that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. vii. 12. S. G.

THE ENCHANTED POST-CHaise.

Edward and Alfred had been play-fellows in childhood, class-mates at school, and companions while preparing for professions. They separated, to perfect themselves in Europe. Edward went to Edinburgh and took his degree in medicine; Alfred proceeded to London and engaged in a solicitor's office to improve himself as a lawyer. At the end of three or four years, unexpectedly they met in the streets of Boston, and they at once renewed companionship, promising to each other to spend all the time together that they could spare from attending the pursuits peculiar to each. So during the day, Edward went to see hospitals and attend medical lectures; Alfred sat and heard lawyers plead and judges sum up cases: but in the evening they found each other out, and a great deal each of them had to tell of the manner in which he had spent his time, since they parted on the Saint Lawrence.

Their conversation went on a long while upon nothing beyond the common affairs of life: but at last Alfred inquired of Edward, where he attended public worship; for he had only just arrived, but Edward had been in Boston several weeks. The young Doctor gave a toss with his head, and answered in a careless manner, "Oh, I stroll—I stroll—I have heard some of the big guns here, and there is one or two more I want to hear, before I leave the place." This mode of speaking surprised his friend exceedingly; for they had been piously brought up, had attended Sunday School and a Bible-Class until the very time they crossed the Atlantic; and they had been regular attendants upon godly preaching. The young lawyer had continued in this course during his residence from home. He had steadily sat under a pious ministry on the Lord's day, and had been introduced to families where meetings for religious improvement were held. Thus, once or twice every week, he met a dozen friends—either a Clergyman or some old experienced Christian taking the lead in offering up prayer:—they sang hymns, and conversed upon some portion of Scripture. He had useful books always lent him, and attended a Sunday School regularly to hear how practised teachers tried to make things plain; or he himself took a class, if a vacancy occurred by the absence of the regular teacher. He now saw at once that his former companion had gone sadly astray, since he could speak in so negligent a manner of public worship.

"How is this, Edward?" said he, "we did not use to spend the Lord's day in a search for great guns formerly, nor to talk in that way of God's ordinance of preaching neither."—"No, indeed, we didn't," replied his companion with a contemptuous laugh, "we were at nurse then; but now we are become men, and I will hope you are not led by leading-strings any longer."—"Truly, Edward," said the young lawyer now in a very serious manner, "I feel that I am not; for I seem to find out, every hour, more and more that I have to answer for: I should think myself very childish indeed, if I allowed a thoughtless crowd around me to lead me after its liking and choosing, instead of thinking for myself and keeping in that walk with God to which parents and teachers used to invite me when I was giddy and had not sense to know the serious work of life."—"O Alfred! then you really think that a sensible person should mope and whine and plague himself after the manner that a parcel of poor wretches do who haven't mind enough to see through the follies of that absurd book, the Bible, with which we used to be teased? I have escaped from that, Alfred; I have got free, I tell you."

"Alfred! take care lest you be bound more hopelessly now than you were when a nurse was leading you. Did you indeed apply sense, when you were brought to think the Bible an absurd book, and your lessons in it a teasing? You did not treat them like that formerly, when we used to study our Bible together, you must recollect. Do you remember your telling me that the manner in which you were required to study the Bible at school when you were a little boy, and to come answering questions upon it without book, was the thing that made you afterwards keep your thoughts close to your books of medicine; and our turning to all the parallel passages and tracing the connection, as we prepared for the Bible Class, that gave you the skill of tacking all that you learned together, one to the other; so as to make you thorough in your studies;—and now the high testimonials you have got at Edinburgh, do they not hang some how together with the closeness of your Bible studies, Edward?"—"Why, yes, I don't deny that;—but all the strengthening of mind which we got from the way they made us study the Bible, might have been given us without laying in store all the rubbish of 'miracles'—parables—types—prophecies, which I do not know now how to get rid of, it sticks to me so."

"And you really would wish to part with it, Edward?"—"My dear fellow—now seriously who can have patience with those lies of miracles which reason and observation tell you never could have been performed—those vulgar apostles—that heap of tasteless books which they have bound up into one bible—those hard commandments which nobody ever kept—those promises of on-thusiasmatic raptivism which never were fulfilled but to madmen—that requirement of self-denial which kills all human happiness: now, let me tell you, Alfred, that you will be sorry yet for having wasted so much time and effort upon absurdities; and if you wish to keep Sundays in a really improving manner, as it becomes intellectual young men like you and me, let's take a drive to Harvard College and spend some weeks among the Unitarian Professors and Students; they will rid you of those antiquated notions which are sticking to you yet, I see."

The young Doctor had run into a rattling, positive way of talking, and had become quite warm with zeal to change his young friend's views. He was now waiting for an answer. Alfred looked at him in silent grief for a while—at last he quietly asked: "And we must travel by the Enchanted Post-Chaise?" At this question, Edward opened his eyes wide, and looked for an explanation. But the lawyer was silent, till his friend inquired what he meant? "Why, you have been travelling by the Enchanted Post-Chaise all this time, I perceive—and do you not know it?" Another silence, and then the Doctor seemed to get impatient: "Don't tease me—what is it you mean?"

Alfred took the word: "A party of young men set out to see the world, little concerned about where the journey might lead them to. A Post-Chaise had been provided—as light as a feather—four fleet horses were harnessed to it, and seemed to go more flying than galloping—two postillions kept only just patting and stroking them—the road was even and smooth like a drawing-room—the travellers were in the best of spirits. But as they were rounding the corner of a thick wood, out rushed a band of villains with clubs, and axes; and with a tremendous crash they broke the four wheels of the carriage to splinters. The young men were almost frightened to death, you may conceive; but what was their amazement when the chaise went on as fast as it did before the wheels were gone! They were recovering from their terror, though not from their surprise, when, at two reports of fire-arms, the postillions dropped from their horses, and yet these cattle pursued their course with precisely the former steadiness and rapidity. Presently another set of men—or it may have been the same, for it was all enchantment—were seen clinging to the traces, and in the twinkling of an eye the horses themselves were loose and scattered right and left; still the carriage went on as if nothing had happened. A new disaster threatened: these horrible men had rolled in the way large masses of rock, against which the light Post-Chaise must certainly be smashed to pieces;—but it passes over them as smoothly as a dove flies over the roofs and chimneys of a city. Just beyond the rocks, these ruffians have cut ditches across the road, where the travellers are as sure to break their necks as their vehicle to be shivered to fragments: but it leaps the ditches with its unaltered speed and safety. And now the enemy throw heavy boxes right upon the roof of the chaise, so that the travellers begin to think of making their escape from under so dangerous a load—but as it is all enchantment, they perceive that neither is the roof crushed, nor the velocity of their journey impeded. The Post-Chaise goes on as rapidly as ever. That is the way we must go to Harvard College, Edward."

To be continued.

THE IRON CROWN OF LOMBARDY.

I could not resist the temptation to pay a visit to the far famed Iron Crown of Lombardy, which is kept in the Cathedral of Monza, about ten miles distant. Furnished with an order from the Governor of Milan—without which the real crown is never shown, but a model only—we went thither by railway, over a perfectly level country. On showing the Governor's mandate, an hour was named when the precious relic should be exhibited. Meanwhile we witnessed a funeral, which proceeded with great pomp and solemnity; and visited the palace—for Monza is a royal residence. At the appointed hour we returned to the Cathedral, and were first shown the treasures of the place, amongst which were the regalia of Lombardy, and the model of the iron crown. Then came the ceremony of showing the real crown, which is always kept over an altar, at the left of the grand altar. This operation required two priests, besides the lad who managed the incense. One priest ascended the altar, whilst the other stood below, and the lad with his censor in front. After allowing a picture which formed the altar-piece, to drop down, half a dozen ponderous bolts were displaced, and then a door, very much like that of an iron safe, being thrown open, the relic stood disclosed! At this moment the lad swung high his censor, and the incense rose in clouds; whilst the priest who stood on the altar, removed from its place a large cross, in a cavity at the centre of which was the crown, and handed it to the priest below, who reverently offered it to our wondering gaze. The crown itself is a circle of gold,

about three inches broad, covered with gems. But what gives such sacred value to it, is a tiny band, which passes round the inside, about the size of a watch spring, affirmed to be made of one of the nails which fastened our Saviour to the Cross! The crown is as old as the time of Charlemagne, and is frequently called the "Iron Crown of Charlemagne." In this ancient Cathedral, more than thirty Kings have been crowned with it. Napoleon who was the last, took the crown from the Archbishop and put it upon his own head, saying with an air that defied both heaven and earth, "God has given it to me; woe to him that touches it."

There are other relics which possess kindred associations, arranged in the form of small crosses, and inserted in cruciform cavities in the large cross. 1st. A piece of the true cross. 2d. Fragments of our Saviour's tomb. 3d. A piece of the reed on which the sponge was put. 4th. A piece of the sponge. 5th. A piece of the pillar at which our Saviour was scourged. When we had sufficiently viewed these extraordinary objects, and those who had more faith than I could command, had duly knelt before them, they were reverently restored to their former place. This may be taken as a fair specimen of the whole system of relics in these countries.—Notes of a Traveller.

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