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# The Berean.

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

No. 27.]

QUEBEC, THURSDAY, OCTOBER 3, 1844.

[Vol. I.]

## THE WAY.

Narrow is the way that leadeth unto life, and few there be that find it. Matt. vii. 14.

There is a path pursued by few,  
A way, not pleasing to the view,  
A narrow, lonely road;  
Through hidden snares and open foes,  
That path the Christian pilgrim goes,  
It leads to his abode.

Isaiah xxxv. 8.

But many a river flows between,  
And rocks and mountains intervene,  
And countries yet unknown;  
And many a desert wild and rude,  
With thorns and briars thickly strewn,  
He travels through alone.

Isaiah, xliii. 2, xliii. 16, xliiii. 21.

At times, the distant landscape bright  
In varied beauty, meets the sight,  
And glimmers in the beam;  
But soon involved in deeper shades,  
The scene, so fair in prospect, fades;  
Gone—like the morning dream.

Isaiah, xl. 6.

Yet, here and there a spot appears,  
A little verdant spot that cheers  
And animates the mind:  
Shadow of better things to come,  
Faint type of that eternal home,  
He journeys on to find.

Exodus, xv. 27.  
SONGS BY THE WAY.

## JUSTIFYING RIGHTEOUSNESS.

There are but two conceivable classes of justifying righteousness, viz: *Our own righteousness and the righteousness of Christ.* These are continually distinguished in the Scriptures and set in direct and irreconcilable opposition to each other. Is one called "the righteousness of law?" the other is "the righteousness of faith;" the one called by St. Paul, our "own righteousness;" the other, he calls "the righteousness of God." Is one described as "by the law?" the other is "without the law." Is one "reckoned to him that worketh?" the other is "to him that worketh not." Is one "of works?" the other is "of grace." Does the one give man "whereof to glory?" because it is "of works?" the other "excludes boasting," because it is "of faith." Does St. Paul "count all things but loss that he may win Christ and be found in him?" He has no hope of succeeding till he has first laid aside his own righteousness as worthless, and put on, in its stead, "the righteousness which is by the faith of Christ." In his view, these two cannot co-exist; cannot unite into one vesture; they are essentially inconsistent in the office of justification; so that if we trust in the one, we cannot have the other; if we "go about to establish our own righteousness," it implies that we have not submitted to, but rejected, the righteousness of God. Our justification must be either of grace exclusively, or of works exclusively. It cannot be of both, "Not of works lest any man should boast." "If by grace, (says St. Paul) then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." "It is not grace" any way, (says Augustine) if it be not free every way.

Now between one or the other of these rival hopes must every sinner choose. His choice of one is necessarily the rejection of the other. I cannot suppose, my Brethren, that in a discourse addressed to such auditors, there is any need of maintaining that the righteousness of Christ, in his obedience and death, embraced by faith, excluding our own works and deservings entirely, is the only ground of a sinner's hope of justification before God. But for a minister to know this, fully to believe it, and truly to preach it, is one thing; it is another thing to preach it so earnestly, so clearly, so frequently, with such discrimination, as that, in spite of the continually opposing ministry of self-righteousness, by all that is corrupt and deceitful in the human heart, his people shall be thoroughly furnished in the knowledge, and, as far as man can make them, in the heart-felt impression, of the utter worthlessness of their own "works and deservings," and thus armed against "the wiles of the devil," by whatever path he would allure their trust away from an exclusive reliance upon the accounted righteousness of Christ. Plain is the doctrine; but like the letters of the alphabet, it must run through all your preaching. It is one of those first principles of the doctrine of Christ, which we can never leave, till Satan is cast down and death swallowed up in victory. ||

I cannot refer you to any better human example as to how to set forth this humbling doctrine than the standards of our own

Church. For an example of the spirit of self-abasement and renunciation before God to which you should strive to bring all committed to your charge, study the language of our Liturgy, especially the deeply penitential language of the communion-office. What confessions are there! what renunciations of all trust in our own righteousness! what exclusive looking unto Jesus! But apply to the Articles. Read the eleventh—"we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings."

Now although our own works were the best that man ever performed, and our deservings greater than ever a sinner possessed, since the world began; though our inherent righteousness have been growing these hundred years, and be now laden beyond all example with holy fruits; or, to use the words of Bishop Hooper, "though a man burst his heart with contrition, believe that God is good a thousand times and burn in charity," nevertheless these are "our own works and deservings," and so are pronounced, in the Article, to have no part or lot in our justification.

But for greater plainness, the works of man are divided, in our Articles, into two classes:—those done before, those done after, receiving the grace of God, i. e. Justification. Of the first, the twelfth Article declares that since "they proceed not of a lively faith in Jesus Christ, they are not pleasant to God;" but "rather for that they are not done as God hath willed and commanded—they have the nature of sin;" so far therefore from deserving God's justification, they can only increase our condemnation. Of works done after we have received the grace of Christ; after the work of sanctification has been begun and advanced in us, so that we have an inherent righteousness, wrought in us by the spirit of God, the Church, so far from allowing these the least share in that for which we are accounted righteous before God, declares in her twelfth Article that such works cannot be the cause of our justification, because "they follow after it;" cannot be co-workers with faith, in our justification, because they are "the fruits of faith," and though "pleasing and acceptable to God," in Christ, "cannot put away our sins and endure the severity of God's Judgment." But these declarations are greatly enlarged in the Homily to which the eleventh Article refers us for a more extended declaration of our faith. There, the impossibility of our own works and deservings having any share in our justification is rested, as in St. Paul's Epistle, not so much upon the fact that all have sinned in unnumerable instances, as upon the simple truth that they have sinned; that the Scriptures "include all under sin;" the extent or number of their sins not being treated as material to the argument. "Because (says the Homily) all men be sinners and offenders against God, and breakers of His Law and Commandments, therefore can no man, by his own acts, works, and deeds, seem they never so good, be justified and made righteous before God."

"Although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread and fear of God therein us, and do never so many good works thereunto, yet we must renounce the merits of all our said virtues of faith, hope, charity and our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect to deserve remission of our sins and our justification." The same Homily is full of passages of equal force and plainness to the same effect. I cannot refer you to a better human study. Let us see, Brethren, that we come not short of these high examples of simplicity and godly sincerity, in our ministry, labouring with all earnestness and constancy to abate the pride of the human heart, to strip the sinner of all his secret pleas of works and merit—to bring him in guilty, only guilty and condemned, at the bar, as well of his own conscience, as of God his Judge. The way of the Lord, to the sinner's heart, is not prepared till every thought of any thing to make him meet to be received of Christ, or to receive grace through Christ, but perfect beggary and worthlessness, is cast out; till every imagination of any thing to make him acceptable to the Father, even after centuries of holy living, but the righteousness of Christ alone, is utterly cast down. Here then, my Brethren, is one of the chief and one of the longest and hardest works of our Ministry—to convince men of sin, to lead them to feel that they are shut up, as prisoners in bondage to the curse of a broken law, till they "win Christ and be found in him." "Why (says Usher) do so many find no saviour in the gospel? Is it because there is no sweetness in it? No; it is because such have had no taste of the law, and of the spirit of bondage; they have not smarted, nor found a sense of the bitterness of sin, nor of that just punishment which is due unto the same." "Thus a king many times casts men in prison, suffers the sentence of condemnation to pass on them and perhaps orders them to be brought to the place of execution before he pardons them, and then mercy is mercy indeed. And so; God deals with us. Many times he puts his children in fear; shows them how much they owe him, how unable they are to pay, casts them into prison, and threatens condemnation in hell forever; and then when mercy comes to the soul, then it appears to be wonderful mercy indeed, even the riches of exceeding mercy." So does God expect us, the ministers of his saving health, to deal with sinners. Our preaching must show

them their ruin, their condemnation, their just exposure to the instant and eternal wrath of God; it must smite down their refuges of lies, silence their vain excuses, reduce them to the one confession of guilty, undone, lost; or it will fail of its first work, that of leading lost souls to Christ.—The Right Rev. Bishop McTear's Charge to the Clergy of the Diocese of Ohio, 1839.

## LAY-REPRESENTATION IN CHURCH-COUNCILS.

Circular dated Philadelphia, 31st March, 1784:—

Gentlemen, The Episcopal clergy in this city, together with committees appointed by the vestry of Christ Church and St. Peter's, and another committee appointed by the vestry of St. Paul's Church, in the same city, for the purpose of proposing a plan of ecclesiastical government, being now assembled, are of opinion, that a subject of such importance ought to be taken up, if possible, with the concurrence of the Episcopates of the United States in general. They have therefore resolved, as preparatory to a general consultation, to request the church-wardens and vestrymen of each Episcopal congregation in the state, to delegate one or more of their body to assist at a meeting to be held in this city on Monday, the 24th day of May next; and such clergymen as have parochial cure in the said congregations to attend the meeting, which they hope will contain a full representation of the Episcopal Church in this state. The above resolve, gentlemen, the first step in their proceedings, they now respectfully and affectionately communicate to you.

Signed, in behalf of the body now assembled, WM. WHITE, Chairman.

In consequence of the above circular, the contemplated meeting was held in Christ Church, on the 24th of May, 1784. The minutes of the meeting are in the printed journals of the Church in Pennsylvania. The principal result was communicated, a few days after, to the meeting in New-Brunswick.

As this was the first ecclesiastical assembly in any of the states, consisting partly of lay members, and as the author was considered at the time to be the proposer of the measure, the principle of it having been advocated, about a year before, in a pamphlet known to be his, he thinks it proper to give, in this place, a short statement of his reasons, in its favour.

From what he has read of primitive usage, he thinks it evident, that in very early times, when every church, that is, the Christian people in every city and convenient district round it, was an ecclesiastical commonwealth, with all the necessary powers of self government, the body of the people had a considerable share in its determinations. He is not setting up Lord King's plea, of the people's having been a constituent part of the ancient ecclesiastical synods, for which there does not seem to be any ground; the passages quoted to the effect by his lordship proving no more than that some of the laity were occasionally present at the deliberations. But there is here spoken of the practice which was prevalent before the introduction of ecclesiastical synods, of the holding of which there is little or no evidence, until the middle of the second century. The same sanction which the people gave originally in a body, they might lawfully give by representation. In reference to very ancient practice, it would be an omission not to take notice of the council of Jerusalem, mentioned in the 15th chapter of the Acts. That the people were concerned in the transactions of that body, is granted generally by Ecclesiastical divines. Something has been said, indeed, to distinguish between the authoritative act of the apostles and the concurring act of the lay brethren; and Archbishop Potter, in support of this distinction, corrects the common translation, on the authority of some ancient manuscripts, reading (Acts xv. 23,) "elders brethren," a similar expression, he thinks, to "men brethren," in chapter ii. 29; where the *aul* is evidently an interpolation, to suit the idiom of the English language. It does not appear, that our best commentators, either before or since the time of Archbishop Potter, have followed his reading. Mills prefers, and Griesbach rejects it. The passage, even with the corrections, amounts to what is pleaded for—the obtaining of the consent of the laity; which must have accompanied the decree of Jerusalem; nothing less being included in the term "multitude," who are said to have "kept silence," and in that of "the whole church," of whom, as well as of the apostles and elders, it is said, that "it pleased" them to institute the recorded mission. On no other principle than that here affirmed, can there be accounted for many particulars introduced in the apostolic epistles. The matters referred to are subjects which, on the contrary supposition, were exclusively within the province of the clergy, and not to be acted on by the churches, to whom the epistles are respectively addressed.

If then the matter pleaded for be lawful, the question of the propriety of adopting it ought to be determined by expediency. That it was expedient, is judged, 1st, From its being a natural consequence of the principle of following the Church of England in all the leading points of her doctrine, discipline, and worship. We could not, in any other way, have had a substitute for the parliamentary sanction to legislative acts of power. Such a sanction is pleaded for by Mr. Hooker and others, as rendered proper by the reason of the thing, and the principles of the British constitution. On this very ground, the courts of law of that country have always refused to recognise the canons of 1603, as binding over the laity. So far as they are a declaration of the ancient canon law of the realm, they are held to be binding, like the common law, on the ground of immemorial custom; but such matters as rest only on the determinations of the convocation, have been continually declared, by solemn judgments of the courts, to be not-binding on the laity, for the express

reason, that they were not represented in the convocation—2dly, From a doubt of our being able to carry Episcopacy in any other way. The prejudices of even some of the members of our own Church against the name, and much more against the office, of bishop; and, added to this, the outcry which had been made on former occasions, by persons of other denominations, that not spiritual powers only, but civil also, were intended, rendered it very uncertain whether we could accomplish the design, without engaging in the measure such a description of gentlemen as might give it weight, and show to the world that nothing inimical either to civil or to religious rights was in contemplation—3dly, Without the order of laity permanently making a part of our assemblies, it were much to be apprehended, that the laymen would never be brought to submit to any of our ecclesiastical laws, in such points as might affect the interests or the convenience of any of them, which, it is evident, might happen in very many cases: for instance, to mention two of the most important—admission to the communion, and exclusion from it. And they would have the principles and the practice of England to plead in their favour, as already stated.

In order to show that the preceding sentiments are not uncommon in the Church of England, it will be to the purpose to give the following extract from Bishop Warburton's "Alliance of Church and State," p. 197:— "There was no absurdity in that custom, which continued during the Saxon government, and some time after, which admitted the laity into ecclesiastical synods; there appearing to be much the same reasons for laymen's sitting in convocation, as for churchmen sitting in parliament." On the question to which this relates, it will be pertinent to remark, that since, according to what is held by all Protestants, neither clergy nor laity can add to the truths of Scripture, whatever either or both of them may ordain, must fall under the head of discipline.

To what extent lay-interference was carried in the English reformation, may be learned from the following accounts of the historian Fuller. Speaking of the convocation of 1552, under Edward VI. he says— "The true reason, why the king would not intrust the diffusive body of the convocation with a power to meddle with matters of religion, was a just jealousy which he had of the ill affection of the major part thereof; who, under the fair rinde of Protestant profession, had the rotten core of Romish superstition. It was therefore conceived safer for the king, to rely on the ability and fidelity of some select confidants, cordially to the cause of religion, than to adventure the same to be discussed and decided by a suspicious convocation. However, this convocation is entitled the parent of those articles of religion (42 in number) which are printed with the preface 'Articuli de quibus' in Synodo Londinensi Anno Domini 1552, inter Episcopos et alios eruditos viros convenerunt."

Afterward, speaking of Poinet's Catechism, Fuller says—"Very few in the convocation ever saw it. But these had formerly (it seems) passed over their power (I should be thankful to him who would produce the original instrument thereof) to the select divines appointed by the king, in which sense, they may be said to have done it themselves by their delegates, to whom they have deputed their authority. A case not so clear, but that it occasioned a cavill at the next convocation, in the first of Queen Mary, when the papists, therein assembled, renounced the legality of any such former transactions."

However cautiously Fuller speaks, it is evident he had no faith in the transmission of the power of the convocation to the delegates appointed by the king. If the fact could be established, there would remain the question of the right to communicate, without a check, a power exclusively vested in the whole clerical order, as this is said to be. In the controversy between the Romanists and the Protestants, concerning the sanction to the principle of persecution by the fourth Lateran Council, in 1225, the defence made is, that the pope read the decrees as prepared by himself, and that they were adopted by the council: without discussion. It is an insufficient plea, but more specious than that of an authority claimed for points not only not discussed, but not heard, and resting on a retrospect to the alleged delegation of power, if there should exist the proof of it unknown to Fuller. It is right to contend for the due weight of the clergy in ecclesiastical proceedings, but when the matter is carried so far, as that without their permission, there shall not be the rejection of corruptions in contrariety to the records on which their commission rests, the claim is extravagant, and tends to the counteracting evil, of a denial of the real rights of their order.—From *Memoirs of the Protestant Episcopal Church in the United States, by the Right Rev. Wm. White, D. D. Bishop of Pennsylvania.*

## STRUGGLE FOR DELIVERANCE.

From "My farewell Words to Rome" by Edward Brulle, late a Roman Catholic Priest, addressed to the grand vicar of the bishop of Montauban in France.

From all that you have now read, you may conclude that I have engaged in a deep and conscientious study of philosophy and Romish divinity; and that, excepting in the first days of my faith, I have abstained from pouring error into the ears of the vulgar. And you may also conclude that, saving the fundamental principles which establish that there is a God, a soul, and an immortality of existence, I had not a thought free from that scepticism which floats in the undulations—well laid down in Descartes' "Doute Methodique"—

between faith and incredulity, and incredulity and faith.

In this agonizing state, I besought God to give me the faith of Rome. I strove to draw down his mercy upon me, by praying at night; I prayed, too, by day: at times, in the earnestness of desire that my prayer should be realized, I exclaimed—"I practise deceit on my own heart! yes, I deceive my own self!" But no answer came to me. The waves of error rolled back nothing to me but the image of lying vanities.

I intermingled fastings and austerities with my prayers, and shut myself up in utter solitude, praying, weeping, and meditating, without ceasing. In the wilderness of a distracted soul, I remembered the direction given me by my confessor, and cried aloud, "In Rome only is there truth! in Rome only!" And a voice answered me, "Nay, nay, in Rome is falsehood only!"

My feelings towards the virgin-mother were of a most loving piety: I decorated her shrines with flowers: I erected an altar to her with my own hands. "Queen of heaven," I sighed, "come thou to my aid, my faith gives way!" I was answered, "The virgin is not queen of heaven; she was a mother, full of love and grace. None but the idolater worships her. Let your prayer ascend to Christ, not to the virgin Mary."

I could not support this rack of doubt. A wasting stupor was slowly consuming me; I was drooping step by step, into the tomb; bearing with me, to the footstool of eternal Justice, a heart laden with the weight of its own infliction. Let me ask, what is repentance without a Saviour? what is innocence without Jesus? I loved the blessed Redeemer, but my love was the burst of a philosopher's admiration: there was nothing in it of that perfect faith of a Christian heart which dies to its own feelings, so that Jesus may live and dwell in it.

Jesus was the last plank on which I could find safety from the frightful wreck against which I was contending: I grasped and clung to it; rather should I say, the free grace and tender mercy of my Saviour drew and clenched me firmly to it; and from that joyful day I know not the human being on whom a sweeter state of peace has rested.

I was without "daily bread," for I was under an unjust interdiction; but Christ spake to me by his gospel—"Consider the birds of the air, they neither sow nor reap: behold the lily of the fields." I was dishonoured among men; but Christ spake to me by his gospel—"My grace is sufficient for thee. Happy are ye when ye suffer persecution for righteousness' sake." My hands were empty, and my sister and her orphan children were famishing before me: Christ spake to me by his word, "The Lord provides for the widow and the orphan." The tear rolled down my cheek as I beheld my mother on her death-bed: Christ spake to me by his apostle, "To die is gain." Thus did that adorable Saviour, who had converted me to the truth that alone saves us, always compensate me for the burden of my afflictions with the richness of his consolations.

Here is my reason, sir, for not seeking forgiveness of my sins at your hands: Christ teaches me, in his gospel, that it is for God alone to forgive sin. Here is my reason for not seeking the bread from heaven in your consecrated elements: Christ teaches me, in his gospel, that it is by his own hand, and from the heaven of heavens where he dwells, that he feeds the soul with the true manna from heaven. This is my reason for refusing to look up to the pope as the visible head of the church: it is Christ himself who teaches, by his gospel, that he, and he only, is the head of the Church. And now you will know why I have turned my back upon the altar of your corruptions, and am for ever become free and a Christian. Glory be to Christ, for he hath loosed me from my chains.

## OF THE HOLY SCRIPTURES.

1. What piety without truth? What truth, what saving truth without the word of God? what word of God whereof we may be sure, without the Scriptures?—The Scriptures we are commanded to search, John v. 39—Is. viii. 20. They are commanded who searched and studied them, Acts xvii. 11, and viii. 28, 29. They are reproved who were unskillful in them, or slow to believe them, Mat. xxii. 29—Luke xxiv. 25. They can make us wise unto salvation, 2 Tim. iii. 15. If we be ignorant, they will instruct us; if out of order they will bring us home; if out of order they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us. "Whatsoever is in the scriptures" saith St. Augustine, "believe me, is high and divine: there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true religion requireth."

2. The Scriptures being then so full and so perfect, how can we excuse ourselves of negligence, if we do not study them? of curiosity, if we be not content with them? Men talk of the Philosopher's stone, that it turneth copper into gold; of cornucopia; that it had all things necessary for food in it; of panacea the herb, that it was good for all diseases; of catholicon the drug, that it is instead of all purges; of vulcan's armour, that it was proof against all thrusts and blows, &c. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly, and with full measure, ascribe unto the Scripture for spiritual. It is not only an armour, but also a whole armoury of weapons, both offensive and defensive; whereby we may save ourselves, and put the enemy to flight. It is not an herb, but a tree; or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for

\* Rom. x. 5, 6. † Rom. x. 3.  
Gal. ii. 21; and Rom. iii. 21.  
Rom. iv. 4 and 5. † Rom. iv. 4 and 16.  
Rom. iv. 2; and iii. 27.  
Phil. iii. 9. † Rom. x. 3.  
Eph. ii. 9. † Rom. xi. 6.  
|| The notion of human righteousness, (says Luther) of that of works, is so deeply rooted in men's hearts that they find it impossible to detach it from the righteousness of faith or grace. And no wonder; for I myself have found by numberless severe conflicts how arduous a thing it is, how purely it is a matter of divine gift to have the knowledge of the doctrine—that we are justified by grace, without works, that faith in Christ alone is the only righteousness of the saints—to have this knowledge rooted and turned into a principle in the soul. "I have myself taught this doctrine, for twenty years, and yet the old and detestable mire clings to me, so that I find myself wanting to come to God, bringing something in my hand for which he should bestow his grace upon me." Letter to Justus Jonas, and Sermon on 1 Tim. i. 5-7.

\* Bishop Hooper on Justification.  
† See Hooker's Discourse of Justification; § 7.  
‡ Usher's Sermons.

meat, and the leaves for medicine. It is not a pot of manna, or a cruise of oil, which were for memory only, or for a meal's meat or two; but as it were, a shower of heavenly bread sufficient for a whole host, be it never so great, and as it were, a whole cellar full of oil vessels, whereby all our necessities may be provided for, and our debts discharged. In a word, it is a granary of wholesome food against venomed traditions; a physician's shop (as St. Basil calls it) of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life. And what marvel? the original thereof being from heaven, not from earth; the Author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, &c.; the effects, light of understanding, stability of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation of the Heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

3. But how shall men meditate in that which they cannot understand! how shall they understand that which is kept close in an unknown tongue? as it is written, "Except I know the power of thy voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian to me." 1 Cor. xiv. 11.

Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water; even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep) without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered with this motion, *Read this, I pray thee*, he was fain to make this answer, *I cannot, for it is sealed.*—Dr. Smith, one of the translators of the Holy Bible.

The Berean.

QUEBEC, THURSDAY, OCT. 3, 1844.

The prospect of an approaching election for the people's representatives in the Provincial Parliament, compels us to shorten the delicious distance from political life in which it is our happy lot to spend our days, and to give expression by a few words, to the interest which we cannot avoid taking in the measure by which Her Majesty's representative gives to the inhabitants of the Province an opportunity of testifying the confidence which they place in the policy which has of late been pursued, or else the mistrust which they entertain for the counsels which have guided affairs since the resignation of the late official advisers. We believe that the administration of His Excellency the Governor General will be sustained by the approaching manifestation of the public mind; and we entertain no doubt that such a result of the general election will be the most likely to promote the best interests of this important dependency of the British Empire. We also feel persuaded that the kind of representatives who will come prepared to place confidence in Sir Charles Metcalfe's intentions—even as no one can help forming the highest estimate of His Excellency's abilities, industry, and disinterested zeal in the public service—are those most likely to pay regard to the interests of religion, public education, and morals. There are no doubt hot-headed, unmanageable and selfish partizans on both sides: we anticipate little good from any of them, whatever side they may have happened to take. But we would hope that the provincial constituency will find out a majority of men to represent them, who will engage in their deliberations, ready to judge of measures by their worth and not by the politics of the party who propose them. And from such men, sooner than from those differently disposed, would we anticipate a regard to the fear of God in like manner as we should expect them to "honour the King" and to "love the brotherhood."

The case which, in our last number, we promised to treat of in the present, is that of the Rev. J. F. Todd, Vicar of Liskeard, against whom a complaint was made of his having purposely omitted the words "as our hope is, this our brother doth," in performing the office of burial over the remains of one of his parishioners, respecting whom he had been informed that he died in a state of intoxication. In accordance with the provisions of a recent Act of Parliament, the Bishop of Exeter appointed five Clergymen to inquire whether there was sufficient *prima facie* ground for instituting further proceedings. These commissioners, after hearing a lawyer on Mr. Todd's behalf, made their return in the affirmative, and the accused himself, acknowledging the offence, submitted himself to the judgment of his Bishop.

It appears that Mr. Todd, after the burial, discovered that the information which he had

received of the state in which the deceased died, was erroneous. He, on that account, declared his sorrow for the course which he had adopted in consequence of the unfavourable impression which had been made upon him.

The Bishop, in pronouncing judgment, allowed Mr. Todd credit for the candour manifested by his expression of sorrow. But at the same time, he stated that even if the fact had been as it was reported to Mr. Todd, it would not have justified the course which he adopted. In order "to point out the grave and most mischievous consequences to which such an offence has a manifest tendency to lead," His Lordship made the following remarks:

"God, when he vouchsafes to regenerate by baptism, vouchsafes also to give forgiveness of all sins to those who continue in the state in which they have been placed by baptism. Presumptuous and unrepented sin does, indeed, forfeit that state; but thanks be to God, not sins of infirmity—and whether in the case of death under intoxication, the sin was presumptuous and unrepented, or a sin of infirmity, consistent with a lively, though it may be languid faith, it is not for man to pronounce."

"To hold the contrary—to assert for the priesthood a right to judge in every case of the final condition of the deceased, would be to claim a power of the keys, above that to which Papal Rome ever dared to aspire—and which this Reformed Church, while it maintains the just authority of its priests for edification, not for destruction, hath always most strongly repudiated. Where would such a tyranny, if once endured, be content to stop? By the same right—if it were a right—by which this clergyman took upon him to decide that this deceased died in a state of intoxication, and excluded him, therefore, or seemed to have excluded him, from the hope of a Christian, he and every other clergyman might assume to judge of every other deceased, whether he died in any other sin, and was to be denounced in the last solemn office over his mortal remains, as cut off from the body of Christ, and from the blessed inheritance of all who died in the Lord."

In accordance with the concluding clauses of these remarks, His Lordship intimated in other parts also of the judgment, that the omission of the clause by the officiating Clergyman led to the conclusion that the deceased had "perished everlastingly;" that it amounted to an "unhappy condemnation of the state of the soul of the deceased;" and was as much as "to proclaim the extinction" of a hope that he was "admitted to rest in Christ."

In dealing with these important materials, we do not enter upon a consideration of the view which the Bishop of Exeter takes of the benefit derived to man from baptism. Our attention is arrested by the limitation here imposed upon a Clergyman's claim to the power of the keys. If an individual were known to have been in a state of intoxication, we suppose that would amount to such open and notorious evil living, and public offence to the congregation, as to justify the Clergyman in the use of the power of the keys by repelling him from the Lord's table, until he shall have openly declared himself to have truly repented and amended his former naughty life, so that the congregation may thereby be satisfied. (Rubric before the Communion-service.) We can conceive that a person in a "lively" state of faith may be betrayed by designing men into liberties which bring him into a state of intoxication; and we would admit his sin, in that case, to be one of infirmity; but, according to our notion of Christian morals, in other cases the offence would be nothing short of a sin of presumption; and if the person in one of these other cases die before he recovers from his inebriation, his state at death is one which, while alive, would have justified his repulsion from the Lord's table by the Clergyman. Yet it does not, so it would appear, justify withholding from him, having died in that state, the privilege of Christian burial. But neither has the Clergyman authority to omit any part of the office for that solemnity. The deceased neither was unbaptized, nor formally excommunicate, nor had laid violent hands upon himself (see Rubric before the Burial service.) In no other case can the Clergyman refuse performing the office, and in no case at all is he authorized to omit any part of the formula.

His Lordship considers the omission of the clause as tantamount to a condemnation of the state of the deceased's soul. We do not view the matter in the same light, for we conceive that in many cases there is such absence of satisfaction as creates a reluctance to pronounce hope, while the mind is very far from a disposition to declare condemnation. But as matters are now presented to us, the omission of the clause is unwarranted under any circumstances; and that is the view of the matter upon which we see it necessary to fasten. A person may die in a flagrant act of immorality, or breach of a divine command—we could mention particulars of such a case, of very recent occurrence—and unless the Clergyman is prepared to refuse performing the burial service altogether, he must read the whole service, pronouncing his hope that the deceased "rests in Jesus."

We have before us a statement, published by an East India Chaplain, to the effect that the late Bishop of Madras, the universally beloved Daniel Currie, when Archbishop of Calcutta, mentioned to him his practice in the case of all notorious offenders against Christian morals to be precisely that for which Mr. Todd has been suspended by his Diocesan. We are fully inclined to believe that information quite correct, and that the same practice is conscientiously adopted as the only alternative open, in numbers of cases where no notice is taken of the omission—at least no complaint founded upon it. But the case is not met by this. We have pronounced our opinion on that subject in our last number. Nothing but a legislative enactment can do so. And we are content that the situation in which a Clergyman is thus placed should stand before us in the most startling light, in order that we may see clearly, that no remedy will be effectual but that which our sister Church in the United States has applied: she having legislative power, has omitted the clause, and thus enabled her Clergy to do that in close adherence to liturgical order, for doing which Mr. Todd in the mother Church has been sus-

ended for a fortnight from the exercise of his functions.

We speak with much decision on this subject, because we have before us the course which the American Church in her wisdom has adopted. When her legislators revised the liturgy, they had the choice, either to adopt measures of discipline which might promise to render the strong expression of hope in the funeral service applicable to all the cases in which the services of her Clergy would be demanded, or else to adapt the formula to that state of discipline which alone they could hope to maintain. They decided upon the latter course. (see Extracts below.) and we do nothing but add our insignificant testimony to the wisdom of that conciliating course which, probably under the guidance of that eminently judicious and influential prelate, Bishop White, they adopted. It is the only course that applies to present circumstances. We do not think our brethren in the ministry are anxious to exercise the power of the keys, either one way or the other, by sitting in judgment upon the deceased over whose remains they are asked to perform a solemn religious service. They do not wish to seem to retain his sins, by denying him Christian burial, unless the case be a very flagrant one indeed, or to seem to remit them by pronouncing hopes for which, in a great number of cases, they have not sufficient warrant. They are loath to lose so promising an opportunity for bringing the Church's impressive offices to the view of those congregations which funerals, especially in country parts, usually bring together, many a time comprising persons who come within the reach of such ministrations on no other occasion. We may conclude, therefore, that they could wish the clauses which pronounce upon the state of the deceased to be excised from the formula, and that can only be done by legislation, for which both the mother Church at home and her daughters in the Colonies must seek that power which the one ought never to have lost, and the other may perhaps at no distant period acquire.

Our Correspondent L. C. and other readers who take an interest in the subject to which his attention has been directed, will be glad to read the extract on our first page from the pen of Bishop White, "the Cranmer of the American Protestant Episcopal Church," as we have heard him called.

The edition of the *Scripture Texts* to illustrate the Lord's Prayer which was struck off from the type composed for the Berean, is exhausted, and a demand for more has since arisen: we should be glad to know if a probability exists that a further demand will spring up from other quarters, in which case we shall have another edition struck off, and stiffer covers made for them.

Extracts from the Burial Service of the Protestant Episcopal Church in the United States.

Forasmuch as it hath pleased ALMIGHTY God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus CHRIST: at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Almighty God, with whom do live the spirits of those who depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus CHRIST our Lord. Amen.

O Merciful God, the father of our Lord Jesus CHRIST, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle St. Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world; Grant this, we beseech thee, O merciful Father, through Jesus CHRIST our Mediator and Redeemer. Amen.

ECCLESIASTICAL.

BISHOP'S COLLEGE, LENOXVILLE.—The following is the prayer offered up with others taken from the book of Common Prayer on the occasion of laying the foundation-stone of this institution on Wednesday the 18th of September:

"O eternal Lord God, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy in all things, and prosper this our undertaking. Prosper Thou the work of our hands upon us, O prosper Thou our handy work. Bless, we beseech thee, the founders and all the benefactors of this College: remember them for good concerning this, and for thy mercy's sake in Jesus CHRIST, wipe not out this kindness which they have shown for the furtherance of thy heavenly truth, and of learning and holy discipline among men. Put it into the hearts of others, O Lord, to follow their example, and to aid, according as thou bleasest them, in this and other like faithful endeavours. Grant to all who are, or shall be engaged in this work,

faith in thy promises, and grace to go forth in thy strength, and to make mention of thy righteousness only. Grant them patience, perseverance, and singleness of heart in all that they do. Grant that the institution for the establishment of which this material edifice is commenced, may not only promote all good learning, but contribute to order, peace, and righteousness, and adorn the cause of sound religion in the land. Grant that in the generations to come, it may be, with still enlarged success, and visible blessing from on High, a support of thy pure, and apostolic Church, and a nursery faithful ministers of Jesus CHRIST, who shall sow good seed, and see happy fruit, and magnify thy great and blessed name, through the name of thy Son Jesus CHRIST, to whom with Thee and the Holy Ghost, be all honour and glory, world without end. Amen."

The inscription which was deposited in the cavity is as follows:

HUJUS AEDIFICII  
Ad veram Religionem huiusque artes Promoven-  
das inchoati  
Favente D. O. M.  
Lapidem angularum posuit  
Dominus admodum Rev. Georgius Jehoshaphat  
Mountain S. T. P.  
Episcopus Montrealensis  
Presbyteris populoque fidelibus assistentibus  
XIV. Calendas Octobris  
Anno Salutis MDCCCXLIV  
Victorie feliciter regnantis  
Anno Octavo  
Carolo Thophilo Metcalfe Baroneto,  
G. C. B. apud Canadenses  
provinciam procurant.

The procession, including four Lay gentlemen of the Committee and nine Clergymen besides the Bishop, formed in a house in the village, lately the property of Thos. Austin Esq. but now designed for the use of the institution, and moved to the site of the College, one eighth of a mile distant, where His Lordship delivered an encouraging address to the numerous assembly which had gathered on the spot, and the usual formalities took place. The Sherbrooke Gazette says:

"The Buildings are to be on a moderate but suitable scale, commensurate with the present immediate wants of the country—having a residence attached for the Principal; the elevations are of the plain Gothic architecture, and were much approved by the Bishop upon a more detailed examination than he had given them before his arrival. The Charter of incorporation is, we are told, couched in the same terms with other like institutions of an older date in these Colonies. Each of the two venerable Societies of the Church of England, have contributed with their accustomed liberality towards the endowment of the College, besides attaching to it six exhibitions of fifty pounds sterling each. There is also a list of subscriptions, originally to the amount of £2,500 Cy; this during the delays incidental to some stages of the undertaking, has been diminished by death, misfortune, &c.; the buildings, however, are to be completed from this source. Some donations in land amounting to upwards of 2,000 acres have been made by parties in the Province, and on the spot, including 7½ acres of land attached to the house before named in the village, and another farm, given by the inhabitants of Lennoxville, which is also near the village. These two last will form, at some future time, valuable properties. There are also 50 acres of very good land attached to the site of the buildings."

It is stated that £150 sterling, have been collected for the benefit of the College by His Lordship's son, now at the University of Oxford. The building will be resumed early in the spring. An address from the Clergy of the District was presented to the Bishop by the Rev. C. Jackson.

The Lord Bishop of Toronto will, with the Divine permission, hold his next general Ordination in the Cathedral Church of St. James at Toronto, on Sunday the 20th October next.—The Church.

St. Catherines, Diocese of Toronto.—The corner-stone of a new tower and addition to St. George's Church was laid, after divine service, on Tuesday the 17th of last month, by the Lord Bishop of Toronto, attended by ten of his Clergy, in presence of a numerous assemblage of the parishioners. Upwards of £26 (including £2 10s. from Mrs. Platt, of Montreal) were collected for the Building Fund. This enlargement of St. George's Church has been encouraged by a bequest of £500, which the late Nehemiah Merritt, Esq. of St. John, New Brunswick, made for the purpose of erecting a monument to the memory of his brother and sister-in-law, residents of St. Catherines. It being suggested that the noblest monument that could be erected to their memory would be one that would provide accommodation for the rapidly increasing number of parishioners who could not find seats in the Church, Mr. Merritt, nephew of the deceased, and the Trustees of the bequest, united most willingly with the Rector (Rev. A. F. Atkinson) in devoting the money to this pious and useful purpose. The congregation have engaged to bear the expense of further enlargement, so as to add twenty four pews in the body of the Church, besides the corresponding increase of room in the galleries; twelve of the pews to be free for ever.

MELANCHOLY OCCURRENCE.—On the 4th of July, the 'Glen Huntly' set sail from Sierra Leone, having on board 233 Africans emigrating to Jamaica in consequence of indentments held out to them as labourers by reason of the altered state of things since the emancipation of the West India negroes. Among a large party of gentlemen who accompanied the vessel out to sea, were the Rev. Hownam Hingworth, Colonial Chaplain; Mr. Benjamin Scott, Col. Surveyor and Engineer; Mr. Abbott, barrister and Emigration Agent for Trinidad; and Mr. Cutchart, Marshal of the Court of Vice-Admiralty, and Emigrant Agent for Jamaica. These, together with the mate of a merchant-vessel returning in one boat, something got wrong in the rigging, and while they were endeavouring to set it right, their craft shipped water so fast that the

sunk, and the five whites above mentioned lost their lives in the waves. Their crew of five natives saved themselves by swimming.

PLEA FOR RELIGIOUS LIBERTY IN TURKEY.

The General Assembly of the Free Church in Scotland has caused a letter to be addressed to Her Majesty's Principal Secretary of State for Foreign Affairs, expressive of the great satisfaction which is felt at the measures which have been taken for the protection of persons who, from being Christians, have apostatized to Mohammedanism, but afterwards renounced that delusion, and returned to the faith of the gospel; soliciting at the same time a continuance of the efforts of Her Majesty's government, so as to afford protection to persons also who may have been originally Mohammedan but shall embrace the Christian faith, and to whom, it now appears, the promised security is not understood to extend. The Rev. John Wilson, who writes on the behalf of the Assembly, adverts to the Sultan's declaration made on the 23d of March last, at an audience which Sir Stratford Canning had of His Highness, to the effect that henceforward neither should Christianity be insulted in his dominions, nor should Christians be in any way persecuted for their religion; and he justly points out, that as long as conversion to Christianity is treated as a crime demanding the infliction of death, it cannot be said that Christianity is not insulted.

The readers of the Berean will find this subject adverted to in the numbers of 23d May and 18th July, and it is with some pain that we miss, in the answer which has been returned, every thing of a nature to satisfy adherents to the Christian faith that the Turkish government has abandoned the sanguinary measures which have hitherto attended every case of a Mohammedan's conversion. The Under Secretary writes that "Lord Aberdeen, although fully sensible of the importance of the object which excited the solicitude of the General Assembly of the Free Church of Scotland, does not think it expedient or prudent at the present moment to make any fresh representations to the Porte on the subject of renegade Mohammedans."

It thus only remains to be hoped that whenever a case shall occur of a Mohammedan's embracing the Christian faith, the representatives of the Christian powers will be on the watch to prevent the violation of that pledge of security to him which seems implied in the Sultan's words before quoted.

SYNOD OF THE PRESBYTERIAN CHURCH IN CANADA.—On Thursday, after the constitution of the Court and the usual devotional exercises, Mr. Clugston addressed the Synod, intimating his intention to secede from the Synod, and assigning his reasons for coming to this conclusion. The Synod appointed a Committee to deal tenderly and affectionately with Mr. Clugston, and report to the Synod.

On Friday a letter was read from the Colonial Committee of the General Assembly of the Church of Scotland to the Synod, sympathizing with the Synod, and reiterating the statement already several times made by the Church of Scotland, that "the Church of Scotland has never claimed any authority, nor exercised any control over the Synod; neither has she ever possessed or desired to possess, the right of any such interference." The Synod expressed great satisfaction at the reception of such a kind and affectionate letter from the Parent Church, and appointed a Committee to answer it.

The Committee appointed on the former day reported on the course to be followed in reference to the adherents of the Church in those congregations whose Ministers have seceded. The Resolutions on the subject passed by the Synod breathe an excellent spirit.

On Saturday the Synod passed an act declaring the spiritual independence of the Synod for the purpose of being read over, and assented to, by Probationers and Ministers seeking admission to the body.—*Montreal Herald.*  
A remonstrance has been addressed to the General Assembly of the Free Protestant Church of Canada, "respecting the course of conduct" which has been pursued by that body towards the Presbyterian Church in this country. It characterises the late division of the Canadian Synod as "the most perfectly uncalculated, the most utterly unaccountable schism which ever took place in the Church of Christ," and asserts the entire freedom, in every sense of the word, of the Presbyterian Church in Canada. It is dated 23d September, and signed by the Rev. Dr. Cook, Moderator.

EXTRACT FROM THE WILL OF THE LATE HON. A. P. UPSHUR, SECRETARY OF STATE IN THE UNITED STATES.

I emancipate, and set free, my servant David Rich, and direct my executors to give him \$100. I recommend him in the strongest manner, to the respect, esteem and confidence of any community in which he may happen to live. He has been my slave for twenty-four years, during all which time he has been trusted to every extent, and in every respect. My confidence in him has been unbounded; his relation to myself and family has always been such as to afford him daily opportunities to deceive and injure us, and yet he has never been detected in a serious fault, nor even an intentional breach of the decorums of his station. His intelligence is of a high order, his integrity above all suspicion, and his sense of right and propriety always correct, and even delicate and refined. I feel that he is justly entitled to carry this certificate from me, into the new relations which he must now form. It is due to this long and most faithful services, and to his sincere and steady friendship which I bear him. In the uninterrupted and confidential intercourse of twenty-four years, I have never given, nor had occasion to give him, an unpleasant word. I know no man who has fewer faults or more excellencies than he.

The statesman who gave this character to his servant, is one of those who lost their lives suddenly, some time ago, by the bursting of a gun on board the Princeton Steamer. If he had not taken thought in time to emancipate this man by his will, or if a flaw had been found in that document, and his heirs had not felt exactly with him as to what was due to

the man who "has fewer faults and more excellencies than" any man his own knew; David Rich might have been put up at auction and sold to the highest bidding Republican for money, along with the deceased's horses and cattle.—Edison.]

To the Editor of the Berean.

Sir,—All living creatures have got an intuitive perception of the fact of their own existence. But there is in this respect, a wide difference between man and the brute creation. Inferior creatures know that they exist, but they are incapable of knowing from whom they have received their existence, and of feeling the obligations arising from it. Mankind are capable of knowing that they owe their existence to the Deity, and of feeling their obligations to the rich beneficence of God their great Creator. There is a source of pleasures which belong only to beings that were created in the image of God, and they are pledges of enjoyment in greater perfection hereafter: "In his presence there is fulness of joy; and at his right hand there are pleasures for evermore." There can be no piety, no obedience to God, where there is no sense of obligation to Him, while, on the other hand, a knowledge of a Being who gave us existence, and to whom we are constantly under obligations, might be supposed to be a sufficient source of happiness, and foundation for piety. It might be expected to induce us to "abhor that which is evil, and to cleave to that which is good." But contrary to this supposition, we find man to have been seduced from the path of obedience; his primitive perception of good received from the Deity has proved insufficient to produce in him the holy resolve which the sacred promise formed: "What shall I render unto the Lord for all his benefits? I will take the cup of salvation, and will call upon the name of the Lord. I will pay my vows now unto the Lord in the presence of all his people." Still less is man generally found to act up to such a resolve, though he were to acknowledge its reasonableness, and to adopt it as his own. We even hear of some who express a wish that they had never been born: so hopeless do they find the attempt to act in conformity with the duty which arises from the fact that existence has been bestowed upon them. Infinite wisdom has pronounced upon one wretched man the sad doom: "It had been good for that man if he had not been born." So woefully has he perverted the good gift of human existence! But no better would be the state of mankind at large, since disobedience has estranged them from God, were it not for the promise given that the sinner's power should be destroyed: "The woman's seed was to bruise the serpent's head;" and for the fulfilment of that early promise, in the strength of which now the Apostle wrote these encouraging words to the Romans: "I would have you wise unto that which is good, and simple concerning evil, and the God of peace shall bruise Satan under your feet."

God is the great Creator and Preserver of all creatures, whether brute or human: but he is the God and Father only of the human race. But the mutual relationship of father and son between the Deity and ourselves would imply a removal of that estrangement which has arisen from man's disobedience. The feeling of a "good son" is that to resemble his father would be his highest glory! How reasonable this feeling, when it is applied to our heavenly Father! Our earthly parents may all have their own peculiar infirmities; but our Father which is in heaven has none. Even ardent filial piety will commonly require the exercise of charity towards earthly parents; but not so in relation to our heavenly Father. What an honour then is that to which we are called: to be heirs of God, and joint-heirs with Jesus Christ! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Such is the privilege of those who have been "begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance which is incorruptible and undefiled, and which fadeth not away."

OBADIAH QUEST.

POPULATION OF THE CITY OF TORONTO, with the Religious denominations, as taken from the Assessors' returns for 1844:—

Church of England	7,921
do Scotland	1,860
do Rome	3,678
United Secession Church	398
Independent Presbyterians	426
Congregationalists	629
British Wesleyan Methodists	1,102
Canadian do	840
Episcopal do	11
Primitive do	283
Other do	185
Lutherans	8
Jews	18
Disciples of Christ	77
Universalists	41
Apostolical Church	123
Covenanters	35
Baptists	454
Quakers	22
Millerites	59
Unitarians	4
Free Church	5
All Churches	22
Dutch Church	7
Bethelites	2
No Church	210

Several Sisters of Charity have lately arrived at Berlin, having been conducted to the frontiers of Prussia from their convent at Wilna, in Russia, which has been suppressed. They are young women of education and good families, and will return to their principal convent in France. They were put under the charge of Cossacks, of whose treatment they make severe complaints.—Westphalian Mercury.

CRICKET.—A match at this manly English game between the Toronto Club and the St. George's Club of New York, which from the reputation of the players, excited a good deal of interest, has been won by the Toronto Club, who in two innings scored 82 and 63, in all 145. The St. George's Club scored 64 & 58 " 122. The Toronto Club winning by 23.

LUNATIC ASYLUM.—A commission has issued appointing commissioners for the erection of a Lunatic Asylum. We believe the work is to be proceeded with immediately.—Kingston News.

RAILROAD FROM MONTREAL TO BOSTON.—The project of connecting these two flourishing cities by means of a railroad to be built, to connect with those already in operation, is engaging the attention of capitalists and those friendly to such improvements, not only in Canada, but also in the U. States. The inhabitants of the Eastern Townships, to whom such a communication with the Capital of the Province would be a great boon, are taking a lively interest in the furtherance of the plan, and we perceive that public meetings have been held and committees appointed for consultation and action in the matter in Sherbrooke and St. Hyacinthe, a flourishing village on the Yamaska river. It is said that a Joint-stock company has been formed in Boston for the purpose of accomplishing this undertaking; and that the Hon. Abbott Lawrence, of that city has taken stock to the amount of £5,000. A survey has been already commenced for the line from Montreal to Sherbrooke; but there seems some doubt as to what direction will be taken from that place to Boston. The

distance from Montreal to Sherbrooke is 91 miles; thence to Boston 260 miles, in all 351 miles via Concord, to which town a railroad from Boston already extends.

GENERAL ELECTION.—The different Journals of the Province are warmly employed in discussing the merits of those gentlemen who have already offered themselves or who it is supposed will come forward as candidates at the approaching election. Below will be found a list of those who have already addressed the Electors in Canada East.

PAYMENTS RECEIVED.—From Messrs. Henry Dyer, 12 months from No. 25; Richard Annesley, 6 months from No. 27.

To CORRESPONDENTS.—Received W. D.; No. Chanter;—Disciple.—All these communications seem to us to require editorial remarks, for which it has not been in our power to spare time and room in this number.—We are obliged to the one R. A., and do as he suggests respecting the other R. A.

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

Political and Local Intelligence.

DESTRUCTIVE FIRE IN GUADALOUPE.—Captain Kirwan, of the schooner Thomas Hooper, at Baltimore from Antigua, reports that a fire broke out in Basseterre, Guadeloupe, on the 26th of August, and had burnt down nearly all the town, and was burning still on the morning of the 27th, at the time the Steamer left.—Loss of property said to be \$1,000,000.

EMANCIPATION OF SERFS IN RUSSIA, BY AN IMPERIAL DECREE.

1. If landed proprietors are desirous of liberating their hereditary bond-servants, not being occupiers of land, they will have to conclude voluntary contracts as to the conditions to be observed by both parties; if these conditions refer to a certain amount of money which the servant who is going to be liberated promises to pay to his hereditary master, such amount can be paid by one or several instalments, or by an annual tribute, continuing for a certain number of years, or till the master dies.

2. These contracts must be made out on stamped paper, and the signatures of at least two witnesses must be affixed to them.

3. The bond-servants obtaining their liberty in this manner are for ever free from serfdom, and have equal rights with all other liberated persons.

4. But if they show themselves negligent in settling the amount contracted for, the hereditary master has the faculty to enforce payment with the assistance of the police of the place; and if it should appear that they cannot pay at all, they are to be handed over to the authorities for military service; and the master will get a receipt for them, which he may transfer to other persons at a future levy of recruits.

5. If the liberated bond-servants are unfit for military service, they are to be employed at public or private works.

6. To avoid every misunderstanding on the part of the serfs who are going to be liberated, they are to be informed, in making the agreement, of the full rigour of the law to which they expose themselves in case of non-fulfilment.

7. Instead of paying an amount of money, both parties can also enter upon an agreement to the effect, that the bond-servant serves his master a certain number of years for his freedom; during which period, however, the master must pay the taxes for him.

8. Liberated serfs cannot enter the service of their former master again without receiving wages.

9. The landed proprietors need no longer pay any taxes for their liberated serfs; and the latter will be, for ten years, free from military service, as well as from all taxes.

10. These contracts can only be concluded with estate-serfs whom their hereditary masters have designated as such at the last census, and have no reference to such individuals, who, after the revision, have changed from the state of peasants to estate-serfs.

On Tuesday morning the 24th ult., at Kingston, Mrs. S. Muckleston, of a daughter.

DIED.

On the 24th ult., in Christ Church, Philadelphia, by the Rev. Dr. Cutler, the Rev. CHARLES BARNETT, Assistant Minister of St. Ann's Church, Brooklyn. (late of St. Paul's Chapel, Quebec) to ELLEN, second daughter of J. Few Smith.

On Tuesday morning the 24th ult., at Kingston, Mrs. S. Muckleston, of a daughter.

DIED.

Suddenly, at the Manor House, Ste. Anne de la Pêrade, William Amherst Hale, Esq., formerly Captain in Her Majesty's 52nd Regiment of Light Infantry, and 5th son of the late Hon. John Hale, aged 35 years.

On Saturday last, at his residence, Parliament Buildings, Mr. John R. LeMoine, aged 29. In Jamaica, on the 18th August, last, of a Coup de Soleil, Dr. W. Morrin, aged 26 years.

Port of Quebec.

ARRIVED.

Sept. 26th.

Bark Bridgetown, Batty, Cork, LeMesurier & Co. ballast.

—Diverseux, Barton, Liverpool, Pirrie & Co. ballast.

—Dependant, Merchant, Bridgewater, Atkinson & Co. ballast.

—Orbit, Larkin, Liverpool, Pickersgill, & Co. ballast.

Brig Hope, White, London, Lowndes, ballast.

—Pomona, Rae, Sligo, T. Kelly, ballast.

Brig Harrings, Taylor, Falmouth, Symes, ballast.

—Helen Scott, Scotland, Bristol, Symes, general cargo.

27th.

Bark Pomona, Dunn, Ceite, Gillespie & Co. general cargo.

—Lady Seaton, Duffell, London, Cavillier & Sons, general cargo.

—Ottawa, Purdy, London, Gillespie & Co. general cargo.

—Carleton, McAlay, Chatham, Gilmour & Co. ballast.

—Europe, Gubb, London, Levey & Co. bal.

—Hoslin Castle, Saddle, Portsmouth, Burnet, ballast.

—Onyx, Hogg, Greenock, McCaw & Co. bal.

—Industry, Barrett, Sligo, Levey & Co. bal.

—Marquis of Bute, Harvey, Liverpool Jones, ballast.

—Wm. Fisher, McLean, Liverpool, Symes, general cargo.

—Montreal, Dixon, Sunderland order, ballast.

—Orlando, Gockerrill, Liverpool, LeMesurier & Co. general cargo.

—Promise, McKinnon, Liverpool, Pickersgill, & Co. general cargo.

—Countess of Durham, Stowe, Cuba, Leaycraft, sugar.

Brig Hannah, Peters, Maryport, Symes, bal. ast.

—Saucy Jack, Salter, Liverpool, Laurie & Co. general cargo.

—Venture, Blackshaw, Gloucester, order, bal.

—Energy, Wright, Limerick, Price & Co. bal.

—Promise, Wickford, London, Windsor, bal.

—Dykes, Cockton, Maryport, Sharples, & Co. ballast.

—Elizabeth, Loney, Gloucester, Pemberton, ballast.

—Swift, Hull, Bristol, order, ballast.

—Elizabeth Adnet, Fleming, Galway, Levey & Co. ballast.

—Lord John Russell, Henderson, London, Gilmour & Co. ballast.

Ship Parmelia, Attridge, Bristol, Gilmour & Co. ballast.

Schr. Unit, Smith, Bay Chaleurs, Symes, fish, &c.

27th.

Bark Reaper, Seaman, Poole, Gilmour & Co. bal.

Brig Sisters, Bruce, Pi thorn, R. Roberts, bal.

Bark Florence, Bruunage, Plymouth, W. Stevenson, ballast.

Bark St. Anne, Richard, Southampton, Atkinson, & Co. ballast.

30th.

Bark Brown, White, London, Gilmour & Co. bal.

Brig Berwick, Giffney, Liverpool, Gilmour & Co. ballast.

Schr. Lady, Michon, Arichat, D. Fraser, fish.

October 1st.

Brig Sterling, Gordon, Dunbar, Pemberton, bal.

—Mary Allen, Wado, Glasgow, Roy, Montreal, general cargo.

2nd.

Brig Concord, Hornsby, Oporto, Hunt, & Co. wine.

Bark Arab, LeMesurier, Halifax, Dean & Co. Boundary monuments.

—Cllo, Kelly, London, Parke & Co. ballast.

Ship Wm. Dawson, Burrage, Alton, Gilmour & Co. coals.

CLEARED.

Sept. 26th.

Brig Vernal, Mills; Bark Neptune, Reid; Brig Kate, Wallace; Bark Pilot, Hall; Brig Trade, Ploves; Bark Rosebank, Montgomery; do. Glasgow, Summerwell; do. Cairo, Treadwell; Ship Countess of London, Hutchinson; do. Chieftain, Williams; Bark Countess of Durham, Hogg.

27th.

Brig Albion, Furlong; do R. N. Parker, Laughlin; Ship Mountaineer, Bogart; Bark Chandra, Finnis; do. Despatch, Walsh; do. Tom Moore, McDowell; Ship Georgiana, McGrath; Bark Eliza Ann, Clark; Steamship Unicorn, Douglass; Schr. L'italienne, Brulot.

28th.

Bark Lady Bagot, Williams; do. Agnes Gilmour, Anderson; do. Cumberland, Bruce; Brig Hero, Davidson; Bark Erromanger, Robinson; Brig Thistle, Thomas; do. Collingwood, Guthrie; Brig. Two Brothers, Brown; Ship Rheni, Smith; Brig Inventus, Job; Ship Lady Peel, Leuty; Brig Theron, Cooper; do. Six, Bainbridge.

30th.

Bark Tweed, Lakeiman; Brig Naiad, Croft; do. Oak, Smith; do. Welcome, Pile; Bark Four Sisters, Stammers; do. Fingalton, Craig; Ship Rose, Kinning; Bark John Bell, Black; Brig Oberon, J. J. Shields.

October 1st.

Bark Argentina, Tilson; Schr. Lady Sale, Goshier; Ship Greenock, Fleck; Brig Victoria, Webster; Bark Mary, Tate; do. British Queen, Muir; do. Lord Sidmouth, Fraser; do. Louisa, Mills; do. Don, Thompson; Ship Elizabeth, Barclay; Brig Marys, Fortune.

2nd.

Bark Ariadne, Garrick; do. Bowen; Brig Martha, Steel; do. Cumberland, Coats; do. Curlew, Gamblett; do. Henry, Johnson.

PASSENGERS.

In the Steamship Unicorn for Pictou, Sir Henry and Lady Caldwell, Mrs. Evans, Capt. Monkton, Messrs. Barrington Ed. Maitland, Carrier, Cessis, Jones and Archer.

In the packet ship Montezuma, at New York from Liverpool—Major C. R. Newman of the 14th Regiment B. Army, and Lady.

SHIPPING INTELLIGENCE.

H. M. S. Pique with the Head Quarters of the 74th Regiment on board sailed on Monday Morning at about 9 o'clock for Halifax, with a fine westerly breeze.

Capt. White, of the Brown, reports having spoken, on the 22nd instant off the Bird Islands, the Ant, of Glasgow, 21 days from Hull, and also having passed two barrels, apparently flour, off the same place.

The Schooner Lady Smith, arrived at Pictou, N. S., on the 15th instant, with a variety of materials belonging to the brig Gazette, of Quebec, wrecked on the North coast of Cape Breton.

Mr. Thos. H. Oliver launched, from his ship-yard, St. Rochs, on Saturday morning last, a splendid full-rigged ship of 800 tons measurement, called the Mayfield.

Captain Robert Thompson, of the brig Royalist, arrived here—reports having picked up a barrel of flour between Bird and Brine Islands, marked "Edinburgh Mills, T. McKay," in red.

St. John, N. B., Sept. 21.—EXTRAORDINARY VOYAGE.—The ship Themis, of 1004 tons, Captain Charles Brown, arrived at this port on Sunday last, in seventeen days from Liverpool, after an absence of just eight weeks from Saint John, having left Partridge Island at the entrance of the harbour on Sunday the 21st July,—being the shortest voyage on record between the two ports, and perhaps, is unequalled by a sailing vessel, between America and England. She arrived on the 15th August at Liverpool, where she discharged a cargo of timber, &c. and took in coals and other merchandise, and sailed again on the 28th.—Courier.

Capt. Kelly of the Bark Clia, reports that on the 28th ult. he ran foul of a brig, stove in her starboard bow and carried away her jib-boom and cutwater; brig's name not known.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 1st Oct., 1844.

Beef, per lb.	0 3 a 0 3 1/2
Mutton, per lb.	0 4 a 0 4 1/2
Ditto, per quarter	3 0 a 3 6
Lamb, per quarter	2 0 a 2 6
Veal, per lb.	0 5 a 0 5 1/2
Do., per quarter	3 6 a 4 0
Pork, per lb.	0 3 1/2 a 0 3 1/2
Hams, per lb.	0 5 a 0 6 1/2
Bacon, per lb.	0 4 1/2 a 0 5
Butter, fresh, per lb.	0 8 a 0 8 1/2
Ditto, salt, in tins, per lb.	0 7 a 0 7 1/2
Lard, per lb.	0 5 a 0 6
Potatoes, per bushel	1 0 a 1 3
Turnips, per bushel	none.
Maple Sugar, per lb.	0 4 1/2 a 0 4 3/4
Peas per bushel	2 9 a 3 0
Ducks, per couple	2 0 a 2 6
Eggs, per dozen	0 5 a 0 6
Fowls, per couple	1 3 a 1 6
Flour, per barrel	25 0 a 25 6
Oats per bushel	1 3 a 1 6
Hay per hundred bundles	25 6 a 30 0
Straw ditto	11 0 a 14 6
Fire-wood, per cord	10 0 a 12 6
Pot Ashes per cwt.	23s. 9d. a 21s. 0d.
Pearl do.	21s. 6d. a 25s. 0d.

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "MISSISSQUI 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.

ENGRAVED PORTRAIT.

SIR CHAS. T. METCALFE, BART.

THE undersigned would respectfully announce that he has entered into arrangements for publishing, by subscription at an early day, a splendid MEZZOTINTO ENGRAVING OF HIS EXCELLENCY THE GOVERNOR GENERAL, taken from Mr. Bradish's Portrait, recently painted, which has been pronounced by the most competent judges to be the best likeness of His Excellency ever executed.

The engraving will be executed in the very best style of art, and printed upon a sheet of about 18 by 14 inches, and the greatest care will be taken to ensure perfect copies to the Subscribers. The price of the Proof impressions will be 20s., and of the ordinary Prints only 12s. 6d. each, thus placing it within the reach of all. The undersigned will visit Quebec on Thursday, the 3rd October, for the purpose of exhibiting the Painting at the Merchants' Exchange, and receiving Subscriptions. Gentlemen residing in other parts of the Province who may desire to subscribe, or those who may wish to act as local agents, are requested to address (post paid) ROBY, W. S. MACKAY, Bookeller, 115, Notre Dame Street, Montreal.

September 25.

Publishers of Newspapers in the Province friendly to the proposed publication, will, by inserting this notice in their papers once a week for six weeks, be entitled to a copy of the portrait free. Gentlemen remitting the price of six portraits, postage free, will be presented with a seventh copy gratis.

N. B. An Alphabetical List of Subscribers to the Portrait will be published, of which each one will be presented with a copy gratis.

RECEIVED, per John Horton, China, Sarah, Jamaica and British Queen:—

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

—ALSO—  
Proved Chain Cables and Anchors,  
"Acraman's" Patent do. do.

—AND—  
200 Boxes Tin Plates,  
200 do. Canada Plates.

C. & W. WURTELE,  
St. Paul Street.

Quebec, 23rd Sept., 1844.

RECEIVED EX "BRITISH QUEEN."

145 HAMPERS Cheese, viz:  
Double Gloucester, double Berkeley,  
Cheddar, Truckles and Queen's Arms.

C. & W. WURTELE,  
St. Paul Street.

Quebec, 23rd Sept., 1844.

FOR SALE BY THE SUBSCRIBERS,  
Missisquoi Foundry Company's Castings.

PREMIUM Cooking Stoves,  
Improved do. do.  
Parlour and Office Stoves,  
Summer do. do.  
American Ploughs,  
Hollow-ware and various small Castings.

—ALSO—  
Single and Double Stoves,  
Cambouses, Register Grates and Coolers.

—AND—  
Pig Iron.

C. & W. WURTELE,  
St. Paul Street.

Quebec, 20th Sept., 1844.

NOTICE

To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist.

LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate.

HENRY W. WELCH,  
Assignee,  
No. 38, St. Peter-St.

Quebec, 13th Sept. 1844.

FOR SALE BY THE SUBSCRIBER,  
ONE Hundred Boxes Havana Clayed Sugar, ex "Elizabeth

41 Puncheons Molasses ex "Thomas"  
Muscovado Sugar in Hhds. and Barrels.

J. W. LEAYCRAFT,  
Quebec, 9th Sept. 1844.

INDIA RUBBER SHOES.

THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade.

MATTHEW HAMMOND,  
No. 53, St. John Street.

Quebec, 10th Sept. 1844.

TO TEACHERS.

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

29th August, 1844.

BRIGHT SUGARS.

NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "KATZ," from Cienfuegos.

154 Hogsheads, 1/2 Very superior Muscovado  
38 Barrels, 1/2 Sugar,  
2 Boxes White clayed Sugar,  
19 Tins Arrowroot.

J. W. LEAYCRAFT,  
Quebec, 12th July, 1844.

BOOT AND SHOE WAREHOUSE,  
14, Buede Street.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Best Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line.

The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed.

Tor Boots made to order.

THOMAS COWAN,  
Quebec, June 27, 1844.

Youth's Corner.

THE AGED PEQUOT.  
A true Narrative.

"I am an aged hemlock. The winds of an hundred winters have whistled through my branches. I am dead at the top," said a venerable Mohawk chieftain. The ancient Pequot Indian woman, whose brief history is here given, expressed herself in language alike figurative and natural to the Indian race: "I am a withered shrub: I have stood a hundred years: all my leaves are fallen; but water from the river of God still keeps my root alive." Here was a bright allusion, (waiting in the speech of the Mohawk,) which implied confidence in God.

The Pequots, her native tribe, were noted for cruelty and hatred to the Christian religion; and she herself in early life possessed the same spirit. At fifty years of age Ruth was left a lonely widow, ignorant of Christ, and with no cheering hope either for this world or the next.

About this time she became a constant attendant upon an aged lady, who was very infirm, but intelligent and pious. This lady often conversed with her on the subject of religion, and two young children connected with the family took great pains to teach her to read and understand the New Testament. Its truths, now for the first time brought home to her understanding, made a deep impression on her soul. She soon began to confess her sins to God, and to cry to him for mercy. The knowledge that she imbibed from the lips of these children, seemed to her, as she afterwards said, "sweeter than meat or sleep." Her situation was one of great confinement, but whenever leave was given her to go out for refreshment or exercise, instead of availing herself of it, she would spend the time with these children, sitting down on a low stool by their side, while they instructed her from the Bible, or other good books—preferring this privilege to the enjoyment of the fresh air, or rambling in the green fields. Thus was she gently led, like a little child, by little children, to the feet of the Saviour; and after having for some time given decided evidence of piety, was baptized about the year 1790.

During the last 30 years of her life, she resided with her youngest daughter, where the charitable and pious often went to see her, and took care that in her old age she should not be without some of the comforts of life. Those who knew her early history were surprised at the depth of her Christian experience; and even strangers were often affected to tears, to find such a heavenly relish of divine things in one so poor, so ignorant, and so aged.

Her senses were very little impaired at ninety years of age, but she had never been able to read very well, and a visit from a Christian, or even from a child, who would read to her one of her two precious books, her Bible and Psalm book, was a blessing for which she used most devoutly to thank God. For every little article of comfort also that was presented to her, she would first give thanks to God, and then express her gratitude to her earthly benefactor. The smallest of these gifts would instantly carry her mind away to its Author, and lead her to dwell upon his goodness, sometimes with calm delight, and sometimes with deep emotion. "God is good," she would say, "oh, how good! The air that comes in at my window, the singing of the birds, and all the sounds I hear, tell me that he is good. This fruit that I hold in my hand speaks of his goodness—I see it every where—I learn of it every day. Yes, he is good, and he is my heavenly Father—that is my exceeding joy."

She often spoke of the sweet views she had of God, and Christ, and heaven, during the silence of the night, always preferring to sleep alone, that the communion of her soul with God might be undisturbed. "It is sweet," said she, "to be alone in the night season with my Saviour."

A friend once said, "Ruth, do you love the Saviour more?"—she could proceed no further, before the aged woman raised her shrivelled hand from the bed, and exclaimed with great animation—"Better than all the world besides—better than friends or kindred—He is all my hope and all my joy."

She had such confidence in God, and such a happy assurance of heaven, that faith seemed at times lost in sight. Life had no distressing doubts or cares—neither had death any terrors. "I am in the hands of my Father," she would say: "God will take care of me all the days of my appointed time—I will wait. But I am not afraid of death. Jesus has been through the valley, and he will go with me. I will lean upon his rod and his staff."

All who came near her, shared in her prayers and exhortations; and after she had lost her eye-sight, even the sound of footsteps passing by would make her heart beat quick with desire for the salvation of the wayfarer man and the stranger. To some teachers who had been the means of establishing a Sabbath School in the neighbourhood, she said—"I thank my God for what you have done. May he bless you for it. I cannot see it, but I can hear the little feet as they patter along on the Sabbath morning, and I re-

joice that they are going where they will be taught to love the Lord Jesus Christ."

Once, on a cold day in winter, the members of a charitable society carried her a donation very seasonably. As they opened their stores, her daughter remarked, "Mother will surely think this comes in answer to prayer, for when I told her this morning that we had nothing left, she bade me trust in God and take courage, saying, 'I have been young, and now am old, but never saw I the righteous forsaken, nor his seed begging bread.'" Her mother from her bed overheard this last sentence, and interrupting her, exclaimed—"Oh, he has always fed me and he always will: none ever trusted in him and were forsaken." At another time they arrived on their charitable errand just as Ruth was about to take her dinner. As she was blind, they entered unobserved. Her food consisted of a kind of soup, made by boiling bones in corn-water, and it stood before her in a rusty tin basin. After tasting it, she folded her hands and asked, to borrow the language of one of the visitors, "a most heavenly blessing." Her words were slow, but she expressed herself with great propriety and fervency. The idea she conveyed was, that as God had fed the Israelites in the wilderness with manna from heaven, so she in her poverty had been sustained by the same kind hand, and she prayed that she might always have a thankful heart, and as good and as sweet food as that which was now before her.

In a message to an absent minister, whose prayers and conversation had yielded her great delight and comfort, she said, "Tell that dear man, what happiness I have. Last night I had such views of heaven, that I thought I heard the music of the angelic host, and saw the Saviour face to face. I could not believe but I was there, till I called to my child, and she answered me. Oh, it was a foretaste of heavenly bliss! Tell him that this is my continual frame of mind."

In October, 1832, Ruth entered on her 100th year. She was exceedingly shrivelled, and had been blind about five years, but was able to sit up a great part of each day, and to walk with her staff from the bed to the fire. It seemed probable that she might live much longer, but an accidental wound in her hand, made by a favourite dog, was followed by mortification and sudden death. The last distinct words she uttered were, "Come, my Saviour, come!"

Happy, happy old woman! Glorious the grace of that Gospel thus manifested in her—triumphant in poverty, infirmity and death! Thine, O blessed Saviour, be all the glory.—*Friendly Visitor.*

THE RAINY SUNDAY.

Every body knows what a rainy Sunday is. It is to a great many persons the most gloomy day in the whole year. To many, Sunday is a weary day, let it be clear or stormy; but I would gladly believe that to many it is a day of happiness and a holy rest. I have two accounts to give of the way in which a rainy Sunday was passed, and none are too young, I think, to observe the difference.

Richard and Susan were down stairs early in the morning, to have their breakfast and go to Sunday school. They both observed it was raining, but nothing was said about staying at home on account of it. They had only belonged to the School two Sundays, and as on both of them the weather had been clear, they could not tell whether their mother would allow them to go this day in the rain or not. However, just as Susan was putting on her over-shoes, their mother came into the room.

"You need not put on those shoes, Susan," said she, "it is too wet for you to go to Sunday school."

"Do you think so, mother?" said Susan, "you know I went to school yesterday when it rained all along."

"I know you did, my dear; but going to school in the week is a very different thing from going on Sunday."

"How is it different, mother? It is a shorter walk to Sunday school," said Richard.

"Yes, it is shorter I know; but I am not going to have Susan's new dress and bonnet spoiled, by tramping along the streets in the rain, nor your new clothes either, Richard."

"Mother, I will wear my school bonnet and calico frock, if you will let me go," exclaimed Susan, earnestly.

"And I will wear my every-day clothes, mother," added Richard.

"Let me hear no more, children," said the mother sternly; "do you think I am going to send my family out on Sunday, dressed like the poorest children in the school? a pretty sight it would be truly!"

The disappointed brother and sister were silent. What they might have said to their mother that was improper, I cannot tell, if they had not both remembered the commandment which says, "Honour thy father and thy mother." They had the ten commandments for their lesson that morning, and this one of course was fresh in their memories. When their mother had left the room, they consoled themselves with hearing each other their lessons, which they knew perfectly.

"We shall go to Church, any how, sister," said Richard; "for father and mother have gone every Sunday now for three or four weeks."

"No, brother," said Susan mournfully, "they have only gone when the weather has been clear; one Sunday it rained and they stayed at home; but let us beg them to go this morning."

So, when the parents came into the parlour, Richard and Susan both asked them to let them go to Church with them.

"To Church!" exclaimed Mr. S.—"Why you must be crazy, Dick."

"No, father, but sister and I want to go very much, and we thought if you would take me under your umbrella, and mother would take Susan under her's, we could go very nicely."

"No my son; content yourself at home to-day. These Sunday schools have put strange notions in your head; Church is the very worst place you can go to in wet weather; you sit there a couple of hours or more with damp feet, breathing a damp air; 'tis enough to kill you!"

"But, father, we have over-shoes that we can take off when we get to our pew, and the fires are always made in the Church on Saturday night to keep it from being damp."

"There, Richard, that will do," said his mother; "I do not like to hear children attempt to argue with their parents. We are not going out to-day, and that is sufficient."

I need not say what a long and dreary day this was to Richard and Susan. Their parents, who were not religious, took no pains to give them suitable books to read, and their short attendance at the Sunday school had only been enough to teach them that they were not spending Sunday properly, without knowing exactly how they ought to spend it. They did read the Bible part of the time, but as they were left to do as they pleased, it is not much wonder that in the afternoon they read some of their usual story books.

I was only going to speak of Sunday, but I believe I had better mention, that on Monday morning, as the storm continued, the children expected a holiday; but their mother told them, directly after breakfast, to get ready for school, and to wrap up well, for they had a long walk.

"I cannot afford to pay for your education," said she, "and then allow you to stay at home for trifles."

So the over-shoes were put on, and the common clothes, and the children set off obediently. Richard could not help saying as they went along, "I wonder why mother thinks so much more of what we learn at the day school than of what we learn at the Sunday school: I think we learn better things at Sunday school, for they teach us there about our souls."

"I don't know," replied Susan, with a sigh, "but perhaps mother does not think about our souls; I never heard her speak of them."

At dinner their father came in late. "What has detained you so, my dear?" asked Mrs. S.

"I have been very busy all the morning," replied her husband, "and now I must just swallow a mouthful or two and be off again: I have been down on the wharf the whole morning in the rain, and I'm wet to the skin."

"Do, my dear, change your dress before you go out again; I'm afraid you will take cold."

"O no, no; I have not a moment's time—I think I shall make money by what I am doing to-day—I must run the risk of taking cold;" and as soon as he had eaten a hasty dinner, he went down to the wharf again, though it rained harder than ever.

In the afternoon Susan said to Richard, (for they did not dare to make their remarks to their mother,) "Don't you think father will take more cold to-day while he is out in the rain, than he would have done yesterday in the warm Church?"

"Yes," said Richard, "I do so; but I suppose father would rather make money than go to Church."

"I suppose he would," said Susan.—*Children's Friend.*

CLERICAL MEETINGS.

Of the many recollections of Mr. Simeon on which it is now delightful to his friends to dwell, one, not the least interesting or profitable, is that of the annual meetings of clerical parties, which assembled by his invitation at the house, first, of Mr. Thomason, at Little Shelford, near Cambridge; and afterwards of his successor, who subsequently removed to Aspenden Hall in Hertfordshire, where the meetings were continued. These were distinguished from most other clerical meetings, which are now not uncommon, by being composed, not of persons collected from the immediate neighbourhood, but of those with whom, from circumstances or from choice, Mr. Simeon had been in habits of more than ordinary intimacy; and also by the married clergymen being invited to bring their wives with them; Mr. Simeon, with kind consideration, wishing that that sex, which often contributes largely, like "the beloved Peris," to the success of ministerial labours, should enjoy the benefit of the general conversation which took place after dinner, and also be enabled to compare together their several schemes of parochial usefulness, as the help-mates of their respective partners. The whole of

the party, consisting sometimes of from twenty to thirty persons, were accommodated on the spot; and continued together two entire days, besides the days of arrival and departure. The clergy spent the mornings after breakfast, in conference, principally on the Scriptures; Mr. Simeon, generally assisted by some one, presiding. A favourite book of Mr. Simeon, on these occasions, was Warden's System of Revealed Religion, which contains a digest of Revelation under separate heads, composed in the express words of Scripture. The passages were usually read; first, as collected together; and then separately in the Old and New Testament; copies of the original being provided, and continually consulted. These conferences, which were divested as much as possible of stiffness—which was the more easily effected from the harmony and mutual confidence which prevailed—were exceedingly delightful, and doubtless profitable. God, being thus honoured in being inquired after in his own word by those whose province it was to dispense it to others; the search after his will being begun and ended with prayer; did assuredly manifest himself to them as he does not to the world. They have often said in words, and oftener in their hearts, "It is good for us to be here."—This imperfect record will perhaps meet the eye of some who were present, and they will with one consent confirm it.

While the clergy were thus employed, the ladies were in another room, where they read together and endeavoured to edify one another. At the hours of rest, and in the evenings, all met together. After tea, there was usually some leading topic of conversation likely to be interesting and profitable to both sexes. Letters also, or any religious intelligence, or scheme of usefulness likely to be generally acceptable, were then brought forward.

This narrative, divested of all mystery, will perhaps abate the fears of some persons, who have apprehended they scarcely knew what lurking mischief from such "unauthorized assemblies." If any who felt jealousy, or suspected evil, could have seen and heard without being seen, they would haply have fallen upon their knees, and confessed that God was in that place. They would, at least, have witnessed there, what is recorded on high authority to have taken place in olden time: when "they that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Certainly not one of those who have been present at those privileged seasons now repents—except of not having profited more from such opportunities. Never, probably will such return to some of them, till they shall meet again with Martyn, and Jowett, and Lowe, and Thomason, and Sargent, and Simeon, and Farish, and (we name one alone of those still on earth, because he is out of the immediate reach of this record, though none will peruse a few months hence with greater interest, if he be spared, these recollections of his venerated friend) Daniel Wilson, and others honoured of God and much esteemed amongst men whom we could add, at the supper of the Lamb in heaven.—*Dublin Christian Journal.*

ECONOMY, THE MOTHER OF LIBERALITY.

Some gentlemen went out one day to ask such as chose to give, for money in order to send the Bible to the heathen, who have none. They went to one house, and another, and at last went up to a house where they were not acquainted. As they stopped on the door steps, they overheard the gentleman of the house scolding a girl in the kitchen for wasting a new match every time she wanted to light a candle. This they thought was real stinginess.

"Let us go on," says one, "we shall get nothing here. A man who scolds about a match, will never give any thing."

"We can but try," said the other.

They went in, and told their errand. The gentleman took out his purse, and gave them more than any one had done, enough to send a hundred Bibles to the heathen. They were astonished at his giving so much. They told him that they had overheard him talking about the match, and did not expect any thing from him.

"Oh, this is the very reason," said the gentleman, "why I can give so much to send the Bible. I allow nothing to be wasted; and thus by saving all, I have money with which to do good."—*Dublin Christian Journal.*

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J. W. LEYCRAFT.  
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Sherbrooke, August 26, 1844.

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