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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. 48.]

QUEBEC, THURSDAY, FEBRUARY 27, 1845.

[VOL. I.]

EZEKIEL XIV. 23.

And ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

I weep, but not rebellious tears—
I mourn, but not in hopeless woe—
I droop, but not with doubtful fears,
For whom I've trusted, him I know;
Lord, I believe, assuage my grief,
And help, oh help my unbelief!
Blind eyes! fond heart! that vainly sought
For lasting bliss in things of earth—
Rememb'ring but with transient thought
Thy heavenly home, thy second birth—
Till God in mercy broke at last
The chains that held thee down so fast.
In heaven, that holy, happy place—
I soon shall know as I am known—
And see my Saviour face to face—
And meet, rejoicing, round his throne,
The faithful souls made perfect there
From earthly stains and mortal care!
Thoughts of Peace.

MINISTERIAL RESPONSIBILITY.

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

CONTINUED.

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

But this leads us to the second particular under the injunction of taking heed unto the doctrine.

Take heed unto the doctrine, not only that every part be according to the rule, but all parts, in their several relations, so held and exhibited as to be according to the proportion of FAITH.

There is a proportion of faith, because there is a body of faith—a system of faith, with a beauty of symmetry in the whole, as well as the parts; a harmony of relation, without a discernment of which the full value of no one member can be understood. In one sense, it is right to say that all parts of revealed truth are essential. Essential to the complete integrity of the system they certainly are. In another sense, it is right to say that all parts are not essential. Essential to the vitality of religion they certainly are not. There are truths, without the confession of which the soul can live unto God, though it may suffer loss; and there are others, without which it cannot; just as there are members of our bodies without which we can survive, and others without which life must be extinct;—all essential to integrity—not all to vitality.

The pattern of the tabernacle which was shown to Moses in the mount had its various parts, from the net work of the outer court, to the most fine gold of the inner sanctuary; and every cord of that net work was as essential to the perfect integrity of the pattern, as any crowning of gold about the mercy seat. But who can say that the ark of the covenant and the mercy seat within the veil were not more vitally important than the whole frame work around them? So, in the doctrine of the gospel, there is a proportion of importance; some parts more prominent, more necessary, while none can say to any, "I have no need of thee;" all compacted together by that which every joint supplieth," all nourished by the same central fountain, animated by one pulse, depending on one head, even Jesus Christ, "from whom all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." To preach the truth, in this, its right shape and proportion, is a great duty. All we say may be scriptural; we may keep back no single feature of the whole body of revealed truth; and yet our representations may be so confused, disjointed, unshapen; the greater points so hid in the undue prominence of the less, means so confounded with ends, the stream of life with its channels, the symptoms of health with its properties, outward motion with inward life, the mode of professing with the mode of obtaining grace; no separate statement untrue, but each in its relative bearing so confused, as to leave an impression scarcely better than that of positive error.

Three main objects we must ever seek, if we would save them that hear us, viz. to convince men of their depraved, guilty, lost condition; to show, and lead them to embrace the sure refuge in Christ, as well that their condemnation may be removed, as their sinfulness purged; and then, when they are "in Christ Jesus," to promote their continual growth in grace, "unto the measure of the stature of the fulness of Christ." We are to estimate the relative prominence of each doctrine by its connection, more or less intimate, with these great objects. The position of various doctrines in our ministry must be adjusted by our having these objects always foremost. But when it is considered, that in almost every congregation, are all grades of hearers, from those who have yet to see their ruined estate, to him who is inquiring the way to the remedy; and then to those who have found Christ, and are "found in him;" that to each class is to be spoken the word in season, and this not once, or twice, but continually, so that every case may be met, every weapon of our warfare used, every snare of the devil encountered, every difficulty of the weak removed, every false hope of the presumptuous exposed; when it is considered how the great variety of circumstances under which we preach, must needs control the manner and proportion in which we are to bring out the several parts of the "whole counsel of God," it must be manifest that what St. Paul calls "rightly dividing the word of truth," can be no work for an

indolent, heedless, formal labourer. A skill is needed which none can possess, whose own personal experience of the power and preciousness of divine truth, in its application to the various wants of the sinner, is not deep and abiding. The guidance of books can take us but a short way in this duty. Wisdom from above is the only sufficient counsel. Prayer and devout study of the Scriptures, with reference continually to the state of our own hearts, are the great means of growing in such wisdom. The way to speak skillfully from God is often to hear him speak. "The Lord hath given me the tongue of the learned" (saith the prophet, giving the language of the Messiah) "that I should know how to speak a word in season to him that is weary." Yes, brethren, the tongue of such learning, infinitely more precious than any other learning for a minister of the Gospel, must be given of the Lord, or we have it not. No wisdom of man can furnish it. It is a learning in which we may advance without end. And the more we realize of the greatness and difficulty of our work, and the better we are fitted in point of spirit for its duties, the more humbly shall we feel our need of that learning, and the more constantly be found at the feet of Jesus, that we may learn of him.

It must be obvious, brethren, that the limits of this discourse do not allow me to take any more than a glance at the wide range of important topics, to which the injunction of the text, "take heed unto the doctrine," directly leads.

Had I more time, I would speak earnestly upon the prominence to be given in our ministry at all times to that great topic which St. Paul considered of such overmastering claims that he desired to preach and live, as if knowing nothing else among men—"Jesus Christ, and him crucified." The person, and offices of Christ; what he has done to save sinners; what he is now doing at the right hand of God for all that come unto God by him; the universal embrace of his atonement; the full, free, and complete salvation provided, in his death and intercession, for the chief of sinners; the boundless love which that death displays; the precious invitations and promises which proceed therefrom; the nature of that godly sorrow—that spiritual regeneration, that true conversion, by which alone the sinner can be turned unto the Lord; the nature and agency of that living faith, by which alone the penitent heart embraces the atonement, puts on the righteousness of Christ, is justified freely and perfectly through the imputation of that righteousness, as soon as he believes with the heart, and thus is "accepted in the beloved," as completely as if he had never sinned; the prominence, the constancy, the devotedness, the earnestness with which a minister of Christ should preach these chief doctrines, with the several truths directly and necessarily connected therewith; then the great importance of scriptural simplicity in the mode of presenting them, so that their aim may not be hindered by confusion of purpose, nor their point blunted by fear of offence, nor their force weakened by combination with "words of man's wisdom," but that the truth, "as it is in Jesus," may be delivered in the spirit of Jesus, according to "the mind of Christ," so that the blind may see and the feeblest mind may understand, and sleeping consciences may be aroused. Then the great importance of making all our preaching doctrinal, and yet all our doctrine practical; never severing the truth from the duty which results from it, nor ever preaching the duty without the doctrinal principle on which it depends; never representing gospel doctrine as if it could have any vital interest with us but as it is embraced in the heart and carried out in the life; nor ever, any more, exhibiting Gospel practice as if it were possible that it should exist, in any degree, but upon the single basis of distinctive Gospel doctrine; all these are most important matters indeed, but at which we can do no more than thus briefly glance. I trust the very imperfect view which has now been given, may under the divine blessing, be the means of impressing more deeply upon my brethren in the ministry, "how studious they ought to be in reading and learning the Scriptures; and for this selfsame cause, how they ought to forsake and set aside, as much as they may, all worldly cares and studies—giving themselves wholly to this office wherunto it hath pleased God to call them, so that, as much as lieth in them, they may apply themselves wholly to this one thing, and draw all their cares and studies this way, and continually pray for the heavenly assistance of the Holy Ghost, that by daily reading and weighing the Scriptures they may wax ripper and stronger in their ministry." Thus, with increasing wisdom, will they learn to preach the truth, the truth only and entirely, the truth as it all leads to Christ, testifies of Christ, derives its power and preciousness from Christ; and the truth seasonably, rightly divided and appropriated according to the various wants and conditions of the hearers. But we must proceed to the second injunction of the text.

II. *Take heed unto thyself.*
With great wisdom, indeed, does the apostle enjoin the minister to take heed to his doctrine, by first taking heed to himself; the clearness of our perceptions of truth depending so greatly on the purity of our affections towards it; the vigour and simplicity of our study of Christian doctrine depending so essentially upon the submissiveness of our hearts to the will of God, and our abiding sense of the infinite value of his every word. "There is (says Bishop Taylor) in the things of God, to them which practise them, a deliciousness that makes us love them; and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the

heart. So long as we know God only in the ways of man, by contentious learning, by arguing and dispute, we see nothing but the shadow of him. But when we know him with the eye of holiness and the intuition of gracious experiences, with a quiet spirit and the peace of enjoyment; then we shall hear what we never heard, and see what our eyes never saw; then the mysteries of godliness shall be opened unto us, and clear as the windows of the morning—for though the Scriptures themselves are written by the Spirit of God, yet they are written *within and without*; and besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves and interpreting the mysterious sense of the Spirit, convincing our consciences and preaching to our hearts—to look for Christ in the leaves of the Gospel, is to look for "the living among the dead."

How much reason have we to suppose, as we read the history of the church, that it is to a heart inexperienced in divine things, insensible to its own conceptions, and its need of the sanctification of the Spirit, having never "tasted that the Lord is gracious," and therefore having never desired, "as a new born babe, the sincere milk of the word;" or if essentially given to God, living in a perpetual winter of spiritual life, with all its spiritual appetites and discernment in bondage to a spirit of self-indulgence and worldliness, so that pride and ease, and the fear of man and the easily besetting sin, have had much to say on every question of doctrine and duty; how much reason to suppose that to such an *unheeded self* are to be ascribed the most lamentable errors of doctrine which have plagued the church, as well as much of the confusedness and feebleness with which the truth has been often held and preached.

"Keep thy heart with all diligence, (saith the wise man,) for out of it are the issues of life." Yea, minister of Christ, "with all diligence," for on the state of thy heart depend all the issues of life in thy ministry. The minister, in his public work, is in a great degree what, as a Christian, he is in his secret exercises of heart, with God. Out of his praying and watching comes his effectual preaching. As he takes heed to his own soul, will he see carefully, faithfully, to the souls of others.

To be continued.

MEDITATION FOR LENT.

LUKE XXII. 41.

There are several particulars in this remarkable narration from which instruction and encouragement may be derived.

1. Observe, that Christ is not less earnest in prayer, when God has apparently deserted him, than he has been at any former period of his life. It is God who is now putting him to grief; it is God who has turned his hand against him, and set him "as a mark for the arrow;" it is God who fills him with bitterness, and makes him "drunken with worm-wood." Yet, in the bosom of that God he casts his burden, to that God he still expresses the most affectionate devotion; he still addresses him by the tenderest of titles, and even reiterates that appellation, which so strongly marks his love and confidence, crying, "Abba, Father." Let us learn, in like manner, to regard our God as a gracious parent, even when we are under his sharpest correction: and after we have cast all our cares upon him, let us receive back again, without repining, such a portion of them as it may not seem fitting to his infinite wisdom to remove. When God returns the sorrows which faith has poured into his lap, they come back sanctified with his blessing, and sweetened with the endearments of his love.

2. Another circumstance very observable is, that although our Lord, after such respites as his exhausted nature made necessary, returned again and again to prayer, yet he constantly used the same words. Though in him were "hid all the riches of wisdom and knowledge;" though he could speak as never man spake; yet on this occasion he utters but a sentence or two, which he repeats a second time, and then a third. Was it that the anguish of his soul was too great for utterance? Or was it that all his thoughts being concentrated in one object, he could not for a moment divert them to any other? When the feelings of the soul are strong, it is not curious in its language. The poor publican, whose heart was wholly possessed with one desire, declares that desire to God in the simple but impassioned cry; "God be merciful to me a sinner." Let the poor wretched penitent find comfort in this example of his Lord. A sob, a tear, a sigh, may avail more at the throne of grace, than the longest prayer, set off with the most choice and varied expressions. What God regards is not the form, but the fervency, of our supplications. He delights less in a voluble tongue, than in a full heart. Provided our souls be lifted up with true devotion, and with ardent desires after pardon and grace, it matters little whether our words be many or few.

3. We are informed by St. Matthew, that our Saviour in the midst of his conflict visited the spot where he had left his three disciples; but instead of finding them engaged, like himself, in earnest intercessions with God, he finds them asleep. They are "sleeping for sorrow." The weakness of their nature prevents them from doing what that weakness especially demands,—*continuing instant in prayer.* What a proof of his wretchedness did the blessed Jesus exhibit! Though his own soul is filled with darkness, and racked with intolerable pangs, he still is tenderly alive to the situation of his frail disciples; and he takes every precaution to secure them from evil, while he himself is en-

during the extremity of anguish! Let the shepherd suffer, provided the sheep be spared.—It is a benefit beyond computation, my brethren, to have such a guardian to take care for us; such an advocate to manage our cause! When, through carnal infirmity, we intermit our vigilance, or the lukewarmness of our spirit makes our prayers flat and lifeless, he is always watching for our good, and recommending our cause to the Father with irresistible urgency. Still we shall do well to remember our Lord's purpose, in interrupting for a moment his vehement wrestlings with God. That purpose was to warn his disciples to watch and pray against temptation. Momentous, indeed, must be the duty of prayer and vigilance, to be thus inculcated by our Lord, at such a moment. If the three chief apostles could grow remiss, and yield to animal infirmity, while such a scene as the Saviour's agony was transacting before them, it surely becomes us to distrust our own firmness, and to take heed lest we fall into temptation unawares. It is but for a little while that we are called upon to bear the cross, and to endure the fight of afflictions, under the banner of the Prince of holy martyrs. Compared with his pangs and sorrows, or with the glory that is reserved for those who are faithful unto death, our affliction is light indeed; it "is but for a moment." Then let us continually stir up our hearts to watchfulness and prayer. Instead of sleeping, as do others, let us be constantly on the alert; and not fall into the power of a sleepless enemy through our own supineness.

4. The last remarkable circumstance in this scene of amazement and terror, was the descent of an angel from heaven, to strengthen the holy Sufferer. His importunity had not been in vain. He was not indeed unbound from the altar: the uplifted knife was not laid aside; but such relief as could be granted, without prejudice to the work he had engaged in, was sent by his pitying Father. Still it was not till he had prayed three times, that any consolation arrived. But the vehemence of his prayer increases with the violence of the pain; and he goes on praying until the strength he needs has been imparted. But what a spectacle is this, my brethren, to every thoughtful soul! The Son of God oppressed and helpless,—panting, and gasping under the rod of his Father's wrath,—is strengthened by a servant! The Creator of the universe is prostrate on the ground;—the Father of eternity faints, and on his "eyelids is the shadow of death;" and it is not till a creature has come to his succour that he revives, and is comforted! He has interposed a curtain between his own soul and the manifestations of his Father's love, which one of those bright spirits who minister to the heirs of salvation is empowered to withdraw; for he disdains not to be himself first beholden for help to those, whom he has commissioned to assist his people hereafter. It is likely that, in order to augment his agonies, the blessed Jesus had fixed his mind exclusively on the sufferings to which he was devoted, and had purposely shut out from his thoughts the reward that was to recompense the travail of his soul. He may, therefore, have permitted the angel to recal his mind to consolatory reflections, on the glory that would redound to God from his obedience unto death, and on the incalculable benefits it would produce to mankind. The angel may have set before him the destruction of sin and Satan, and the establishment of a kingdom of righteousness and true holiness, those great and excellent fruits of his passion. And assuredly the thought of innumerable souls, plucked as brands from the unquenchable fire, and set as stars in the firmament of heaven, would be like healing balm to the troubled spirit of the benevolent Jesus. But, however this may be, we should learn from this astonishing event, that weaker creatures than ourselves may, in God's hands, be instruments of recruiting our vigour; and that the hour of deepest darkness, the agony which seems to be just surpassing the compass of our strength, may be the very point at which our gracious Father will interpose for our deliverance.—*Christ Crucified, by the Rev. J. N. Pearson.*

KILKENNY CLERICAL MEETINGS.

Meetings of the clergy for the reading of Holy Scripture and conversation on various points connected with the due discharge of their honourable and important office, have been for some years extremely popular among many (and certainly not the least active) of the clergy of the national Church. We are aware that by some these meetings have been looked upon with a jealous eye, and regarded as little less than hotbeds of dissent; but we are also aware that a large and an increasing number have formed a far different opinion respecting them—an opinion not merely based upon theory, but also established upon experience; and look upon them as safety valves, where the over-heated zeal of the young is cooled by the matured wisdom of the old; and dissenting principles are counteracted by the exhibition of the sounder principles of the church. That Mr. Roe was a warm and attached admirer of Clerical Meetings is well known, to all who had the privilege of his acquaintance; and as he bore no small share in forming that which has now existed for more than forty years in the diocese of Ossory, and has generally been held either in Kilkenny or not more than ten miles distant from it; it may be advisable in this place to enter upon some detail respecting its origin and proceedings.

Some years before the establishment of the Clerical Association of Ossory, the probable utility of assembling his clergy for the purpose of studying the Scriptures together, suggested itself to the mind of the then Bishop of the

diocese, a Prelate of whom the Right Reverend historian* of the Church of Ireland, says—"Episcopal vigilance at the period with which we are now conversant, and an earnestness in prompting his clergy to professional exertions, seem to have especially characterized Bishop O'Beirne." Acting upon his convictions, the Bishop took steps toward the carrying out of his object. He addressed a circular to his clergy, and invited their attendance at his projected meetings, in the following terms:—

Ossory House, December 1, 1795.
"Rev. Sir—I have to communicate to you a wish which I have very much at heart. It is that the clergy of Kilkenny and of the neighbourhood, within no inconvenient distance, should meet at stated times, for the purpose of improving each other in the knowledge of the Sacred Scriptures, and in other studies connected with our ministry.

I am persuaded that your attachment to your profession, and your desire of seeing a succession of ministers, properly instructed and qualified for the discharge of its important duties, secured to the diocese, will of themselves point out to you the utility of such meetings; and that it will require no exhortations of mine to induce you to assist at them.

Each will contribute his part, as well from his reading as from his experience, to the general improvement; and besides the advantages which I shall reap in this view from such communications, I shall have great pleasure in the more frequent opportunities they will afford me of seeing so many of my respectable brethren.

I therefore hope for the satisfaction of seeing you at the Cathedral Library, on Thursday the 21st January next, and that you will favour me with your company at dinner on that day.

I am, Rev. Sir, your faithful and humble servant,

T. L. OSSORY."

The meetings thus originated seem to have been well attended by those who resided either in Kilkenny, or within "no inconvenient distance." One of who was then a curate in the diocese, and an attendant at the meetings, says—"I well remember Dr. O'Beirne, Bishop of Ossory, presiding at Greek Scripture readings at the library. When the meetings commenced I cannot recollect, but they continued during Bishop O'Beirne's stay in Ossory. He always commented on the portions translated, and in an eloquent manner. I remember his anxiety to engage the attention of his clergy to their qualification and duties; and his prediction of the danger awaiting their order."

Bishop O'Beirne was translated to the see of Meath in the year 1798, and with his removal from Ossory the meetings which he originated came to an end. We do not mean to say that any connection can be traced between these meetings and the Clerical Association subsequently established; but it surely must be interesting to those concerned in such matters, and indeed to all who may be anxious about vital religion in the Church, to state that such an attempt was made, and that too by a member of the episcopal order, long before the spread of what for distinction's sake are called evangelical views.

Friday, December 5th, [1800.]—This day I had a meeting of clergy at my room; viz.—Hamilton, Pidgeon, Shaw, Ker, Carr, Robinson, and Palmer. We agreed upon having a monthly meeting the first Friday in each month, for the purpose of talking over our duties, the means employed by each for the accomplishment of any particular object, and to animate each other to vigorous exertion and perseverance." This was the first meeting of the Society [The Clerical Association of Ossory] and therefore affords the fittest opportunity for giving the rules and regulations agreed to by the clergy.

We, the undersigned clergymen of the Established Church, impressed with a deep sense of the nature and importance of the MINISTERIAL OFFICE, and earnestly desirous to improve ourselves in that knowledge which is so necessary to the attainment of the great ends of our holy profession, and to preserve in our minds a constant and habitual attention to its duties, have resolved, with the divine assistance, to form ourselves into a Society for these purposes; and in order thereto

Resolved, first—That we will meet at Kilkenny on the first Friday of every month, and attend divine service.

Resolved, secondly—That an appropriate sermon shall be preached by one of our number, chosen in regular succession.

Resolved, thirdly—That immediately after divine service, we shall retire to the vestry room, and proceed to the discussion of such subjects as shall have been fixed by the president, at the former meeting. That our discussions shall be confined to the great and fundamental doctrines of Christianity, as contained in the ARTICLES, HOMILIES, and LITURGY of our CHURCH, and the works of such pious and Christian writers as have adhered to those landmarks of our religion, established by the wisdom of our REFORMERS; and that all speculative points, not necessary to our wisdom and salvation, be avoided.

Resolved, fourthly—That we communicate to each other the means which we have found most conducive to the successful discharge of our ministry, and whatever else may appear to us in any manner calculated to advance the interests of religion; and in order to remind us of the solemn nature of the office we have

* The present Lord Bishop of Down, Connor, and Dromore, see his History of the Church in Ireland, vol. ii. p. 119.

† The Rev. Francis Edge, Rector of Rathswarran, diocese of Ossory.

undertaken, that the ordination service be occasionally read by the president, who shall open and close the meetings with PRAYER.

Resolved, fifthly—That our meetings be open to all our brethren of the Established Church, who may wish to attend.

Resolved, sixthly—That we occasionally communicate, by our secretary, with the Association for discountenancing Vice, and promoting the practice of Religion and Virtue, and with societies similar to our own in other parts of the kingdom, for mutual improvement and advantage.

[Here follow the names of twenty three Clergymen.]

The society thus formed was not only countenanced, but patronised by the Bishop of the diocese. One of the most active and influential persons engaged in the formation of it, was the Revd. Hans Hamilton, the Bishop's son, then prebendary of Kilmanagh; and an original member states, that the sermons preached were, "by Bishop Hamilton's desire, sent to him for his perusal." It appears also, that Bishop Hamilton continued to patronise the society to his death; and once, at least, at the meeting held in October, 1802, he was present in church, and afterwards sat some time with the clergy in the vestry-room. It is necessary to remind the reader of these particulars, as it has sometimes been asserted very strongly, that this meeting was antiepiscopeal in its very origin. That, in after times, the succeeding Bishop did not yield to it that fostering care and patronage which it received from Bishop Hamilton—yea, that he decidedly opposed it—is acknowledged; but the wisdom and prudence of such opposition—made too, as would appear, without examination or inquiry—to a society of Clergymen originally patronised by his predecessor, and who, as we have seen, had also the practice of a former Bishop of the See to plead in defence of their meetings, is rather difficult to be comprehended.—*Memoir of the Rev. Peter Roe, by the Rev. Prebendary Madden.*

The Berean.

QUEBEC, THURSDAY, FEB. 27, 1845.

Our readers are aware that in conducting this periodical, we consider ourselves quite free from any obligation of forming opinions and offering remarks upon the politics of the day. We have had the happiness to abstain from occupying our editorial columns with reflections upon the proceedings of the Provincial Legislature—and a great happiness it is, considering the manner in which on one or two occasions the time of the people's Representatives has been employed. But a measure is now under the consideration of that body, to which our vocation as Editor of the BEREAN requires our close attention, and we feel it our duty to utter a word of counsel on the measure before the House of Assembly, professing to have for its object the Instruction of Youth in Common Schools.

We have had the advantage of receiving a communication from a Correspondent who seems to have minutely examined the provisions of the proposed bill, and has sent us "Memoranda" which his modesty made him design as only materials for us to work into an article, while our sense of the importance of his aid makes us determine upon laying the draft before our readers as it is, with just this notice of its origin, which will explain every peculiarity in its composition, while it will not, we feel assured, detract from the value of its contents.

We have for a succession of years watched the attempts at legislation made in this Province for the establishment of Common Schools, and it does not escape us, that great difficulty exists in devising a plan both practicable and likely to meet with the approval of the population to a great extent. It has given us much satisfaction to find a sort of provision made, in the last, though a very insufficient, enactment, for the relief of those parties who might conscientiously dissent from the measures taken by the local School Commissioners. It was open to them to establish their own schools, and they were entitled to receive their portion of the school-fund. The bill now before the House professes to do the same thing, but, as our Correspondent clearly shows, in fact renders its apparent liberality worthless, for it only allows the parties to dissent from rules made by the School-Commissioners, while the most objectionable rules may be made by the Superintendent, from whose "orders" there is no liberty to dissent.

It may not be amiss to observe that, in the remarks made upon the enormous power committed to the Superintendent of Education, no reference whatever is intended by us nor, we believe, by our Correspondent, to the individual now filling that post. Supposing him to be of all men the most likely to use such power with discretion and integrity, he may be superseded any day by another not equally deserving of confidence; and it is not the part of wise legislators, to frame objectionable acts, under the persuasion that justice and wisdom in administering them will correct the vice and folly of the legislation.

The character of the measure in hand has forced our Correspondent to except against the prerogative here assigned to the R. Catholic portion of the population, while Protestants remain exposed to disabilities from which they must seek shelter under provisos separate from the main features of the bill. But this shelter itself proves deceitful, and leaves their sufferings unrelieved. It is evident that the principle of such unequal legislation might at some future time and in a different locality be applied as much to the disadvantage of R. Catholics as it is in this measure in the opposite direction.

We find that the space which we can devote to this subject is now so much filled up that we must abstain from extending our remarks. We do so with little regret, considering how fully the bill is brought under the notice of our readers by the memoranda which follow.

If, however, the course of proceedings in the Legislature should allow us time to recur to the measure before it shall have advanced to its completion, we shall probably do so, or we will look to our Correspondent for additional communications upon it.

Memoranda relative to the proposed "Act to make better provision for Elementary Instruction in Lower Canada"—1845.

1. Section III. provides that in case of failure to elect the requisite functionaries, the Governor shall appoint them at the instance of the Superintendent, and by their means carry the Act into effect; but Sec. XI. empowers the Superintendent *ex-officio* to appoint the Commissioners, &c.; and Sec. XII. allows certain persons, after 15 days' delay in the election, to submit names to the Superintendent—whose approval shall constitute such persons School Commissioners.

Secs. XI. & XII. require reconciliation with Sec. III.; but in all, great patronage centres in the Superintendent. According to III. the Governor cannot act without his "instance." According to XI. he can act without the Governor. The Governor is a Protestant; the Superintendent a Roman Catholic.

2. Again, "the School Visitors" are amongst "the certain persons" allowed by Sec. XII. to act as above; and Sec. XXXII. describing these visitors, includes "resident Clergymen of whatever denomination;" but Sec. XII. specifies "the Clergyman or Minister of the most numerous congregation." There is at least tautology here, if not something worse. Residence applies to the Romish Priesthood almost without exception, itinerancy more commonly to those who minister to the more scattered Protestants. Besides, in other parts of the Bill, it seems to be found convenient to consider the population as composed of two divisions, Roman Catholic and Protestant, whereas here and elsewhere it is expedient to break it up into congregations and religious persuasions. Thus, the Roman Catholics being always one, whilst the Protestants are several, the former may be greatly in the minority, and yet compose "the most numerous congregation." For instance, in a population of 4,001, there may be

Episcopalians	1000
Church of Scotland	500
Secession Church	250
Free Church	250
Wesleyans	500
Independents	250
Baptists	250
Protestants	3,000
Roman Catholics	1,001
Total	4,001

3. Nor is it only the Clergyman of the most numerous congregation; but the "Church Wardens or Trustees" of the same, though not "Visitors," are specially added to the "certain persons" allowed by Sec. XII. to name the parties who shall be Commissioners, if only approved by the Roman Catholic Superintendent;—the Church Officers of all the other Congregations, though making three-fourths of the population, having no voice in the matter. Thus, where Roman Catholics are the majority, preponderance is theirs, but it is made so even where they are a minority.

4. But further, not only where they are a minority of the population, but where they may even compose the least "numerous congregation," it is still competent to Roman Catholics, according to Sec. XXV. should the Law not do it gratis, to buy the rights of School Commissionership for their Clergymen and Church Wardens, whilst the same privilege is open to no other denomination: so that a Protestant majority of Commissioners elected by the people, may be turned into a minority, if any Fabrique choose, by paying a small sum annually (£6 5s. in a former Bill), to purchase seats and votes for their Priest and Churchwarden, as two extra members to turn the scale.

5. The weight of the foregoing remarks is increased when it is learnt that "all lands, school-houses, or other property, real or personal belonging to common schools," "acquired, given to or erected by School Trustees or Commissioners, or by the Royal Institution" under any Act for Education, "or under any law or by any title whatsoever," is to vest in, and be taken possession of by, the School Commissioners, who are to be erected into a Corporation with the perpetuity and other privileges of such a body.

6. Provision having been secured for the preponderance of Romish influence, it was natural to foresee that dissatisfaction would arise; and the Bill accordingly proceeds with much semblance of consideration, to meet anticipated scruples, but in a way which debars the very liberty which it professes to confer.

Should the regulations of the Commissioners not be agreeable to any persons professing a religious faith different from that of the majority of the inhabitants; then, according to Sec. XXVI., such dissentient persons may

choose Trustees and establish schools of their own. But it has been shewn how a Romish majority of the Commissioners, may consist with a Romish minority of the inhabitants; and now, should the rules of the Romish Commissioners be distasteful to the Protestant majority of the people, they may hug their scruples, but go without their schools,—for, to get them, they must be of a "faith different from that of the majority of the inhabitants;" but they are the majority. The Bill, therefore, generously grants them the liberty of having schools conducted according to their wishes, on condition of their professing a faith different from their own.

7. The Bill altogether overlooks the fact that persons of the same faith may entertain diverse views concerning the management of Schools, and denies to the people the privilege of dissent touching school management, unless they also labour under the additional unhappiness of variance touching Church government.

8. And when it speaks of the faith professed by the majority of the inhabitants, it describes what will in numerous instances prove a nonentity. In how many Districts will it be found that no single religious denomination comprises within its pale a majority of the inhabitants!

9. In alarming connection with the regulations of the Commissioners, are the powers entrusted to the Roman Catholic Superintendent.

- (1.) He is to have the superintendence and control of every Educational Institution receiving public monies. Sec. XXXV. 9.
- (2.) And also to have generally all such powers as, without being detailed, shall be adjudged useful to the working of this or other Acts directly or indirectly encouraging education. Sec. XXXV. 10.
- (3.) He is, moreover, to draft regulations for the Commissioners, Secretary-Treasurers, Trustees, Masters, Mistresses, Examiners, subject to approval by the Governor in Council. Sec. XXXV. 3.
- (4.) His recommendation of a sum for a superior School in the most thickly settled place, is to be binding on the Commissioners. Sec. XX. 7.
- (5.) School property may be alienated by the Commissioners, if authorized by him. Sec. XXIV.
- (6.) If the Commissioners deem an extra assessment necessary, and say on what property they think it ought to be levied, he may order it accordingly. Sec. XXXVIII.
- (7.) School Commissioners are to comply as regards the management and internal discipline of Schools, with his instructions, whether special or general, given from time to time. Sec. XX. 5.
- (8.) The Commissioners for Quebec and Montreal are to "be bound (as others are) to obey" his "orders." Sec. XLV.
- (9.) And they are to "report their doings" to him every year. Sec. XX. 5.

He is to be invested with other prerogatives, but these in addition to some already recited, may suffice to justify the above use of the word "alarming" in relation to the whole case, particularly when it is considered that, excepting as in item (3), these powers are to be accumulated upon the Superintendent without check and without appeal.

And lest the one case in which his powers are intended to be curbed by subjection to the approval of the Governor in Council, should seem sufficient to allay all fear, it may be shewn that the clause containing it only offers a theoretical security against abuse, whilst practically contravening in the strange way another professed object of the Bill, viz. provision for the scruples of dissenting minorities. Regulations for the Commissioners are to be drafted by the Superintendent, and approved by the Governor in Council, before being distributed, if distributed at all. The distribution of these identical regulations as instructions to the Commissioners is not made necessary. But the instructions, called "orders" of the Superintendent, whether special or general, are to be binding on the Commissioners, even though they should relate to the internal management and discipline of their Schools. However, whether the "approved" regulations which the Superintendent framed, or the spontaneous orders of that officer, be sent for the Commissioners to comply with, neither will have been "made by the Commissioners;" and it is only in case the regulations "made by the Commissioners" are not agreeable to a different-faith-minority, that other schools can be formed. The answer to "such dissent in writing" would therefore be, "The Governor in Council established these regulations according to the Act, and the law makes no provision for dissent in such a case."

The comprehensiveness of the terms—"special and general instructions for management and internal discipline," would make them include every one of the questions which have agitated the public mind relative to Education. The Superintendent may forbid the Scriptures, "order" the Irish extracts, command the use of the Romish Catechism, enforce the method pursued by the Freres de la doctrine Chretienne, make Romish fetes obligatory, favour pet localities with superior schools, and subvert Teachers with elevation to them, connive at the alienation of School property, and the additional and partial taxation of the people by Commissioners appointed by himself, control every publicly supported Educational Institution in the country, and, in short, play all such arbitrary pranks as "without being detailed, shall be" (by him) "adjudged useful to the working of this and every other Act directly or indirectly encouraging education."

The annals of enlightened legislation are challenged to produce a parallel to this.

10. The provisions of the Bill regarding the qualifications of Teachers, furnish further matter for particular consideration. The Commissioners are to have the power of engaging and removing Teachers of the Common Schools, but no person is to be one after 1st January, 1848, without a certificate of examination before one of the Boards of Examiners. Sec. XX. 4. These Examiners, appointed by the Governor, are to be fairly taken from the several religious persuasions, and they are to grant or refuse, as the case may require, certificates of ability and

fitness. But here again slips in the power of the Superintendent, by whose instructions the Boards are to be guided as regards the acquirements which the candidates must possess, and the form of the certificate to be given to them. Sec. XXXIII. That officer may accordingly forbid enquiry touching Scriptural knowledge as an acquirement, declare acquaintance with the Romish Missal, &c. to be a requisite accomplishment, instruct the Boards to omit, or to insert, to be easy or severe, and yet to give to the candidates such form of certificate for ability and fitness as he may prescribe,—their convictions to the contrary notwithstanding.

11. The Teachers, however, are also to produce a sufficient certificate of moral conduct, signed at their place of residence during the six preceding months, by the Rector, or by the Minister of the most numerous congregation, and by three respectable persons. Sec. XX. 4. Why not let the certificate of his own Clergyman, or of any Clergyman, or even of others not clergymen, be a sufficient one? Because, throughout the French parishes, the Rector and the Minister of the most numerous congregation, will be the same person, so that every Teacher, but particularly every Protestant Teacher within the limits of a Romish parish, will be made to fear the frown and to court the favour of the man without whose certificate he must be six months without employment, if he seek a better school, or if he lose his own. A dangerous and most undue influence is conferred by this provision, on the Romish Priesthood.

12. But further, examination and certificate are both to be dispensed with if "such Master" be a Priest, Minister, or Ecclesiastic of some "religious denomination, or a member of some religious body devoting themselves to teaching." Sec. XX. 4. The real drift of this exemption does not escape the notice of any body at all conversant with the subject, and it should be tested by some member of the Legislature moving to add these words—"provided always that such excepted persons, and all other Teachers appointed under this Act, shall be SUBJECTS OF HER MAJESTY." British loyalty was awakened into loud expressions of indignation when a former Education Act was surreptitiously altered so as to confer on an unknown body of foreigners, immunities which were denied to British subjects. And now it is designed to retain the immunities by a sweeping ambiguous phraseology, and to mitigate the odiousness of the former Act, only by the more dangerous abolition of all restrictions. Surely allegiance to the British Crown is amongst the requisite qualifications of that class of persons, whose office it is to form the characters of British subjects.

13. In addition to the danger of the foregoing exemption, its ambiguity is a novelty even amongst the crudities of Colonial legislation. "Some religious body devoting themselves to teaching?" Is the British North America School Society and its 50 or 60 or more Teachers a religious body devoting themselves to teaching? Is the Canada Education Society, in connection with the Congregational Churches? Were the Church Authorities of the several religious denominations to form the School teachers belonging to their respective communions into bodies of persons devoting themselves to teaching;—nay, should the Teachers themselves of their own accord, in convenient dozens or half dozens here and there, choose to organize and denominate themselves, religious bodies devoting themselves to teaching; or if some Yankee Sympathisers, or French or Oregon revolutionists, were to do so;—in any or in all such cases, would a title be earned to the immunities intended to be bestowed by the unparliamentary and un-British vagueness of the Bill?

The want of definiteness indeed strikes one in other portions of the Bill, notwithstanding the length of the interpretation clause, Sec. I. II. For instance, "the terms Rector, Priest, Minister, Ecclesiastic, Religious persuasion, Faith, Parish, Churchwarden," and others, might be shewn to give rise to ambiguities from their convertible or varying use in different connections in the Bill.

But these memoranda are already copious and minute enough to prove that the Bill under review is more or less the offspring of imperfect, erroneous, or partial designs; that it has been drafted with a pervading view to its fitting in with Romish parochial institutions, and to its promoting the ascendancy of the Roman Catholic Church; that it is un-British as well as anti-Protestant, and is therefore not suited to, and will not satisfy, the loyal subjects of the Crown in Canada, and ought to be thoroughly revised.

His Excellency the Governor General has been raised to the Peerage under the title of Baron Metcalfe of Fern Hill in the County of Berks.

ECCLESIASTICAL.

The Lord Bishop of Montreal has received an announcement by the last mail from England, that an aged Churchman, a friend of the family from the early days of his Lordship's father, the first (Protestant) Bishop of Quebec, has placed at the unfettered discretion of the Bishop, for the advancement of the cause of the Gospel in this Diocese, the sum of Six Thousand Pounds Sterling. This reasonable act of Christian munificence will enable the Bishop to carry on with effect the College founded at Lennoxville, for which a Charter has been procured. The Societies for the Propagation of the Gospel and for the Promotion of Christian Knowledge have each given One Thousand Pounds Sterling towards that Institution, and several private individuals in the Province have endowed it with land which promises hereafter to be highly valuable; but the undertaking has been much retarded and impeded by the insufficiency of means, and matters began to wear a discouraging aspect, when it pleased God to put it into the heart of his servant here mentioned, to think of the wants of the Church in Canada. The local contributions thus far obtained will be fully absorbed in the erection of the buildings, of which, as our readers will remember, the first stone was laid by the Bishop in September last.

It may not be uninteresting to state, that the gentleman to whom the Church is indebted for this donation, and who himself lives in great privacy with an establishment upon the most

moderate and simple scale, a short time ago contributed Five Hundred Pounds towards the fund for endowing the new Bishopric of New Brunswick, and that his deceased wife and her brother, a country Clergyman also deceased, gave Six Thousand Pounds as their joint contribution towards the Bethnal-Green Churches erected by the zealous exertions of the Bishop of London. It is believed that one of those ten churches, together with its appendages of a parsonage house and a school house, was built exclusively by means of this contribution. The names of these parties are withheld from the public, in accordance with their own habits and sentiments in the appropriation of their bounty.

CHURCH EXTENSION FUND for New Churches, the patronage of which shall be vested in Trustees.—A Committee of Lay Gentlemen has been formed in London, with Lord Ashley at their head as Chairman, and a number of Clergymen, (well known for attachment to the principles of the Church as they were expressed by the reformers in the Articles, Liturgy, and Homilies,) as Corresponding Members, for the purpose of aiding in the building or endowment of new churches, with special regard to the securing of a faithful ministry for such churches, by having the patronage vested in trustees, to be appointed or approved by the Committee.

"The necessity for a separate fund to carry on this design," says the Primary Statement, "arises from the circumstance that most of the existing schemes and societies for promoting church-buildings are established on principles which lead to the refusal of all aid in cases where it is proposed to vest the patronage in trustees."

"Much encouragement to large and liberal exertions in this cause is afforded by the Act 6th and 7th Victoria, chapter 37, introduced into the House of Commons, by Sir Robert Peel, in May, 1843; whereby it is provided, that when it shall be made to appear to the Ecclesiastical Commissioners that it would promote the interests of religion that part of a large parish should be constituted a separate district for spiritual purposes, such separate district may be constituted accordingly, with a permanent endowment for the minister, of at least 150*l.* per annum, on the erection of a church. And the perpetual patronage of such district or church may be assigned to any person or persons who shall contribute to the permanent endowment of the minister, or towards providing the church, in such proportion and manner as shall be approved by the Commissioners."

Funds were coming in from all parts of the country, which amounted to £9000 at the commencement of the year.

LIBERAL BEQUESTS.—Mr. James Waterhouse Smith lately deceased, has bequeathed the following sums in the 3 per cent Consols to the undermentioned Religious and Charitable Institutions: they are to be paid over free and within three months of his death: British and Foreign Bible Society . £2,000 Society for Promoting Christian Knowledge 2,000 Metropolitan Church Building Fund . 2,000 Middlesex Hospital 2,000 National Society for promoting the Education of the poor in the principles of the Established Church . . 1,000 Society for Propagating the Gospel . 2,000

OBITUARY.—Died on Tuesday, the 7th of January, in the ninety-third year of his age, the Rev. Thomas Jones, nearly fifty years Curate and Rector of Creaton, Northamptonshire. This Clergyman was born in the reign of George the Second, and the period of his ministry comprises a highly interesting portion of the history of his country, and of that Church of which he was a devout and enlightened minister of extensive usefulness. It was not by genius and learning, nor by occupying conspicuous situations, that he made his influence to tell upon the religious movements of his day; his sphere of labour was a retired village, in which he acted the part of a laborious parish-priest, and acquired a surprising authority to the encouragement of good and the curing of evil among his parishioners; but he was the personal friend and correspondent of many of those Clergymen who, during the latter half of the last century, and down to the present day, were the honoured instruments of restoring the spiritual character of the Church; and the clear exhibition of gospel-truth made his writings both popular and profitable. He composed his last publication, "The Fountain of Life," when he had completed his eighty-seventh year. During the days of his vigour, the Creaton Meeting of the pious Clergy from many miles round was, like the Kilkenny Meetings, of which some notice is given in our first page, a centre for the kindling and feeding of spiritual light, and for its diffusion through numerous parishes by the personal labours of the brethren who used to take sweet counsel there, and throughout the Church by their efforts of a more widely propagating tendency.

TO THE CLERGY OF THE DIOCESE OF EXETER.

Bishopstowe, Jan. 8, 1845.
 "Rev. and Dear Brethren,—I have this day had the gratification of receiving from his Grace the Archbishop a copy of his Letter to the Clergy and Laity of the Province of Canterbury." "That letter leaves me under no difficulty how to act. Not only in deference to his Grace's authority, but in most willing concurrence with the sentiments which he has expressed, I thankfully accept the prospect of an adjustment of our present diversities, by some general measure, which shall have the sanction of the whole Church. In truth, I feel that I could not more effectually labour for the great object which I have had at heart—the restoration of certainty and vigour to the law of the Church in all that relates to our public worship—than by now relinquishing my own separate endeavours, and merging them in that common effort, which his Grace has announced his intention to promote, when (the way shall be prepared for a final settlement.)"

"Meanwhile, I advise you all to act in conformity with the views so plainly set forth by the Archbishop; that is, to continue the services in your several churches as they now are, making no attempt to approach nearer to an exact observance of the Rubric, unless you shall, in any instance, ascertain that the wish of your people is clearly in favour of such an advance."

"One reservation I must, indeed, make, though I hope it is unnecessary. If the practice in any parish at present prevail (I know not that it does) of omitting or garbling portions of the offices of the Church—especially the offices of Baptism and Burial—by reason of objection to the doctrines

* The "eternum" oath of days long passed may perhaps compare with it. EMMON.

* Query—Will this include the McGill College and Estate?

therein involved, or of introducing prayers of private composition...

"And now, in addressing you on this occasion, most probably for the last time, let me express my deep sense of the value of that support which I have received from the great body of my clergy...

"This last is a subject on which I would not dwell. But I am desirous of saying, with reference to some individuals of high station, on whose public conduct I deemed it necessary publicly to remark...

"In respect to one eminent person, in particular, I cannot doubt the statement made by him of his own actual conduct; it is plain, therefore, that the terms in which he had claimed a right to act and speak, in resistance to the lawful order of his bishop, were not intended by him to imply (for he has since expressly denied) that he had exercised that right, as his words themselves induced me to conclude.

"Of all the harassing and painful incidents of the last few weeks, these personal conflicts have been by far the most harassing and painful. May they henceforth be as if they had never been!

"I am, Rev. and dear brethren, your affectionate friend and brother, H. EXETER."
FRENCH PROTESTANT EPISCOPAL CHURCH, LONDON. A congregation of French Protestants in London, which is traced as far back as the year 1640...

BISHOP HOPKINS OF VERMONT has addressed a letter to the Editors of the Protestant Episcopalian, for the purpose of correcting a misconception to which a peculiar circumstance was likely to give rise...

REVENUE.—In consequence of the very satisfactory state of the Revenue, which shows an increase of more than a million sterling over that of last year, it is said to be the intention of H. M. Government, in the approaching session of Parliament, to abolish the duty on raw cotton, to reduce the duty on tea, to make £300, not as at present £150 a-year, the minimum of annuity liable to the income tax; and to reduce the present reduced 3 per cents to 2 1/2 per cent, secured for the term of twenty years.

IRELAND.—The Repeal agitation in this country seems to be dying away, and with it the rent, which affords the means for carrying on the warfare; and measures have lately been taken to reduce very materially the expenses of the Repeal Association. Mr. O'Connell still continues his harangues, but they are only a repetition of former speeches upon the same stale subject. It is rumoured that he intends to visit Belgium. The military force in Ireland is computed at 22,000 men of all arms.

THE QUEEN has been pleased to appoint E. M. DODD, Esq., to be Her Majesty's Solicitor General for the Province of Nova Scotia.

BRITISH AMERICAN LAND COMPANY.—A special meeting of the proprietors was lately held in London at which, upon the recommendation of Mr. Galt, the company's representative in America, it was unanimously resolved, "That this meeting submit to the Court of Directors to subscribe £20,000 in stock to the proposed railway from Montreal to some port on the Atlantic, the line to pass through the eastern townships, subject to the stipulations mentioned in the letter of the Directors to the Commissioners in Canada."

ENGLISH AND CONTINENTAL RAILWAYS.—Great Britain counts at present 1,984 miles of railway at work, and nearly 1,240 in course of construction. Germany possesses 1,320 miles decreed and in progress. Belgium has finished 152 miles of railway, and is now making 86 more.

TO CORRESPONDENTS.—F. M. G., the paper has been regularly mailed to Ireland.—From Cpt. A. we longed to hear, and we are very thankful: iron sharpeneth iron.—Received W. W. W.—C. Y.

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

Political and Local Intelligence.

EUROPEAN NEWS.—The letters by the English Mail of the 4th inst. reached town on Sunday via Halifax, but no newspapers came forward. Monday's Mail from Montreal however brought on some copies of Willmer and Smith's European Times, and the Montreal newspapers give full details of the news, which reached Montreal on Thursday evening about 9 o'clock, having been brought on from Boston via Portland and Sherbrooke, by express, in 33 hours. The Steamer, the Ibernia, reached Boston at 10 o'clock A. M. on Wednesday the 19th inst.

There is nothing of much consequence to record. Parliament was to assemble at the time the steamer sailed, and a short delay would have enabled her probably to bring out Her Majesty's speech upon the occasion. Some surprise had been occasioned in the political world, in consequence of the resignation by Mr. Gladstone of his office of President of the Board of Trade, which circumstance was supposed to indicate disagreements among the Ministry, among whom Mr. Gladstone held a prominent place. His successor is the Earl of Dalhousie, the former Vice-President. It is rumoured that the Church Question was the cause of Mr. Gladstone's retirement, but that he will support the Ministry during the remainder of the Session.

Commercial Matters still looked well. There had been but little activity in the Corn trade of late, and prices of Canadian flour and wheat had slightly receded. Canadian Red Wheat, free ds. 6d. a ts. 10d. per 70lbs. White 7s. a 7s. 3d.; Canadian Flour free 26s. 6d. a 28s. per brl. Montreal Pot Ashes have advanced a little in price, 23s. having been obtained for a parcel: no demand for Pearls. The Money Market is well supplied, and a good deal of speculation is still going on in Railway Shares.

PARLIAMENTARY.—Mr. Speaker laid before the House the Certificate of the return of Joseph Woods, Esquire, for the County of Kent. Also a statement of the affairs of the Montreal Fire Insurance Company. The following engrossed bills were passed: Bill to amend Laws regulating District Courts in Upper Canada. Bill to abolish the Office of Surveyor General, and to provide for the performance of the duties of that Office by the Commissioner of Crown Lands. Bill for the better preservation of the Peace and the prevention of Riots and violent outrages at and near Public Works while in progress of construction. Bill to incorporate the Quebec British and Canadian School Society. Bill to incorporate the High School of Quebec. Bill to grant corporate powers to the Roman Catholic Bishops of Kingston and Toronto.

THE WEATHER.—The last Berean gave details of the ravages caused by the late snow storm which swept over a great part of the continent; and mentioned the sudden and great changes of temperature. This week we have to record an unvarying succession of Spring-like weather, which also seems to have extended to Montreal and elsewhere. Since last Sunday, when there was, as on the former Sunday, rain mingled with hail, it has been quite warm, so much so as almost to render fires unpleasant; the consequence is, that the depth of snow in the streets is much diminished, while pedestrianism in town has been rendered unpleasant and even dangerous from the constant falling of snow and ice from the roofs of houses. No serious accidents are known to have occurred here, but at Montreal, where a similar thaw has taken place, several persons have been severely injured in this way. Mr. Alex. Conillard had his thigh and both legs broken; Mr. Perry was almost buried under an avalanche of snow

and when dug out was nearly suffocated and much injured by the extreme pressure; and another person, whose name is not given, was taken to the Hospital in consequence of the injuries he received. The roof of a house was broken in by the weight of the snow which had accumulated upon it, the inmates fortunately escaping safely. The river in front of the town is as clear as at the end of April, and it is said to be 4-1 years since a similar season has been experienced at Quebec.

BRITISH AND CANADIAN SCHOOL.—The annual Examination of this institution will take place, D. V., at the School House, this day, at 2 o'clock, p. m., after which a General Meeting of the Society will be held.

CHANGES IN REGIMENTS SERVING IN CANADA. 23rd Foot.—Lt. F. A. D. Roebuck to be Capt. by pur. v. Campbell ret.; 2nd Lt. G. P. Phillips to be 1st Lt. by pur. v. Roebuck; cor. J. F. Blathwayt, from 17th lt. drags. to be 2nd Lt. by pur. v. Phillips.

71st.—Ens. A. A. Brice to be Lt. without pur. v. Mackenzie dec.; Sergt. Major R. Harkness to be Ens. v. Brice. 89th.—Ens. D. D. Muter to be Lt. by pur. v. Mytton, ret.; D. B. Moore gent. to be ens. by pur. v. Muter.

SHIPPING INTELLIGENCE.

Liverpool, Jan. 8.—The Atlanta, from Montreal, has arrived with docks swept and loss of main-yard, sails &c. having been struck by a sea on the 10th Dec. The Wave, arrived from Montreal, has also sustained damage, having been aground.

BALRAMALD, Jan. 16.—The Clarinda, Finniss of New Ross, from Quebec, put into a bay on the north-west side of the island of Barra, 2nd inst. dismasted and water-logged, and with loss of boats, bulwarks, anchor and chain, &c. and without provisions or water for the last ten days, having been abandoned on the 19th ult. by all hands, except the master, second mate, and two seamen.

GLANDORE, Jan. 11.—The Norfolk, arrived from Quebec for Gramemouth, very leaky. VALPARAISO, Oct. 8.—The Benjamin Hart, Morton, of Quebec, was driven on shore and wrecked in the port of Haradura, during a gale of wind, on the 3rd ult. Crew and materials saved.

VESSELS LOADING FOR QUEBEC AND MONTREAL. At Liverpool.—Rory O'More, Souter Johnny, Sir Richard Jackson, Magnet, Sarah, Aerial, Wm. Fisher, Royal William, Amity, Vindicator, Asenath, Palmerston, Mahaica, Milton, and Beltona, for Montreal. Abraham Young, Mersey, and Alexander Wise, for Quebec. At London.—Great Britain, Pearl, Lady Seaton, Ottawa, and Montreal, for Montreal. Zealous and Canton, for Quebec.

PASSENGERS.—Among those by the Steamship Ibernia at Boston from Liverpool, were Lieut. Col. Nesbitt, 60th Royal Rifles, Messrs. H. Patton, George Gibbons and the Master and crew of the ship Coronado of Boston, abandoned at sea.

BIRTH. On Sunday last, Mrs. Eckart, of a daughter.

DIED. On Friday, after a lingering illness, Elspet, daughter of Mr. James Clearhugh, Senr., aged five years and three months. At Pointe aux Trembles, on the 18th instant, aged 22 years, Catharina Lorinda, daughter of the late Joseph Jones, Esq., of Quebec. On the 19th inst., at her residence, in St. John Street, Jane Haslett, wife of Mr. George Cochran, Cabinet-maker.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 25th Feb., 1845. s. d. s. d. Beef, per lb. 0 2 0 3 Mutton, per lb. 0 2 1/2 0 3 Ditto, per quarter 1 8 2 6 Lamb, per quarter, 1 3 2 0 Veal, per lb. 0 0 0 0 Do., per quarter 0 0 0 0 Pork, per lb. 0 3 0 3 1/2 Venison, per lb. 0 0 0 0 Hams, per lb. 0 4 1/2 0 5 Bacon, per lb. 0 3 1/2 0 4 1/2 Poultry, per couple 1 8 2 0 Ducks, per couple 2 5 2 6 Turkeys, per couple 3 0 2 0 Geese, per couple 0 0 0 9 Butter, fresh, per lb. 0 6 1/2 0 7 1/2 Ditto, salt, in timbets, per lb. 0 10 0 0 Eggs, per dozen 0 6 0 0 Lard, per lb. 0 6 0 0 Potatoes, per bushel, 1 0 1 3 Maple Sugar, per lb. 0 4 1/2 0 0 Peas per bushel, 4 3 4 6 Flour, per barrel 24 0 25 0 Do. per quintal 11 6 Oats per bushel, 1 8 2 0 Hay per hundred bundles, 25 0 30 0 Straw ditto 17 0 20 0 Fire-wood, per cord 12 6 17 6 Cheese per lb. 0 4 1/2 0 5

THE BEREAN gave details of the ravages caused by the late snow storm which swept over a great part of the continent; and mentioned the sudden and great changes of temperature. This week we have to record an unvarying succession of Spring-like weather, which also seems to have extended to Montreal and elsewhere. Since last Sunday, when there was, as on the former Sunday, rain mingled with hail, it has been quite warm, so much so as almost to render fires unpleasant; the consequence is, that the depth of snow in the streets is much diminished, while pedestrianism in town has been rendered unpleasant and even dangerous from the constant falling of snow and ice from the roofs of houses. No serious accidents are known to have occurred here, but at Montreal, where a similar thaw has taken place, several persons have been severely injured in this way. Mr. Alex. Conillard had his thigh and both legs broken; Mr. Perry was almost buried under an avalanche of snow

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

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

JUST PUBLISHED BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, Rector. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY. REV. E. J. SENKLER. CLASSICS W. S. SMITH. ENGLISH LEWIS SLEEPER. ARITHMETIC DANIEL WILKIE. FRENCH AND DRAWING . . . H. D. THIELCKE. PREPARATORY DEPARTMENT REVEREND J. McMOHINE.

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Charges for boys under 10 years of age, £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

ANTIQUITY:

OR, AN EXTRACT FROM THE WORKS OF "THOMAS GOODWIN, D.D." Sometime President of Magdalen College, Oxford. Written in 1639, more than two hundred years ago. TRACTARIANISM DESCRIBED. "There is no new thing under the sun." Ecl. i. 9. FOR SALE BY G. STANLEY. Price 1d. a piece, or 9d. per dozen. Feb. 20, 1845.

NOW IS THE TIME

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

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

DEGS to return his grateful thanks to the D Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with,—and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he now has the honor to solicit. Carriage Springs and Axles of all kinds made and repaired to order. His Shop is at the rear of Mr. Woodbury's, (tin-smith, Fabrique-St., entrance by the Gate. Quebec, Jan. 15, 1845.

ENGLISH TREAACLE, &c.

THE Subscriber offers for Sale the above rare article,—and has constantly on hand an assortment of GENUINE GROCERIES, to which he invites the attention of families. M. G. MOUNTAIN, No. 13, Fabrique St. Upper Town. Quebec, 9th Jan. 1845.

NOVELTIES WHICH DISTURB OUR PEACE

LETTERS Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church, BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont. A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber, G. STANLEY. Quebec, 5th Nov. 1844.

RECEIVED EX "BRITISH QUEEN,"

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

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "MISSISSQUI POUNDRY 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 27th Sept., 1844.

YOUTH'S CORNER.

READ, AND YOU WILL KNOW.

Read, and you will know. This is what Mrs. Jones used to say, every day, to her son William. She would take him in her lap to talk to him. Little William wanted to know a great many things. His mother did not always tell him, but said *Read, and you will know.* Then William considered, and said to himself, "I want to know many things. Mother says, that if I read I will know. So he tried very hard, and soon learned to read. Then he read many beautiful books. He learned something from every one of them. After a while he could read every book in his mother's library."

Little William Jones grew up to be a man. He had a great deal of knowledge. He was a wise and great man. He was made a judge, and went and lived in India. Then they called him Sir William Jones.

Read, and you will know. There are thousands of good books, and if you will only learn to read, you can know all that is in a good book. Some foolish children do not care about learning. They do not know how pleasant it is to read the histories which are in books. Little child, take good care to learn how to read. It will do you good as long as you live.

Read, and you will know. I say this over again, because I wish you to remember it. If you do not learn to read while you are a child, it is likely you will never learn at all. Read a little every day. Get your friends to show you what you cannot make out by yourself. Never skip any hard word. In a little time you will be able to read every word. Mind your stops, and take care to understand what you read. Do you know the little rhyme—

When house, and land, and goods are spent,
Then learning is most excellent?

Read, and you will know. What will you know? You will know all things that are in books. You will know how the world was made. You will know about the people that lived in the world thousands of years ago. You will know about Adam, and Noah, and Aaron, and Moses, and David, and Solomon. Read, and you will know what you were made for. You will know how to get to heaven. You will know all about Christ, who died for sinners. You will know what becomes of good children when they die. Now, remember what I say, *Read, and you will know.*—S. S. Advocate.

THE TRUTH-SPEAKING BOY.

One of the first lessons which young Washington received from his faithful parents, was the importance of always speaking the truth; and they enjoyed a satisfactory reward for their attention to this duty; for through his childhood, "the law of truth was in his mouth," so that he was not known in one instance to tell a falsehood, either to obtain a desired indulgence, or to escape a deserved punishment or reproof. His character as a lover of truth, was so well known at the school which he attended, that the children were certain of being believed, when they related any thing, if they could say "George Washington says it was so." In all the little disputes of his school-fellows, he was called on to say which party was right, and his decisions were always satisfactory.

When he was ten years old, his worthy father died, and he became the care of an anxious mother, whose fortune was not sufficient to enable her to give him more than a plain English education. He was very fond of studying mathematics, and applied his mind diligently, in improving all the instruction which he could get in that science. As he grew up to manhood, he was remarkable for the strength and activity of his frame. In running, leaping, and managing a horse, he was unequalled by his companions; and he could with ease climb the heights of his native mountains, to look down alone from some wild crag upon his followers, who were panting from the toils of the rugged way. By these healthful exercises the vigour of his constitution was increased, and he gained that hardness so important to him in the employments designed for him by his Creator. Mrs. Washington was an affectionate parent; but she did not encourage in herself that imprudent tenderness, which so often causes a mother to foster the passions of her children by foolish indulgences, and which seldom fails to destroy the respect which every child should feel for a parent. George was early made to understand that he must obey his mother, and therefore he respected, as well as loved her. She was kind to his young companions, but they thought her stern, because they always felt that they must behave correctly in her presence. The character of the mother, as well as that of the son, are shown in the following incident: Mrs. Washington owned a remarkably fine colt, which she valued very much; but which, though old enough for use, had never been mounted; no one would venture to ride it, or attempt to break its wild and vicious spirit. George proposed to some of his young companions, that they should assist him to secure the colt until he could mount

it, as he had determined that he would try to tame it. Soon after sun-rise, one morning, they drove the wild animal into an enclosure, and with great difficulty succeeded in placing a bridle on it. George then sprang upon its back, and the vexed colt bounded over the open fields, prancing and plunging to get rid of his burden. The bold rider kept his seat firmly, and the struggle between them became alarming to his companions, who were watching him. The speed of the colt increased, until at length, in making a furious effort to throw his conqueror, he burst a large blood-vessel, and instantly died. George was unhurt, but was much troubled by the unexpected result of his exploit. His companions soon joined him, and when they saw the beautiful colt lifeless, the first words they spoke were, "What will your mother say—who can tell her?" They were called to breakfast, and soon after they were seated at the table, Mrs. Washington said, "Well, young gentlemen, have you seen my fine sorrel colt in your rambles?" No answer was given, and the question was repeated; her son George then replied—"your sorrel colt is dead, Mother." He gave her an exact account of the event. The flush of displeasure which first rose on her cheek, soon passed away; and she said calmly, "While I regret the loss of my favourite, I rejoice in my son, who always speaks the truth."—*Life of Washington, written for the American Sunday School Union.*

THE CHEVALIER OF THE LEGION OF HONOUR, AND THE BIBLE.

On a Sabbath in the summer of 1835, while attending the French Protestant Chapel in the city of Paris, which with my family I was in the habit of frequenting when not occupied in preaching, a gentleman and his wife came in and took seats immediately before me. My attention was soon called to the appearance and conduct of these persons. They acted, at first, like those who had not been in the habit of attending a place of public worship. Every thing seemed strange to them. But when the service commenced, I remarked that they listened with deep attention. During the sermon, as well as the singing of the sweet hymns which were used on this occasion, tears in abundance rolled down their cheek. The text was "I have set the Lord always before me." The minister was the excellent Pastor Audebez, one of the best French preachers in Paris. Sabbath after Sabbath they came to the chapel, until they could no longer forbear to speak to Mr. A. and ask him to visit them. He went, and they told him the following history of their lives.

Having a little property, they had lived with great simplicity in a retired part of the city, devoting much of their time to reading, and seeking such amusements as that great capital so abundantly furnishes to prevent men from thinking of their immortal interests. Year after year thus passed away. They frequented no church, for their minds were imbued with the infidelity which prevails among so many of their countrymen.

One day, the Chevalier, as he passed through a street, saw a Colporteur selling Bibles. Inquiring the price, he was struck with its being so inconsiderable. He resolved to purchase one. Carrying it home, he told his wife what he had done. "Why did you buy it?" said she; "are you not aware that no one in France believes the Bible, especially in respectable circles?" "That is true," said he, "but as it was so cheap, I thought I would buy it as a piece of antiquity." With this explanation his wife was satisfied, and they sat down to its perusal. On their progress through the first part of it, they were greatly amused with the old stories which they found. But while reading the book of Psalms, they became awakened to a deep sense of their sins; and then they began to read with earnestness. They read it through and through—they prayed to God to have mercy upon them. Month after month rolled away. At length they found peace in believing, and immediately commenced the worship of God in their family, for they were wholly ignorant of the religious world.

As soon as they had found Christ, they regarded it as their duty to inquire whether there were any in Paris who knew any thing of this wonderful religion which they had found in their Bible. For this purpose they went to a Roman Catholic Church in their neighbourhood. It was High Mass. They tarried till the service was about half concluded, when the wife said to her husband, "let us go home; these people do not know the Great God of our Bible." They went home, and for months seemed to have given up all expectation of finding any one who was acquainted with this religion.

At length the woman having occasion to enter a shop to buy some article, endeavoured to persuade the person who kept it to purchase a Bible. "Oh," said she, "the Bible is a beautiful thing." As she said this, a pious lady came in and added, "Yes, the Bible is a beautiful thing; but the preaching of the Gospel is another beautiful thing." "I can readily believe it," said the wife of the Chevalier, "but where can one find it in Paris?" "Oh," said the other, "if you will go to such a street," giving the name, "and to such a number, and ascend to the third

story, you will there find a chapel, and may hear the preaching of the Gospel." They went the following Sabbath, and there I met them under the circumstances just related.

How strikingly does this narrative illustrate the utility and importance of distributing the Scriptures! Here we find a family made acquainted with the great Salvation by the perusal of the Bible. I have known an instance, in which one New Testament was the means under the divine blessing of the conversion of five individuals, in a village in the eastern part of France. Who then that loves God's word, would not do all in his power, to place it in the possession of the millions who are destitute of it, in France and other Roman catholic countries!

And what a convincing proof of the sufficiency of the Sacred Scriptures to enlighten, convert and sanctify the hearts of men, when attentively read! Here we have an instance in which the reading of God's word without the aid of notes, comments, or "traditions of men," brought two souls to a clear knowledge of eternal life, and instructed them in the duties of a Christian family. What an illustration of the truth of the Psalmist's words—"The entrance of thy word giveth light, it giveth understanding to the simple."—*Rev. R. Baird.*

THE SUNDAY SCHOOL TEACHER ON SATURDAY EVENING.

Yonder is a teacher who sets apart her Saturday evening as a preparation for the Sabbath that is drawing on. But whose are her books of reference? where her memorandum papers? She needs them not; knowing the uncertainty of future time, she has not left her preparatory engagements to the contingency of the week's last hour. No! she has prepared every thing—she has seized the first intervals of leisure that were afforded, to visit her absentees, to study her lessons, to consult all she had to read, and to write all she had to note down. And what is she now about to do? She takes her Bible, and reads over the portion once again, that she may recall more vividly the points which she purposes to explain and to enforce. She believes that Sunday School teaching is a work that requires divine assistance to make it effectual; and she repairs to the throne of grace—there pleads in special prayer for the objects of her affectionate solicitude; she seeks for a blessing to descend on them individually and collectively; her prayers, also, have a special reference to the approaching Sabbath, that its hallowed hours may not be lost, its blessed privileges not unimproved. Nor is it only for herself and her own class, that she entreats the favour of the Most High. The whole school, in which she labours, her superintendent, her fellow teachers, all have an interest in her sympathy and in her intercessions. This holy exercise concluded, she spends the remainder of her time in reading some work on Sabbath School Teaching, which may serve to remind her of her responsibility, to encourage her in her work, to stimulate her to renewed exertion, or to point out advantageous plans for her adoption. And thus the evening glides away, alike pleasantly and profitably, leaving on the mind a holy impress, that is likely to be retained throughout the sacred day of rest.

And when that day arrives, she goes forward to her post in a strength higher than her own, for she has sought aid from above; she enters on her work with lively interest, for it is as dear to her as her very soul. She has made the best possible preparation for her sacred engagements, and she looks forward without apprehension of disappointment for the natural results to follow in the class over which she is privileged to preside. She can speak to the children with fervour of a Saviour's love, for she herself has been with Jesus, and she is likely to see her labour crowned with success, for her sole aim is to promote the glory of God in the conversion of souls. Happy are the children placed under the care of such an instructress!—*S. S. Teachers' Magazine.*

TO PARENTS.

Parents can never know, or fully appreciate in this world, the power and influence of their example on their children. It becomes all parents to ponder well and pray much over their duties to their children. The following is suited to excite reflection in the parental bosom.

The intrinsic value of every child, invests the parental relation with surpassing interest. Immortality is the birth-right of every child; and it is a birthright of which he can never be defrauded. Man can make him a cripple; a lunatic; a slave; a corpse; but in his nobler nature, he can never make him mortal. It is in the power of human selfishness to inflict sickness and poverty, and madness, and servitude and death; but annihilation is beyond its reach.

The glories of the creation which have given us so much delight and rapture—we weep to think that they must all pass away.

Yonder tree has stood in the forest since the days of the flood, and drank its nourishment from the dust of a thousand generations; but the hand of death is on it, and the next blast will bring it to the earth. And those stars, "scattered like flowers through the blue fields of heaven," which bloomed and gladdened us so long—they, too, must fade, and droop and fall. And that great king of day, who has looked down so long upon our sorrows and our joys—his eyes must grow dim, his hour must come, death shall cast a pall over his burnished throne. But the soul—when shall it die, when shall it be carried to the tomb? After ages have passed away, countless as the leaves of the forest, countless as the sands on the shores of eternity, that boy will

still be alive—a seraph or a fiend, a glorified saint or a condemned spirit. My soul is overwhelmed within me, when I think of the height of glory or the depth of shame to which each child in every family is destined. Take a child from a hovel, and put him on a throne; and how greatly you have exalted him! how wonderful a change! You can only stand still and lift your hands in dumb astonishment. And yet, what have you done for him? Will he weep less than other men? Will he suffer less? Will he live longer than other men? Crowns that can keep away neither sorrow, nor pain, nor death—those may have them who want them. But that boy—Oh! that boy may be a priest and prince, where tears, and groans, and knells are not known. The crown which he shall wear, will be an eternal diadem. That boy may be a king—ah! he may be a fiend! His career may end in heaven—alas! it may end in hell! Instead of robes he may be wrapped in flames! instead of a crown, he may pillow his naked head on the rocks of perdition. And, father, mother, much of the responsibility of this alternative is cast on you. You may settle the question, "What manner of child shall this be?" Your faithfulness or unfaithfulness may make him a peer of angels or a companion of devils. God give you grace to appreciate your responsibilities, and be faithful to your trust.—*Dublin Christian Journal.*

LAST HOURS OF BISHOP JEWEL.

For some time previous to his decease Bishop Jewel had a presage of his near approach, which excited in him greater diligence in the duties of his office, admonishing and exhorting the people committed to his charge more strictly, and preaching more frequently. By which restless labour and watchful cares he brought his feeble body so low, that as he rode to preach at Lacock, in Wiltshire, a gentleman kindly admonished him to return home, for his health and strength's sake; saying, that such fatigue might bring him in danger of his life, assuring him it was better the people should want one sermon than be altogether deprived of such a preacher. To whom he replied, "It best becomes a bishop to die preaching in the pulpit;" seriously thinking upon the words of his master, "Happy is the servant whom the Lord, when he cometh, shall find so doing." Wherefore, that he might not disappoint the people, he ascended the pulpit, and being now nothing but spirit (his flesh being quite pined away and exhausted) he took his text out of Galatians v. "Walk in the Spirit."

Soon after this he was forced to take to his bed and to prepare for his dissolution, now at hand. On the Saturday following, nature failing rapidly, he called all his household about him, and after a brief exposition of the Lord's Prayer, thus addressed them:

"I see I am now to go the way of all flesh, and I feel the arrows of death already fastened in my body; wherefore I am desirous to speak unto you all a few words, while my most merciful God vouchsafes me the use of my tongue. It was my prayer always to Almighty God, since I had any understanding, that I might honour his name with the sacrifice of my flesh, and confirm his truth with the oblation of this my body unto death in the defence thereof; which seeing he hath not granted me, I somewhat rejoice that it is worn away and exhausted in the labours of my holy calling." He then briefly referred to his public conduct and his controversies with the Romanists, beseeching Almighty God "to convert or confound the head of all their evils, the bishop of Rome; who, wherever he setteth foot sovereth seeds of strife and contention," adding, "Also, I beseech you all that are about me, and all other whom I ever offended, to forgive me. And now, that my hour is at hand and all my moisture dried up, I most earnestly desire of you all this last duty of love, to pray for me, and to help me with the ardency of your affections, when you perceive me, through the infirmity of my flesh, to languish and wax cold in my prayers. Hitherto I have taught you and many others; now the time is come when I desire to be taught and strengthened by every one of you."

Afterwards he desired the attendants to sing the 71st Psalm, in which he joined with them as well as he could. When they repeated those words, "Thou art my hope, O Lord God; my trust even from my youth;" he added, "Thou only wast my whole hope." And as they went forward, saying, "Cast me not off in time of age," &c. he applied it to himself, adding short but fervent prayers, "Lord, take from me my spirit. Lord, now let thy servant depart in peace. Break off all delays. Suffer thy servant to come unto thee. Command him to be with thee. Lord, receive my spirit."

One, who stood by praying, with tears, said that if it were God's good pleasure he might be restored to his former health; the venerable sufferer turned to him and exclaimed, in the words of Ambrose, "I have not lived; so that I am ashamed to live longer, neither do I fear to die, because we have a merciful Lord. A crown of righteousness is laid up for me, Christ is my righteousness. Father, let thy will be done; thy will, I say, and not

my will, which is imperfect and depraved. O Lord, confound me not. This is my to-day; this day quickly let me come unto thee; this day let me see the Lord Jesus." In the extremity of his disease he showed great patience, and when his voice failed so that he lay speechless, he lifted up his hands and eyes in witness of his consent to the prayers which were made. Thus occupied and wholly resting himself upon the mercies of God through Jesus Christ our Saviour, his soul returned to God that gave it.

Bishop Jewel died about three o'clock in the afternoon of September 23, 1571. Surely we may join in the earnest desire of his biographer:

"Lord, adorn and enrich thy church continually with such JEWELS."—*Tract Magazine.*

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.

FOR SALE BY THE SUBSCRIBERS,

Missisquoi Foundry Company's Castings.
PREMIUM Cooking Stoves,
Improved do. do.
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—ALSO—
Single and Double Stoves,
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—AND—
Pig Iron.

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

RECEIVED, per John Horton, China,

Sarah, Jamaica and British Queen.—
Best Black Lead, Nos. 1 and 2,
Genuine White Lead, Nos. 1, 2 and 3,
Putty, Paints, assorted colours,
Sheet Lead and Lead Pipe,
Patent Shot,
Canada Rose Nails and Spikes,
Horse Nails,
English and Best Bar Iron,
Scrap and Russia Bar Iron,
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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.

BOOT AND SHOE WAREHOUSE,
14, Buade Street.

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

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

THOMAS COWAN,
Quebec, June 27, 1844.

TO TEACHERS.

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

29th August, 1844.

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