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Vol. I.

#### poetry.

#### THE IDOL.

Whatever passes as a cloud between The mental eye of faith, and things unseen, Causing that brighter world to disappear.
Or seem less lovely, and its hopes less dear: This is our god, our idol, though it bear Affection's impress, or devotion's air.

(From a Scrap-Book.)

SERMON BEFORE THE CHURCH MIS-SIONARY SOCIETY.

Preached in the year 1841. BY THE REV. FRANCIS CLOSE, OF CHELTENHAM.

I CORINTHIANS, i. 21. After that in the wisdom of God the world by wisdom knew not God, it pleased God by the

foolishness of preaching to save them that be-(Continued.)

11. Now, let us turn to modern times; and let us endeavour to institute a comparison between the work in which we are now occupied. and that of the Apostles of old. And we shall conduct our inquiry with reference to the same

three particulars.

1. Upon the First point, I need say little especially to a congregation like the present. I doubt not, I am addressing those who are well acquainted with the work in which they are engaged—I am speaking to many who have been before me in this blessed toil. There is here to-night many a humble Collector of the poor man's pence, who is in the habit of perusing every month the authorized publications of this Institution, whence he has learned the sad tale of the misery, and guilt, and woe, of the heathen world. You have discovered, Christian Brethren, that idolatry is everywhere and always the same. Whe-ther you read it as pourtrayed in the Book of God, 3000 years ago; or as again depicted at the period of the opening of the New Covenant; or as described by travellers of all descriptions, in the present day; you find the same dark impress of Satan upon it; you discern the same fearful image and superscription. Idolatry is everywhere mendacious, cruel, and licentious; the dark places of the earth are still full of the habitations of cruelty. I need not, therefore, strive to harrow up your minds by dwelling upon the horrors of Heathenism. Regard it only, for one moment, in that affecting negative point of view which is presented in the text. The testimony borne respecting them is this—that they know not God-and, that they are lost. Oh, remember, this is the testimony of God whom they know not! They are immortal, without the knowledge of immortality ! they are sinners, without a Saviour! They are, like ourselves, born to trouble, as the sparks fly upwardchildren of sadness and sorrow, and weakness and woe, born to weep and to die ;-but THEY have none to point them to the consolations that are in Christ Jesus. They are our brethren in affliction, our brethren in weakness and all human infirmities; but they are Nor brethren in Christ. Oh! think ye of this, and pity the poor Heathen! You find it sometimes difficult to hear the trials of life, amidst all the consolations of Christ with which you are favoured; -but what would you do without them? Your temptations, your trials, afflictions, and sorrows, are oft-times like a cup filled to the stituted as the present, it would be superfluous brim: but you have kind Christian friends, and almost impertinent, to attempt to prove and faithful Pastors, and the House of God, and the sacraments of His love;—and what would universal Church established in these realms? you be without them? We plead, then, with you, who abound in these mercies, in behalf of them that have none. The Heathen are perishing, without God, without Christ, and without hope in the world. Oh! tell them of your Saviour, that they may live!

This is one striking and affecting characteristic in all ancient and modern Heathenismthat there is no conception of a Benevolent Deity; or, if there he a vague, traditionary legend of Him, it is such as they have in China; taught, doubtless, by Confucius, and originally derived in remote ages from Revelation. They have in China some idea of a Renevolent Deity; and they paint him in the old Chinese costume, as the father of a numerous and happy family, on whom he looks down beneficently :- and they have too, in that land of idols, some idea of a Cruel God, and they paint him in the costume of the Tartar dynasty, with all the emblems of terror and ferocity. But, strange to say! they never worship the Benevolent God: they offer Him no sacrifice, they do Him no homage : all their prayers and services are presented to the God of Cruelty and Oppression. And so it is in every part of the world; they pray to gods of whom they are afraid, and deprecate their wrath; but they have no idea of a God who loves them. They have gods many, and lords many—gods of last, gods of crime, gods of ambition, gods of theft—deifying every vice of humanity;—but no God of Love! How strange it is, that the poor Singhalese will dedicate a part of his corn-field to the devil, that the rest may not be blighted I and yet he cannot see reflected, in the wide-spread harvest, the God of love and benevolence. Idolatry is everywhere and always the same. 2. But let us next inquire, WHETHER WE

ARE USING THE SAME MEANS FOR THE EVAN-GELIZATION OF THE WORLD AS THE APOSTLES usen.—And here I naturally confine my investigation to that particular Institution for which I plead, whose members I am more especially addressing. Deeply, indeed, is it to be regretted, that any defence of such an Institution should be necessary—an Institu-tion, whose sound principles and admirable conduct ought to commend themselves to every pious Churchman's heart a Society which ought to be hailed by every Episcopalian, as

are fallen upon evil times, my Brethren; and happy will it be for us, if we are driven back to first principles, as laid down in Holy Scripture; and if we are led to look more deeply into those foundation-stones, on which-blessed be God!—the real church of england is built and reared up!

I AFFIRM, THEN, THAT THE GREAT MISSION-ARY INSTITUTION, FOR WHICH I PLEAD, IS ALIKE APOSTOLIC IN ITS PREACHING AND APOS-TOLIC IN 1TS DISCIPLINE.

With regard to the former point—that Apostolic Preaching which I have feebly endeavoured to describe—it is the glory and the boast of this Society, that from the first day when the little handful of godly men assem-bled in this city to unite their prayers and efforts in behalf of the poor Heathen, one and forty years ago, down to this very hour, every Missionary, every Ordained Pastor, every Catechist and Teacher of this Institution, has stitution—A GOSPEL-PREACHING INSTITU-tion; that the proclamation of a faithful Gospel, even the foolishness of preaching the unadorned and simple Truth, has ever been one of its distinguishing characteristics. For this I have loved our Society, from my earliest youth. But, could I believe that she had left her first love, and forsaken her old principles, then I could cease to love her, -and I could leave her too! Could I believe, that, following baneful advice, this Institution adapted its preaching to degenerate times—could I believe, that its Committees, its Officers, its Catechists, and its Ministers, in any part of the world, had descended from the high vantage ground which they occupy, had deserted the Gospel principles about which they had rallied—could I believe, that THEY for a moment had corrupted the Gospel, had mingled water with a wine and mills, had diluted it, had preached it with reserve, had hidden it under a mask, and disguised it either with the world's wisdom or with the folly of the schoolmenthen I would not only desert her, but would inscribe upon her, Ichabod! thy glory is departed! But it is not so, Beloved; it is not so. Blessed be God! we all perceive, and know, and read the spirit of deep-toned piety, the purity of Apostolic doctrine, the faithfulness of Scriptural instruction, which glow in all the reports of our Missionaries, and in all the re-cords of the work which God has enabled them to accomplish. We therefore thank God, and take courage; and we do affirm, without fear of contradiction, that this Institution is still

APOSTOLIC IN ITS PREACHING. BUT WITH EQUAL CONFIDENCE WE WILL PRO CEED TO AFFIRM, THAT IT IS APOSTOLIC IN ITS DISCIPLINE.—As far as I can read and understand the history of the first promulgation of Christianity, I find that the Apostles were sent by the Holy Ghost, and that others were sent by them; there appears no trace in Scripture Self-appointed Teacher; -no man preached, except he was sent;—no person took upon himself the office of the sacred Ministry, except he received a commission from the hands of the Apostles, or from those who received it from them. These are the facts recorded in Scripture;—and here we leave them. On an occasion like this, and to an assembly conis a true Apostolic Church—Apostolic in Ordinances, in her Discipline, and in her Episcopacy. I may assume this :-we all believe it. But it remains for me to prove, that this Institution is a faithful scion of the original stock; and to show, that the work which is carried on by this Institution is not only spiritual and Scriptural,—not only that there is a faithful declaration of Christ's Gospel,—but that it is delivered according to the doctrine and discipline of the Church of England.

And here let me observe, THAT THIS SOCIE TY DOES NOT ASSUME TO REPRESENT THE CHURCH; -nor can ANY SOCIETY assume this without presumption. We are, alas! in such a situation in the Church of England, that we cannot move as a Church: we have no Synod we have no Convocation; we have no Gene ral Assembly. And it was this very destitution that gave birth to the Venerable Society for Promoting Christian Knowledge, and that for Propagating the Gospel in Foreign Parts: these are voluntary, independent Institutions conducted by members of the Church of England-by the Bishops, Priests, Deacons, and Laymen,—but only in their individual capa-city. For if every member of the Church of England, Clerical and Lay should join these Societies, they would still be but voluntary Charitable Associations, and would fail to represent the Church of England :- in fact, a CHURCH SOCIETY is a contradiction in terms; -a voluntary Association of Church members cannot be "the Church." The utmost, therefore, that we can hope to do, under these circumstances, is, to be careful that our voluntary Institutions for any spiritual object should be conducted by Christian men, members of our Church, and, as far as possible, in strict accordance with her doctrines and her discipline. This character we claim for the Church Missionary Society, in common with the elder existing Institutions.

How shall I establish this claim? Brethren, the time would fail me to adduce the abundant evidence. Whether I look abroad or at home, see the marks of arostolicity in every act of this Institution. I see it in close affinity with our beloved Church; -I see it strict in its discipline, pure in its Liturgical Services, humbly howing and cheerfully submitting to Episcopal authority, wherever it is to be found. the authority of past ages savours of vanity find this Institution, moreover, translating and self-estoem. But antiquity must not be

the harbinger of mercy to mankind! But we four beautiful Liturgy, into languages unknown lifted out of its place-it must ever be subor- | hope," are in every one's hand, and their esbefore, nor ever previously reduced to writing; dinate to Scripture; nor must every claim to teaching at once the Negro and the wild Indian, the poor Hindoo and the savage New Zealander, to draw near to the Throne of pages of the New Testanent, very scanty Grace, in the very words, in the same pure and simple and Scriptural forms, in which we of the Christian era—and they may soon be here at home are permitted to approach our Heavenly Father. Our Missionaries, too, are everywhere proved to be the docile, humble three following centuries, your labour will be children of their spiritual fathers, wherever profitably recompensed. You must read them, children of their spiritual fathers, wherever the Episcopate is established. But it may be replied, that all this, and much more of a similar kind, may be true, and yet the important link may be wanting to connect your Mission-aries with the Apostolic Church. Well aware of this, we scruple not to confess our faith, that THE CHURCH ALONE CAN SEND OUT MIS-SIONARIES; and we repel the accusation, that were the work of inspired men: for it does this Institution sends them forth! Our Ordained Missionaries are not commissioned by a Committee, or by Managers, whether Lay been instructed—and has, we believe, determined, with the Apostle—to know nothing among the Gentiles, but Christ, and Him crucified. It is the profession and the glory of this Institution, that it is an evangelical in the institution, the institution, that it is an evangelical in the institution, that it is an evangelical in the institution, that it is an evangelical in the institution in the institution, that it is an evangelical in the institution in the inst ceive Holy Orders at the hands of Colonial Bishops:—and thus the exact position in which we are placed is fully recognised. The Society is but as the Patron of perpetual Advowsons in distant lands, nominating the Incumbents; as the Parent of a Youth, presenting him to the Bishop; as the College, in which he is educated, claiming Holy Orders: and while the Society, standing in the position of the Patron, the Parent, or the University, determines, AS THEY ALL DO, the special location of the Minister, it is the mission of the Bishop by which he is sent forth; and under the license of the Bishop he is placed, wherever he is found in his work. How idle it is, to tell us that our Missionaries are not Episcopally sent forth; or that our Society is wanting in a true Church character! To such captious cavillers we are ready to

reply :- Are they Episcopalians? so are we. Are they Apostolicals? so are we. Are they lovers of order, and Church authority? so are we ;-and so were we-it may be added-before ANCIENT NOVELTIES Were revived ! Whatever they are, as Churchmen, so are we. Nay, like the Apostle, we may say—We are more. Who originated episcopacy in India?-Buchanan, and others, who were the Founders of the Church Missionary Society. Who conveyed the first Bishop to New Zealand ?-the Church Missionary Society! And if, in that interesting colony, there soon be placed a Bishop, it will be through the request, and at the expense of the same Institution! By these, and many other substantial evidences we have proved our attachment to that pure original form of Church government which we hold most dear; which we cherish in our warmest affections; and for which we will contend, as strongly and as ardently as any of our accusers. That such has been the uniform practice of the Society, will become apparent to all who will lay aside prejudice and ecclesiastical sectarianism, and calmly and honestly examine the facts. It is often forgotten, that when this Society was first instituted, there was hardly a Bishop in any one part of the world where it commenced its labours : it was therefore impossible, in those foreign and barbarous lands, to observe Church Order. But as soon as the Episcopate was introduced, the Society was always ready and ociety as to such a this :- it is more; it is unchristian, myro-CRITICAL, and FALSE! And if I be not mistaken in the shadows of coming events, we shall ere long see who are Churchmen, and who are not; - who are narrow sectarics, and who are not. We have every reason to believe, that, ere long, the Fathers, the revered Fathers of our Church at HOME, will take us to their protection, and cherish us with their favour ; as all the COLONIAL BISHOPS, without exception, have already done, WHEREVER WE HAVE A MISSIONARY! It is delightful to look forward to this opening prospect;—and I am sure that there is no pious Churchman among you who will not rejoice in such an event not one, who will not rejoice to lay aside dif ferences, strifes, and dissensions, and to proceed in the calm, dignified, and faithful course of the Church of England, in carrying out those blessed results, which are opening

before us in the heathen world. I might enlarge upon this point, so interestng at this crisis; but time forbids. I will only further remind you, that among the earliest Bishops of the Indian Church are num-bered some of the oldest and best friends of possible assurances—for that "if the Gospel bered some of the oldest and best friends of this Society: to name only two,—the sainted Corrie, now in glory; and our faithful Father and Brother, Bishop Wilson, now at the head of the vast Diocese of Calcutta. Under these credentials at home and abroad, we may now pursue the calm and even tenour of our way, undisturbed by the cavils and unmoved by the scoffs of the careless world; and nothing daunted by the accusations of those who call themselves "the Church": believing and knowing what I now lastly proceed to show-THAT THE BLESSING OF GOD RESTS UPON OUR

(To be continued.)

AGAINST PREVAILING ERRORS. THE LORD BISHOP OF HEREFORD.

(T. Muscrove, D. D.)
Much of the comparative leisure which it is your lot to enjoy should be devoted to profes-sional study; and in addition to the sacred writings themselves, you will not fail to bestow some care on those of the earliest ages of the Christian Church. To entertain no respect for

read. But in perusing them, and some of the best of the more voluminous authors of the however, warily, as Cardinal Bellarmine speaks, and with caution, exercising your own judgment on their interpretation of Scripture, and not be led away by their fondness for allegory, nor by their fanciful habit of spiritualizing everything. You need not pin your faith upon their writings as if they not appear either that they possessed or claimed any miraculous powers, or extraordinary spiritual gifts; or that they were aided any farther than by those ordinary operations education and habits of life, by their situation, by the learning, philosophy, and circumstances of their times. Even when orthodox, they were not always precise enough in their language, nor sufficiently guarded. In disputing with heretics, they were often hasty and wrong. They frequently contradict themselves, or each other, and when supposed to express the sentiments of the Church at large are but delivering their own. Yet with all these and other abatements, their testimony has been of the utmost importance in deciding on some high points of controversy which from time to time have arisen. As witnesses to facts, to the events of ecclesiastical history, to the form of church govern-ment, to ritual injunctions, to ceremonial observances, to the practice of their respective locaities, and to the canonicity of the Scriptures, they are invaluable. But we do them as well as ourselves, grievous wrong, if we carry our admiration so far as to imagine that we ought to receive their statements of doctrine as of Divine and apostolical authority, and therefore almost, or every whit as binding on our belief and conscience as the Scriptures themselves; for, except in so far as the same doctrines can be proved from Scripture, no testi-mony of any number of these early writers can be binding upon us. To the testimony of Scripture, and to that alone, they were themselves in the constant habit of appealing for decision of controversy during several of the first centuries; little dreaming of the use that after ages would make of their incidental notices, and of the unreasonable claims that would be set up in their behalf. Read these authors, and you will soon discover into what egregious errors many of them fell-a thing not much to be wondered at, seeing that very many of them had been but newly converted from heathenism, and were endowed with no greater spiritual help than any of you may attain, if with lowliness of mind, and sincer ity of heart and purpose, you apply to the fountain of all spiritual light and energy; or take as many of these writers as have come down to our times, and you will find that there is scarcely any one traditive inter-pretation of Scripture—or any one article of belief essentially necessary to salvation, in which they afford a unanimous and consisforward to accommodate its arrangements to tent testimony, except where the same can that holy discipline. And therefore it is futile be ascertained without their aid from the inand childish, and vain, to attempt to impute spired Word of God; nor, except in some essential, and among ourselves undisputed points, is there that harmony and agreement which will justify any rational man in considering their authority in such matters supreme, or their judgment decisively binding on our consciences; so that in estimating the value of their testimony, the noted rule of Vincentius Lirinensis, " quod semper, ubique, et ab omnibus" may be safely adopted; for if honestly inquired into and authenticated, it will not greatly encumber your minds by multiplying articles of belief. In the impossibility of determining whether

any single doctrine of apostolical origin or authority be exclusively contained in the writings of the earlier fathers, we need not be under any alarm as to the sufficiency of a foundation for our faith to rest on. For this we can have recourse to genuine and primitive antiquity, acknowledged to be such on all hands, in the apostolic writings themselves, which unquestionably contain the substance and the essence of the tradition and oral teaching of the apostles, in all things neces-sary to salvation. That these writings are be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto hem." Hence we conclude as to the supreme importance of these Scriptures to man's present guidance and future felicity, and the obligation that lies upon us to set them forth to the people in all plainness, and without the least reserve. If, in the midst of heathenism the apostle "shunned not to declare the whole counsel of God"-if, in the perverse synagogue at Antioch, he unveiled the grand mystery of the Atonement and justification through the blood of Christ-if the youthful Timothy through early "knowledge of the Holy Scrip-tures, could be made wise unto salvation" if these same Scriptures are so "profitable for instruction in rightcousness," that even "the man of God?" he who has to minister in sacred things, much more the ordinary Christian, may be thereby " perfected, thoroughly furnished unto all good works"-in a Christian land, where these Scriptures, " which were written for our learning, that we, through pa-tionee and comfort of the same, might have

sential and holy principles are by the Church commanded to be taught to every child of her communion, how shall it be endured that any part should be kept back? When even the great and awful mysteries of our religion are not only not concealed from, but ordered to be taught to our infant catechumens, as under the old dispensation the law was taught to the children, you will not feel justified in setting at naught this example, and the authority of the Church, whose parental care has thus provided spiritual food and nourishment for the lambs of the flock. When the sublime doctrines of religion are to be inculcated on the young and inexperienced, it would be the highest pitch of absurdity to think of concealing them from those of maturer age. This would be a practical denial of the use and value of the Scriptures, more in accordance with the usage and sentiments of another church, which long ago we have disowned and rejected, partly on this very account, hecause she forbade, as she still forbids, the free circulation of the Word of Life.—Charge to the Clergy of the Diocese of Hereford.

THE CITY OF GOD. the German of Dr. Krummacher, author of "Elijah the Tishbite." PSALM xlvi. 3-5.

(Continued.) Hear what the sweet Singer says in our Psalm: "Though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof; [yei] there is a river, the streams whereof shall make glad the city of God, the holy place of the taber-nacles of the Most High. Oh! what words of comfort! Are they not like a golden rain-how in the clouds, and like a float to the net, to keep it above water? They are sufficient at once to overcome all faint-heartedness, and to put to flight a whole host of timid thoughts. It is not the word of man, but the word of God, delivered by the mouth of man; and hence the power with which it is endowed. "Yet!" Oh, a precious Yet! This Yet of our God, is more than those mountains and hills, which it, in fact, renders unnecessary. If we have this Yet in the hand of faith, what should alarm and make us uneasy? With this Yet we deprive the storms and the fiery waves of their terrors. With this Yet, we may stand with confidence on our walls; and, however gloomy the prospect, however the thunder-clouds may lower and the deep roar, we proclaim this Yet of our Lord: and though storm were ever so great and awful, so that voices should call to us on all sides, "You are all fools, to hope where no hope is," we will not be confounded: our watchword is "Yet, Yet;" and we answer, 'What is impossible must become possible, sooner than that the city of God shall not be glad with its streams. He has spoken the word. Amen.
And now, consider what unheard-of things

are here promised to the congregation of God.

Not only that they shall abide in the hour of temptation, and be preserved from despon-dency and back-sliding: they shall even be glad with their streams, and blossom more fair than in times of peace. There are but few rejoicing Christians, yet we learn that it is no sin to be joyful in God. He who has no occasion to mourn, may lift up his head, and need not bow it down like a bulrush. We have cause and reason enough to be glad in the Lord, and to pass through life with a joyful spirit. For what do we yet want, we who are in Christ, and in Him have all that heart can desire; we who go clothed in the purple of our King, and in his robe are glorious before the eyes of God; we who know that our names are written in the book of life, and that our souls are in hands from which nothing and nobody can pluck them away; we who have the assurance that He always loves us, and that He will preserve our treasure till the last day; we who are certain that all our enemies already lie vanquished under our feet, and that one day, adorned with the crown of victory of our Surety, we shall cast anchor on the golden coast of the promised Land? Nay, if we could, we might sit from morning till evening at the harp, and none could justly reproach us for being so glad. If we could, our whole life might be a dance, like that of David before the Ark of the Covenant; and we might be drunk with the wine of the house of God, and, as the Prophet says, "make a noise as through wine, and be filled like bowls, and as the corners of the altar." God would say nothing against it; He would have pleasure in it. But the eye of our faith is so dim, and the hand of our confidence takes such loose hold; we look more to ourselves than to Christ, and will not seek in Him alone, but would also find something in our-selves: and hence it comes, that, with all our riches, we are so poor in joy, and that our treasure, which we have through grace, is like a talent buried in the earth, from which we do not even get the interest; and our life is miserable, like that of a poor beggar, though we are told "All is yours." This wretched life, however, shall one day

cease in the city of God on earth; and, wonderful! just at the moment when it should seem to be only beginning in earnest—namely, when the sea around foams and rages in the height of its fury, and the mountains shake with the swelling thereof. But thus, teo, it often fares with the individual Christian. When sierce temptations assail him, so that all his supports give way, and all the mountains and hills of his own power and will, and of his own righteousness, are overthrown, so that he must wholly lean on Christ, and be content with his grace; then, and not before, he becomes glad. And so it has fared with the Church of God on earth up to this very day. Never has she blossomed mora fair,

. The German version has the word "yet" expressed, which is not in the English Bible.

Piphesians ii. 12.

never has she shone with brighter splendour, than in evil days, in the time of persecution. Read the history of the Church; it is even so. The most glorious stars in the firmament of the church, the most joyful confessors of the faith, became great amidst storms and tempests; and never was the Bride of the Lamb on earth more gloriously adorned, than in the times of martyrdom, and of the martyrs whose path still shines up to this day. Their souls were naturally weak; and when we are weak then we are strong: then nothing remained to them but to go out of themselves, and to hide themselves in Christ; and in Christ we can do every thing. And, indeed, if the Lord is ever with his people by his Spirit and his gifts, it is in such days of distress and affliction, when the sea roars and rages, and the mountains shake. Then he opens more wide the floodgates of his Divine power, and his refreshing streams flow more abundantly, and keep equal course with the sea of troubles and afflictions: the more violent the latter, the richer are the former, for the city of God shall be "glad with its

And so, probably, matters will not change with the city of God in our vale; which, on the whole, now really looks very mean, poor and miserable, and is closely covered and hidden. Yes, truly: so long as the good days last, so long ye may go about languid and faint; so long ye may be so full of complaints with your riches, and so bowed down with your treasures, so cold in the embraces of your Bridegroom, so lukewarm and indifferent in the confession of His name; so long you are permitted to continue your disputes and dissensions, to carry on your petty wars of opinion, and to indulge in idle speculations. But, depend upon it, at the final sound of the trumpet that shall announce to you the approach of the hour of temptation; at the first pouring forth of the waves of the great struggle, which shall break in upon our valley; every thing will be suddenly changed and the city be glad with her streams. That which was faint will become lively, and that which was weak, vigorous. Dissension will cease, and there will be a holding together and unity in love, to astonish the world. There will be no more disputing about the restoration of all things; or whether there be a third place, and such like; but all will regard one place only, with Jesus! Jesus!—and be anxious only about complete restoration to His favour, by His blood, and His wounds; and in this strong-hold that which was separated will be again united. Then the covering will be removed, and the tender dove in the clefts of the rock will be seen to soar as with eagles' wings, and sucklings shall be as the goodly horses in the battle; and, as the Prophet says, they shall devour and subdue with slingstone. For "though the sea roars and is troubled, and the mountains shake, there is a river, the streams whereof make glad the city of God!"

(To be continued.)

REDEMPTION.

That it was permitted to another to under-take for us, and to become our Redeemer, was of the pure mercy and favour of God. It was of "the grace of God that Christ tasted death for man." Now there are two ways of re-Now there are two ways of redeeming spoken of in scripture. The one by power; as Israel out of the hand of Pharaoh. and from the house of bondage; which was effected by a high hand and a stretched out arm. The other, by price; as it is said of Christ, that he laid down his life for the sheep. And this, strictly speaking, is that only which can be called a redemption—where a valuable consideration is given to ransom that which had been take captive. And this latter is the only one applicable to the law of Out of the hand of all our other adversaries, Christ redeems us by power. He owes them nothing, and he will pay nothing to them. But the law of God has a divine right over us. The claim it prefers to our obedience is of God, and cannot be set aside and overruled: and if it has all the right of God to our obedience, it has all the same to punish disobedience. Wherefore, power and force are wholly inadmissible in this case: if a redemption be permitted, it can only be in the way of satisfaction, and by price. The real state of the case is this. By sin we have broken in upon, and disordered the constitution originally fixed by God, and on which depended, not only the manifestation of his glorious attributes, but the real good and interest of the universe. This evil must be some way or other repaired: the reparation of which we call satisfaction, as being that which could alone satisfy the demands of our Creator on us, and reconcile his perfections to us. To this purpose Christ was born. The second Person in the divine nature " was made flesh;" and, by his incarnation, became as perfectly man, as he was perfectly God before. Being thus perfectly God and man, He, by virtue of his human nature, became capable of suffering; while, by virtue of his divine, his sufferings were rendered of infinite value and importance. On this account, the sacrifice of Christ for sin (when, in the execution of his priestly office, he offered himself upon the cross) afforded the highest evidence of the exceeding sinfulness and demerit of sin-of the infinite displeasure with which God re-garded it—of the dignity of the divine law, and the inviolable authority of the Lawgiver. And in consequence of all this, Christ's sacrifice was viewed by God with perfect complacency; it came up as a sweet smelling savour before Him, and prevailed to the removal of the curse. For, though it did not make sin to be no sin—nor that to be not committed, which really had been committed—yet, by completely removing those effects of sin, whereby it brought contempt on the divine law, all is done which could be effected to repair the mischief our disobedience had occasioned; and now, without compromising the dignity of His law and the righteousness of His government, God can be "just, and the justi-fier of him that believeth in Jesus." "Christ gave himself a ransom for all, to be testified in due time."—Rev. C. D. Mailland of Brighton.

THE ABSOLUTION

IN THE BOOK OF COMMON PRAYER. Consider the circumstances connected with

mercy, the minister, as God's ambassador, now stands up, and declares on the authority of God's own word, that the Most High de live; and that He hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remision of their sins. And farther, that this God of love spardoneth and absolveth all those who truly repent, and un feignedly believe his holy gospel."—And, therefore, they are affectionately exhorted to beseech Him to grant them true repentance and his Holy Spirit, that those things may please Him which they do at that present and that the rest of their lives thereafter may be pure and holy, so that at the last, they may come to his eternal joy, through Jesus Christ our Lord.' Now is there any thing here that looks like the unscriptural and papistical doctrine of a pretended delegated power to remit sins? Is not all this in perfect accordance with the word of God? You might just as well condemn the use of the twentieth Psalm -The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offer-ings, and accept thy burnt sacrifice.—Grant thee according to thine own heart, and fulfil all thy counsel. Nay, on the same principle, you would condemn every mode of blessing

the people. No one could wish the declaration of absolution dispensed with, who considers its design and intention. While the people are on their knees, in the act of confessing their sins to the Eternal Jehovah, could the ambassador for Christ seize upon a happier moment, in which to declare to them the terms on which God is willing to be reconciled? And can such a declaration, at such a time, fail to fan the flame of devotion? At such a moment, to have our memories refreshed with a view of the boundless love of God in Christ, how admirably adapted is this to lead the heart to turn with new emotions of wonder and love towards the great fountain of life and light! I would no sooner strike out this declaration from our service, than I would extinguish the lamps of a light house, in the midst of a mid-night tempest. What but darkness can gather around the soul, when we survey our exceeding sinfulness, and awful exposedness to the wrath of God, as we do in the preceding parts of the service! And was there no other object towards which we could turn our eye, the blackness of darkness would roll over us forever. But here just at this moment, the declaration of absolution comes in like a beacon light, mid a night of storm; which, though it tells us of danger, still assures us that there is hope in Israe concerning this thing. It points to the cross of Christ, and bids the sinner look and live. And while he thus gazes on that blessed cross, and remembers all God's precious pro-

## The Berean.

From Clark's Walk about Zion.

mises he feels the spirit of adoption stirrin

within him, and is prepared to lisp out his Abba Father, as the service proceeds, in the

QUEBEC, THURSDAY, JUNE 13, 1844.

The Sermon by the Rev. Francis Close, which we commenced in our last, is brought in this number to a part of it, where the preacher enters upon a defence of the Society. the occasion for which may require some explanation. Among the various schemes which have from time to time been attempted, thereby to alter the Character of the Church of England, and, from being an institution for the saving of souls, to make it an establishputting on of peculiar vestments, the observance of an imposing ceremonial, and the keeping of authentic registries, there has been for religious objects which were "Church Societies," as the expression was, and others which were not. The Church Missionary Society was reckoned among the latter, and great efforts were made at diverting into other channels the public liberality which was flowing into the treasury of that Society There is no Association in England that of ficially assumes the appellation of the Church Society; it was a name formed for the purpose of throwing suspicion upon the institution which, for forty years, had consistently up held the spiritual character of the Church of England, and gathered the host of its attached members around the banner inscribed with her evangelical liturgy and thirty-nine articles. The Society's adversaries, by laying great stress upon the absence of a portion of the Prelates of the Church from among its avowed supporters, threw utter contempt upon the declared patronage extended to it by the twelve who were among its Vice-Patrons; and while they represented the Society as not paying sufficient regard to the hesitation of those Bishops who had not openly joined the ranks of its patrons, they themselves slighted in the most irreverential manner the stamp impressed upon it by the patronage of those who had.

It is against these arrogant pretensions to

wards was practically recognized by those | Such was the course adopted by the originavery Prelates whose absence from the list of supporters to the Society had been tortured sircth not the death of a sinner, but rather that he may turn from his wickedness and into an argument against its Church-character. At a public meeting, the Lord Bishop of London-who, as well as His Grace the Archbishop of Canterbury, had long been officially recognizing the Society's character by receiving its nomination to a mission as a title to orders-broke ground with an intimation that it was desirable and not impracticable the Society should have his and the Archbishop's declared patronage. The intimation was responded to by negotiations which led to the adoption of an additional rule in the Society's Constitution, on a subject as to which "no provision had as yet been made by the Society"; expressly stating in the Constitution itself, that the said rule was "not to be so construed as in any other respect to alter the principles and practice of the Society." The accession of the two Archbishops and several other Prelates, to the Society's avowed supporters was the immediate consequence; the mouths of the antagonists have thus been stopped; yet the Society is not now any more a Church Society according to their manner of using the Term, than it was before, since several Bishops still withhold from it their declared pa-

> The preacher's remarks will be read with interest by intelligent Church-members. The view which he takes is undoubtedly correct; but the absurdity to which he reduces the requirements for a church-character which there is not at present in the Church any power to confer, shows only the more painfully the unfavourable position in which the Church of England, as we have recently had occasion to explain, is at present placed.

The term "Church Society" being, how-

ever, one which in this and two neighbouring Dioceses has been adopted to designate a specific kind of voluntary association in the Church, we think it right to proceed with a remark upon the essential difference between the Term as applied, for instance to a Society recently formed in this Diocese, and the same as it was used by the opponents to the Church Missionary Society. The name has been given in this Diocese to an association which proposes to itself a very extensive sphere of language of that delightful prayer of our Lord's—Our Father which art in heaven.' labour, and seeks to enlist on its behalf, as much as it can, the efforts and liberality of Church-members, but does not presume to deny to other organizations the faculty, in full consistency with churchmanship, to carry on their operations distinct from it, even towards objects included among those of the Church Society. Whatever may be the wishes or views of individual members of the Church Society, the institution itself does not arrogate to its agency alone the whole ground which is open for occupation. Fears, perhaps, were entertained, at the time the Society was formed, that such a demand might arise out of its operations; but the working of it hitherto has not justified them. The circulation of the Holy Scriptures, Books of Common ment for the erecting of certain buildings, the Prayer, and religious Books and Tracts, is one of the Society's objects; but this continues to be provided for, quite independently of the Church Society, by the Diocesan Comone for bringing into discredit the Church mittee of the Society for Promoting Christian Missionary Society, on the ground that it Knowledge. Day Schools are within the had not the express patronage of the whole sphere of the Church Society's operations; bench of Bishops. It was endeavoured to but the National School in this city has redraw a distinction between certain institutions | mained quite independent of the Society, provided for and superintended by an organization belonging to itself. The British North America School Society labours in this Diocese, under the express cognizance of the Diocesan, and no demand is made upon it, to merge its operations in those of the Church Society. We had a communication, a few weeks ago, from the Gospel Aid Society in this city, a small institution, in no way connected with the Church Society, neither in any wise frowned upon by it, but as truly a Society in the Church, so far as we know, as that. We will do a few young friends the justice of mentioning the Quebec Juvenile Church Missionary Association, which contributes its mite towards the diffusion of the Gospel, and claims, in its miniature proportions, to be a consistent child of the Church of England.

The sharp remarks, then, which the preacher makes upon the term Church Society, as used in England a few years ago and now, we hope, obsolete, do not apply to the use of the same term in this Diocese. The Church Soeicty with us is an experiment which may result in much good, if it does not discourage other organizations which are in existence or may be called for, towards promoting the best interests of the Church. We believe, experience will more and more show how needful it is that there should be liberty for Church-

tors of the Church Missionary Society. They waited upon the then Archbishop of Canterbury, and stated their plans; they were told that they might "go forward, and their proceedings would be viewed with candour.?? Forward they went, through good report and evil report, never involving the highest authorities of the Church in responsibility for indiscretions of theirs, if such occurred. At last the authorities volunteered to unite themselves with the Society, and thus they have given an implied sanction to the principles upon which the Society was formed, from which it expressly declares it does not recede, and to which may God give it grace to adhere, until missionary societies shall be required no

Our Editorial is long enough; but we must add one word more. Among the preacher's questions to cavillers is this: "Who conveyed the first Bishop to New Zealand?"-the Church Missionary Society!"-If ever a caviller's mouth should again have to be stopped, the question might be added: "Who conveyed the first Bishop to Rupert's Land?" and the answer would be; "The Church Missionary Society!"

THE CHURCH PASTORAL AID SOCIETY held its Annual Meeting in London on the 7th of May, when a report was read, detailing in some measure the success which has attended the Society's labours. The receipts during the year amounted to £21,828 5 6, being an increase of £4266 above those of the preceding year. The Society's funds have provided stipends in whole or in part for 235 clergymen, and for 32 lay-assistants, whose labours are made to bear upon a population of 1,935,613 souls.

Extract from an address made at the above

meeting, by John Labouchere, Esquire:"In the course of last autumn some Prus sian clergymen, no less distinguished for their intelligence than for their piety, visited this country; and having ascertained from personal investigation the good effects resulting from the Church Pastoral-Aid Society and the Church Building Society, and having carefully perused the Reports of those two Institutions, determined on their return to Prussia to establish a Church Pastoral-Aid Society in the city of Berlin. (Hear, hear.) The Society has met with great encourage ment in that city; and it has already afforded assistance to several active and devoted mis-sionaries, both in the city of Berlin itself and in other parts of the kingdom of Prussia, the extent of whose parishes prevented the possibility of the clergy personally attending to the wants of their flocks. A letter received from Berlin by my Reverend Friend, Dr. Steinkopff, dated the 20th of January last, says, that the Pastoral-Aid Society at that time had been made the means, under God, of placing two assistant-ministers in Berlin, and four in the adjacent districts, in addition to a divinity candidate,—corresponding, I, pre-sume, very much to that useful class of men, who, in the good old times of our Church, existed in our Church, the catechist, or Scripture-reader, until of late quite obsolete.??

THE PRAYER BOOK AND HOMILY SOCIETY'S Anniversary was held in London on the 2nd of May. It had circulated during the year 11,963 Prayer Books, and 40,063 Homily Tracts; its receipts were £1750 6 6 and its expenditure £1,961 7 4. The speakers pointed out in a forcible manner the benefits to be anticipated from the circulation of the Homilles, as a means of exhibiting the Church of England in the character which distinguishes her from that of Rome.

THE NAVAL AND MILITARY BIBLE SOCIE-4th of May. It had circulated during the year 19,511 copies of the Scriptures. Receipts £2998. 10. 7. Disbursements £2977 5 8. Captain Sir E. Parry, R. N. spoke upon the increasing value which was to be attached to the operations of this Society, because of the alarming signs of the critical times in which we were living. The oldest person present could never have witnessed so much disposition as now existed to pervert the plain doctrines of of the Bible, to swerve from the simple "truth as it is in Jesus," to substitute the fancies, speculations, and traditions, and he knew not not what else, of poor fallible man, in the place of God's word.

ECCLESIASTICAL.

We understand that the LORD BISHOP OF MONTREAL has been heard from, under date of the 20th of May, after a prosperous journey as far as Fort Coulonges, which is 260 miles above Montreal.
Mr. Henry F. Russell, A. B. of King's

College, Fredericton, (son of Captain Russell of this city) has been admitted to deacon's orders by the Lord Bishop of Nova Scotia, and is stationed at Bathurst, N. B.

A letter from Rome, dated 3rd April last, states the fact of a visit from the Protestant Bishop of Gibraltar to hold a confirmation in that city, on which occasion forty three persons

A few days previously, a Protestant Missionary Meeting was held in the same city, the Earl of Gainsborough in the chair. Upwards of £70 were collected.

THE BRITISH NORTH AMERICA SCHOOL SOCIETY.

This Society commenced its operations n this Province in the year 1839, by sending a superintendent and schoolmaster and mistress from England, with power to open schools in the most destitute places, and to employ suitable persons in the Colony to conduct them, as well as to procure efficient men from Great Britain

ently conducted and placed in the middle of people who in a majority of cases had neither the means nor, from their habits of life and incessant labour, the inclination to provide instruction for their children, they soon gathered within their pale a large number of all denominations. The Catholic system which they marked out for themselves, facilitated the accomplish. ment of their design of imparting to all, whatever their religious differences, that information which could alone make them useful and respectable members of society, and of furnishing their minds with those wholesome truths which the Bible inculentes and which every orthodox Christian loves and venerates. It is true they were under the controll and management of members of the Church of England, but these latter were aided by Trustees chosen by the people from among themselves without reference to any other qualification than that of an interest in the welfare of the school and a capability for watching over its proceedings. The Bible is the foundation and corner stone, and useful and practical knowledge the body of their system, and they carry it out with the most faithful and unswerving determi-

In the management of schools, two great faults are generally committed. 1st they are not efficiently superintended. They are not overlooked and examined with sufficient closeness and regularity by a person qualified from attainments and weight of character to insure attention and zeal on the part of the master. 2nd, the energies of the people are not enlisted the school is opened, the people are at liberty to send their children or not as they choose, and the master gets his salary whatever be the services which he has rendered—the consequence is much of carelessness and much of lukewarmness on the part of both master and people.

Now in the case of this Society these two errors are avoided. The schools are vigilantly watched by the clergyman of the district, who visits them at least once a month, and when possible, oftener, when he looks over the roll of attendance, examines the children in the different branches which they study, marks their progress, and usually says a few words of encouragement or of warning before he leaves. The Teacher looks up to him as his adviser and friend, while all parties recognize him as the constituted guardian of the school, and the person through whom the bounty of the Society flows, thus causing the school to merit and receive the confidence of the people. But besides, the population are not permitted to be passive spectators of the work : they are called together to nominate Trustees; they are informed that the assistance of the Society is only to be secured by their subscribing as largely as their means will admit of, and by their keeping at school a sufficient number of children to warrant the employment of a master. In this way they get interested in the matter, and will not permit a refractory child or a trifling excuse to break the duties of the week, or form a holyday.

Now the result of this system is seen in the successful operations of seventy schools, and the ensuring of their permanent continuance at a comparatively trifling outlay on the part of the Society, as every pound which it advances, generally produces three and sometimes more from the sottlers. The Society's schools are spread over the whole extent of Canada Eastthey are not crowded here and there in the most convenient places, but are senttered over the country from the Proline to Quebec: in 11 French parishes 700 children have been instructed; 13 schools were distributed amongst the Eastern Townships; 24 schools were placed along the St. Lawrence and Ottawa rivers; and 20 schools were sprinkled along the frontier at intervals of 10—20 or 30 miles according to the need that existed : the whole embracing nearly 5000 children. The consequence is, that a desire for the education of the young is excited throughout the country, and at least 50 applications have been made to the Society for aid and organization, which its funds would not allow of being entertained. The sense of want is, however, aroused and it will not be allayed till it be satisfied; it will crave until the mental food be supplied. When some applications have been refused, a request has been for-warded for the Society's countenance and superintendence from people who could never before sustain a school, but who had been stimulated by the success of the Society, and the stability and high character of its institutions. That these schools deserve the standing

and reputation which they have attained, will be abundantly evident from one or two considerations. First, they have elicited praise and gratitude invariably from the people, manifested in various ways; manifested by resolution upon resolution forwarded to the superintendent, conveying these sentiments: by anxiety to procure immediately a suitable master when one has been removed, by private letters from influential persons in the neighbourhood, confessing their usefulness, and by the desire shown by all who are acquainted with them to introduce them into their own neighbourhood. Secondly, in every case where the School Commisthe use of this declaration. The worshippers in the sanctuary having bowed before Jehovah—made humble confession to him of lare directed. It fell to his lot to offer a public recognition by the constituted authorities. Were immediately opened, and being efficial mished the master with certificates of that sioners have visited them, they have depurport.—Thirdly, the ministers of more than one denomination have been greatly pleased with the proficiency of the pupils and the qualifications and character of the musters, while those who superintended them have spoken of them as the absence of Ferdinand undergone ima right arm and a most useful and pow- portant changes. In the year 1812, the day. An advertisement to this effect will be erful auxiliary in imparting spiritual in-struction and religious truth. It will ap-kingdom, were assembled and proceeded pear from these facts that great care is to form a new Constitution; the Inquisiemployed in selecting men as masters who tion was abolished, the liberty of the are particularly exemplary in their moral press established, and several laws tendcharacter; they are in almost every case ing to ameliorate the condition of the employed on the Sunday either in conduct - people recognized. ing a Sunday school or taking a leading part therein. A case may be mentioned monarch was to abolish the free institu which proves undeniably the influence of tions which had arisen during his absence, these schools. A mother and nine children and to revive the Inquisition with all the had never received the initiatory Sacra- other abuses against which the new conment of Baptism in a place where one of stitution had provided. This unexpected these schools was established. The reason return so exasperated the nation that a of this was not any peculiar views upon revolution took place in 1820, by which the subject or any doubts about it, but the constitution of the Cortes as estamere indifference and carelessness. Be- blished in 1812 was restored. But the fore, however, a year had clapsed from the introduction of the children into the school, a change was visible, they were most regular in their attendance; the parents were generally present at the periodical examination, and eventually all were admitted into the Church by that solemn service. Doubtless many such had been arbitrarily introduced into instances might be brought forward, proving that this Society has been of not allow of female succession. The vast benefit to the colony; and we may confidently affirm that its schools are equal in character and efficiency to any of the same description on this continent. (Communicated.)

[The Society to which the above commu-

nication refers, is the one, the Anniversary of which we shortly noticed in our last number. Its mode of proceeding being so fully stated by our friend, we need not enlarge upon it, but will press upon the attention of our clerical readers, in the country-parts especially, the advantages which the ready organization of a Society offers for the efficiency of schools which they no doubt every where feel anxious to institute. The readers of the Bereau will never be satisfied with schools, which do not fully provide for the scriptural instruction and training of the youth to be educated in them. For that essential characteristic, there is in the schools to be created by Acts of the Provincial Parliament, no guarantee, and but slender chance. The Legislature has, however, shown a tenderness towards those parties who cannot feel satisfied with the schools which agreed to furnish a proportion of men may be established, and has given them the power of dissenting from the measures of herents of Queen Christina. School Commissioners, appointing their own Trustees, establishing their own schools, and drawing towards their support the portion of the school-grant according to the number of children they have to educate. These dissenting schools (so they are called in the official documents) are likely to gain incalculably by union with an institution like the British N. A School Society. We have reason to believe, the success of the Christinos, and the that at the present time, many Protestant schools go without their share of the schoolgrant, from the want merely of a little direc-tion how to go to work to apply for it. The Society's Superintendent (the Rev. Mark Willoughby, Montreal) might probably; have put them in the way; and their own means, together with the small grant which the Society might make to them, and with the public money, might have obtained to them the services of a much better qualified master, with uniformity, to some extent, of school-books and plans of proceeding, besides the encouragement arising from success in one's under

All that we say on the subject of schools dissenting from the plans of the Commissioners, applies of course to those cases where these gentlemen themselves form plans for the conduct of their schools which admit of their bringing them into union with the Society. Among the most urgent wants for the improvement of elementary education in the Province is that of efficient local super- hold it, distracted the intendence and uniformity of proceeding, so vented that quiet which the public mind so that the result of experience in one school may have the best chance possible of benefiting others. The disjointed action of any number of schools, all feebly supported and each collecting its own experience by failures as numerous as successes, will never produce the effect which might be expected from the same number of Seminaries pursuing plans which have been tested by experience, and under the conduct of agents encouraged by a consciousness that they are part of a body of labourers in the field of education, voluntarily united in teaching each of those committed to their charge, if possible even from a child, to know the Scriptures which are able to make him wise unto salvation .- EDITOR.]

To the Editor of the Berean.

MR. EDITOR. Can You, or any of your readers, inform us whether any of the City Funds were formerly, or are now, expended on the preparation annually made for the Fete Dieu Procession? and if so, what part of the preparations used to be or are, thus paid for ? also, what is the authority for such expenditure? and what the amount thus expended? TAX-PAYERS.

Quebec 10th June 1844.

(We are greatly afraid, the gentlemen of the Corporation will be much offended at the very thought entertained by our Correspondent, that any of the City Funds could be expended in preparation for the Fete Dieu procession. It seems to be a sufficient stretch of their author. seems to be a suncient stretch of their authority, to allow the pavement to be broken up for the purpose of planting trees on the occasion, at the expense (as we take it for granted it is) of those who hold the procession as a religious observance; that other inhabitants of the city should be taxed to defray expenditure. of this kind, is surely quite out of the question. We hope, some person with information which can be depended upon will set our Correspondents right upon their extravagant surmises .-

L should have thought mowers very lidle people;; but they work while they whet their scythes. So devotedness to God, whether it mows or whets the scylle, still goes on with that Espartero will soon return in triumph the work

Political and Local Intelligence.

SPAIN.

(Continued from Number 6.) The Government of Spain had during Cortes or representative body of the

One of the first acts of the reinstated Bourbon king of France, fearing the effect of this example upon his own subjects, interfered, and by his assistance Ferdinand was again rendered absolute. He died in 1833 and left the crown to his daughter Isabella, having, previous to her birth, abrogated the Salie law which Spain by Philip V in 1714 and which did young Queen was therefore proclaimed under the title of Isabella II; and being a minor, her mother Queen Christina was appointed Regent. Don Carlos, the brother of Ferdinand, who previous to the abrogation of the Salic law was heir to the throne, did not tamely submit to a change which so injuriously affected his position, but immediately claimed the crown; and as his pretensions were favoured by a strong party, and encouraged by the priesthood, Spain became the theatre of that most devastating and horrible of inflictions, a civil war. This raged without intermission for many years, and was marked by numerous acts of ferocious cruelty. Some of the European powers at last interfered to put an end to this unnatural strife, and finding negotiations and arms to assist the Christinos or ad-

Under the authority of this treaty, numbers of men were enlisted in England by the Spanish Government to serve in Spain; and a large body under the name of the British Legion, commanded by Sir De Lacy Evans, took a prominent part in the struggle and contributed towards expulsion of Don Carlos, which took place in the year 1839.

The natural consequences of so long and bloody a contest do not fail to show themselves in this instance, the best blood of Spain has moistened the various battlefields, the kingdom is drained of its wealth, agriculture and commerce are neglected, the arts and sciences languish and an exhausted treasury, an impoverished people, and deserted villages, give sad evilence of the ravages of civil war.

Hardly was the military struggle ended when that of political partisans commenced, which has continued without intermission down to the present time. Two great parties then divided the State: the Moderados or Conservatives and the Exaltados or Ultra liberals. The intrigues of the latter to obtain office and of the former to much needed.

In these contests for place, General Espartero who took a prominent part in the military struggle and commanded the army, kept quite neutral. But the Moderados who held the reins of government proposed a change in the municipal institutions of the country which was extremely unpopular; and they persisted in their determination, in spite of the manifest reluctance exhibited by the nation. The Queen Regent supported them in the measure. But Espartero, who knew well the feeling of the people, in regard to the Bark Civility, Goran, Liverpool, Dinning & Seproposed change, remonstrated with Her Majesty and the Ministry, upon the danger of passing the unpopular measure. His advice was neglected, and the consequence of their unwise proceedings was the overthrow of the Ministry and the abdication of the Queen Regent, who in November of the year 1840 retired to France. Espartero was then appointed Regent, and immediately entered upon the discharge of his important and ill rewarded duties, to which he devoted his best energies. But the intrigues of disappointed politicians still continued to embarrass the movements of the government, and his enemies, after a long continued struggle, succeeded at last in turning the tide of popular opinion against the Regent, and thus effected his downfall. A cry was raised, that he was sold to England, the army was successfully tampered with, and | Ship Chiefiain, Leggatt, Liverpool, A. Gilmour the result of all was, that the Regent was obliged in the commencement of the present year to leave his country and take rofuge in England. After his departure, Queen Christina returned to Spain; and recent occurrences, mentioned in the public journals, favour the belief that Her Majesty is disposed again to avail herself of the services of the exiled general, and

THE POCAHONTAS .- This steamer will leave for Grosse Isle every Tuesday during the summer. It is the intention of the Proprietor to send her to Riviere du Loup en bas and the adjacent parishes once a week, during the season of navigation instead of once a fortnight as was the case last summer, commencing this found in another column, to which our readers are referred.

Fine.—On Friday last a fire occurred in Richelieu street, St. John suburbs, which destroyed two wooden buildings. Mr. A. Falloon lived in one, and Mr. Fiset, a joiner, in the other. 'The former saved his property: that of the latter was lost, and a horse was burnt in the stable. The total loss did not exceed £100.

CENSUS OF THE COUNTY OF QUEBEC.

8164 Heads of families. 3466 Proprietors of real property. 4998 Not do.

8164

TOTAL OF THE POPULATION. 45,676. Natives of England . . . . . 1598 Ireland . . . . . . . 7267 . 1598 Canadians of British origin 7734 Continent of Europe or otherwise . . . . . . United States . . . . . 122 45676

Belonging to the Church of England . 5494 2569 Scotland Rome . . 36371 British Wesleyan Methodists . . 851 21 do. . . Canadian do. Other Methodists 123

the Church of Scotland . . . Congregationalists and Independents 189 Baptists and Anabaptists . . . . . 29 Lutherans . . . . . . 13 Jews . . .

45676 POPULATION OF THE CITY AND SUBURBS OF St. Lewis Ward . . . Palace . . . . . . St. Peter . . . . 3619 3656

Champlain . . . . . . St. Roch's 11145 Total . . . . . 32876

2797 Banlieus . . . . (Gazette, 9th May.)

We beg to acknowledge the following sub scriptions, received on account of the Berean since our last publication: From Honble, R. Jones, 12 months; Wm McGinnis, Esqr., 12 months; Captain Aylmer R.A. 12 months; Lieut. Fitzgerald, 12 months Messrs. W. Penny, 12 months; C. Wurtele

12 months; R. Wurtele, 12 months; Eckart 12 months; Harrison, 12 months; Tait, 15 months; Rooney, 6 months; E. & D. Mac-Donald, 12 months; Titus, 12 months; Bissett 12 months; Forrest, 12 months.

MARRIED—On Saturday last, at the Chapel of the Holy Trinity, by the Rev. E. W. Sewell, In-cumbent, John Ross, Esq., second son of the late David Ross, Esq., King's Counsel, Montreal, to Eliza Janet, youngest daughter of the late Hon, J. Sewell, Chief Justice of Lower Canada and Speaker of the Legislative Council.

Dien-At Montreal, on Sunday last, much and deservedly regretted, Robert Lester Morrogh, Esq. one of the Prothonotaries of the Court of King's Bench, aged 49 years.

## Port of Quebet.

ARRIVED. June 6th.

Brig Henry, McFey, Ardrossau, A. Gilmour, &

Co. coals. Ship Brilliant, Elliott, Aberdeen, order, ballast. Sherbrooke, Sterling, Liverpool, Pembertons, ballast.

tons, ballast.

Bark Industry, Stevens. Dublin, order, ballast.

— Carlton. Barrie, Aberdeen, Pembertons, bal.

— Syers. Atkins, Liverpool, T. Froste, general cargo for Montreal.

— St. Lawrence, Tullock, Aberdeen, R.

t. Lawrence, Roberts, ballast, 7th.

nior, (Montreal,) general cargo.
Aurora, Hunter, Hull, G. B. Symes, coals.

Wm. Dawson, Beveridge, Alloa, A. Gilmour & Co. coals. Eleutheria, McDonough, Tralee, R. Hickson, ballast.
Portia, Wrightson, Bordeaux, Burstall,

Brig general cargo.

Sir Wm. Wallace, Husband, Aberdeen,
LeMesurier & Co. ballast.

8th.

Ship Gen. Graham, Jameson, Alloa, Atkinson,

& Co. conis.

Bark Don, Thompson, Newcastle, A. Gilmour, bal. Brig Beacon, Ritchie, Barcelona, Curry & Co. bal. — Prince George, McFarlane, Alloa. Dean, & Co. coals and ale. Robert McWilliam, McDonald, Aberdeen,

R. Roberts, ballast.

Sterling, Gordon, Dunbar, Pembertons, bal.
Bark Onyx, Hogg, Troon, McCaw & Co. coals.
Brig Lord Rumsay, England, Bideford, Levey, bal.
Schr. Messenger, Miller, Glasgow, Montreal, Messenger, general cargo.

& Co. salt. Jano Black, Gorman, New York, order general cargo. Brig Amity, Dempster, Aberdeen, Maitland, bal. Schr. Mary, Davis, Bristol, Maitland & Co.

(Montreal,) general cargo. Ocean Queen, Leblanc, St. Peter, Noad & Go. general cargo. Brig Bryun Abbs, Brown, Limerick, Levey, bal. Queen Victoria, Sanderson, Conway, order,

ballast. Royalist, Thompson, Maryport. Tibbits, bal-

Queen, Reid, Charange, Burstalls, ballast.

- Mersey, Northway, Teignmouth, LeMe-surier & Co. ballast. Manfred, Marwood, Whitby, Pombertons,

timber. Bark Holen, Clayton, Belfant, A. Gilmour & Co Brig Mars, Lindsay, Montrose, T. Froste, ballast.
Bark Alexander, Primrose, Leith, J. Froste,
(Montreal) general cargo.
Lady Sale, Tilley, London, J. Joseph, (Mon-

treal,) general cargo.

Bark Maria, Corrigall, Milford, order, ballast. Brig Dealy, Stirrat, Bantry, Levey & Co. ballast. Cambrian, Roper, Whitehaven, G. B. Symes, bal. Brig Zephyr, Young, Malaga, Price & Co. fruits.

Tom Bowline, Irwin, Naples, order, ballast. - Eagle, Parnall, Liverpool, Cuvillier, & Sons,

salt. Bark Sea Nymph, Londonderry, Tibbits & Co general cargo.

Ship Sisters, Christhon, London, G. B. Symes, general cargo. Brig Anteus, Golightly, Newcastle, G. B. Symes ballast. Fawcett, Flinn, Maryport, order, ballast.

Elizabeth Adnett, Fleming, London, LeMe surier & Co. ballast. Thetis. Hugill, Limerick, do. do.

- Permute, Smith, Sunderland, Atkinson & Erin, McDonald, NewRoss, Pembertons, do Symmetry, Dale, Newcastle, do. do. St. John, Dick, Hull, Gilmour & Co. ballast.

- Wm. & Mary, Scott, Colchester, Pembertons. do.

Caroline, McLeod, London, Chapman & Co.do. 12th. Canton, Tongue, Hull, Burstalls, oil & coals. Brig Geo, Ramsay, Perrian, London, Gillespie & Co. general cargo.
 Atlas, Scott, Sunderland, G B. Symes, coals.

 Ruby, Stoke, London, Levey & Co. ballast.
 Harmony, Muir, Troon, Atkinson & Co. coals · A. Moore, Taylor, Limerick, A.Burns, bal, - Concordia, Douglas, Sunderland, Levey & Co

coals. Sarah, Sim, Aberdeen, R. Roberts, ballast. --- Hannah, Lowther, Bordeaux, Gilmour & Co ballast.
- Sylph, Pye, Liverpool, Harrison & Co. gen.

cargo.

CLEARED.

June 6th. Brig Edward, Henderson, Bridgewater, Atkinson, & Co.

Bark Bee, Mitchell, Liverpool, Levey & Co.
Brigt. Barelli, Power, Waterford, Gilmour & Co.
Brig Hero, Davison, Dublin, LeMesurier & Co.
Bark City of Rochester, Campbell, London, T.

Froste & Co. Brig Kate, Wallace, Cork, Levey & Co. Briton, Lightfoot, Wicklow, do.
Schr. Lawrence Foristal, Butler, Waterford Pembertons.

June 8th. Bark Clarinda, Fennis, Sligo, G. H. Parke & Co.

Tom Moore, Milligan, Belfast, J. A. Pirrie

Saphiras, New, Liverpool, II. J. Noad & Co. Ann, Black, New Ross, Pemberton Brothers. - Tottenham, Evans, Youghal, A. Gilmour & Co. Ship James T. Foril, Day, Liverpool, T. Froste

& Co. Bk. Claud, Buckwell, Shoreham, LeMesurier & Co. - Sir John Falstaff, Rowell, Portsmouth, Tibhits & Co.

Brig Dibdin, Huggan, Liverpool, W. Price & Co Bark Singapore, Simpson, London, Hamilton & Low. Brig Corn wallis, Davis, Portrush, Le Mesurier & Co.

g Cornwains, Davis, 1 okt. Lang.

Eliza Ann, Johnson, Kinsale, do.

Transa Clarke Cork. do Eliza Ann, Johnson, Kinsale, do. Bark Urania, Clarke, Cork. do Brig Pembroke Castle, Williams, Haverfordwest, Bark Ann Kenney, Baldwin, Waterford, Levey

& Co.

Dispatch, Walsh, Newry, do

Edmond, Terry, London, L. Windsor,

Brig Velocity, Darrrell, Kingston, Jamaica,

Gillespie & Co.
— Johns, Fox, London, Hamilton & Low.
Bark Marmion, Harrison, Woolwich, Chapman & Co.

Elizabeth, Smison, London, C. E. Levey & Co. Brig Sea Bird, Lyall, Southampton, Atkinson,

& Co. Bark Louisa, Rellills, Waterford, Pemberton, Brothers.

Brig Henry, Johnson, Dublin, do.

Don, O'Brien, Portrush, LeMesurier & Co.
Bark Aurelian, McFarlin, Portsmouth, do.

Brig Anglecania, Clark, Pool, do. do. Trade, Plewes, Wexford Bark Richmond Stanbury, Milford, do.

— Borneo, O'Donnell, Limerick, A. Gilmour & Co.
-- Pelle, Brewer, Padstow,

— Fingalton, Craig, Liverpool, do. — Quebec, Livingston, do. C. E. Levey & 12th. Bark Countess Durham, Stowe, Havannah, J.

W. Leaycraft.
Barbadoes, Greig, London, C. E. Levey.

Brig Transit, Ferguson, Dublin, Pembertons.

Kingston, Curry, Eyemouth, do.

Harvey, Cunningham, Southampton, LeMesurier & Co. — Concord, Hornby, Oporto, do.
Bark Try Again, Heacock, Cork, LeMesurier.
— Edward, Richards, Plymouth, T. Curry.

— Lady Bagot, Williams, Ross, Gilmour.
— Lady Bagot, Williams, Ross, Gilmour.
— Bolivar, Foran, Waterford, do.
Brig Brown, Johns, Hull, H. & E. Burstall.
— Astrea, Parkin, Wyerwater, Atkinson.
Brigt. Two Brothers, Brown, Belfast, Parke. Bark Countess of Durham, Hogg, Liverpool,

Sha.ples & Co. Steamer Unicorn, Douglas, Picton, G. B. Symes.

PASSENGERS.—Among the passengers in the steamship Britannia, from Boston for Liverpool—Maj. Elliott, W. Wilson and lady, of Kingston, U. C; George Little, of Demerara; Maj. Egerton, of Montreal; Patterson, Roswell, of Toronto; Mrs. J. C. Fisher, of Que-

SHIPPING INTELLIGENCE.

Capt. Parnall, of the brig Eagle, spoke on the 21th May, the bark Harp, (Qy.) 10 days from Quebec; also the bark Ebor, St. Pauls, N. W. distance 80 miles. Light winds and fine weather most of the passage;—passed a quantity of ice in lat. 47, 50, long. 57.

Capt. Hogg, of the bark Onyx, arrived on Saturday, reports that on the night of the 17th May, struck into a field of ice, in about lat. 46, 30, N., long. 45, 30, W., and received considerable damage. On the 18th, spoke the brig Queen, of North Shields, from Charente, for Quebec, out 40 days; passed a great deal

of ice on the Banks. On the 26th, spoke the brig Allas, of and from Sunderland for Quebec, out 63 days; saw a ship with loss of main-mast. On the 29th, spoke the Symmetry, of and from Newcastie, for Quebec, out 56 days. On the 1st June, spoke the bark Caroline, of

and from London, for Quebec, out 52 days; also 47 sail in sight,
Richibucto, N. B.—May 25th—Arrived— Schr. Esperance, Merciet, from Quebec.
Bathurst, N. B.—May 24th—Arrived—
Schr. Amelia Jane, McKay, from Quebec.
Charlotte-Town, P. E. I.—May 24th—
The Barque "Florence." Bruinage master,

from Plymouth, for Quebec, fell in with a large quantity of ice upon the Banks, and received considerable damage, having her Rudder bröken, and several planks stove in on the larboard how-in proceeding up the Straits, went ashore in a thick fog, near Pictou, on Wednesday last; but was got off, and towed into this port by the steamer St. George, and is now undergoing the necessary repairs to enable her to proceed on her voyage.

The Ship Saladin, from Valparaiso, Fehy. 27th, for London, with Guano manure, 70 tons of copper and D8500 in money, was run ashore at Island Harbour, N. S., 20th ult., without officers. The survivors of the crew reported that the Captain, M'Kenzie, died about the 5th, and also the mate, that the second mate and two men were lost by falling from the yard-arm, and that the six remaining men were unable to navigate the ship, and she consequently came ashore, so far from her regular track. Suspicious circumstances had come to light, to throw discredit on the story

told by the survivors. [Later information mentions that all the specie, with the exception of a few hundred dollars had been saved. The sailors were assisting the authorities in rescuing the cargo; nothing more is mentioned concerning the suspicious circumstances hinted at above.

LAUNCH AT ST. JOHN'S .- On Saturday before last the first vessel ever built at St. John's C. E., was launched from the yard of Mr. Alexandre Tremblay. She is a schooner of 120 tons, and intended for the new line between Whitehall and Quebec. She is named the Joseph Poirier, after the principal partner

of the Company.
The schooner Ocean Queen, Leblanc, from Boston to this port, struck on a rock when in our harbour and sunk. It is expected that the greater part of her cargo will be much da-

The Brigantine Philippa, 125 tons. new measurement, was sold to-day pursuant to advertisement, and was adjudged to Messrs. G. H. Parke & Co. for £610.

Capt. Christhon of the ship Sisters, spoke the brig Kepsa of Sunderland, in lat. 49 12 long. 40 39;—out 50 days,—bound to Quebec. New York, June 5th—Up for Quebec— Bark Hebe, Wright; bark James Moran, Morrison.

Brig Hannah passed on 29th May, a Troop thip,—St. Paul's bearing W. S. W. distant leagues-same day passed Schr. Unity from

Jersey to Labrador. The Bark Canton in lat. 45. 28. long. 58. W. passed a bark abandoned and waterlogged:—on the centrepart of the stern were two gilt letters, "F B"-on the arch board Brooke of Exeter" - the forepart of the name was obliterated.

LAUNCH AT PRINCE EDWARD'S ISLAND, from the Steam-mill Wharf, a beautiful copperfastened vessel, of 180 tons burthen, called the Gulnare, built by Messis. Peake and Duncan, for W. Stevenson, Esq., of Quebec. She was named by Lady Huntley in the usual manner, and glided, off the launchways, amid the shouls of the spectators, in fine style. This splendid vessel is intended for the Surveying Service, and will be im-mediately placed under the command of Cap-tain Bayfield, R. N.—Herald.

# QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 11th June, 1811.

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Beef, per lb	0	$3\frac{1}{2}a$	0	4.
Intton, per lb	0	5 a	0	$\epsilon$
Ditto, per quarter	.1	6 a	5	6
amb, per quarter	5	$6 \cdot a$	7	6
Veal, per lb	0	5 a	0	6
Do., per quarter	2	9. 4	1	Ŏ:
Pork, per lb	- 0		់ប៉	
Iams, per lb	0			5
	Ü		0	
Bacon, per lb		- 2		
Ducks, per couple	4		4	, G
Butter, fresh, per 1b				
Ditto, salt, in tinnets, per lb				
Eggs, per dozen,	0	4 2 4	$-rac{0}{2}$	-54
Fowls, per couple	· 2	· 0 . a	2	6
l'urkies, per couple	- 5	Unit	ີ 5	(
Guese, per couple	· Ł	. 0 a	°4	6
Fish, Cod, fresh, per lb				177
Lard, per lb				53
Potatoes, per bushel,	0	10° a	i	1
Turnips, per bushel,	- , 7	11011	, Ī.	,
Maple Sugar, per lb	o	3	. 0	.1.
Peas per bushel,	. 9	6 a	2	9.
Flour, per quintal	1.7	. 0 4		0.
Oats per bushel,	1	9		
Hay nor hundred hundles	60	- O 0	. 1	6
Hay per hundred bundles,	22	U G	2.5	
Straw ditto Pire-wood, per cord	13	8 6		0
Fue-wood, per cord			, 10	0

#### BIBLE DEPOSITORY. NEAT AND CHEAP BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just A received from London, a New AND SELECT ASSORTMENT OF BOOKS, in English and French, which, in consequence of recent changes, are now

offered for sale at greatly reduced prices.

Besides the ordinary kinds for general distribution, Family, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat bindings, gilt edged, will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church. Quebec, 13th June, 1811.



THE POCAHONTAS.

THIS Steamer will leave the Queen's WHARE EVERY THURSDAY MORNING, at SIX o'clock precisely, for RIVIERE DU LOUP en bas.

and the adjoining Parishes.

For particulars apply to

WILLIAM STEVENSON;

St. Peter Sir et. St. Peter Str et.

Quebec, 10th June, 1814.

Jesus, who liv'd above the sky. Came down to be a man and die; And in the Bible we may see, How very good He used to be.

He went about. He was so kind, To cure peor people who were blind, And many who were sick and lame, He pitied them, and did the same.

And more than that, He told them too The things that God would have them do;
And was so gentle and so mild,
He would have listened to a child.

But such a cruel death he died! He was hung up and crucified; And those kind hands that did such good, They nailed them to a cross of wood! And so He died !- and this is why

He came to be a man and die — That we might have our sins forgiven And when we die go up to Heaven. He knew how wicked man had been, And knew that God must punish sin; So, out of pity, Jesus said,

He'd bear the punishment instead. Now God will pardon those who pray, And hate their sins, and turn away; Will keep, and lead, and not forsake, And save them for His mercy's sake. (Communicated by a friend.)

ANECDOTES OF A DIANA MONKEY. By Mrs. Bowditch.

He was a native of the Gold Coast, and was of the Diana kind. He had been purchased by the cook of the vessel in which I sailed from Africa, and was considered his own property. As Jack's education advanced, he was gradually allowed an increase of liberty, till at last he enjoyed the whole range of the ship, except the cabin. I had embarked with more than a common hatred to monkeys; and although I often laughed at Jack's freaks, still I kept out of his way, till a circumstance brought with it a closer acquaintance, and cured me of my dislike. Our latitude was three degrees south, and we only proceeded by occasional tornadoes, the intervals of which were filled up by dead calms and bright weather. When these occurred during the day, the helm was frequently lashed, and all the watch went below. On one of these occa- thank God for having given them hearts that sions I was sitting alone on the deck, and reading intently, when, on an instant, something jumped upon my shoulders, twisted its tail around my neck, and screamed in my ears. My immediate conviction that it was Jack scarcely relieved me: but there was no help. I dared not cry for assistance, because I was afraid of him; and dared not obey the next impulse, which was to beat him off, for the same reason. I therefore became civil from necessity; and from that moment Jack and I entered into an alliance. He gradually loosened his hold, looked at my face, examined my hands and rings with the most minute attention, and soon found the biscuit which lay by my side. When I liked him well enough to profit by his friendship, he became a constant source of amusement. Like all other monkeys at sea, he was fond of pulling off the men's caps as they lay asleep, and throwing them into the sea; of knocking over the parrots cages, to drink the water as it trickled along the deck, regardless in which the men were making tea of them; of dexterously picking out the bits of biscuits which were toasting between the bars of the grate; of stealing the carpenter's tools; in short. of teazing every

thing, and every body. But he was also a first rate equestrian. Whenever the pigs were let out to take a run on deck, he took his station behind a cask, whence he leaped on the back of one of his steeds as it passed. Of course, the speed was increased, and thenails he stuck in to hold himself on, produced a squeaking; but Jack was never thrown, and became so fond of the exercise, that he was obliged to be shut up whenever the pigs were at liberty. Confinement was the worst punishment he could receive; and whenever threatened with that, or any other, he would cling to me for protection. At night, when about to be sent to bed in an empty hen-coop, he generally hid himself under my shawl, and at last never suffered any one but myself to put him to rest. He was particularly jealous of the other monkeys on board, who were all smaller than himself, and put two out of his way. The first feat of the kind was her. performed in my presence. He began by holding out his paw, and making a squeaking noise, which the other evidently considered as an invitation. The poor little thing crouched most humbly to him, but Jack seized him by the neck, hopped off to the side of the vessel, and threw him into the sea. We cast out a rope immediately, but the monkey was too much frightened to cling to it, and we were going too fast to save him by other means. Of course, Jack got flogged and scolded, at which he was very penitent; but the deceitful rogue, at the end of three days, sent another victim to the same destiny.

But his spite against his own race was manifested at another time in a most original way. The men had been painting the ship's sides with a streak of white, and upon being summoned to dinner, left you will find the guard will not turn out flieir brushes and paint on deck. Un- the next time you pass them: after that,

tion. He called a little black monkey to him, who, like the others, crouched to his and this cured the little Princess. superior; when he seized him by the nape of the neck with one paw, took the brush dripping with paint with the other, and covered him with white from head to foot. Both the man at the helm and myself burst into a laugh, upon which Jack dropped his victim, and scampered up the rigging. The unhappy little beast began licking himself; but I called the steward,

who washed him so well with turpentine, that all injury was prevented. But during our bustle, Jack was peeping with his black nose through the bars of the maintop, apparently enjoying the confusion. For three days he persisted in remaining aloft. No one could catch him, he darted with such rapidity from rope to rope. At length impelled by hunger, he dropped from some height on my knees, as if for refuge; and as he had thus confided in me, I could not deliver him up to punish-

The only way in which I could control his tricks, was by shewing him to the panther on board, which excited his fears very strongly. I used to hold him up by the tail, and the instant he saw the panther he would become perfectly stiff, shut his eyes, and pretend to be dead. When I moved away, he would relax his limbs, and open one eye very cautiously; but if he caught a glimpse of the panther's cage, the eyes were quickly closed, and he resumed the rigidity of death.

[We suppose, this article will amuse our young readers; but we do not print it for their amusement only: we hope they will read a bit of advice founded upon it: For a monkey it may do, to play mischievous tricks, but it may do, to play meschievous tricks, but What were here boys and girls may be expected to know better, and in them it is a very mean thing to God only knows, but they were such as place themselves on a level with the poor rise up to him-the Great Deliverer and beast that they laugh at. We want them now Provider-from ten thousand hearts to examine themselves, whether they ever take pleasure in playing tricks: taking delight when they can give the servants trouble, when they can hide a play-mate's things, or put something in his way to make him fall. we shall whip him, if we catch him; but about boys and girls we know that God will be very angry with them, if they are mischievous; and so when these anecdotes have made them leaved another with the state of the leaves and them leaved another with the hard them leaves another with the leaves and the leaves are the leaves and the leaves are the leaves and the leaves are the leaves and the leaves and the leaves are the leaves are the leaves are the leaves are the leaves and the leaves are the leav made them laugh enough, we then hope that they will go on to think what a miserable thing it is to be a monkey, and that they will can distinguish between good and evil, and his word to warn them against evil, and to invite them to do good : and they will resolve, by God's grace, to take profit by his warning and to follow his invitation which calls them to endless bliss.—EDITOR]

THE BOY WITHOUT A MOTHER.

A number of boys with books in their hands were passing up the street on their way to school. They were talking with animated countenances, apparently on a subject of common interest. Hollo, Sam,' said one of them to a boy who had just come up to them, 'are you going with us this afternoon? "I do not know," answered Samuel, 'mother does not know whether it is frozen hard enough to-day. I am afraid she will not let me go. It is always the way when there is any fun to be had; mother keeps me at home,'-'Just like my mother,' replied his companion, 'she is always afraid I shall be drowned, or get run over, or be killed in some way or other. She has not let me coast the street with the other of the occasional gripe he received; of boys all this winter. I must always protaking the dried herbs out of the tin mugs mise to go off with my sled into the in which the men were making tea of

Edward Torry, who was standing by the side of the two boys, was a listener to their conversation. He said nothing, but when the boys looked towards him, expecting from him some remarks upon the subject, they saw a tear in his eye which he turned away to conceal. It was not difficult to judge what were the feelings which called it forth. A glance at his mourning suit reminded the boys of their companion's situation. It was but a few weeks before, that he had been deprived of an affectionate mother, and they conjectured correctly that their conversation had brought her to his mind. Edward was thinking of his mother, and his reflections were something like the following: - 'These boys think it very hard to be looked after so closely, and not allowed to run into dangers: so I used to do; but the time may come when they would give the world to have some one to care for them as their mothers do now. Oh! if I could only have my good mother again, how willing I should be to give up every one of my plays to please

A KING'S EXAMPLE TO PARENTS. One of the present King of Wirtemberg's daughters, when quite young, began to be proud of seeing the guard turn out every time she passed by in one of the royal carriages. She looked up one day to her Governess, as they were passing, and said with an air of great selfimportance: "It's on my account they are doing that:" The Governess had presence of mind enough to answer immediately: "You are mistaken, Princess it is on Papa's account." The little lady was very much hurt by this contradiction, and took the first opportunity she could find of telling her Papa about it. But the King very promptly replied: "Indeed, my dear, your Governess is quite right; and to convince you of it, you will find the guard will not turn out

known to Jack, I saw the whole transac. they shall do so again, on my account, as before. It was done, as he directed.

THE WIDOW.

It was a cold and bleak evening in a most severe winter. The snow, driven by the furious north wind, was piled into broad and deep banks along our streets. Few dared or were willing to venture abroad. It was a night which the poor will not soon forget.

In a most miserable and shattered tenement, somewhat remote from any other habitation, there then resided an aged woman, all alone - and yet not alone.

During the weary day, in her excessive weakness, she had been unable to step beyond her door stone, or to communicate her wants to any friend. Her last morsel of bread had been long since consumed-and none heeded her destitution. She sat, at evening, by her small fire, half famished with hunger-from exhaustion unable to sleep; preparing her mind to meet the dreadful fate from which she knew not how she would be spared.

She had prayed, that morning, in full faith, 'Give me this day my daily bread,' but the shadow of evening had now descended upon her, and her faithful prayer had not been answered.

While such thoughts were passing through her weary mind, she heard the door suddenly open, and as suddenly close again; and found deposited in her entry by an unknown hand, a basket crowded with all those articles of comfortable food, which had the sweetness

every day. Many days elapsed before the widow learnt through what messenger God had sent to her that timely aid. It was at the impulse of a little child, who on that some of her numerous comforts and good cheer. Her parents followed out the benevolent suggestion; and a servant was soon despatched to her mean abode, with a plentiful supply.

God! An Angel, with noiseless wing, came down and stirred the peaceful breast of a pure-hearted child, and with no pomp, or circumstance of the outward miracle—the widow's prayer was granted.

CRUELTY TO THE DOG.

There is among the brute creation one race, advancing such especial claims of exemption from the general lot of oppressed inferiors, that my indignation scarcely outruns my astonishment when I see them ill-used. Hateful as are the cruelties exercised on the noble horse, on the patient ox, and harmless, timid sheep, nothing seems so base, so aggravated, as harsh treatment inflicted on the dog. From a child, I have studied the character of that faithful follower of man; and truly it is a marvellous one. The zeal. devotion, and consistency of his attachment; the palpable degree in which his faculties are sharpened by it; his patient endurance, undaunted courage, and more to receive proposals and to effect Assurances on than "half-reasoning" sagacity, in all Lives, on more reasonable terms than ever offered that concerns the interests of, perhaps, a before. neglectful or cruel master,-these qualities stamp with such exceeding turpitude the outrages committed through the very confidence inspired by them, that it is extraordinary a general cry of loud reprobation does not break forth to intimidate, where it might not shame, the perpetrators. Of course, I now allude to the scandalous practice of using the lesser and more delicate individuals of the species for draught; while even the sturdy mastiff and powerful Newfoundland dog are urged to painful and unnatural efforts, which their very willingness in attempting them renders it more unmanly to extort. Let any one examine the skin of this ill-requited servant, how liable it is to inflame and break on a slight injury; let him mark the perpetual thirst excited by any accession of heat or exercise; and then imagine a small part of what must be the suffering induced by the galling harness, the cutting lash, and the dreadful craving for drink, which the shackled condition of the poor creature prevents his satisfying, and which is rarely thought of by his selfish employer. It is really becoming a national sin among us; and no sin will more surely find its perpetrators out, or visit them more fearfully in this world.

Canine madness will undoubtedly increase to such an extent, under the barbarous system, as to make the extirpation of the race a matter of public safety. And, partial as I am to the dog, I would rather see his name and nature blotted out from the page of creation, than witness what is now a common spectacle where-ever you turn the eye. Declaiming is useless; a determined effort ought to be made by every one who does not desire to lose the honest guardian of his property, the playful companion of his walk, and the most attached of his adherents, to put down this disgusting and dangerous nuisance. - Charlotte Elizabeth.

ARRIVAL OF

BECKE BANCT GOODS :
Per Ships Great Britain, Pearl, Zealous, & Lady Seaton,

SELECTED IN LONDON, PARIS, MANCHESTER, AND GLASGOW MARKETS.

THE Subscribers beg respectfully to announce, that in the course of a few days, they will submit for inspection in their NEW STORES, facing John Street and foot of Fabrique Street, A VERY ELEGANT AND FASHIONABLE ASSORTMENT OF NEW GOODS, Recently selected by one of their firm, which consist in part of,

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