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THE WEARY CHRISTIAN.

I am weary of straying, oh! I fain would I rest
In the far distant land of the pure and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations for ever have fled.

I am weary of hoping, where hope is untrue,
As fair, but as fleeting, as morning's bright dew;
I long for that land whose blest promise alone
Is changeless and sure as eternity's throne.

I am weary of sighing o'er sorrows of earth,
O'er joy's glowing visions that fade at their birth,
O'er the pangs of the loy'd, that we cannot assuage,
O'er the blightings of youth, and the weakness of age.

I am weary of loving what passes away,—
The sweetest and dearest, alas! may not stay;
I long for that land where these partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Saviour, of grieving thy love;
Oh! when shall I rest in Thy presence above?
I am weary,—but, oh! let me never repine
When Thy word, and Thy love, and Thy promise
are mine.

[The above was found among the papers of a young man of great promise, not long deceased. Those who were about him during that part of his last illness when he could yet sit up and write, entertain no doubt that he composed it in those hours, though it is not known to have been expressly owned, but rather it was kept out of sight, by him. Should the lines be known, by any of our readers, to have another origin, we should be glad to be set right; but as we do not think they have, we give them as possessing the deep interest of being the expression of thoughts which engaged the last hours of one who had discovered, before disease made life distasteful, that life, though prosperous, cannot give rest; and to whom it was no startling summons when, from the weariness of this unsatisfying state, he was called to rest in Jesus.—EDITH.]

CONSTRAINING MOTIVES.

The habit of viewing the Christian doctrines and the Christian character as two separate things, has a most pernicious tendency. A man who, in his scheme of Christianity, says, "here are so many things to be believed, and here are so many to be done," has already made a fundamental mistake. The doctrines are the principles which must excite and animate the performance; they are the points from which the lines of conduct flow: and as lines may be supposed to be formed by the progress of their points, or to be drawn out of their substance, so the line of Christian conduct is only formed by the progressive action of Christian principle, or is drawn out of its substance.

The doctrines of revelation form a great spiritual mould, fitted by Divine wisdom for impressing the stamp of the Christian character on the minds that receive them. I shall here mention some of the leading features of that character, as connected with the corresponding doctrines.

The love of God is the radical principle of the Christian character; and to implant this principle, is the grand object and the distinct tendency of the Christian doctrines. And it may be proper here to repeat an observation which has been already much insisted on,—that this love is not a vague affection for an ill-defined object, but a sentiment of approbation and attachment to a distinctly-defined character. The Bible calls us to the exercise of this affection, by setting before us a history of the unspeakable mercy of God towards man. At first sight, it might seem impossible to conceive any way in which the mercy of God could be very strikingly or affectingly manifested towards his creatures. His omnipotence and unbounded sovereignty make every imaginable gift cheap and easy to him. The pardon of the sins committed by such feeble worms, seems no great stretch of compassion in so great and so unassailable a Monarch. God knew the heart of man. He knew that such would be his reasonings; and he prepared a work of mercy, which might in all points meet these conceptions. God so loved the world, that he gave his only-begotten Son for its salvation. His was not the benevolence which gives an unmissed mite out of a boundless store,—it was a self-sacrificing benevolence, which is but meagrely shadowed forth by any earthly comparison. We admire Codrus sacrificing his life for his country; we admire the guide plunging into the quicksand to warn and save his companions; we admire the father suffering the sentence of his own law in the stead of his son; we admire Regulus submitting to voluntary torture for the glory of Rome: But the goodness of God, in becoming man, and suffering, the just for the unjust, that he might demonstrate to them the evil of sin,—that he might attract their affections to his own character, and thus induce them to follow him in the way of happiness,—was a goodness as much superior to any human goodness, as God is above man, or as the eternal happiness of the soul is above this fleeting existence; and, if believed, must excite a proportionate degree of admiration and gratitude.

The active and cordial love of our fellow-creatures is the second Christian duty. And can this sentiment be more powerfully impressed upon us, than by the fact, that Christ's blood was shed for them as well as for ourselves; and by the consideration that this blood reaches us with the basest ingratitude, when we feel or act maliciously; or even slightly, towards those in whom our heavenly Benefactor took so deep an interest? Under the sense of our Lord's continual presence, we shall endeavour to promote even their temporal welfare; but, above all, we shall be earnest for the good of their souls, which he died to redeem.

Christians are commanded to mortify the earthly and selfish passions of ambition and avarice and sensuality. Our Lord died that he might redeem us from such base thralldom, and allure us to the pure liberty of the sons of God. The lust of the flesh, the lust of the eye, and the pride of life, were, in fact his murderers. If we love him, we must hate them: if we love our own peace, we must hate them; for they separate the soul from the Prince of Peace. The happiness of eternity consists in a conformity to the God of holiness; and shall we spend our few days in confirming ourselves in habits directly opposed to him?—No; rather let us begin heaven below, by beginning to be holy.

The gospel exhorts us to humility; and deep humility, indeed, must be the result of a true acquiescence in the judgment which God passed upon us when he condemned his Son as the representative of our race. And when we think of what our Almighty Father hath done for us, our hearts must often convict us of the strange contrast which is exhibited betwixt our dealings with him and his dealings with us.

We are commanded to be diligent in the duties of life, and to be patient under its sufferings. And to enforce this precept, we are instructed that the minutest event of life is ordered by him who loved us and gave himself for us: and that all these events, how trifling or how calamitous soever they may appear, are yet necessary parts of a great plan of spiritual education, by which he trains his people to his own likeness, and fits them for their heavenly inheritance. He walked himself by the same road; only it was rougher; and he hath shown us by his example, that the cross is a step to glory.—*Erskine's Internal Evidence.*

WANTS OF THE TIMES.

From the Lord Bishop of Chichester's Charge to his Clergy, delivered on Thursday, 21st October, 1844.

The times warn us that we must admit of no relaxation of our principles. Besides the ordinary temptations to evil which continually beset us, there are many which seem to expose the present generation to peculiar perils. The condition of our poor, I regret to say, is still such that they are subject to much privation, and in winter time the peasantry are almost destitute. To them more particularly the warning voice should be addressed, and their attention drawn from their worldly cares to their reward hereafter. They should be taught to feel assured that their last hope is gone if they presume systematically to violate the laws of God in that station of life in which he has pleased him to place them. In other classes of the community, however, I gratefully admit that there is an improvement, and certainly it was never more needed than in moral and religious principle they should be equal to a great moral and religious emergency. It is our duty, not to fail to notice the circumstances I have mentioned with regard to the poor, but to put prominently forward the Christian duties of contentment, patience, and resignation, on the one hand, with kindness and liberality on the other, that we may strengthen the foundation of those graces and virtues which alone seem enabled, under God, to carry the nation through the crisis which has arrived. On two matters connected with the poor I will trouble you with a few remarks. From an early period of my life they have appeared to me of great importance. One is in reference to the dwellings of the poor. It is our duty to repeat, and to insist strongly upon the fact, that not only are their physical comforts, but also their religious and moral habits hazarded by the dwellings they are found to occupy. To you, my Reverend Brethren, I need say no more on this point, the mere mention of the circumstance is enough to induce you to endeavour, by every means in your power, to mitigate the evil. The other point, insignificant as it may at first sight appear, seems to me one of great consequence. It is the day on which wages are paid, and the places. If masters could pay the persons in their employ on Thursdays, instead of Saturdays, I believe many a victim of intemperance would be saved, their comforts increased, and more attention paid to the Sabbath day. The farmers of Sussex, and other employers of the poor in this diocese, are doing much for the improvement, morally and spiritually, as well as for the external condition of the labouring population. Let me, through you, the clergy, entreat them to add this to their other good deeds in their behalf, showing them at the same time that they will reap their reward in more ways than one. And I need scarcely remind you, my Reverend Brethren, that in the olden time, in many of our institutions, the week ended on Thursday. I am not ashamed to introduce such subjects to your notice, nor do I think they are at all alien to the present occasion; for in how many ways has not God set forth the duties of his servants, cautioning us lest we fall into the ways of those who neglect them altogether. It is not my intention to speak at any length on these subjects, which, in some degree at least, are dividing Churchmen amongst themselves. Let me, however, guard you, the younger clergy especially, against the error of selecting authors and reading them, not with a view to impartial judgment on disputed points, but simply for the purpose of culling arguments which may tend to the recommendation of preconceived notions. Men who act in this manner place themselves at once in danger of becoming inseparably engaged in the maintenance of a position which they had no intention originally of taking up. Such is, in fact, the history of the rise of the party in the Church to which I am now alluding. Its founders had no other intention at first than to raise a barrier against the threatening aspect with which the State at that time appeared to view

the Church. In pursuing that object, they had recourse to those writers who favoured most the pretensions of the Church to independence. From this armoury they supplied themselves, and continued to be led on by the pressure of those principles, until they were at length landed in a position far removed from that which they originally contemplated, and which I do not wish to characterize further than by pointing to it as a warning; for it is not to be denied that several of them now find a difficulty in reconciling the opinions which they promulgate with the allegiance which they owe to the Church; nay, some of them have spoken of our Church harshly and unadvisedly, and one has of late poured upon her unmeasured contempt and contumely. Judging from a review of their progress, as given by one supposed to be of their number (the Rev. W. Palmer), one must arrive at the conclusion that those so long unable to form their own course must be especially unfitted to guide others in the formation of their theological opinions. With respect to some usages which are supposed to take their origin from this school, it is much to be desired that more correct notions should prevail, more especially amongst the laity. Whatever may have been the object or intention of those writers of whom we speak in reviving attention to those matters, the advocates of rubrical observances are more frequently found in the persons of those who have no sympathy with their doctrines or peculiarities. The laity should be made aware of this fact. At the same time, I must caution the clergy always to bear in mind that the edification of God's people is the object of all their ministrations, and that they will sacrifice the end to the means if they needlessly offend their congregations in such matters. I will not say that the interests of religion would not be advanced if our ritual were brought back to what it formerly was. On the contrary, I believe the reverse would be the fact; but I certainly am convinced that a minister takes a wrong and entirely inadequate view of his duty if, by adhering too strictly to the rubrical directions of the Book of Common Prayer, he alienates the affections of his congregation. Let him fully and clearly explain its nature and uses, and so he will win their minds towards him. From the time I entered this diocese I have been continually consulted by individuals amongst you on these matters, and they will remember that in this spirit I have always thought it my duty to give this advice. On one other subject I shall scarcely be excused if I do not say a few words. An Address was presented to me about two years ago by the clergy, in which reference was made to the revival of Convocation. It certainly appears to me that the revival of Convocation would be a revival of difficulties. Some of these difficulties are well set forth in a recent number of a new periodical,* and you will obtain much valuable information on the subject from a Charge delivered last autumn at his Visitation at Oxford by my excellent friend Archdeacon Clarke. You will shortly have placed before you Her Majesty's letter directing collections to be made in all churches and chapels in aid of the funds of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. An increase in the number of missionaries in our colonies is imperatively demanded, and the expenditure necessary for the support of the Bishops who have been happily established there has exhausted the available funds of the Society, leaving it pledged to an expenditure exceeding its income by 20,000*l.* a year. The Reverend Primate who presides over our Church feels the deepest anxiety on this subject. Who will not sympathize with him? The missionary spirit is of the essence of the Gospel, and it is the duty of this nation, clearly and indisputably laid down, to provide for the maintenance and diffusion of the Gospel-light in those places. This is beyond a doubt the purpose for which, in the providence of God, those countries and their millions of inhabitants have been entrusted to the Government of England. They must be provided with the means of instruction, and so long as the funds of the Society shall continue thus deficient, I would exhort you, not only this year, but annually, to make collections in its behalf.

MISSIONARY DEACONS.

The important advantages, to the Church, which we may justly anticipate from the ordination of deacons under the Canon passed at the late General Convention, are not, by any means, to be confined to the more rapid spread of the gospel among the slave population of the South. The benefits of this Canon, in promoting the extension of Zion in the far West, we doubt not, will more than sustain the arguments which were urged in favour of its passage. The great difficulty of obtaining clergymen from the East, to labour as missionaries in the West, has long been a source of loud complaint. Nor has it been alone the want of men that has retarded the advancement of the Church in the portions of our country beyond the mountains. When men have been found ready and willing to enter this large and inviting field of usefulness, they have not always been of the right stamp. Some who have gone thither, have not had the requisite qualifications to labour successfully as missionaries among the settlers of a new country. To build up the Church in the West, requires not only piety and learning; but tact and talent; a power to engage the attention of men whose intellectual habits are of a different cast from that which is found in the more cultivated society of the Atlantic States. In order to success, a minister should perfectly understand the peculiarities of the people; and

then have the happy faculty of adapting himself to their manners, modes of life, and habits of thought. This can be done successfully by few, except the sons of the soil; those who have been bred and educated in the very field of action. But many such persons have not enjoyed the means of education which are common at the East, and, consequently, although they are truly pious, and possess talents of no ordinary kind, yet the want of acquired learning, demanded of candidates for holy orders, bars all hope of their entering upon the self-denying duties of a missionary of the cross to those among whom they are fitted to labour with every prospect of success. There are, we have no doubt, large numbers of such persons to be found within the fold of our communion in the West. By the new Canon, a Bishop, at the request of the Convention of his Diocese, has the power of removing this impediment to the spread of the Church, by ordaining persons into the diaconate who are not fully qualified to sustain the examination required of candidates under the former Canon.

If a sound discretion be exercised on the part of the Bishop in carrying out the provisions of this new law, we have no doubt that, ere another General Convention shall meet, our infant Church, in the newer parts of our country, will, with the divine blessing, wear another and a much more promising aspect than it does now.

But it is in the foreign missionary field, especially in Africa, that we are to look for the more immediate and essential fruits of this Canon. Here, of all other portions of the earth, it is requisite to have native teachers. Such is the fatal influence of the climate of this country upon Europeans and Americans, as to render it morally certain, that this benighted portion of the human family must ultimately be converted to the Christian religion, by the instrumentality of natives, who themselves have been brought to a knowledge of the truth. As we now have a Bishop appointed to that station, we may confidently hope, that under God, the mission will be materially strengthened, by the ordination of native teachers and ministers, as soon as they become properly qualified for the duties of the sacred office. To this mission young men of piety and promise have been found ready to devote themselves, but, owing to the want of literary qualifications, have been under the necessity of acting only in the limited capacity of laymen. Such individuals the Bishop on the station, in the exercise of a sound judgment, may admit to deacon's orders, and thus, at once, extend the sphere of their influence and usefulness, and thereby promote the interest of the Church, and the good of souls. We shall be much disappointed if our African mission does not very soon give unequivocal evidence of the wisdom of this Canon. What has been said of Africa, may also prove true in respect to our missions in China and Texas.—*Christian Witness.*

THE BAPTISMAL ARGUMENT.

Much confusion has been brought into the argument by a want of accuracy, completeness, and precision of statement. From want of accuracy the real point of the controversy is often lost in a waste of words. To deny that regeneration always, is considered tantamount with the denial that it ever, attends the ordinance of Baptism; and strong argument, based on Scripture, is devoted, either to prove what is admitted on both sides, or to disprove what has never been conceived. To demur to the efficiency of the external administration, is often supposed to depreciate either the nature or the grace of the Sacrament. Dr. Pusey seems to assume,—though most erroneously—all his opponents to be of the Zuinglian School.* He insinuates from our rejection of some of the Sacramental interpretations of antiquity, 'our lessened esteem for our Saviour's gift, and consequently our diminished, or, at all events, less humble, affectionateness for the Giver.' He charges us, 'in the fear of a papal magnifying of the Sacrament, with having fallen into the opposite extreme—that for fear it should seem absolutely necessary, we have made it seem almost indifferent;—and for fear God's grace should be 'tied to the Sacrament, we virtually disjoin God's grace from his own ordinance.' As for himself and his friends, they have 'adhered strictly to the letter of Scripture—they have taken God's promises and declarations simply as they found them.' And in 'contrasting with this mode of exposition that adopted by such as fear unduly to exalt the Sacraments, and do in fact abuse them to signs only;—he asks, with evident satisfaction—'Which seems the most faithful exposition of God's word? He adds a solemn warning against a most perilous path—the high road to Socinianism—when the plain letter of Scripture says, we are saved by baptism, and men say, we are not saved by Baptism—when Scripture saith, that "they have been buried with Christ by Baptism unto death," and man saith, that they have not; &c.†

Now these are words of solemn pomp—not of sober truth. They put forth grave charges with great self-complacency, but with most culpable want of accuracy and candour. We might rebut the charge at once—as Hooker did a similar one, from alas! not a very opposite quarter—"They pretend"—saith he, speaking of the Romanists—"that to Sacraments we ascribe no efficacy, but make them"—(as Dr. Pusey charges us)—bare signs of instruction and admonition, which is utterly false. For Sacraments with us are signs

* Just as the British Critic, with equal candour, assumes all who do not belong to their school, to be Latitudinarian or Puritan, and cannot conceive of any other alternative. See Article's explanatory of Unprotestantizing.—July 1842.
† Tracts on Baptism, pp. 34, 132, 197, 198.

effectual. They are the instruments of God, whereby to bestow grace; howbeit grace, not proceeding from the visible signs, but from his invisible power. We thankfully acknowledge the rich flow of Sacramental blessing; but we connect it, as Hooker and our Reformers do, with the whole ordinance—not with the outward ceremony. We believe that Baptism, as a whole Sacrament, combining both parts—the sign and the grace—does convey regeneration. But we protest against taking a part for the whole. We contend that the mere form—as it too often is—is not the ordinance, and does not convey the blessing; so that while we accredit the commission, we deny the efficiency. We receive the Scripture as literally as Dr. Pusey does. We say not—as he intimates—that 'Baptism does not save us, when the Scripture saith it does.' But we say, that the outward baptism does not save us. The Baptism of form—as the Apostle justly discriminates—"the putting away of the filth of the flesh"—is null and void. The Baptism of faith—"the answer of a good conscience toward God"—is valid, yet not in itself, but "by the resurrection of Jesus Christ";—It is—as Bishop Burnet admirably observes—"a very natural distinction, to say, that the outward effects of Baptism follow it as outwardly performed; but that the inward effects follow upon the inward acts." The ordinance, therefore, in the external ministrations merely is incomplete, and hence cannot be spiritually effective. The true end has not been fulfilled, when the outward sign only (which we have proved to be separable from the inward grace) has been received. 'Because of our infirmity'—as Calvin excellently reminds us—"it is for our behoof to begin at the water. But we must not tarry at it. For the sign that is offered unto our eyes serveth to lead us to the Holy Ghost; to the end that we may know how that it is from him that the power of Baptism proceedeth."‡

But we have to regret—not only a want of accuracy—but an incompleteness of statement—a mass of what is popularly called 'one-sided statement'—that greatly hinders a clear and satisfactory conclusion. Let us be careful, that in bringing out our catena of authorities, we give the whole mind and judgment of the writers. Thus when Cranmer testifies, that 'Christ hath ordained one visible Sacrament of spiritual Regeneration in water,' we must in all fairness combine what here and elsewhere he writes upon the efficacy of baptismal water, with his other statement—"All that be baptized in the water, be not washed with the Holy Ghost."§ Bishop Latimer speaks also of 'remission of sins by baptism—finding Christ in baptism.' Yet elsewhere he writes, not contravening, but balancing and completing, his statement—"These must have a regeneration; and what is this regeneration? It is not to be christened with water, and nothing else. How is it to be expounded then? Saith St. Peter—"We be born, again."¶ How? Not by a mortal seed, but by an immortal. What is this immortal seed? By the word of the living God—by the word of God, preached and opened. Thus cometh our regeneration.†† Bishop Jewel scruples not to write of the ordinance of Baptism—"It is our regeneration or new birth, whereby we are born anew in Christ, and are made the sons of God, and the heirs of the kingdom of heaven."‡ Yet of the same Sacrament he writes again—"In Baptism, as the one part of that holy mystery is the blood of Christ, so is the other the natural water. Neither are these parts joined together in place, but in mystery; and therefore they be often severed, and the one is received without the other."‡‡

To give a complete view of the mind of our Reformers, we must—as we have before hinted—connect their high sacramental views with the supposition of a right reception of the ordinance—a connection so often stated, that, even where it was omitted, it may be considered as implied. Thus Bishop Jewel again and again speaks to this purport—"If any man have this outward seal, and have not the faith thereof sealed within his heart, it availeth him not. He is but an hypocrite and dissembler."§§ Almost immediately after, he writes of 'the water that regenerateth him that believeth.'¶¶ We have often regretted the want of this important connection in many modern statements of authority. We do not object to what is said, but to what is left unsaid. We feel deeply that the exhibition of baptismal privilege, without a commensurate inculcation of worthy reciprocity, is productive of formality and delusion—not of Christian holiness. In fact this constitutes the vital difference between us and the Romanists: must we not add—between us and the Romish Protestants? They connect the

* Book v. App. i. Works, ii. 703. Compare Bullinger's Sermons, pp. 97—99.
† See quotations from Cranmer, p. 28 n. Ecc. Pol. V. liii. 2.
‡ 1 Peter iii. 21.
§ On Art. xxvii. || Chap. iii.
¶ Sermons on the Epistles to Timothy and Titus, 157*g.* p. 122*b.* 'The Spirit alone,'—says Cyprian.— imparts the reality of the Sacrament to us.' Quoted by Bishop Doveant, on Col. ii. 11.
§§ Cranmer's Remains, ii. 302, with 439; iii. 323.
†† Sermons ii. 779 with i. 7*c.*
‡‡ On the Sacraments, p. 265, with Reply to Harding, p. 285.
§§ P. 27, 28.
¶¶ On the Sacraments pp. 262, 263, ut supra.
¶¶ Jewell, the worthiest Divine that Christendom hath had for the space of some hundred years. Such was Hooker's testimony (Book ii. vi. 4.) of a man, whose works—the Apology especially—commanded universal reverence, and were held in our Church as almost of equal authority with our Articles. See also Burnet's five testimony to him.—Pref. to Expos. of Articles. Let the Reader compare if he will, the sly and sarcastic Mr. Froude and the British Critic, and judge on which side the solid weight of authority is found.

* His Lordship did not mention the name of the publication, but it is supposed to be the last number of the English Review.

blessing with a right administration—we with a right reception—of the ordinance. They extend the blessing wherever the commission is accredited. We restrict it under an accredited commission to where the ordinance is honoured. With them therefore the grace under a legitimate ministry is universal. With us it is discriminating. We deny not the extent of the privilege, only its promiscuous application.

There is also a great want of precision in adding Scripture testimony to this argument. How many grave theological errors have arisen from pressing Scripture terms beside and beyond their proper use and application! Much false reasoning and unsatisfactory conclusion from this cause obscure the present point at issue. When the full baptismal privileges are claimed indiscriminately and without reserve for unconscious infants, the different character of the persons, whom the Apostle invests with these high prerogatives, seems to be put out of sight. They were intelligent and gifted members of the Church, who had maintained a credible profession of some standing. The recent date of the several churches forbids the supposition, that they had been baptized in infancy. They must have been the adult believers, according to the records of the Acts, baptized upon the profession of their faith.

Not but that infants, even in the first ages of the Church, were fully interested in their Baptismal inheritance. We must otherwise suppose them either to have been circumcised, and so brought again under the Judaical yoke; or,—what is no less improbable,—that they were, without any moral ground, excommunicated from the covenant of grace, into which they had been formerly admitted—their privileges under the Gospel being thus made in one most important point less than they had been under the law. As it is but "one Baptism," we cannot suppose it to be different to the adult and to the infant, where the need, the capacity, and the interest, is virtually the same. Yet the two cases must be brought to some identity or parallelism, in order that what is clearly predicated of the one, may be scripturally applied to the other. The adult was evidently invested (as we have seen) with baptismal privilege upon his sincere profession of repentance and faith, and so far only as it was sincere, can we conceive of any attendant blessing. Upon the same ground only can we suppose the infant investiture—not when the ordinance has been a profane mockery or an empty form; but when it has been a true Sacramental covenanting and dedication to God. The promiscuous indiscriminate appropriation of privilege to every baptized child, presents no relative parallelism to the Scriptural application, and therefore cannot fairly be admitted a satisfactory demonstration. We do not therefore—as Dr. Pusey insinuates—boldly contradict the Scripture, by denying the privilege of the baptism into death. We only investigate the precise application of the term, and within the limits of the application when discovered, we predicate as decidedly as himself.

We observe the same want of precise accuracy in the use made of our Primary Church authorities. We have already adverted to our Baptismal Services as pressed beyond measure, and with very doubtful application in this argument. How often do we hear of Hooker's high estimate of Sacramental grace, while his own express limitation, which in fact furnishes the key to his whole statement, is left unnoticed! When he speaks of "Baptism as a seal perhaps to the grace of election" (a sentence expressed indeed with modest hesitation, but obviously giving his preponderating judgment) he clearly intends his exhibition of privilege to be limited to the sphere of God's election—that is—of the spiritual Church of God. His known and declared judgment of "the Perpetuity of Faith in God's elect" is sufficient confirmation of this view. A mind of his profound and accurate thinking could never have included in his system dogmas so manifestly inconsistent with each other—as those of universal regeneration necessarily involving the Defectibility of grace and the Perpetuity of the Divine principle. Evidently therefore the universal grace of Baptism derives no warranted support from this revered name.—Rev. C. Bridges, M. A. Vicar of Old Newton.

The Berean.

QUEBEC, THURSDAY, JAN. 2, 1845.

In entering upon a new year, it is a part of Christian wisdom, to take a serious view of time, its changes, its uncertainties, its present opportunities, and the use which we are making of them to the great end, our preparation for eternity. We have inserted, both on this page and on our fourth, pieces which have a tendency to guide the minds of our readers, old and young, in that direction; and the Editor will be permitted to be brief in expressing

Bishop Mant's Tracts place the whole ground of Baptismal blessing upon the legitimate administration. No reference is traceable throughout the whole statement to the necessity of a right reception. The statements of most other standard writers on the same side are more discriminating. See note, p. 35.

† Rom. vi. 3, 4, with vii. 1.
† 1 Cor. xii. 7-13.
† Gal. iii. 27, with 1-3. † Eph. iv. 5.
† See pp. 11, 69. † See pp. 12, 14-14.
†† Tracts on Baptism, p. 198.
†† Chap. v. pp. 81, 82.
†† H. v. ix. 3. This, as might naturally be expected, was Calvin's judgment. Instit. iv. c. xvi. 21, 22. Bucer also evidently inclines to it. De Vi. et Effic. Baptismi. Scripta Anglicana, p. 597. Sacramentum in solis electis efficiunt quod figurant—is quoted rather loosely from Augustinus. Burgess's "Baptismal Regeneration of Elect Infants," pp. 133, 134. Dr. Pusey however doubts the accuracy of the quotation—not being able to discover it, and judging it to be inconsistent with his other statements. Tracts, p. 222. Yet if baptism be the seal of the covenant of grace—(Rom. iv. 11)—its spiritual efficacy would obviously be confined to the limits of this covenant—whatever those limits may be. Wittius—who of course argues on the restricted application—has some interesting and profitable discussion. De Effic. Bapt. in Infant. vi.—xiv. Compare Usher's Body of Divinity, p. 301.

his deep-felt wishes, that a course of self-examination may lead the readers of this periodical to the cheering result of a good hope that they have improved their opportunities in time, so as to enable them to look forward with joyful anticipation to their passage from time to eternity.

We are not allowed space for extended remarks upon affairs in the Church. Having, however, but recently stated that we do not take a gloomy view of the aspect of things in this Diocese, we will, on the present occasion, add the remark that within the limited period of our personal observation, in Lower Canada, there has been a decided increase of strength to the cause of pure, unadulterated religion in the additions which have been made to our body of Clergy; and we will call upon our readers to be frequent and earnest in prayer that the public and private ministrations of Pastors, that the instruction given in Sunday Schools and other Seminaries of scriptural education,—and that the more private attention to religious training in families may be abundantly blessed to the extension of the spirit of vital godliness through the land, and the hastening of the universal prevalence of the Saviour's rule among all kindreds, tribes, and people!

Taking a survey of the state of affairs in this Province, we rejoice in the indications which have been given, that the Representative of our Sovereign will have with him a working majority in the Legislature, to carry into effect measures of wisdom for the temporal prosperity of the people in this part of Her Majesty's dominions. Persuaded as we are, that the Governor General's intentions are for the public good, and no less so that His Excellency's talents are equal to the important trust which the Sovereign has reposed in him, we pray and hope that he may be spared for a long and successful application of his political integrity and high mental faculties to the guidance of public affairs in British North America.

The articles from the Rev. C. Bridges' pen which we have inserted in our last and in the present numbers, are taken from a work recently published by the author (whose praise is in all the Churches) under the title of *Sacramental Instruction*. He explains the occasion of that work to have been the revision of his well known book on *The Christian Ministry*, for a new edition. The chapter on the Sacrament seemed then to call for enlargement exceeding the prescribed limits, and he found, moreover, that the controversial character which would necessarily attach to a discussion of those erroneous views denominated Sacramental Theology, would not be suitable to the pages of the larger work. Hence the publication of the smaller treatise from which we have extracted.

THE NEW YEAR.

There is something peculiarly solemn and instructive in the lessons which old Time teaches us, as he "rolls his ceaseless course." The certainty that the moments once past, however they may have been spent or employed, can never return,—that the present hour which we enjoy is hurrying rapidly away with its various opportunities for good or ill, improved or abused,—and that the future is hastening on with all its momentous interests, is a subject which should kindle within the heart of every thinking man the most anxious enquiry, and awaken the deepest reflection. Yet though every passing day and hour—yes, every fleeting moment that finds us still in the land of the living, the spared monuments of the mercy of that all-gracious Being who alone (though, alas, we often seem to forget!) can "hold our souls in life" though every season, every year in its silent and apparently imperceptible flight, brings with it its own peculiar warning:—how small is the number of those who wisely set themselves to "redeem the time," and seize the passing moment, as a rich treasure to be turned to everlasting account! Alas! days, months, and years may glide away in quick succession; proclaiming as they hurry along in their headlong career, "Man, think of God!—think of Time! think of Eternity!" But man, misguided mortal! too long in the scene of a world which, like himself, must soon vanish away; too much engrossed with the cares and anxieties—nay the vanities and deceitful pleasures of life, to hear the admonitions or, at least, to heed his warning voice—acts as if he was ignorant of the fact, and had yet to learn the great practical truth, that Time is hurrying on, with all the rapidity of its swift-winged moments; and Eternity! dread! awful! immeasurable Eternity is rapidly approaching: approaching too, not as a matter of mere speculation, or doubtful interest, but of inconceivable moment and importance to every son and daughter of earth, for it brings with it judgment, and our undeliverable doom. What then is the madness, the infatuation of those who, careless or unobservant, neglect or abuse this most precious gift of time; who, mortal, made of clay, inhabiting a poor temporary tabernacle of crumbling materials, and even for this depending upon the will of God, whose breath can dissolve it in a moment,—yet live as though they were immortal; as if they deemed themselves already the children of immortality; far removed from the ravages of time, beyond the reach of disease and death, and their poor perishing bodies akin to those of the Angelic host. Reader, we hope you are not one of such: for oh! it is a lamentable and, to the conscience in any degree awakened, a heartrending reflection,—when we look back to the years that are past, and call to mind the opportunities and means of grace we have enjoyed, and God's proffered mercy held out to us day by day, month by month, year by year continually,—to find that they are all gone; for ever gone! and we, after all, no nearer the Kingdom of God!

Another of those short periods of our exist-

ence called years, has expired. Twelve months are gone from us, with all their chequered scenes of good and evil, with all their hopes and fears, their joys and sorrows; and we, who by the blessing of God are still permitted to live, enter again upon another year, with all its unknown futurity! But with what reflections should we enter upon it? With solemn enquiries into that which is past, and solemn resolutions to improve for the future. Blessing then God's holy name, and adoring his goodness, for this further extension of his favour—what, reader, have you been doing for His glory, and your own salvation, during the months and days of 1844? As the time advanced in its steady, onward, even, tho' swift and certain course, have you progressed in your Christian walk? have you advanced in "all virtue and godliness?" have you increased in that knowledge which "maketh wise unto salvation?" that intimate acquaintance with God, and his Son Jesus Christ, which is essential to the interests of the soul? Now, at the expiration of another year, when of course you are so much nearer death—nearer the grave—nearer judgment—nearer eternity, than you were this time last year: are you—happy thought, if indeed you are—nearer God—nearer Christ—nearer Heaven?—As there is no standing still—no halting on the road "that leads to life on high"—there is but one other reflection which must naturally follow—and this we leave to the silent workings of your own bosom. Do not, however, think that we exclude ourselves in our observations: we, reader, apply these searching questions to our own heart—to our own conscience; and God enable us all to answer them aright, so that none of us may deceive his own soul!—These enquiries and reflections rise naturally out of the subject: because our safe arrival at the termination of a year should fill our hearts with love and gratitude to that Being by whose providence it is that we survive to see it; while so many amongst us and around us, both old and young (for death, young reader! makes no distinction) have, during its progress, been swept away; some with little warning—and some perhaps with none, to their eternal destiny. The yearly revenue paid to that Tyrant, through fear of whom men are "all their life time subject to bondage," should teach survivors to regard themselves; to own the sparing hand of God; and at the same time to reflect that, though they have escaped the year that is past, and may escape "this year also"—which Providence only knows—yet a year will come which shall be to them the last; which shall see them laid where we must all one day lie. We have commenced another year, but who of us may live to see the close of it? what reason have you or I, kind reader, to suppose that we may not be among the number of those who shall, during its course, take their departure to the world of spirits? Certain it is that we are drawing nearer the grave every day; and however the world and its busy scenes may, as they too frequently do, banish the unwelcome thought—death, inevitable death, is approaching, fast as the wings of time can bear it on: and may surprise us even sooner than we are aware. As therefore we must all confess how little, how utterly nothing, we have done for God, during the years that are past; but feel, alas! that they are gone for ever, and that repentance is all that amends it is now in our power to make; as we acknowledge the great goodness of God in thus lengthening our days, and giving us still an opportunity of making our peace with Him "before we go hence and are no more seen"—Readers of the Berean! searchers, we trust, of the Word of God—and all such as know the value of precious time, feel the importance of religion, and the happiness of a holy life, and long for the kingdom and glory of God:—let us with one accord resolve, in the name of our Heavenly Father and in the strength of his Spirit—to devote this year to his service more than any year we have yet enjoyed:—and may we all so live "to number our days, that we may apply our hearts unto wisdom!"

ECCLESIASTICAL.

BISHOPRIC OF NEW BRUNSWICK.—The Rev. Prebendary Medley, Vicar of St. Thomas', in the city and diocese of Exeter, has been appointed Bishop over the diocese about to be constituted in the Province of New Brunswick.

DIOCESE OF NOVA SCOTIA.—On Tuesday the 19th November the Corner Stone of another New Church at Rossway, near Gulliver's Hole, in the Parish of Digby, was laid with religious ceremonies by the Rector, the Rev. Wm. Bullock, assisted by the Rev. Wm. Snyder, the Rev. N. Hill, and the Rev. Edwd. Nicholl. Although the day was cold and the wind high, a large concourse from all the neighbouring country attended, to take part in the services of the day.—*Hullfax Times*.

MISSIONARY BISHOPRIC OF WEST AFRICA.—The Rev. Alexander Glennie, who was elected by the General Convention of the P. E. Church in the United States to occupy this interesting post, has declined the appointment. We do not find that the Canons provide for the election of any other in his room, until the General Convention shall meet again.

THE REV. MR. WARD, OXFORD.—On Saturday the 30th of November, this gentleman was summoned before the Vice-Chancellor, Pro-Vice-Chancellors, and Proctors, when the question was put to him whether he avowed himself the author of a work published with his name, entitled *The Ideal of a Christian Church*; and further, whether he was prepared to abide by certain interpretations of the Articles contained in it?—He requested two days' time to consider of his answer, which having been granted him, he retired.

LAW CASE.

On the 2nd of November last, the Judge in the Court of Arches pronounced sentence in the case of the Rev. W. H. Henslowe, Perpetual Curate of Wormegay in the Diocese of Norwich, for refusing to bury the corpse of a parishioner who had been baptized by a minister of the Primitive Methodists. The Judge (Sir H. Jenner Fust) declared, that he had no discretion to diminish or increase the punishment, which he pronounced to be suspension from the ministry for the space of three months, and payment of costs. Mr. Henslowe solemnly protested against this judgment, and appealed "to the great council of the realm and to the Convocation;" but the Judge said, "If you mean to appeal, you must

appeal to Her Majesty in Council." In this case, the judgment rested upon the 68th canon, and Sir H. Jenner expressed himself to the effect that "it would be wise on the part of Clergymen to recollect that, in every case of this kind, an opposition made to a claim, by a large body of persons in the country, of a legal right, should it prove unsuccessful, only afforded an additional triumph to persons who were seeking the downfall of the Established Church."

An opinion adverse to this judgment we find to be held by the Lord Bishop of Exeter, who pronounced an elaborate judgment in the case of the Rev. Walter Blunt, Curate of Helston, against whom charges were preferred by one of the Churchwardens, which led to the appointment of a Commission of inquiry, by the Bishop, and afterwards to his pronouncing a judgment which occupies a whole page of a London paper, and from which it may be conceived that it is no easy matter to bring within limits, suited for our publication, that which will be of importance or interest to our readers. The judgment is dated 23rd October last.

Mr. Blunt was complained of for preaching in his surplice instead of the usual robe, a black gown. The Bishop decides that he was right; the sermon is part of the communion-service, and the Rubric and Canons recognise no change of vestment. On going into authorities, however, his Lordship finds that the surplice is not the right vestment neither. The rubric at the commencement of the order for Morning and Evening Prayer says that such ornaments of the ministers at all times of their ministrations shall be retained and be in use, as were in this Church of England by the authority of Parliament, in the 2nd year of Edward VI; now these ornaments were "a white albe plain, with a vestment or cope." At a subsequent period of King Edward's reign, these vestments were done away with, and a surplice substituted; the whole of these changes however were swept away by Queen Mary; and on the accession of Queen Elizabeth, the later simplifications of King Edward's reign were passed by, and the ornaments were re-established as ordered in his 2nd year. Again, the use of the surplice was restored by the 55th Canon of the year 1603; but that Canon, we are told by his Lordship, cannot control the Act of Uniformity passed after the Restoration, in 1662, by which the Book of Common Prayer, with its rubrics, was re-established (after the disorders attending the rebellion) in the form in which they now stand.

It appears, then, that in the judgment of the Bishop of Exeter the gown is quite inadmissible; the use of the surplice has been connived at, because the proper vestments have not been provided by the parish; but the proper vestments are the Albe, with a Vestment or Cope; and if the Churchwardens of Helston shall provide the latter, he will enjoy the minister, "be he who he may," to use them. "But until these ornaments are provided by the parishioners, it is the duty of the Minister to use the garment actually provided by them for him, which is the surplice."

We believe that this is the state of the case as the Bishop of Exeter views it. It does not seem quite clear to us that, if the churchwardens do not provide the proper vestments, it is the Minister's duty to use the wrong one which they do provide: for, if the Canon of 1603, which allows the surplice, "cannot control" the Act of 1662 which restores the use of Albe and Vestment or Cope, we do not see that the remission of churchwardens to obey the Act restores to vigour the requirement of the Canon. At all events, instead of having the Clergyman's duty cleared up by the researches to which modern innovations give rise, the difficulties seem, at this rate, to be only thickening around us.

Mr. Blunt was complained of for having omitted prayer before and after sermon. The Bishop admits this to be a very unusual course, but upon referring to the rubric which follows the Nicene Creed, he decides that no prayer is prescribed for use either before or after sermon, so that Mr. Blunt's course was in strict conformity with the law, and not open to censure. The Bishop himself, in his search for authorities on this subject, to his surprise discovered "Directions of King George I. to the Archbishops and Bishops for preserving the unity in the Church" the sixth of which expressly calls upon these Churchwardens to prohibit the very practice, a departure from which was made matter of complaint against Mr. Blunt. The question remains whether the "Bidding Prayer" prescribed by the 35th Canon is not to be used before sermon, there being a direction to that effect from King George I. whose prohibition seems levelled against Collects which the Clergy were accustomed to choose at discretion. His Lordship inclined to the opinion that the rubric which recognises no prayer in the pulpit supersedes the Canon; but he left that matter for further consideration if parties should continue to object to the practice adopted, properly, as the Bishop thought, by Mr. Blunt.

Two of the charges against Mr. Blunt referred to his substituting extempore dissertations, as they were denominated by the complainant, for sermons (in the morning, we conclude) and extempore lectures on one of the lessons in the evening. Denying the applicability of the term "dissertation," the Bishop did not censure Mr. Blunt for lecturing extempore, because His Lordship had never expressed to him his wishes in that respect; but he called upon him, at the close of the judgment "especially to avoid all extempore addresses from the pulpit; a practice, not safe to any man, but most hazardous to a fervid and zealous mind like his." As regards the evening service, the rubric requires no sermon at it; but only catechising of the children which, Mr. Blunt alleged, he could not perform "there being no middle aisle" in the Helston church; he substituted a lecture, bearing more or less upon some portion of the Catechism. The Bishop considered this an incorrect proceeding, which "ought not to have been hazarded lightly;" but "not a matter requiring grave animadversion."

Mr. Blunt required all persons to remain in church on Sacrament Sundays, until the conclusion of the exhortation, declaring that he would never give the communion to any one who should leave the church before that part of the service. The Bishop admitted this to have been the most mischievous in its effects, he most irregular in its progress, and the least justifiable, of all the particulars stated against

him. It appears that the Bishop had given him directions to encourage the people not to depart until after the exhortation; but Mr. Blunt went the much greater length stated above. Great vehemence and excitement on his part seems also to have been proved, greatly to the disturbance of "that state of quietude and composure which alone befits so solemn an occasion." The Bishop blamed Mr. Blunt here "for rashness of an ordinary kind, and with little or no excuse," referring to the character of a minister as of one whose office it is "not to strive, but to be gentle unto all men," &c.

It was charged against Mr. Blunt, that he had refused to read the Lord's Prayer with, and to administer the Holy Communion, to a man who had been baptized by a R. catholic priest, and refused to be conditionally re-baptized. The Bishop decided that a minister could not pray with a person who is not a member of the Church, though it was his duty to pray for him and in his presence. So likewise as regards the Communion. The question then arose, was this person a member of the Church? The Bishop considered that he was not, and therefore sanctioned Mr. Blunt's decision. It may be remarked, here, that the insufficiency of the person's baptism seems to have been questioned by Mr. Blunt, on the ground that it was administered "in the Roman schism in England or Ireland."

Mr. Blunt had refused to bury the corpse of a young man who had been baptized by a Wesleyan minister in London. This was charged against him as being done "in open defiance of the settled law of the land." His Lordship sharply repelled the assertion that the law of the land was "settled" to that extent. He admitted that it was, so far as that a Clergyman "is bound to bury the corpse of an infant baptized by a layman;" but whether he would be bound to do so if the infant had been baptized "by a heretic or schismatic" was a question, His Lordship said, yet awaiting the decision of the Judicial Committee of Her Majesty's Privy Council. But if that question be there decided against the Clergyman, "the decision will not apply to the case in which Mr. Blunt refused to bury—namely, the case of an adult who, having been baptized a schismatic, lived to years of discretion himself a schismatic, and died without having been made a member of the Church." Adverting to the doubts which have arisen on this occasion, His Lordship expressed himself to this effect: "I now resolve the doubts by saying, that neither the office for the Visitation of the Sick, nor that for the Burial of the Dead, ought to be used for an adult, who having been baptized in schism, and having lived a schismatic, has never been admitted into the Church." After several remarks to justify this decision, the Bishop wound up that part of the judgment by these words: "After all, what is there of hardship in the case? Can they who, while they live, repudiate our communion, complain that, when dead, they will not be treated as if they had been within it?"

We pass over several minor matters which brought out no authoritative decision; but it deserves mention that, incidentally, the Bishop introduced an occurrence at Archdeacon Sheepshanks' last Visitation at Helston, on which occasion Mr. Blunt seems to have insisted upon the performance of the service in the order which he considered the rubrical one, contrary to the wishes of the Archdeacon; and was sustained by the Bishop, who states, in a letter to the dignitary just named, that in every instance in which any of his Clergy express a determination to follow strictly the requirements of the Church by reviving usages and observing rubrics which have fallen into desuetude, he would give him permission, if asked, to use the Bishop's name as *ordering* such observance; so that Mr. Blunt had a right to say even to the Archdeacon, he had the Bishop's authority for the course which he insisted upon following.

The place where women were to kneel at Churching, had become a cause of altercation, and the Bishop decided that, if no special cause could be shown to the contrary, they were to kneel at the rails of the Communion table, as Mr. Blunt had required.

The conclusion at which His Lordship arrived, after the investigation of the long list of grievances, is that there has been, on the part of Mr. Blunt, "among minor errors, one most culpable indiscretion; indiscretion which has carried with it its own appropriate and very heavy punishment, by most seriously impairing his usefulness; by robbing him, it may be feared, of much of the confidence and attachment of the best of his people; even of those whose respect he had already begun to acquire by qualifications of no common order, and most otherwise have largely increased; above all, by encouraging, and in some measure justifying, a clamour against him, which has issued in the present distressing investigation." After several remarks condemnatory of the course which has been pursued against Mr. Blunt, the Bishop concludes with an admonition to Mr. Blunt to be more cautious in future, and with an expression of His Lordship's hope that the parties mainly concerned would mutually forgive, return to the feelings which become the sacred connexion of a pastor with his people, and in future have only the "contest of love, who shall most faithfully serve, and under the divine blessing, most largely advance, the only cause which can long be worth their contending for—glory to God in the highest, and on earth peace, good-will towards men."

It is not in our power today, to accompany this important piece of intelligence with the remarks to which it seems to give occasion; but it is our intention to recur to it in our next number.

DEATH OF DR. ABERCROMBIE.—The Edinburgh papers announce the sudden death of Dr. Abercrombie, of that city. He had been slightly indisposed for some time, but was able to attend his professional duties to the last. On Thursday morning he was found by his servant lying dead in his own room. It was supposed that he was carried off in a fit of apoplexy. Dr. Abercrombie was a man of great eminence in his profession, and was held in the highest respect by his medical brethren. He was a man of refined literary taste; and had a philosophical cast of mind. He is the author of various valuable works: one on the *Intellectual Powers and the Investigation of Truth*; another on the *Philosophy of Moral Feeling*; he wrote on the *Moral Condition of the Lower*

Classes in Edinburgh, and quite recently he published, for the young, The Elements of Sacred Truth. He consecrated his talents, science, celebrity, and the fortune which these secured, to the cause of Christianity. He was upwards of sixty years of age.

HIGH SCHOOL.

On Monday and Tuesday last, the several classes attending this Institution were examined in presence of a highly respectable assemblage of citizens, to whom they afforded very general satisfaction.

The following is a list of pupils who received prizes:— Edward Jones, Dux of the School, — a Silver Medal.

MATHEMATICS.

William Campbell.

CLASSICS.

Fifth Class.

William Sewell.

Fourth Class.

James Clugston. Andrew Thompson.

Third Class.

Charles Buckley, Norborn Felton,

John McNider, William Stewart.

Second Class.

Samuel Dodd, De Verd Fisher,

Peter Gourdeau, William Freer.

First, or Junior Class.

Archibald Laurie, Charles Bonner,

John McLeod.

ARITHMETIC.

Henry Dinning, Samuel Glackemeyer,

Charles Carrière, John Reade.

ENGLISH.

English Composition, William Campbell,

4th Class, Fisher Langlois,

3rd do, Charles Sewell,

2nd do, James Douglas,

1st do, John White.

FRENCH.

4th Class, William Sewell,

3rd do, T. Fargus Synnes,

2nd do, Wentworth Stevenson,

1st do, Charles Thieleke.

GEOGRAPHY AND USE OF THE GLOBES.

Francis Ruisse II

DRAWING.

John Reade.

UNIFORM GOOD CONDUCT THROUGHOUT THE YEAR.

Francis Russell.

The Sale on behalf of the Gospel Aid Society has yielded between £12 and £13, and the best thanks of the Committee are tendered to the friends who have kindly sent donations.

PAYMENT RECEIVED—From Mr. Richard Lee, 12 months.

The Editor acknowledges the receipt of £5—for the Church Society for the Diocese of Quebec; £5—for Trinity Church District Visiting Society Montreal; £2 10—for the Quebec Church of England Clothing Society; £2 10—for the poor at the discretion of the Minister of St. Paul's Chapel; £1—for the Gospel Aid Society; £1—for the Church Missionary Society; £1—for the Quebec Bible Society; £1—for the Quebec Young Men's Firewood Society; £1—towards the building of St. James' Church, Lot XXIV, Kingston.

Received several contributions with kind remark respecting insertion: many thanks.

ERRATUM.—In the piece of poetry, first column in the last number, 4th verse, 3rd line, for deed read deep.

ENGLISH MAIL.—To be closed on Friday 24th January.—Paid letters till 9, A. M.; Unpaid till 10, A. M.

Political and Local Intelligence.

ENGLISH NEWS.—The last BEREAN merely mentioned the arrival of the English Mail of the 4th December. English papers which have since come forward enable us to give a summary of the news. Commercial matters were very favourable in every department of trade, and such was the abundance of money that the Bank of England had reduced the rate of interest to 2½ per cent.

The death of the Princess Sophia Matilda, sister of the late Duke of Gloucester and niece of His Majesty George III. is announced. Other deaths are Mrs. Blomfield, mother of the Bishop of London, at Bury, aged 80. Lieut. Genl. Sir J. Cameron, Colonel of the 9th Foot. Lieut. Genl. Sir R. L. Dundas, K. C. B., Colonel of the 59th Foot. General the Hon. F. St. John. Colonel Sir C. W. Dance.

BANK ROBBERY.—The banking house of Rogers & Co. in London, was robbed on Sunday the 24th Nov., of £10,000 in notes and specie; a clerk in the employ of the establishment is supposed to have been the guilty person.

RAILROAD ACCIDENTS.—Several accidents have lately occurred on the Midland Counties and other Railroads, by which many persons lost their lives and others were much injured. The most serious one seems to have been caused by the collision of two trains near Nottingham, when two persons were killed on the spot and upwards of twenty injured. Considering, however, the numerous passengers who use the railways, it is thought that fewer accidents happen in proportion to the number of travellers than was the case under the old system of travelling.

REDUCTION OF RAILWAY FARES.—On the 1st ult. the new Act of Parliament for the regulation of the fares on railways came into operation. The inspectors appointed by the Government had been for some time past busily engaged in visiting the different railway termini, for the purpose of inspecting the new third-class carriages, which have been constructed according to the Act of Parliament. Those on the Brighton and Dover Railway are close carriages in the form of large boxes; they are twenty-six feet long by ten broad, and capable of holding about forty passengers. There is an opening on each side, which can be closed up against the weather. The rate of travelling in these carriages will be a penny per mile, therefore the fare to Brighton will be 1s. 3d. The fares for

the third class will be at the same rate on all the railways.

Sir Henry Pottinger, late Plenipotentiary in China, has been sworn in a member of Her Majesty's Privy Council, and took his place at the Board on the 28th November.

According to the parliamentary rota, the Irish representative prelates for the session of 1845 are—the Archbishop of Dublin, the Bishops of Meath, Kildare, and Cashel.

ARMY LIBRARIES.—The Master-General and Board of Ordnance have issued a code of instructions for the regulation of army libraries.

THE STEAM NAVY.—One of the first subjects to be brought before the house, in the approaching session, will be the present state of the navy, especially as regards the size, number, and capabilities of our men-of-war steamers.

The British Parliament are to meet on the 4th of February next.

At the last meeting of the Royal Asiatic Society, it was stated that the Rajah of Travancore had established an observatory and a printing press, and that he appointed none but Christian judges.

CANADIAN EXILES.—About thirty Canadians who were banished to New South Wales for having been implicated in the late rebellion, embarked in the Packet Ship Switzerland for New York about the commencement of last month, on their return, having received an amnesty from the Crown. It is probable that all who have not already returned, will soon do so.

LOAN FOR PUBLIC WORKS IN CANADA.—A Treasury minute, dated December 2, has just appeared, relative to the act passed in the last session of Parliament, for raising a loan of £1,500,000 for public works in Canada, on which the government guarantees the payment of four per cent. The minute authorizes the sum of £200,000 to be now borrowed on debentures, and tenders for the same are to be addressed to the Secretary for the money, on or before December 6. No tenders will be received for less than 5000, and one-half of the sum tendered and accepted must be paid on or before December 16, at the Bank of England. The bonds will be redeemable in twenty years from the 1st of January, 1845.

TEMPERANCE IN POLAND.—Temperance Societies, which had been very successful in this country, in consequence of the people in the different parishes observing the directions of the Clergy to discountenance the use of intoxicating liquors, have been impeded by the government which has lately prohibited them and forbidden the Clergy to advocate the cause of Temperance.

TOLERATION TO PROTESTANTS FOR ONCE.—The King of Bavaria has commanded that, until farther orders, protestant soldiers shall not form the line during processions of the holy sacrament.

TRIBUTES FROM CHRISTIAN POWERS TO PIRACIAL STATES.—Sweden has hitherto paid 27,000 dollars annually to Morocco, for protection to its flag from the pirates of the Emperor's subjects; she is resolved, however, to pay no more; and it is to be hoped that all these tributes exacted by the masters of thieves will be effectually refused by the general consent of civilized powers.

DESTRUCTIVE FIRE AT MONTREAL.—The Montreal Journals of Saturday give the particulars of a fire which occurred on the previous evening in Griffintown. Four dwelling houses, owned by Mr. Pion and inhabited by a number of Irish families, were destroyed with a great part of the furniture, and it is melancholy to add, a pensioner named Timmons, who was ill, perished in the flames. In consequence of the scanty supply of water, the progress of the fire was very rapid, and several firemen were injured in their attempts to arrest the flames. None of the property was insured. The falling of a stove was the cause of the fire.

It was announced by his Honour the Mayor, at the sitting of the Town Council on Friday evening last, that Government was about to cede to the Corporation, on very advantageous terms, the late Parliament Buildings and the old Chateau.—Quebec Gazette of Monday.

We are glad to learn that a requisition to the Mayor is now in course of signature, requesting him to call a meeting of the inhabitants, to take the necessary steps to have a General Hospital open to all and for all cases, and which this city has always been much in need of. We believe that no plan will be proposed, but simply a committee named to take the necessary steps for establishing such an institution.—Quebec Gazette.

[In compliance with the requisition, His Worship has called the meeting, to be held at the Court House on Saturday next at three o'clock.—Ed.]

PAISLEY FORMERLY,

continued; and

PAISLEY SINCE THEN.

At that period, the honest quiet Whig or Tory weaver might be seen with his wife at four or five o'clock, strolling forth on an evening walk, in full Sabbath attire; the husband in advance of his wife, carrying the youngest child in his arms, and his wife following with two, three, or four older children; and, perchance, ere their return, a brother and sister-in-law were honoured with a visit to a cup of tea, to which they experienced a hearty welcome. Nor were little luxuries on such occasions altogether unknown, a weaver then being able to afford them.

Although early marriages were very common, yet the frequent attendant evils were not immediately felt; a lad of eighteen or twenty being quite as able to support a family as his father at forty; and he did not anticipate those days of darkness and privation which have since come on Paisley.

We come now to the mournful cause of the present degraded state of that once moral and happy town; not that we imagine that the fluctuations of trade, arising from the change from a war to a peace system, have not affected that town in common with others; but these fluctuations would have passed over with comparatively little injury, but for the operative cause we are about to mention, which wrought its sure though silent influence upon the manners, habits, and morals of the general population.

The introduction of the manufactory of imi-

lation India shawls, about the year 1800, required that each weaver should employ one, two, or three boys, called draw-boys. Eleven to twelve was the usual age, previous to this period, for sending boys to the loom; but as boys of any age above five were equal to this work of drawing, those of ten years were first employed, then, as the demand increased, those of nine, eight, seven, six, and even five. Girls, too, were by-and-by introduced into the same employment, and at equally tender years. Many a struggle the honest and intelligent weaver must have had, between his duty to his children and his immediate interests. The idea of his children growing up without schooling, must have cost him many a pang; but the idea of losing 2s. 6d. or 3s. per week, and paying school wage beside, proved too great a bribe, even for parental affection, and, as might have been expected, mammon in the end prevailed, and the practice gradually became too common and familiar to excite more than a passing regret. Children grew up without either the education or the training which the youth of the country derive from the schoolmaster; and every year, since 1805, has sent forth its hundreds of unschooled and untrained boys and girls; now become the parents of a still ruder, more undisciplined, and ignorant offspring. Nor was this all. So great was the demand for draw-boys, that ever and anon the town-crier went through the streets, offering not simply 2s. 6d., 3s., or 3s. 3d. a week for the labour of boys and girls, but bed, board, and washing, and a penny to themselves on Saturday night. This was a reward on disobedience to parents:—family insubordination, with all its trains of evils followed. The son, instead of standing in awe of his father, began to think himself a man, when he was only a brawling impudent boy. On the first or second quarrel with his father, he felt he might abandon the parental roof, for the less irksome employment of the stranger. The first principle of all subordination was thus broken up, and the boy who refused to hearken to the voice of his father or his mother, and to honour them, could not be expected, when he became a man, to fear God, or to honour the king. If ignorance be the mother of superstitious devotion, it is also the mother of stupid and vulgar contempt: an intelligent and moral people will ever be most ready to give honour where it is due, and, respecting themselves, will yield a willing respect to intelligence, virtue, rank, and lawful authority, wherever it is placed.

This increase of the family receipts, arising from the employment of one or more children as draw-boys, ceased on the first slackness in the demand; for it is evident that the additional sum, we shall suppose of 5s. a-week, drawn by the labour of the weaver's children, enabled him to work just at so much lower prices to any manufacturer who might choose to speculate in making goods at the reduced price, in the hope of a future demand. A short period of idleness on the part of the weaver would have given him time for the overstock of goods to clear off, whereas this practice of working even extra hours during the period of a glut, tended to perpetuate the glut or to render fluctuations arising from this source more frequent, and, along with other causes, to perpetuate low wages. Thus was the employment of their children from five to ten, by the weavers of Paisley, at first an apparent advantage, but in the end a curse: demonstrating that whatever may be the interests of parents and their offspring to refuse every advantage in their temporal concerns, which tends to deprive youth of the first of parental blessings, education, and that Providence has bound, in indissoluble alliance, the intelligence, the virtue, and the temporal well-being of society. In 1818-19, during the Radical period, there were found full three thousand, Paisley-born and Paisley-bred, who could not read; and the decline of intelligence has been followed by the decline of that temperance, prudence, and economy, which are the cardinal virtues of the working-classes, by which alone they can elevate their condition, or preserve themselves from sinking into the most abject poverty.

The Paisley weaver of forty years ago married early, because he foresaw that he could, in decency, support a family, and even save something for sickness, or age, or the fluctuations of his trade. The Paisley weaver had, in 1832, married equally early, on a pittance that scarcely supports himself; because he has neither the judgment to reflect on the misery which he is entailing on himself and others, nor moral principle to feel the solemn obligations of the state into which he is entering. Had the population of this town continued a well-educated, religious population, and, as wages diminished, had intelligence and virtue increased, the fall of wages would have been arrested by the natural operation of that prudence, which leads mankind to consult their duty as well as their inclinations; and, without any knowledge of the principles of Malthus, the operative classes would, like the upper and middle classes, have acted on his principles. It was the practice of the old Paisley weaver, after the attachment was formed, and an engagement entered into, to interpose sometimes a delay of years in the labour of collecting their providing or plenshing; that is, a most enormous mass of bed and table-linen, an eight-day clock, &c. &c.; and it was a point of distinction on the day previous to marriage, by one or other of the parties, to exhibit to all the neighbours this accumulation of industry and economy. Will the clergy of Paisley inform us, how many marriages they now celebrate annually where the parties have such plenshing to exhibit, with honest satisfaction to their neighbours? Or rather, how many enter into the state of wedlock, without one thought of the future, and who know not, nor care not, what they do?

Those who have no consideration concerning the things of this life, are not likely to have any forethought regarding the life to come; and just in proportion as the modern Paisley weaver is without religion, does he despise it. All clergy are necessarily hypocrites, as all kings and magistrates, in their estimation, tyrants. Unitarianism, infidelity, or reckless profanity, too generally abound; and the popular cry is against all the Church Establishments, however much demanded by the poverty and irreligion of our own town; and against all distinctions of ranks. Thus, measuring themselves by themselves, they would reduce society to their own level: Paisley thus furnishes an affecting illustration of the declaration of holy writ, "That righteousness

exalteth a city; but sin is the ruin of any people."

[This article forms part of a longer one in the North British Review, but we think the Scottish Guardian claims the remarks on Paisley as having been first published by it, several years ago.—Ed.]

A R. C. PRIEST UPON RELICS.—Several of the German journals publish a letter from a priest, named John Rouge, to the Bishop of Trèves, on his having made a public exhibition in that city of a robe which he declared to have been that which was worn by Jesus Christ. M. Rouge comments with great severity on the conduct of the bishop, and brings forward several arguments to show that the delusion was a wilful one, as far as the bishop was concerned. In one part of his letter the priest says, "Do not deceive yourself as to the influence of this multitude, and be persuaded that, if some hundred thousands of persons performed a pilgrimage to Trèves, millions are imbued like me with profound horror and grief at the sight of your disgusting comedy." A Berlin journal states, that the letter of M. Rouge has produced a powerful sensation throughout Saxony and Silesia, where it has been reprinted and circulated to an enormous extent.

WAR OFFICE, 29th Nov.

Unattached—L. F. J. Griffin, from 32d Foot, to be Capt without pay.

SHIPPING INTELLIGENCE.

Brixham, Nov. 16.—The Cato, of Plymouth, Benson, from Quebec to Newport, was abandoned 11th instant, water-logged, 600 miles west of Seilly; crew saved.

Westport, Nov. 15.—The Robert Alexander Parke, Donald, from Quebec to Belfast, has put into Black Sog Bay, with three feet water in the hold, having sprung a leak at sea.

Liverpool, Nov. 17.—A bark with loss of top-masts, and apparently water-logged and abandoned, was passed 19th instant, in lat. 51, lon. 17, by the Magnet, arrived at this port.

Vessels spoken at sea.

Comberce, Quebec to London, 10th Nov. lon. 8, Lord Byron, fr. Quebec, 3d Nov. lat. 49, lon. 92.

Four Sisters, from Quebec to Grangemouth, Nov. Chiefstain, from Quebec to Liverpool, 6th Nov. out 6 days.

Concord, fr. Quebec to London, 19th Nov. lon 25 Rldway, from Miramichi to Hull, 18th Nov. lat. 49, lon. 23, leaky, one pump disabled.

Glasgow, bound to Quebec, 24th Nov. lat. 50, lon. 11.

Eliza Ann, from Miramichi to Maryport, 25th Nov. lat. 54, lon. 24.

LIVERPOOL MARKETS.—Dec. 3.

Montreal Pot Ashes p. cwt. new 24 0 a 21 6

do do do old 00 0 00 0

do Pearl do do 25 0 25 6

Canada Fine Flour per brl 25 6 27 0

do Wheat Red per 70 lbs. 6 4 6 6

do do White do. 7 0 7 3

TRINER.

Quebec Yellow Pine per cub. ft. 1 5 1 6

Red do do 1 7 1 11

Oak do do 1 10 3 0

Elm do do 1 6 1 10

Ash do do 1 2 1 5

Birch do do 1 8 1 11

Masts, Calliper, Red, 2 0 3 3

do Yellow, 1 6 2 6

Poles, 1 3 1 6

Deals, Yellow per stand. 100,

1st quality, £14 6 15 0

2nd quality, £10 10 11 10

do 3rd quality, £9 10 10 11

Staves, Quebec Stand. per M. £55 10 60 0

W. O. Pinn. 18 0 19 0

Oars, Ash per run. foot 3d 4 1/2

Handspikes, Hick. per doz. 10s 15s

Ash and Birch per doz. 2s 3s 6d

Lathwood per fathom, 4 feet. £4 25

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 31st Dec., 1844.

Beef, per lb. s. d. s. d.

Mutton, per lb. 0 2 1/2 a 0 3

Ditto, per quarter 3 0 a 3 6

Lamb, per quarter 1 3 a 2 0

Veal, per lb. 0 0 a 0 0

Do., per quarter 0 0 a 0 0

Pork, per lb. 0 3 1/2 a 0 3 1/2

Hams, per lb. 0 5 a 0 5 1/2

Bacon, per lb. 0 4 1/2 a 0 5

Butter, fresh, per lb. 0 8 a 0 9

Ditto, salt, in tinnets, per lb. 0 6 1/2 a 0 7

Lard, per lb. 0 4 1/2 a 0 5

Potatoes, per bushel, 1 0 a 1 3

Maple Sugar, per lb. 0 4 1/2 a 0 5

Peas per bushel, 3 6 a 4 0

Ducks, per couple, 2 0 a 2 6

Eggs, per dozen, 0 6 1/2 a 0 7

Fowls, per couple, 1 5 a 2 3

Flour, per barrel, 25 0 a 26 6

Oats per bushel, 1 6 a 1 8

Hay per hundred bundles, 25 0 a 30 0

Straw ditto 17 6 a 20 0

Fire-wood, per cord, 12 6 a 15 0

Pot Ashes per cwt. 23s. 0d. a 23s. 6d.

Pearl do. do. 24s. 6d. a 24s. 9d.

MRS. BRADSHAW informs her friends that her School will RE-OPEN on MONDAY 6th JANU. next.

Esplanade, Quebec, 31st Dec. 1844.

QUEBEC MECHANICS' INSTITUTE.

THE FIRST LECTURE ON ASTRONOMY, ILLUSTRATED BY PHANTASMOLOGICAL DIAGRAMMS.

Will be delivered at the Rooms of the Institute, On FRIDAY, the 3rd JANUARY next.

Admission 1s. 3d.—Children half-price.

Lecture to commence at HALF-PAST SEVEN o'clock, P. M.

Tickets for Sale at the different Book Stores. Quebec, 30th December, 1844.

WHOLESALE AND RETAIL LONDON HAT AND FUR WAREHOUSE.

12, BUADE-STREET. W. S. HENDERSON & Co. PROPRIETORS.

QUEBEC ACADEMY, (Limited to 40 Scholars.) No. 12, GARDEN STREET. Principal, — J. S. CLARKE, A. M.—King's College, Windsor. Assistant — THOMAS HEADING.—Royal Belfast College. French Master, — E. H. BROWN. Writing Master, — do. HOURS OF ATTENDANCE IN WINTER: 1/2 past 9 to 1/2 past 12. 1/2 past 1 to 1/2 past 3. Terms: {Senior Class, — £3 5 0 } Quarterly. {Junior do, — 2 15 0 } {Preparatory do, 2 5 0 } (in advance). French and German (only) extra. This Institution will be RE-OPENED on TUESDAY, the 7th proximo, and application for the admission of Pupils will be received in the interim by the Principal, between 9 and 10, A. M. daily, at his residence, No. 41, St. Ursule Street. December 30th, 1844.

HIGH SCHOOL. THE Preparatory Department of the High School will be opened on MONDAY, the 3rd FEBRUARY, by the Revd. JOHN McMONINE. The branches taught will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 27th Decr. 1844. JUST PUBLISHED BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

QUEBEC HIGH SCHOOL. REV. E. J. SENKLER, A. M. Of the University of Cambridge, B. A. & C. B. CLASSICS, MATHEMATICS } REV. E. J. SENKLER. AND NATURAL PHILOSOPHY } ENGLISH W. S. SMITH. ARITHMETIC LEWIS SLEEPER. FRENCH AND DRAWING DANIEL WILKIE. DIRECTORS. REV. DR. COOK. REV. G. MACKIE. REV. J. CLUGSTON. ANDREW PATERSON, Esq. R. H. GAIRDNER, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. SHERIFF SEWELL. Fees for boys under ten years of age £10 per annum. Above Ten years of age, £12 10s. do. French and Drawing, for the present, a separate charge. The hours from 9 to 12, and from 1 to 3. A Class will be opened in this Institution on the 2nd January, for pupils beginning the Latin Rudiments. Quebec, 25th Oct., 1844. THE NOVELTIES WHICH DISTURB OUR PEACE. LETTERS Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church. BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont. A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber, G. STANLEY. Quebec, 5th Nov. 1844.

CAMPINE LAMPS AND OIL. THE Subscriber has received a small lot of Doric and Oriental Campine Lamps, with a supply of Oil, Wicks, Glasses, &c., which will be sold at low rates. —ALSO— Blackmore's Patent Bolting Cloths, Coal Stoves of various patterns, Cooking Stoves, complete, Parlour and Hot Air Stoves, Three Rivers and Scotch do., Solar, Table and Shop Lamps, Rotary's Stamping Presses, Patent Copying Presses, complete. With his usual assortment of Hardware, Cutlery, Painter's materials, Window Glass, Iron, Steel, Tin Plates, &c. HENRY S. SCOTT, Upper Town Market. Quebec, 8th Nov. 1844.

EDUCATION. MR. WM. HIGGINBOTHAM begs leave to acquaint his friends and the public that he intends to open his EVENING CLASS on the 1st proximo, at his own residence. Card of terms may be seen at Mr. R. Higginbotham's, 17 Buade St., opposite the French Church. Reference to the Revd. C. L. F. HAENSEL. Quebec, 23d Oct. 1844.

INDIA RUBBER SHOES. THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade. MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844.

Youth's Corner.

**A YEAR GONE;
HOW SHORT IS TIME!**

My time is short, compared with eternity. Who can measure eternity? Add together the particles of dust of which the earth is composed: the drops of water which constitute the oceans, and seas, and lakes, and rivers, and streams belonging to this world; the particles of air which surround the earth; the men and other animals and insects which have ever been produced in the air, on the earth, and in the waters of this world; then add the particles of air, and the number of animals belonging to Saturn and Jupiter, one of which is 900 times, and the other 1,400 times larger than the earth; then add the particles of matter in the sun, which is 520 times larger than all the planets taken together; then add the number of rays of light which have issued from the sun since it was created; then add the same things, belonging to the 80 millions and more of other solar systems; then multiply the sum of the whole into itself, and repeat this multiplication a thousand times; call each one of this immense number a million years, and at the end of every million years let the sum total be diminished by one, and the period will arrive when the whole will be exhausted. But eternity will be no nearer an end than after a lapse of a single hour. How short my time is, compared with eternity!

My time is short, if I consider the great work which is to be done to prepare my soul for a happy eternity. I am a sinner, guilty before God, and lost for ever, unless the Lord have mercy on me. I must be born again, or I cannot enter the kingdom of God. I must repent of all my sins of heart and life, and forsake them, or sink to everlasting punishment. I must believe in the Lord Jesus Christ as my Lord and Saviour, or be eternally damned. I must be holy, or I cannot see the Lord. I must work out my salvation with fear and trembling; and by patient continuance in well-doing, I must seek for glory and honour and immortality, or I cannot have eternal life. I must renounce my own righteousness, as filthy rags, and yield myself willingly to Christ to be clothed upon with his righteousness, or I cannot stand justified before God in the day of judgment. I have a great work, then, to be done, or I cannot be saved. It is a work which seems to demand much time and strength. A dying man once exclaimed, "O for a month, a week, or even a day, though an age were too little for the much I have to do!" How short my time is!

My time is short, but too long to live in disobedience to God's commands. If God be a Father, he should be honoured. If He be a Master, he should be feared and obeyed. How often has he commanded me to love him with all my heart; to repent and believe the gospel; to pray without ceasing; not to swear; to remember the Sabbath day; to keep it holy; to obey my parents; not to commit adultery; not to kill; not to steal; not to bear false witness; not to covet; not to become intoxicated; and to love my neighbour as myself. But how many of these commands have I disobeyed? or rather, which of them have I not disobeyed? God's commands are exceedingly broad, extending to the thoughts, and intentions, and emotions of the heart. And O how often have I violated some of these commands, by actions, or words, or thoughts. As short as my time has been, it has been too long to live in disobedience to the holy, and just, and good laws of my Creator.

My time is short, but long enough (if it be improved) for me to become a vessel of mercy prepared unto glory. As short as my time is, if I give diligence to make my calling and election sure, I may obtain the favour of God, and by free grace, be prepared for his heavenly kingdom. How does it become me then to strive to enter in at the strait gate, and to live a life of self-denial—of faith and penitence, till I shall be ready to depart, and be with Christ, and enjoy his smiles for ever.

My time is short, but long enough for me (if I continue in sin) to be a vessel of wrath fitted to destruction. Every sin which I commit, (by doing what I ought not, or by neglecting what I ought to do) helps to complete a wicked character, and fit the soul for destruction. All my life (if I am not a Christian) I have been treasuring up wrath against the day of wrath. Every violation of God's commands; every neglect of the offers of mercy through Christ; every abuse of divine providences; and every resistance of the admonition of conscience, or of the Holy Spirit, helps to fit me for destruction as a vessel of wrath. Short as my life is, it is long enough to fit me for hell.

My time is short, but I mean to improve it so that I may be prepared to leave time at a moment's warning, and depart and be with Christ, which is far better. I mean to be always ready, for in such an hour as I think not the Son of man cometh. I mean always to stand with my lamp trimmed and burning, so that when the cry is made, "Behold the bridegroom cometh!" I may have nothing to do but go in with him to the marriage.—*Children's Friend.*

A WILD ANIMAL'S AFFECTION TO ITS YOUNG.

While the Carcase frigate, which went out some years ago to make discoveries toward the North Pole, was locked in the ice, the man at the mast-head gave notice, early one morning, that three bears were directing their course toward the ship. They had no doubt been invited by the scent of the blubber of a sea-horse that the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out of the flames part of the flesh of the sea-horse that remained unconsumed, and ate it voraciously. The crew threw great lumps of the flesh of the sea-horse, which they had still remaining, on the ice. These the old bear fetched away singly, laid each lump before her cubs as she brought it, and dividing it, gave to each a share, reserving for herself but a small portion. As she was taking away the last piece, the sailors levelled their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally. It would have drawn tears of pity from any but the most unfeeling, to have marked the affectionate concern expressed by this poor beast in the last moments of her expiring young. Though she was herself dreadfully wounded, and could but crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up, all the while moaning most piteously. When she found she could not stir them, she went off; and when she had got at some distance, looked back and moaned; and that not availing her to entice them away, she returned, and smelling around them, began to lick their wounds. She went off a second time as before; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness, went round, pawing them and moaning. Finding at last that they were cold and lifeless, she raised her head toward the ship and uttered a growl of despair, which the crew returned in a volley of musket balls. She fell between her cubs, and died licking their wounds! —*Ep. Recorder.*

THE STORM AT SEA.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. Psalm cvii. 23, 24.

On Monday, the 7th of November, we again started on board the steamer, and made for the Bay of Biscay. The sea was high, and the wind strong and contrary; nevertheless, on the morning of the fourth day, we were in sight of the rocky coast in the north of Cape Finisterre. I must here observe, that this was the first voyage that the captain who commanded the vessel had ever made aboard of her, and that he knew little or nothing of the coast toward which we were bearing. He was a person picked up in a hurry, the former captain having resigned his command on the ground that the ship was not seaworthy, and that the engines were frequently unserviceable. I was not acquainted with these circumstances at the time, or perhaps I should have felt more alarmed than I did when I saw the vessel approaching nearer and nearer the shore, till at last we were only a few hundred yards distant. As it was, however, I felt very much surprised; for having passed it twice before, both times in steam vessels, and having seen with what care the captains endeavoured to maintain a wide offing, I could not conceive the reason of our being now so near this dangerous region. The wind was blowing hard toward the shore, if that can be called a shore which consists of steep abrupt precipices, on which the surf was breaking with the noise of thunder, tossing up clouds of spray and foam to the height of a cathedral. We coasted slowly along, rounding several tall forelands, some of them piled up by the hand of nature in the most fantastic shapes. About night-fall Cape Finisterre was not far ahead—a bluff, brown, granite mountain, whose frowning head may be seen far away by those who traverse the ocean. The stream which poured round its breast was terrific, and though our engines plied with all their force, we made little or no way.

By about eight o'clock at night the wind had increased to a hurricane, the thunder rolled frightfully, and the only light which we had to guide us on our way was the red forked lightning, which burst at times from the bosom of the big black clouds which lowered over our heads. We were exerting ourselves to the utmost to weather the Cape, which we could desery by the lightning on our lee, its brow being frequently brilliantly lighted up by the flashes which quivered around it; when suddenly, with a great crash, the engine broke, and the paddles, on which depended our lives, ceased to play.

I will not attempt to depict the scene of horror and confusion which ensued: it

may be imagined, but never described. The captain, to give him his due, displayed the utmost coolness and intrepidity: he and the whole crew made the greatest exertions to repair the engine, and when they found their labour in vain, endeavoured, by hoisting the sails, and by practising all possible manœuvres, to preserve the ship from impending destruction; but all was of no avail: we were hard on a lee shore, to which the howling tempest was impelling us. About this time I was standing near the helm, and I asked the steersman if there was any hope of saving the vessel or our lives. He replied, "Sir, it is a bad affair: no boat could live for a minute in this sea, and in less than an hour the ship will have her broadside on Finisterre, where the strongest man-of-war ever built must go to shivers instantly—none of us will see the morning." The captain also informed the other passengers in the cabin to the same effect, telling them to prepare themselves; and having done so, he ordered the door to be fastened, and none to be permitted to come on deck. I, however, kept my station, though almost drowned with water, immense waves continually breaking over our windward-side, and flooding the ship. The water-casks broke from their lashings, and one of them struck me down, and crushed the foot of the unfortunate man at the helm, whose place was instantly taken by the captain. We were now close to the rocks, when a horrid convulsion of the elements took place. The lightning enveloped us as with a mantle; the thunders were louder than the roar of a million cannon; the dregs of the ocean seemed to be cast up; and, in the midst of all this turmoil, the wind, without the slightest intimation, veered right about, and pushed us from the horrible coast faster than it had previously driven us toward it.

The oldest sailors on board acknowledged that they had never witnessed so providential an escape. I said, from the bottom of my heart, "OUR FATHER, HALLOWED BE THY NAME."

The next day we were near foundering, for the sea was exceedingly high, and our vessel, which was not intended for sailing, laboured terribly, and leaked much. The pumps were continually working. She likewise took fire; but the flames were extinguished. In the evening, the steam-engine was partially repaired, and we reached Lisbon on the 13th, where, in a few days, we completed our repairs.

FOR THE PARENT AND THE TEACHER.

In giving religious instruction to little children, we must beware of tiring them. They are not always in a sufficiently serious disposition; and often, after listening with pleasure for a short time, they will show by their restlessness, that they want some employment for the mind, besides the mere act of listening.

Never ask them a question which you have not good reason to think they can answer properly. If you take care to observe this rule for yourselves, you may then lay down another rule for them to mind, which is, Never to guess. If these two rules are observed, and you tell them to say, 'I do not know,' whenever they really cannot answer, you will be spared the vexation of seeing your scholars stand stock still when you ask them a question.

It is important that the first notions a child has of his heavenly Father, are correct and scriptural. His displeasure at sin, his watchful care, and his readiness to forgive may be explained by reference to the conduct and emotions of a kind earthly parent. We need not say how irreverent, unscriptural, and dangerous are all representations of God, as the 'good man' in distinction from Satan, as the 'bad man.' Every rule and every example on this subject should be in strict accordance with Scripture, or it is unsafe.

Let us, then, watch for times when they are enjoying their little comforts, their food, their warm clothing, the blazing fire, or the cheering sunshine, and at these times let us tell them who it is that sends them these comforts, and let us thus try to make them feel a degree of love and gratitude to God, and, at the same time, a fear of offending him; for the fear of God is the beginning of wisdom.

You will be very careful to teach them to be dutiful to their parents, kind to their brothers and sisters, civil to everybody, respectful to their teachers, and kind to the old, and those who are blind, deaf, lame, or in any way deformed; and not only so, but when you know that they have been doing any thing amiss, you will talk to them, and strive to make them feel that they have offended God; and that they must be sorry for having done so, and must pray to God to forgive them, for Jesus Christ's sake.

But after all the pains we can take to give them a knowledge of religion, it will not reach their hearts, unless it be accompanied by the teaching of the Holy Spirit. If, then, it is God who giveth the increase, ought we not to be earnest and constant in prayer for so great a blessing?

It is also very needful to watch, as well as to pray, not only for the sake of keeping our own peace with God; but also for the good of those we have the care of. Their minds are so little opened, that they have very imperfect ideas of the meaning of those words which express the good or

bad dispositions of the mind; and it is more from the way in which they hear us use these words, than from the explanations in books that they will learn them.

I have observed no point of conduct which has given more offence to parents, or destroyed the teacher's authority more, than the habit of scolding, and unjustly accusing the children. A short, yet serious and calm reproof, now and then given, does much more good than a great many such sentences as these: 'Well! of all the trying children I ever met with, you are the worst; I may talk till I am tired, and you mind me no more than if I was speaking to the wall.' In truth, it often happens, that when we are vexed, we say something which is not quite true, and may just undo all the good which we have been trying to do; for the children are sure to see it, and lay it to heart, and remember, it long after we have forgotten it. Let us, therefore, strive to watch and pray, lest we enter into this temptation.

I will now mention another error which teases the children: it is, the being more strict at one time than at another. They are vexed to be chid at one time for doing the very same thing which they are allowed to do at another time. It therefore seems best not to make too many rules: but never to let any known rule be broken, without noticing it.

In the management of children, we should always keep in view, that they have souls which will never die; that their natures are evil; and that nothing but the Holy Spirit of our Redeemer can change their hearts: 'Except a man be born again he cannot see the kingdom of God.' When we think of this, it will make us very tender of them; we shall feel for them in their struggles with their evil hearts; and, instead of being very angry with them when they are naughty, we shall be sorry for them, and earnestly wish to make them feel sorry too. We shall be fearful of treating them harshly, lest it should harden them: nor shall we always wait till they show their bad dispositions; on the contrary, the love we feel for them, and our fear lest they should choose the broad way that leads to destruction, will make us anxious to warn them of the dreadful end which awaits the Sabbath-breaker, the profane, the swearer, the liar, the drunkard, the pilferer, the impure, and all who do not love God.

Remember, that there are two ways of making children mind us: one is, by making them afraid of us; the other, by making them love us. If we choose the first way, the children will fear our punishments; if we pursue the other, they will fear our displeasure. On the first plan, we may be minded, as long as we are present: if we succeed in the second plan we shall be more likely to be minded, both when present and when absent.

I have known each of these plans tried by different teachers; and the end has shown, that nothing is more powerful with children than firmness joined with love.—*From The Teacher Taught.*

THE HEAVENLY ROBES.

Rev. 1. 5, 6, 7, 14.

The robes of these priests were once indeed defiled and stained by sin. Their garments were as mean and polluted as ours are now, and neither men nor angels could cleanse them. Ten thousand tears of penitence could not wash them white, nor the blood of martyrdom conceal their stains. How then was their filthiness removed? By the water of baptism? All these priests were indeed washed in this water, but it was not this which purified their souls. Daily experience proves that no outward means can remove the crimson stain of sin, or do away its filthiness. While we are contending that baptism has this power, thousands around us, who have been baptized in the name of Christ, are giving a death-blow to all our reasonings, by their worldly and ungodly lives. This, as well as every other ordinance, is indeed sometimes made the means of communicating blessings to the soul; but there is no inseparable connexion between the outward visible sign and the inward spiritual grace of any sacrament. A man may go to the table of the Lord, and yet not discover the Lord's body there. He may be washed in the water of baptism, and yet be as much "in the gall of bitterness and in the bond of iniquity" as Simon Magus or Judas Iscariot. Could we but once be brought to see something of the real nature and extent of the depravity which reigns within us, we should, that very moment, be convinced that no outward ordinances, no human exertions, can cleanse the soul from its pollution; that the evil is too powerful and too deeply seated to yield to such remedies as these.

We should see that the matter will not admit, for a moment, of doubt or argument. Our feelings would at once refute the most subtle reasonings. There is indeed a fountain which hath power to wash away sin and uncleanness; but this is a spiritual fountain, possessing a spiritual and mighty efficacy. These heavenly priests have discovered this sacred laver, and in their songs they point it out to us. We find them always ascribing the change which has passed on them to one cause, and giving to one Being all the glory. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." "They have washed

their robes, and made them white in the blood of the Lamb"—that blood which, the Bible tells us, "cleanseth from all sin," and which can make the sinner's defiled robes as white as snow. "Therefore," says the text, "are they before the throne of God." This was the reason why the everlasting doors of the heavenly temple were opened to them, while thousands of their fellow-sinners are for ever excluded from its courts. "They were washed, they were sanctified, they were justified in the name of the Lord Jesus, and by the Spirit of our God."—*Bradley's Sermons.*

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