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# The Berean.

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

No. 33.]

QUEBEC, THURSDAY, NOVEMBER 14, 1844.

[Vol. I.]

## WATCH AND PRAY.

Wake! sleeping Christian! watch and pray;—  
Awake! but turn thine eyes away  
From all this troubled scene;—  
One only object keep in sight;—  
The cloud by day, the fire by night,  
With heart and eye serene.

Lo! in the darkness of the night,  
The Lord thy Glory and thy Light,  
Will in and on thee shine;  
Nor earth nor hell shall make afraid  
The soul upon JEHOVAH stayed;  
But peace,—His peace,—be thine.

Happy, thrice happy, Lord! are they  
Who called by Thee to watch and pray,  
Are in thy service found;  
Who in thy faithfulness confide,  
In thine unchanging love abide,  
Though all be strange around.

The pageant of this world is strange;  
Its dreams, its fleeting visions change;  
But faithful is the word  
Of ONE, in every change the same;—  
Christian! I need not tell his name,  
If thou hast known the LORD.

SONGS BY THE WAY.

## THE BAPTISMAL BLESSING.

From *Clarke's Walk about Zion.*

(CONTINUED.)

The character of one of their younger children, Anna Amelia, had been marked with peculiar seriousness from her infancy. She indeed seemed almost like an unearthly being. At the time of her baptism, Mrs. R— appeared to realize a peculiar and unusual confidence in the divine promises. She felt the full assurance of faith in relation to this child, that God would regenerate her, and make her his own by adoption and grace. The manner in which her mind was at that time impressed, was afterwards frequently made the subject of reflection. Like Mary, "she kept all these things, and pondered them in her heart." And when she saw this dear child growing up, with her affections apparently fixed on God, she could not but hope that the Lord had sanctified her, even from her baptismal birth.

Several years had now elapsed since the death of Henry. Anna Amelia had nearly reached her thirteenth year. She had for some time manifested such a love for prayer, and for reading the holy Scriptures, and evinced such an apparent abhorrence of sin—such a fear of offending God—such tenderness of conscience, and so anxious a solicitude to please her Heavenly Father, and to trust in his mercy through Christ, and her conduct was all so sweetly accordant with the spirit and requirements of the gospel, that her parents could no longer doubt, that God had taken her for his own child. Often did they converse with her about eternal things, and always were they more and more impressed with the certainty that she was truly born of God.

Can there be a more interesting being on earth, than a young, beautiful girl of thirteen, blooming in all the freshness of health—buoyant with all the sprightliness of childhood,—and yet exhibiting the sweetness and loveliness of all the Christian graces spread over her character in chastened and child-like simplicity?

Such a sweet and lovely one was Anna Amelia. She was growing up the delight and almost the idol of her parents' hearts. Suddenly the blight of disease fell upon this loved one. She sank under its power, and soon exhibited symptoms that were truly alarming. All of a father's anxiety and a mother's love could not prevail for her rescue, or compel the fell destroyer to relax his grasp. Her brothers and sisters gathered around her sick bed with weeping eyes. She more than guessed their meaning!

At length she was plainly told that hers was a mortal sickness. After the first agitation had passed away, she exhibited great and unbroken composure, and sweetly said—"I am willing to go wherever the hand of God shall conduct me." Thus died Anna Amelia, at the early age of thirteen, full of faith and hope.

This seemed a dreadful stroke to the sorrowing parents and bereaved brothers and sisters. But still they had rich sources of consolation. Though God had taken away two of this baptized family, the departed had both left behind them the brightest evidences of their adoption into the divine family.

The death of Anna Amelia made a deep impression upon the hearts of her two elder sisters. By this afflictive event they were led to reflect upon their own unpreparedness to die. The awful truth became written, as with a diamond's point, upon their consciences, that they were sinners guilty and condemned before God; that they had never loved Him as they ought; that they had done nothing but sin all their lives. They began to sorrow after a godly sort. They went to the feet of the Saviour, and found "joy and peace in believing." Mr. and Mrs. R— were more and more strengthened in the belief that God would certainly fulfil his covenant promises made to them in behalf of their offspring. Two of their dear children were now in the church triumphant, and two had become, as they hoped, living members in the church militant.

At the time that Anna Amelia fell sick and died, G—, the eldest brother, was absent. As we have already remarked, he had become the commander of a vessel, and his life was chiefly passed amid the perils of the ocean. Though he was surrounded with great and numerous temptations, the influence of early instruction, and the pious example of his parents, operated with sufficient power to keep him from open immorality. Many of the voyages which he made were to the West

Indies, where he met and formed intimacies with many individuals from the European continent, who had embraced those loose and sceptical notions which are so prevalent in France. The effect of this association was highly pernicious. Though G— had many serious reflections, he could not make up his mind to become a Christian. The opposition of the natural heart existed in undiminished power. He therefore without scarcely being conscious of it, drank in the poison of infidelity.

He had naturally an amiable and affectionate heart, and felt most keenly the death of little Anna Amelia. He wept over her grave with all the fond affection of a devoted and almost heart-broken brother. A strange conflict of emotions was awakened in his mind, when he heard how she was sustained in death by the Christian's hope. But when he learned that his two eldest sisters had professed to have experienced a change of heart, an indignant feeling arose in his mind which he could hardly suppress. His respect for his parents, however, restrained him from giving utterance to the loathing he felt for every thing that related to godliness. So great was the enmity of his heart at this time against the truth, as he subsequently acknowledged, that when he heard that his sisters were going to partake of the communion, for a moment he wished that some deadly poison were infused into the sacramental cup. Though he did not express these and similar feelings at the time, yet it was obvious to all his family, that he was utterly opposed to religion. Oh! what a dark hour was this to those bereaved parents! Their first-born—their eldest son—an infidel! The child that drew after him so much affection—that had been sacramentally washed in the baptismal water, and offered to God amid so many prayers—now ready to abjure Christ, and deny religion! What a trial was here for the faith of these Christian parents! Would God indeed bring in this son? Would he make him one of his regenerate people? Being not weak in faith, they considered not the apparent obstacles in the way—"They staggered not at the promise of God through unbelief, but were strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was also able to perform." They said very little to G—, but sought continually to bring his mind imperceptibly under good and holy influences.—They believed that his infidelity was a disease of the heart, and that if he could be made to feel his sinfulness, and the obligation he was under to God, he would be constrained to cast his scepticism away, and flee for refuge to lay hold upon the hope set before him in the gospel.

At this time he remained at home for several months. They were months of deep anxiety to Mr. and Mrs. R—. In their solicitude for their living child, they almost forgot their sorrow for the one that had gone down to the grave. At the family altar G— was ever particularly and affectionately remembered. Religious conversation was frequently addressed to the other children in his presence, though little was usually said directly to him. He became evidently troubled in his mind. It was manifest that he was not satisfied with his present state. All this, however, seemed only to increase the opposition of his heart to the truth.

At length, he was induced to attend an evening lecture. In this instance, the preacher, though entirely unacquainted with G—, seemed to delineate his character with great accuracy, and to apply to him the truths of God, in a manner that stripped him of all his excuses, and left him a naked sinner, trembling before the bar of divine justice. It was a barbed arrow that went to the very centre of his heart. Now as the light broke in upon him, and he saw his true character, and the wickedness of his heart, "the iron entered his soul, and he tasted the wormwood and the gall." He went home, and shut himself up, and tried to pray. He passed the whole night in anguish unspeakable. He felt that he was an awful sinner. Thick darkness settled down upon his soul. He saw that he had merited eternal wrath, and that it would be an act of infinite mercy, if he was saved from going down to the pit. All that he could do, was to fall down before the divine footstool and cry, Lord have mercy on me. His voice went up and entered that "ear which is never dull of hearing." The blessed Saviour appeared for his rescue. He became a most decided, devoted, consistent Christian. Having become, by spiritual regeneration, the child of God, he delighted in nothing so much as in doing good. It became his meat and drink to glorify God—to point out to his fellow seamen the star of Bethlehem—to direct them to the Lamb of God that taketh away the sin of the world. Who can conceive the feelings of the happy parents on this occasion? The language of the Psalmist seemed an echo to the emotions that glowed in their bosoms. "Surely goodness and mercy have followed me all the days of my life." The only ally to their present happiness was the recollection that all their children had not submitted to the same regenerating influence, which had impressed such altered and heavenly features upon the whole character of G—. He was now about to leave home on a long voyage. It had been so arranged, that N— and J—, his two brothers, next younger than himself, were to accompany him on board the same vessel. They went to New York with this intention. Their plan, however, was afterward altered, and each of the brothers went on different voyages in separate vessels.

Mr. R., however, before being apprized of this, addressed to J—, the youngest of the three brothers, the following letter:—"My Dear Son,—

"No circumstance has ever occurred since

we have had a family, so interesting as that under which we now part from our three eldest children. When we look back, and consider the danger and the hardships that G— has undergone, and that the kind Providence of God has always watched over him, and, at last, returned him home in safety, and so shed abroad His love in his heart, as to make him a new creature in Christ Jesus, we are astonished at the mercy that has done such great things for us, who are so undeserving.

"The same Providence is guiding and directing you now. It is under His protecting care you will sail. If you confide in Him, He will preserve you. And I hope that this even will result in the conversion of both you and N—. It certainly will, unless you wilfully reject the grace of God. God has so ordered this event, that your brother may be a minister to you. And surely when you look back and think how he felt when he came home, and see how he is now, you can have no doubt of the reality of religion. But I feel assured that you do not doubt this—I fully believe that the Spirit of God has enlightened your mind. It is only necessary that you be willing to devote yourself to God. It must be an act of your will. Your mind is not darkened, nor your heart hardened than that of every unconverted person. But the will must be bowed in submission to God. He says, 'my son, give me thy heart—seek ye my face.' It is necessary that you should respond—

'Here, Lord, I give myself away,—  
'Tis all that I can do.'

"This must be an act of your will. You see, if you neglect it, it will be from choice. Ask your brother what it was that determined him to give himself up to God—ask, if it was not the act of his will. His mind was as much opposed as yours. He had as strong a will to bend into submission to God, as you have. What he has done, through the help of God, you can do. And Oh! what rejoicing will it cause in our hearts—what happiness to yourself, and what joy in heaven, should you, three brothers, be all united, on board one ship, in singing praises to God from your hearts, as with your voices, while you are sailing on the broad ocean. And how much good may you do among the seamen—how much good to other ships' officers—and how much would God be honoured by such an event, wherever the ship goes, under such circumstances.

"If you can realize the importance of these things, as they appear to me, and as I am sure they must appear to you at some future day, you will resolve without delay to give yourself to God. This is what God requires of every creature. And what is the import of this gift? We are His already—His by creation—His by preservation, amidst all the snares and deaths, to which we have been exposed—His by the redeeming blood of his dear Son—His by dedication in holy baptism. By each of these several claims. His right to us has ever been beyond any ground of controversy on our part.—But by our practice, we have denied His claim.—We have set up for ourselves—we have felt as though we could do without God. In our hearts we have said, we will not have God to reign over us. God requires that we should submit to his claim—that we should yield this controversy—and peaceably submit to his authority. This is what is meant by giving ourselves up to God. If you see that his claim is just, you must see that to oppose it, is wrong. If you are willing then to do what you must see to be right, you will say—'henceforth the Lord shall be my God.' If you do this, the veracity of God is pledged for your salvation. If you find it hard, remember that the hardness consists merely in the strength of your opposition to God. The harder it is to submit, the more is the need of submission—for the more aggravated is the sin of opposition.

"These truths I doubt not will appear plain to your mind. But be warned of the subtlety of the great adversary. In a thousand ways, he continues to delude the soul that is convinced, and resolved on turning to God—and in thousands of instances his wiles are successful. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' And he goes on the sea, as well as on the land.—May God sanctify these thoughts to the salvation of your soul, is the prayer of

"Your affectionate Father,  
"S—R—"

It has already been intimated that these brothers went on different voyages. J—, to whom the above letter was addressed, went on board of an East-Indianman, bound to Batavia and Manilla. A year or eighteen months were expected to elapse before its return.

Mr. and Mrs. R—never before felt so happy in the absence of their children. They believed that their eldest son had truly given his heart to God, and that the other brothers were seriously impressed. They now experienced great consolation in the thought, that they had given up their offspring in covenant to God. They could not but believe that God would remember his covenant, and make them the subjects of his saving and transforming grace.

To be continued.

## THE CHURCH, PROTESTANT YET.

"It is finished," said the spotless Lamb of God, as he poured out his life-blood for sinners. "It is finished," the atonement is made, which nothing else could or can make, from the beginning to the end of time.

The supper of the Passover did faintly shadow this, in anticipation. The supper of the Cross, by reason of greater light, casts a deeper shade to commemorate the same. In neither case was there, or can there be a REAT-

ATONEMENT, but by involving the blasphemous doctrine of Transubstantiation, and the abominable idolatries of the mass.

"It is finished," said our dying Saviour, when "he gave up the Ghost." How many errors of the most deadly nature have crept into the Church by perverting this fundamental truth sealed by the blood of Christ? The Jews, by reason of their carnal hearts, departed from the faith of Abraham, and depended for salvation on the outward ceremonies of their law, believing that their sacrifices of themselves atoned for sin. How widely spread among the Romanists is a similar opinion, that the sacrifices of the Christian altar atone for sin! Yea, not only in the Roman Church, but in some who pretend to have rejected her errors, the same dreadful perversion of the truth seems to prevail. And will not God visit his Gentile Church, as he did Jerusalem of old, for this sin? The Jews for this sin were rejected of God, and ever since have become outcasts from the divine favour. They leaned on that false principle, that broken reed, that dangerous supposition, in believing that their sacrifices and ritual solemnities atoned for sin; and, in consequence of this, they rejected their true Messiah, and were and are still rejected of Him. In this condition of ejection, they will remain until they repent and believe the gospel, which unto Abraham their Father was "preached before," and for this reason was called the "everlasting gospel"—viz; that by the blood of the "Lamb of God, slain from the foundation of the world, and once for all poured out upon the cross, is the atonement made and sinful man justified." Till they believe in this true foundation of all true religion, they remain in their sins.

The same may be said of those who believe in the false atonement set forth by the Romish mass in the decrees of the Council of Trent. By these decrees that whole communion was thrown into a condition similar to that of the Jews: both the one and the other held and still hold that the sacrifice itself and the ritual solemnity do atone for sin. The articles of our Church afford us stable ground on which to stand in guarding you from these errors of the Church of Rome. Take these articles in the sense of their framers and as set forth and investigated by the most distinguished divines, and there can be no mistake. These articles thus interpreted, we hold in great reverence, and entreat you to consider them in the same light, listening to no interpretation that will draw you from the Protestant faith. Besides the articles, we commend to your serious consideration the Homilies of our Church; and next to these the pastoral letters unanimously adopted by this House of Bishops, and set forth to the whole Church. Examine these pastoral letters, and you will see how decidedly they condemn all leaning to papal Rome on the one hand, and Antinomian errors on the other. How they warned you against the over-valuation of the Fathers, so as to rank with the Holy Scriptures as a joint rule of faith, and at the same time how they freely admit their authority as evidence in matters of fact, when determining what are the books of Holy Scripture, and what were the primitive worship of the Church: Nothing can be more decided than the testimony of disapprobation borne by these pastoral letters against the Romish doctrine of purgatory, the invocation of saints, the supremacy of the Pope, and the idolatries involved in the doctrine of Transubstantiation.

Being pledged by our consecration vows to drive from the Church all false doctrine, that the pure faith of our fathers may be transmitted to our descendants as we received it, we cannot but feel deeply anxious concerning the ordination of candidates for the ministry; for on these the character of our Protestant Church, in future ages, entirely depends. We feel it our duty to declare, that no person should be ordained who is not well acquainted with the land-marks which separate us from the Church of Rome; and being so, who will not distinctly declare himself a Protestant, heartily abjuring her corruptions, as our Reformers did; and it is our solemn counsel to all professors in our Theological Seminaries and all others who are concerned in the preparation of candidates for Holy Orders, to be faithful in their duties, that neither Romanists on the one hand, nor the enemies of the Episcopal Church on the other, may have cause to boast that we have departed in the slightest degree from the spirit and principles of the Reformation, as exemplified in the Church of England.

To keep the principles of our reformation from contamination, a careful reading of the Holy Scriptures is a sure means; and we do think it our bounden duty to enjoin this practice of our reformers on all, especially heads of families. The Old Testament being read with the New, as appointed in our Calendar, is here alluded to. We have taken them in connection, as you see, in this pastoral; and we hope with good effect, in imprinting the truths of our Holy Religion on our minds, with a view to holiness of life.

We have maintained that the covenant made with Abraham is an evangelical covenant. It must follow, therefore, that all things which attended it, as to its operations in Abraham and his immediate descendants, are of great importance to us. If we be children of Abraham's faith, in us will be seen the same fruits as in Abraham. God called him out of Ur of the Chaldees, from his country polluted by idolatry, and from his wicked kindred there. And to induce him so to do, he set before him the land of Canaan:—a land as yet unknown to him, but by Divine promise. Abraham believed this promise and obeyed this call. He went out from his country and kindred, and proceeded on his journey, "whither he knew not." And having arrived in Canaan, he reposed on its soil, though

as yet having no possessions in it—no, not so much as a burying-place. These things teach us that he "SOUGHT A HEAVENLY COUNTRY," and considered the earthly only as an emblem thereof. Thus the whole becomes, as the apostle teaches, "an example unto us." We also are called out of a wicked and idolatrous world, and from our "kindred in transgression unto a land of promise," not enjoyment; into a Church militant, not yet triumphant. In this Church we are to live the life of faith and hope, as Abraham did. The unbelieving inhabitants of the land saw this holy man of faith among them; but they never thought of his being, at that very time, heir to the whole country; least of all did they dream that he had set his affections on a heavenly country, of which the earthly Canaan was only a type. The case is the same at the present day. When ungodly men see true Christians renounce the world in their baptism, and freely give up its pomps and vanities, in order to inherit the promise now, and hereafter to enjoy the REALTY of a heavenly Canaan, a land of rest and peace, all is an enigma—an unexplained thing: a matter of doubt, if not of ridicule and contempt. Like Abraham's; their gains shall be greater than their losses; and our blessed Lord hath said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it;" "for what shall a man give in exchange for his own soul?"—From the Pastoral Letter of the House of Bishops of the Protestant Episcopal Church in the United States.

## THOU SHALT BREAK FORTH ON THE RIGHT HAND AND ON THE LEFT.

The Gospel broke forth, like the breaking forth of waters, on the right hand and on the left. Its sound went into all the earth, and its words went to the ends of the world. The heavenly vine sent out her boughs unto the sea, and her branches unto the river; until the whole known world was planted with Churches, constituted according to the apostolic model. Within little more than a century from the Ascension of our Lord, we find it thus written by one of the earliest Fathers:—"There is no race of men, whether of barbarians or of Greeks, or bearing any other name, either because they live in wagons without fixed habitations, or in tents leading a pastoral life, among whom prayers and thanksgivings are not offered to the Father and Maker of the universe, through the name of the crucified Jesus." Within fifty years after that period, we find our own nation enumerated among those which had received the Gospel, in parts inaccessible to the Roman arms; and it is asserted, that in those countries where it had been preached, the Christians formed nearly the greater part of the population. Down to that time, then, the prophecy in the text, and others which speak more plainly still of the universal prevalence of Christianity, the "corresponding" extension of the Church, were visibly receiving their fulfilment. The place of God's tabernacle on earth had been wonderfully enlarged, and its curtains stretched forth; its cords had been lengthened—those cords of Divine love, by which the Holy Spirit draws men within the sphere of His influence, and adds to the Church daily such as may be saved therein; its stakes were strengthened; numbers were added to the ministry, the pillars of the Church, as the Apostles and Prophets are its foundations, Jesus Christ Himself being the chief corner stone.

But before many ages had passed away, the scene was sadly changed. The efforts of Satan to regain a portion at least of the dominion, which had been won from him by the noble army of martyrs and confessors, were but too successful. Heresy and schism weakened the stakes of the tabernacle; superstition removed them, and substituted for them false and unsubstantial supports; and then its cords were slackened, and its curtains were shaken and torn by the blast; and many cities were reduced to spiritual desolation; and the awful warning, which the Spirit had sent to the Churches, began to receive its fulfilment; and the witnesses were slain; and the Church herself was driven into the wilderness; and it was no longer a question whether she should enlarge the place of her habitation, but whether she should have any earthly habitation at all, except in name and shadowy form. Then might she have taken up the complaint of Jeremiah: *My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.* And since the time when some portion of the Church's ancient glory returned, and in those regions where her light has shone with somewhat of its early purity and brightness, how little apparent cause has she had for responding to the prophetic call, *Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud; for seeing how little has been done, by those who have dwelt in her sanctuary; to enlarge its place, and to stretch forth the curtains of her habitation. How dark and painful is the contrast, of the glorious and rapid march of Christianity during the first two centuries, not only with the extinction of its light in some Churches, and its obscurity and dimness in others, but with the efforts, made by those who have been charged with the duty of maintaining and propagating the faith, to recover the territories which once belonged to Christ's kingdom, and to achieve fresh conquests over the powers*

1 Chron. xiv. 11.   † Rom. x. 18.  
‡ Psalm lxxx. 11.   § Justin Martyr.  
|| Jer. x. 20, 21.   ¶ Is. li. 1.

of darkness in regions hitherto blessed with Gospel light!

While the warfare was waged by a few despised and persecuted men, the Church was everywhere triumphant, as far as its visible extension denoted triumph; but when the whole empire was comprised within its pale, and entire nations professed the faith, its expansive energy began to wax faint, and even its self-preserving principle was at times scarcely kept alive; and now, when vast regions of the earth are waiting for the evangelist, how few labourers are sent forth by that portion of the Universal Church, which is rich in spiritual treasure and worldly means. To put the sickle into the great harvest of souls! And it is accounted a great thing, if a few idolaters or unbelievers—a single family, or perhaps a village—are reported to have embraced the truth as it is in Jesus.

Indeed it is a palpable objection, and it is urged as such, against the truth of those prophecies, which portray in such glowing imagery the state of the world under the reign of the Messiah, that the reality by no means corresponds with the description; that more than three-fourths of the human race are now, after the lapse of eighteen centuries, outcasts and aliens from the Christian Covenant; and that there are no symptoms of the arrival, within any determinable time, of that blessed state of things which shall prevail when all men shall know the Lord, from the least of them unto the greatest.

Undoubtedly this apparent retrocession in the fulfilment of God's purposes of mercy is a trial of our faith, as it is probably a punishment for the want of it. Those purposes are thwarted and hindered by the perverseness of man, who is not only the object of them, but is made to be instrumental in their fulfilment: and because, in consequence, the Almighty appears to be slack, as some men count slackness, in the accomplishment of His designs, this is urged as an argument against the truth of those prophecies by which He has prepared mankind for the fuller development of His counsels. It is also urged as a reason for our leaving the work of evangelization altogether in the hands of God, and desisting from that labour which has produced so little apparent fruit. Indeed the scantiness of the harvest would give us but slender encouragement to persevere in sowing beside all waters, did we not remember that the duty has been laid upon us by Him, who knows our insufficiency, and will supply it as He sees fit. The work is clearly ours; the increase will be given by Him, in such proportions, and at such times, as infinite wisdom and goodness may determine.

The dispensation of Gospel Truth, and the building up, though perhaps by slow and painful increments, the Church of Christ, is the work committed to our hands; and though its progress may be scarcely perceptible, there may be in connexion, or at least simultaneous therewith, a secret underworking of God's providence, which will manifest itself in due time, and prove that our labour is not in vain in the Lord. And although this state of things ought to teach us our own weakness, and the impotence of all human efforts, as compared with the energy of that Almighty Spirit who moves up and down in the world, and is the life of the universe and of the Church, it should prevent us from yielding to disappointment and despondency; and drive us, not to a relaxation of our efforts, but to more persevering prayer, and to a more entire resignation, as to the issue of our labours, to Him for whose glory they are designed. To those who lose sight of this principle, motives to despondency and inaction present themselves, not only in the seeming inefficacy of all human efforts to convert the Heathen World, but in the state of things which exists in Christendom itself—in the very bosom of the Reformed Church—in the midst of this land of light and privileges. Are there not in our crowded cities and towns whole classes of people whose occupations and habits entirely cut them off from all the opportunities of spiritual improvement; who are wholly inaccessible to the Church's ministrations and pastoral care; whom the utmost ingenuity of charity cannot devise the means of bringing within the scope of Christian teaching and spiritual influence? We cannot traverse the streets of this vast metropolis, without seeing enough to make our heart faint within us, and almost despair of our Church and country, were it not for an immovable persuasion, built upon the sure promises of God, that the prospect, now so dark and cheerless, will, in His own good time, be illumined with the brightness of hope, and at length shine more and more unto the perfect day.—The Lord Bishop of London's Sermon upon Isaiah liv. 2, 3, before the Church Missionary Society, 29th April 1844.

The Berean.

QUEBEC, THURSDAY, NOV. 14, 1844.

On the eve of our last publication, a communication reached us, the receipt of which we had time only just to acknowledge, but which requires a more extended notice than we could have found room then to give it. It was a letter without signature which, as it has regard to our labours and responsibilities as Proprietor and Editor of this periodical, and calls for some remarks from us publicly, because the writers have withheld their names, we insert in full, though it speaks of our services in this department in terms to which we feel that we are by no means entitled.

"The establishment of a newspaper by a private Clergyman on his own responsibility, for the religious welfare of the Province generally, and of the Church of England in particular, has commended itself to the minds of some of those who read it, as entitling the Rev. Editor of the Berean to encouragement and support; and as the said valuable Journal has now been conducted for nearly eight months in a spirit and manner calculated to improve the character of the Provincial Press; to advance the interests of spiritual religion; and thus to make it a blessing to the country, a few friends request permission to present,

Jer. xx. 1.

for the Rev. . . . 's acceptance, the enclosed offering as an imperfect expression of their regard and confidence; and they beg him to believe that it is accompanied with their earnest prayers that the successful and laborious enterprise in which he is engaged, may minister to his own happiness in the consciousness that he is doing good, and receive the increasing countenance and sanction of His Master who is in Heaven.

Quebec, 6th November, 1844." The "enclosed offering" was an amount exceeding what, ever since the first three months' experience, we have thought could at all be the pecuniary risk connected with this periodical. The state of our Subscribers' List since that time has become such as leads us to hope that the publication pays its expenses: and though we had willingly laid our account for rendering our services as Editor for some time without remuneration, we shall have to acquiesce in the decision of the friends of evangelical truth, if, with the encouraging help which they have furnished, the enterprise must even for the current year yield a surplus.

With the responsibilities upon our shoulders which the working of such an engine, powerful for good or for evil, as it may be used, involves, we have been cheered beyond what we can express, by the token of sympathy and approbation thus unexpectedly presented to us; and while we continue to feel, as we did from the first, that the responsibility is ours alone, and in the failures to which our infirmities make us liable we must implicate none of the friends who have so effectually interested themselves in behalf of the BEREAN, yet we thank God and take courage at the discovery that the course which we have pursued in the exhibition of gospel truth in general, and of the spiritual character of the Church in particular, as of an institution for the saving of souls, has commended itself to those friends who have adopted this mode of aiding our efforts.

An opportunity having so naturally presented itself for informing the friends of the BEREAN of the favourable state of our prospects, we allow ourselves to throw out the suggestion, that an important help towards the financial prosperity of a periodical lies in the advertising department. And as this periodical has now obtained a circulation which makes it a desirable vehicle for advertisements, it will be rendering an essential service to it, and only stating its fair claim, if our friends will bring the BEREAN to the notice of parties who advertise, and whose attention may not hitherto have been directed to it for that purpose.

Among the clerical intelligence received by the last English mail, we have noticed with great concern the decease, at the age of 76, of the Reverend JOSIAH PRATT, B. D., Vicar of St. Stephen's, Coleman Street, London, formerly Secretary of the Church Missionary Society. Few of the Clergy of our mother Church have exercised a more widely extended and salutary influence. The effect in favour of united efforts of enlightened Christian charity which the Church Missionary Society has had upon Clergy and Laity at home, in addition to its incalculable usefulness abroad, can scarcely be a matter of doubt and question at the present day. Mr. Pratt was one of its founders, and its first Secretary; and as long as his strength remained, even after he had retired from the laborious duties of the office, his long experience, intimate acquaintance with the detail of modern missionary operations, unswerving adherence to the simple truths of the gospel, and consummate wisdom in counsel, secured to his voice a preponderating power in the affairs of that important institution. He held for a number of years the honorary and influential office of Chairman to the Society's Corresponding Committee. As Editor of the MISSIONARY REGISTER, he sent forth a most interesting monthly summary of information respecting the spread of the gospel all over the globe, giving prominence to the efforts of the Church of which he was one of the most zealous and consistent Clergymen, but readily acknowledging the valuable labours of others engaged in the promotion of the same cause, though not walking with us under the same rule of discipline. In recording the death of this eminent servant of God, we cannot suppress our wonder and regret that such a man should have laboured and died without being made a Bishop.

The preceding subject having led us to advert to the Church Missionary Society, we are reminded of an article headed NEW ZEALAND, and inserted on the fourth page of our number of the 31st ult. which we had intended to accompany with a few editorial remarks, but no space was left us on that day, and it has escaped our attention since. We recur to it now, in order to point out to our readers the great difference between the treatment of New Zealanders by the European authorities now bearing sway over their country, and the treatment of Aborigines in which either commercial enterprise or political convenience ever led civilized nations to take possession. Had the occurrence which involved the loss of several European lives taken place among a savage tribe over which the spirit of Christian missions had not extended its protecting wings, the passions of the civilized intruders would have considered nothing satisfaction, short of shedding the blood of those natives who repelled the violation of their rights. But New Zealand had long been the scene of missionary labours; one of the former agents of the Church Missionary

Society fills the situation of Protector of the Aborigines; and therefore, though the white man has now come in to establish himself in the land, that influence is made to bear upon him which arises from the prior possession of it in heart and affection by the religious community of the mother country. Hence Governor Fitzroy comes among the Aborigines under accusation as a father; and, with a gentle reproof to them for that wherein they were in fault, lays fairly the blame of the massacre which has taken place upon his own people, and pledges to the natives the protection of British law and government. This is one of the collateral fruits of missionary exertions.

We are happy in having the attention of the public drawn to organizations for Christian efforts by two communications in this number of the Berean. One of our Correspondents urges the claims of the Church Society. An advertisement in our columns invites donations to the Gospel Aid Society, under the direction of the Incumbent of Trinity Chapel. The Editor of the Berean has been led to speak of the blessed influence of the Church Missionary Society. We do not understand the formation of one phalanx, of which Sigma speaks, in such a way as that every effort of zeal and liberality must be gathered into one channel and submitted to the guidance of one body of leaders and managers. Experience teaches that the object will not be attained that way. Men are too apt to try with how little effort or sacrifice they may be let off, instead of inquiring how much they may be permitted to do towards objects of Christian benevolence. Hence different departments of labour will ever have to be presented to the public separately, in order that, by line upon line and precept upon precept, Church-members may be brought to learn how much they are really able to do. And so we invite our readers to inquire of themselves, what offerings they have hitherto made for the interests of the Church, for Gospel Aid, for Missions beyond the confines of our own country, and the various other opportunities of Christian benevolence which might be enumerated:—and if any one feels that he has been deficient, the means are before him for acting as prompted by his humbling conviction, and throwing in his labour, influence, gifts, and supplications to help those who have taken in hand to guide the liberality of Christians into promising channels.

ECCLESIASTICAL.

His Excellency the Governor General has contributed £10—in aid of the funds for the erection of St. Ann's Chapel, Griffin-Town, Montreal.

CHURCH SOCIETY.—From the Constitution recently adopted by the Toronto Church Society, and which is printed in the last number of *The Church*, we notice those few points in which the measures there adopted differ from the articles of the Constitution framed by the Society for this Diocese. A mere verbal, but perhaps a convenient difference is the division of the Society's members into *associated and corporate*; the former are not members of the Corporation, but are eligible to become so. The number of Corporate members, in addition to those who are made members by the Act, is limited to not more than 300, and never to be less than 100. The Society is to meet on the first Wednesday in every month, and oftener if required, for the transaction of business. A Standing Committee, to consist of the President (the Bishop of the Diocese) the Vice Presidents, Treasurers, Secretary, Assistant Secretary, and not more than twenty other members (three of them to be a quorum) is to prepare matter for the consideration of the monthly meetings of the Society. The Central Board is thus set aside, and all the business has to be transacted by the incorporated members, with the convenience, however, of having matter prepared for them by the Standing Committee, though they have the power to take up business which has not been under the previous consideration of that Committee. The accounts are to be closed on the 31st of March in each year. The District Associations and Parochial Committees are continued under the same regulations as were in force previous to the Society's incorporation. The proportion of their funds to be transmitted to the General Society continues to be one fourth as before. Four sermons annually are to be preached, the proceeds of one of them to be invested for the benefit of infirm Clergymen, and the Widows and Orphans of Clergymen deceased; the proceeds of two others to be devoted to the maintenance of Travelling or Resident Missionaries in the Diocese, and the proceeds of the fourth to some object to be selected from time to time by the Society.

OPENING OF ST. PHILIP'S CHURCH, 6th Concession, Markham, C. W.—This neat place of worship, calculated to hold comfortably about 250 persons, was filled by a crowded congregation at its opening on Wednesday the 9th of October. The Clergy present were four, including the Rev. W. S. Darling of Scarborough; the Rev. J. Pentland of Whitby read prayers, the Rev. F. L. Osler of Tecumseh preached upon Psalm xlviii. 12 and following verses, in English, and the Rev. Mr. Meyerhoffer, the Rector, addressed the congregation in German. A collection, amounting to £6—was taken up in aid of the building fund.

The Lord Bishop of Montreal, the Rev. Dr. Cook, the Hon. Mr. COCHRAN and Mr. TAIGGE, leave Quebec this evening to hold a meeting of the Royal Institution at Montreal.—*Gazette of Monday*.

PAROCHIAL.—A meeting which had been announced by the Lord Bishop of Montreal, to take place last Wednesday, is postponed to Wednesday of next week, to be held at 3 o'clock, p. m., at the National School House.

We should pray in the church, with the church and for the church. Three things preserve the church,—faithful teaching, diligent prayer, and patient suffering.

What is wormwood to the flesh, the love of Christ makes honey to the soul.

Sin must be thoroughly killed, or it will kill thee.—Luther.

To the Editor of the Berean.

Sir,—I have read with much interest the judicious remarks of your correspondent L. C. I agree with him in thinking, that it will not go well with the Church, until she is again enabled to exercise her legitimate powers of self-government, and I am fain to believe with him that things are tending to this consummation. I confess, however, that I should counsel the Church in the Colonies to wait patiently for some decided movement on the part of the Church at home.—The present standing of our Missionaries almost forbids the idea of legislation. Dependent for support on the bounty of a Voluntary Association, and amenable to its rules, they sustain to their Bishops respectively, the twofold relation of Presbyters to a Diocesan, and of Agents to a Superintendent—the former relation requiring of them the pleasing duty of obedience, the latter an equivocal something which is felt, but cannot be defined. It would seem, therefore, necessary in the first place, that the Parent Church should herself undertake that labour of love which, through her remissness, has been entailed upon a Society of Churchmen, and should then obtain for her Colonial Bishops and Clergy such powers as are necessary for the management of their local affairs, defining their relative claims and duties, and reserving to herself that control which a Parent ought to retain, at least for a while, over the proceedings of her offspring.

Of course the Colonial Laity would expect to be represented, either directly or indirectly, in the Councils of the Church.

I have thrown out these hints with a view to elicit some further discussion of a highly important and interesting subject, and shall feel obliged to you, if you will allow them to appear in your columns.

I am,  
Your's faithfully  
E. E.

To the Editor of the Berean.

MR. EDITOR, A general spirit of inquiry seems to prevail as to the resources and prospects of the Church. The expectations and hopes of many of her sons are centered in her present provision against the dangers by which she is surrounded. No question is more common than, "Where is the Church Society?"—and there is much in the religious state of the country to render this inquiry worthy of serious thought.

The general features of the country—religiously considered—are not calculated to inspire the Churchman with confidence; although, perhaps, he may not give way to despondency. He looks around him, and instead of the peace-diffusing harmony which should characterize Christianity, he beholds rivalry and error; instead of love, which as a golden chain should bind men in one common interest, he marks the prevalence of selfishness, and other most unamiable dispositions.

The friend of religion looks anxiously for manifestations of the constant, calm, and ever flowing current of real piety—of that piety which is characterized by humble, but not unscriptural, submission to the teaching of Christ's ambassadors. He sees but little of it. Indifference most commonly prevails; where thought has been excited, it has too frequently run into that licentiousness which produces enthusiasm in some, scepticism in others. Where religion still engages the imagination or the affections, stability is sadly missed. Every wind of doctrine has its chance of prevailing, and many who gave promise of having embraced the gospel, seem afterwards to make shipwreck of their faith.

It is hoped that a reaction in the feelings of many is evidenced by the establishment of the Church Society; but the result has been but partial. The multifarious divisions which facilitate the prevalence of error, and perpetuate that religious destitution which combination of efforts might correct, are not yet met by any thing like an effectual remedy.

Seats are increasing in number and in strength, and in many cases their increase is the loss of the Church simply through the absence of her ministrations, which, could they be had, would be preferred by those accustomed to worship in her communion. I know a locality in the District of Montreal, where the whole number of those who from choice or principle would frequent the dissenting place of worship rather than the Church, does not exceed twenty, yet such a place is filled at every time of divine service: the ministrations of the Church are not to be had.

If this alienation from the Church led to the increase of those communities whose error is solely on points of discipline, the danger would not be so alarming; but it is much to be feared that those who deny the divinity of Christ, and thus strike at the root of our common faith, are at work to beguile the unstable and unlearned: and surely it is time that the Church should guard herself against the reproach of losing her members because she is deficient in activity.

To be first in the field, is a matter of no small importance. The necessities of the people make them open their arms to the first who seems to have compassion on them, and who, if he do not belong to the Church, will establish an influence adverse to her, even though he were not to design it.

That our fellow-members should be placed in such circumstances, is lamentable:—but, perhaps, it is more so, that Christians in full enjoyment of Church privileges should allow them so to remain. Surely such persons have not considered the nature of Church relationship. They cannot believe that "if one member suffer, all the other members suffer with it,"—or that it is emphatically required "that the members should have the same care one

for another." Love—or a solicitude for the well-being of our fellows—is an essential part of our Christianity. He who lacks this love, is not a Christian. "The love of Christ" is to "constrain" him. It should compel him to labour for Christ's glory: to be the sworn and appointed agent of happiness to the world.

Again—a few years ago, Protestants dwelt securely under the protection of their title. The Romanists seemed content with the labour of attending to their own. But what is the position of Protestantism now? She finds herself surrounded by foes newly sprung up. Orders, hitherto unknown in this country, are seeking to undermine the very basis of our faith. Vigorously, and combinedly do they pursue their task, and we have cause to fear, in many cases, most effectually accomplish their design. The youth of the country, of our persuasion as well as of theirs, are exposed to their teaching, which—alas! under special protection—they carry on. And what dependence can the Church place upon persons brought up at the feet of her adversaries? What opposition may she not expect in future, if the present be suffered to remain altogether in their hands? Against this new danger, we have no protection but our fidelity; we have to expect none from politicians; our activity and zeal should be proportionate to our danger.

But how are these evils to be remedied? We answer, by a combination of strength, by an union of interests. Individual efforts can avail but little. The whole body of Churchmen must form one phalanx, and include within their protection all the weaker members of the faith. And that phalanx must act as by the impulse of one mind and one soul. Thus might we successfully resist any encroachments, and, as occasion served, extend the borders of the Church.

But what has hitherto been the response made to the call which the wisdom and zeal of the framers of the Church Society has addressed to the Church? After the lapse of two years, only two Missionaries are in the field. At this day, one-half of the supporters of the Church know neither the nature, means, nor objects of the body which they support. Nor are they likely to be otherwise affected, until the means are obtained with which fully to carry out the work.

Churchmen—Those adverse to our communion are not loath to extend their interests at the sacrifice of personal comforts: shall we suffer avarice or ambition, or any such empty consideration to restrain our benevolence, or prevent our usefulness? Can we allow the interests of our Church, our families, our fellow worshippers to be endangered—for the sake of some worldly gain? Are the gracious instructions and privileges of the Church to be withheld from the ignorant, debased, and exposed settlers of our Canadian forests—rather than we should sacrifice some of our superfluous comforts?

Let us not do ourselves the injustice! or cast this reflection on our holy profession!—But rather let us consider the position of the Church, and support her cause! In a word—let us mark the efforts and progress of those who would seek her ruin—and lend our whole influence and mind to sustain her provision for our safety—the "Church Society."

I am, Mr. Editor, respectfully, &c.  
SIGMA.

SCENE IN A PRISON.

"Bring flowers to the captive's lowly cell, They have tales of the joyous woods to tell; Of the free, blue streams, and the glowing sky, And the bright world shut from her languid eye; They will bear her a thought of the sunny hours, And a dream of her youth!—bring her flowers, wild flowers!"

Among the hopeful indications that society is slowly, but surely emerging from the darkness of the Past into the dim twilight of that glorious Future whose vision has so often inspired the soul of prophet and bard, is the cheering fact that a wiser as well as truer and deeper interest is beginning to be felt in the welfare of the unfortunate inmates of our prisons and penitentiaries. I call them unfortunate, not in sympathy with that specious philosophy which denies their guilt, but the more because they are guilty, and on account of the blindness and degradation involved in that sorrowful fact. The too prevalent opinion has been, that a person whose crimes imposed the necessity of imprisonment was beyond the hope of genuine reformation; and, as little has been expected, so little comparatively, has been achieved by the means hitherto employed to raise from their fallen state this numerous class of our fellow men. Not a few regard our prisons as places of punishment only,—cages for the safe-keeping of persons whom it would be dangerous to permit to go at large; while the duties of the keepers, like those of the menagerie men, are supposed to consist chiefly in feeding, and exhibiting the animals committed to their care. In selecting persons to take charge of the abodes of criminals, we have not been sufficiently careful to inquire for those of high moral excellence, and exalted sense of the dignity and worth of the human soul, and a deep spiritual insight,—persons, of enlarged philanthropy, solid Christian experience, and warm sympathy. The trust has too often been confided to persons whose chief recommendation was, that they were willing to undertake a disagreeable task for a small compensation, and that they would administer the punishment prescribed in the statute, with the necessary degree of sternness and hardness.

This inattention on the part of society to the dictates of humanity, like every other wrong, has been productive of bitter evils,—evils which have been felt not by the criminal alone, but by the whole community. It is obviously no less the dictate of policy than of

religion to treat the inmates of our prisons in such a manner as to foster all that remains within them of virtue and self-respect...

No person who has investigated the causes of crime can for a moment doubt, that a large proportion of the inmates of our prisons might have been saved from their present condition...

The change which has recently taken place in the management of the female department of the state-prison at Sing Sing has already been noticed in the Tribune...

Mrs. Farnham and her assistants commenced their labours under very unfavourable circumstances. Their predecessors, however good their intentions, had utterly failed to maintain that wholesome discipline...

The matrons, encouraged by these first fruits of their well-directed labours, and desirous of testifying to the prisoners their appreciation of their general good conduct...

What heart will not utter a prayer to Heaven for a blessing upon the matrons at Mount Pleasant, and upon the unfortunate prisoners committed to their charge?

[This is a very curious piece. Its effect upon us has been so mixed that we are almost afraid of describing it: but we will be candid. From the grave effect of the appropriate introductory remarks, we have been moved to some merriment at the idea of a company of prisoners in a Penitentiary keeping Independence day.

"I wish the large bouquet, which has my name attached to it, to be given to her who shall be regarded as 'most amiable' among the females. I should like to have the selection of this person made by the females themselves, subject to the approval of the matrons.

July 3, 1844. J. W. EDMONDS.

On the morning of the Fourth, the prisoners were permitted, before breakfast, to walk in the little garden within the walls of the prison, and to assemble in the shop for reading and singing.

They remained in their cells only long enough for breakfast, and were again taken to the shop while their food for the day was preparing, and to give opportunity for the distribution of the presents of fruit and confectionary.

and such a testimonial of heartfelt interest in their welfare. She endeavoured to impress on their minds the importance of forming habits of self-government while in prison; that they might be better prepared to resist the temptations they would meet in society...

At the close of her address, the matron read the letter of Mr. Edmonds, which I have inserted above. Its influence was as delightful as the communication itself was unexpected.

One of the matrons then informed them that there was still another bouquet, which, with their approbation, they wished to give to another prisoner whose kindness to them all had made her a general favourite.

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We are accustomed to make some allowance for "much paint in the brush" when our neighbours, not of decidedly religious character, describe the institutions of their country; so we are willing to do in this case: but there remains matter sufficient to direct attention seriously to the power of moral influence in aiming at remedies to the evil propensities of the human heart.

To CORRESPONDENTS.—Orthodox, whose communication was acknowledged before we had time to read it, will have found in our last an article upon the subject which he treats; we think it has had as much space

assigned to it as we can for the present allow.—Another of our Correspondents, must permit us to use some liberty with his communication; it is long, and we have to be economical with our space; he also carries by far "too much paint in the brush."

PAYMENTS RECEIVED.—From Messrs. J. W. Blodget, 12 months; J. Wainwright, 12 months; H. Page, 6 months; J. Brannan, 6 months; F. M. G. 6 months.

ENGLISH MAIL.—To be closed on Sunday, 24th Nov.: Paid letters till 10 o'clock, Unpaid till 12, noon.

Political and Local Intelligence.

IRON STEAMER FOR THE NAVIGATION OF THE RHINE.—A long iron boat, of rather singular appearance, has within the last few days, been brought down here from Warrington.

FIRE.—A fire occurred on Saturday morning last, in St. Valliere-St., St. Roch's, near St. Peter's Chapel, in a house occupied by a Mrs. Fortier.

Two of the houses destroyed were owned by a baker named J. B. Delage dit Lavieure and were not insured; loss estimated at £350.

ELECTION NEWS.—Members elected since the last publication:—Sheffield, Dr. Forster. West Halton, Mr. Webster.

The Episcopal Recorder gives the melancholy intelligence of the serious illness of Bishop Eastburn, of Massachusetts.

BIRTH.—Mrs. John Parker, of a son, on the 8th inst.

DIED.—Lately, suddenly, at his residence, near Sydney, N. S. Wales, of disease of the heart, FRANCIS KEMBLE, Esq., of London, brother to Wm. Kemble, Esq. of this city.

Port of Quebec.

ARRIVED. Nov. 11th. Schr. Marie L'Oiseau, Talbot, Labrador, Noad & Co. oil and fish.

CLEARED. Nov. 7th. Bark Marquis of Wellesley, Munro; Brig Kate. Conrad; Ship Queen of the Ocean, Tilley.

PASSENGERS. In the steamship Unicorn, from Picton and Gaspé, Mr. O'Hara, Capt. Ahier, Mr. Russell, Mr. Bennett, Mr. Murray, Mr. Dunn, Mr. Swining, Capt. McCartney, of the ship Indian Chief, and Mrs. McCartney, Miss Arnold, Miss Collis, Mr. and Mrs. McConnell, and family, and Master Mackay.

SHIPPING INTELLIGENCE. The bark Caledonia, which put back leaky a few days ago, is discharging her cargo, and will go into dock to receive thorough repairs, and will winter here.

PRAYER BOOKS, &c. THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices.

THE PSALMS AND HYMNS. USED IN TRINITY CHAPEL, QUEBEC. G. STANLEY. 15, Rue de la Paix.

remainder of the crew have got to Green Island. The bark James Campbell, J. Millar, which cleared from this port on the 2nd instant, parted with her pilot in twelve hours from the time of her leaving Point St. Laurent. The bark Civility grounded on a sand bank, off the India Wharf, in hauling out on Monday—now in the Cul-de-Sac. The brig Don, Muir, which sailed from Dublin for Quebec, in September last, put in at Miramichi on the 21st Oct. The steamer Neptune returned on Saturday night, from Hare Island, with the bark Quebec. The cargo of the ship Catharine, of Belfast, consisting of square oak, ash, pine, deals, staves, &c., which was wrecked at Portneuf on the 15th ult., where she still lies or did lie, was sold by auction on Saturday morning, in the Exchange, for the benefit of the Underwriters, and brought £50. Halifax, Oct. 28th.—Arrived—Sch. Hope, Mannard, from Montreal.

Comparative Statement of Arrivals, Tonnage and Passengers, at the Port of Quebec, in the years 1843 and 1844, to the 11th Nov. inclusive for each year:—

Table with columns: Vessels, Tonnage, Passengers. Nov. 11, 1843: 1184, 429,503. Nov. 11, 1844: 1214, 458,971. Increase: 30, 29,468.

Comparative Statement of Arrivals and Tonnage from the Lower Ports, in the years 1843 and 1844, up to the 11th Nov. in each year:—

Table with columns: Vessels, Tonnage. Nov. 11, 1843: 88, 6100. Nov. 11, 1844: 83, 6082. Less this year: 5, 18.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 12th Nov., 1844.

Table of market prices for various goods: Beef, Mutton, Pork, Butter, Flour, etc. with prices in s. d. and a. p.

Pot Ashes per cwt. 23s. Od. a 23s. 6d. Pearl do. 24s. 6d. a 24s. 9d.

HIGH SCHOOL.

WANTED, a TEACHER, for the PREPARATORY DEPARTMENT. Applications to be made before the 15th DECEMBER, to the Revd. E. J. SENKLER, Esq., of this city.

GOSPEL AID SOCIETY.

A SALE of Work in aid of the Funds of the above Society will take place at Christmas. Donations of Work or other articles, will be thankfully received by the Committee of Management, and may be sent to Mrs. E. W. SEWELL, President.

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.

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.

TO MERCHANTS AND MILL OWNERS. THE undersigned having been appointed Agents for the "MISSISSQUI FOUNDRY COMPANY," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes), the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water.

PRAYER BOOKS, &c. THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices.

THE PSALMS AND HYMNS. USED IN TRINITY CHAPEL, QUEBEC. G. STANLEY. 15, Rue de la Paix.

QUEBEC HIGH SCHOOL.

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

DIRECTORS: REV. DR. COOK, REV. G. MACKLE, 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.

QUEBEC ACADEMY.

TO OPEN ON MONDAY THE 4th NOVEMBER. At No. 12, Garden-St. Principal, J. S. CLARKE, A. M., King's College, Windsor. HOURS OF ATTENDANCE. IN WINTER: PAST 9 TO PAST 12. PAST 1 TO PAST 3.

TERMS: Senior Class, £3 5 0 per Quarter; Junior do. 2 15 0; Preparatory do. 2 5 0. French and German extra.

COMMITTEE OF MANAGEMENT: SIR JAMES STUART, Baronet, HON. GEORGE PEMBERTON, HON. W. WALKER, W. PATTON, J. H. KERR, J. C. FISHER, LL.D., JAMES B. FORSYTH, HENRY JESSOP, E. OLIVER, HENRY LE MESURIER, W. PERRY, W. PHILLIPS, G. H. RYLAND, H. WESTON.

Persons who intend sending Pupils are requested to notify any of the Committee or the undersigned. J. C. FISHER, LL.D., Secretary.

Quebec, October 23rd, 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.

THE SUBSCRIBER BEGS LEAVE TO INFORM THE LADIES OF QUEBEC, THAT HE HAS JUST RECEIVED A SMALL ASSORTMENT OF WHITE AND BLACK SATIN SHOES, WITH A VARIETY OF FANCY GOODS.

J. C. OVERELL, No. 52, St. John St. 29th Oct. 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 Buede St., opposite the French Church. Reference to the Revd. C. L. F. HAENSEL, Quebec, 23d Oct. 1844.

NEW BUCK-WHEAT FLOUR.

THE Subscriber has just received a small supply of the above rare article;—And daily expects, a supply of Fresh INDIAN-CORN MEAL.

M. G. MOUNTAIN, No. 13, Fabrique Street, Upper Town. Quebec, 19th Oct., 1844.

FOR SALE BY THE SUBSCRIBER, PRIME MESS and PORK, PRIME BUTTER.

J. W. LEAYCRAFT. Quebec, Oct. 14th. 1844.

NOTICE.

To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist. LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate.

HENRY W. WELCH, Assignee, No. 38, St. Peter-St. Quebec, 13th Sept. 1844.

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

Proved Chain Cables and Anchors, "Acraman's" Patent do. do. 200 Boxes Tin Plates, 200 do. Canada Plates. C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept., 1844.

Youth's Corner.

HONOUR THY FATHER AND THY MOTHER.

"My boy," said a boatman, "will you do an errand for me?" "O yes, sir," replied a lad of ten years old, as he jumped from the lock of the canal where he had been standing to watch the boats as they passed.

"Well, take this jug and run up to the inn there, and get me a pint of rum." "I had rather not do that," and the boy turned to go away. "But here, I will give you these two pennies if you will go."

WILBERFORCE RICHMOND IN HIS DYING-CHAMBER.

He gradually awoke, and I observed him to fix his eyes on a globe of water which stood near the window, and contained a gold fish. I inquired, what he was looking at so earnestly.

His remark led me to make some observations on the practical use which may be made of natural objects, and the advantages of cultivating a habit of seeing something of God and the soul everywhere, and of acustoming the mind to seek such comparisons and allusions as tend to improve and delight it.

He rested a short time and said, "Now send for Harriet; I want to speak with her while my strength lasts."

"You see, dear Harriet, I am very plain and sincere. I used to be so shy. But I do not feel afraid of speaking my mind now. How little does one care about the world and its opinions, when death is near; death takes away all reserve."

He then sent for Henry, his favourite brother and companion. Willy was much affected. He seemed to say farewell to Henry with deep emotion. He entreated him to supply his place in every thing—particularly in being a comfort to his father, and filling his place in the ministry.

He next sent for his younger brothers; they wept much as he addressed them. He spoke very touchingly to his younger sister, who was then a little child. "Would you like to meet poor Willy in heaven, dear Charlotte, then you must love God. Pray to God to make you love him, and to make you a good child, a holy child."

[Names have been substituted, arbitrarily, instead of the initials of the original, in order to make the extracts more readable.—Ed.]

PUBLIC INSTRUCTION AT ROME.

I shall speak first of the city of Rome itself; and as it may be said there is an immense deal of theology and a multitude of churches with very little religion, so it may be said there is a great deal of teaching, and a multitude of schoolhouses, with very little instruction.

They are kept by widows,—by broken down women,—by any one who cannot get a living in any other way. They receive a patent, or commission, from the government, for which they pay a very small sum, and which is renewed every year.

very plain and sincere. I used to be so shy. But I do not feel afraid of speaking my mind now. How little does one care about the world and its opinions, when death is near; death takes away all reserve. I care not if the whole world were assembled around me—I would tell them what I now think of religion—I should like to see many here, that I might tell them what the Lord hath done for my soul."

I think that this is the only instance in which the above author ventures to speak in anything like fitting terms of the establishments of which his work treats, though he might have said as much, and more, of prisons, hospitals, &c.; but, be that as it may, I can vouch for the fidelity of his description of the primary schools.

In the schools of the second order, there are girls over five years of age, to the number in the whole of eight hundred and seventy-six, and they are professedly taught to read, to write, and to sew. Most of them succeed in drawing out, in a singsong tone, one word after another of the Christian Doctrine, the standard school book, of which I shall give you some specimens hereafter.

Another, and perhaps a more important class of schools are those which go under the name of Sectional schools; and which are intended for boys over five years of age. They are fifty in number, and have about sixteen hundred scholars, generally from the indigent, but not the poorest class of society.

Each master finds his own schoolroom, and collects as many scholars as he can; he keeps the school on his own account, and makes the parents pay according to their dispositions. The best school of the kind which I have seen had about sixty scholars, and the charge was invariably twelve pails, or one dollar and twenty cents a month.

There may be good teachers among this class of masters; but I have not found them; on the contrary, I have conversed with many without meeting one who seemed to have the slightest conception of the true dignity of his calling, or any acquaintance with the modern improvements in the art of conducting schools.

They all pretend to teach reading, writing, and arithmetic; some of them add geography, history, and the Italian and French languages. I may safely say, however, that writing and the rudiments of the Latin language are the only branches that are thoroughly taught.

The rudiments of the Latin language are taught very thoroughly, as many of the boys are prepared in these schools for entering the Roman College. History is taught to a very limited extent, and geography on a still smaller scale.

These schools are for the children of the better class of trades-people; and those who do not go to the Roman College seldom receive any more instruction than they get in them; hence, you may judge what sort of men they make, and how little taste they acquire for reading or self-improvement of any kind.

FOR SALE BY THE SUBSCRIBERS, Missisquoi Foundry Company's Castings. Improved do. do. Parlor and Office Stoves, Summer do. American Ploughs, Hollow-ware and various small Castings.

FOR SALE BY THE SUBSCRIBER, ONE Hundred Boxes Havana Clayed Sugar, ex "Elizabeth. 44 Puncheons Molasses ex "Thomas." Muscovado Sugar in Hhds. and Barrels.

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

TO TEACHERS. PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a-year.

WHOLESALE AND RETAIL LONDON HAT AND FUR WAREHOUSE, 12, BUADE-STREET. W. S. HENDERSON & Co. PROPRIETORS.

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

BOOT AND SHOE WAREHOUSE, 14, BUADE STREET. THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris; Boot Morocco, Patent and Elastic-Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line.

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

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c. FOR Sale by the Subscriber, Duty paid, or in Bond for exportation:— 236 Hhds. very bright Porto Rico Sugar, 100 Bags first quality do. Colfax, 90 Hhds. Superior Cuba Sugar, 150 Puncheons, Cuba Molasses 27 Tierces 80 Puns. Porto Rico Molasses, 5 Puns. Jamaica Linn Juice, 30 Tins do Arrowroot, 10 Tons do Logwood.

RECEIVED EX "BRITISH QUEEN." 145 HAMPERS Cheese, viz: Double Gloucester, double Berkeley, Cheddar, Trunkles and Queen's Arms: C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept., 1844.

FOR SALE, FORTY BAGS COFFEE, AND A FEW TONS LIGNUMVITAE. R. PENISTON, India Wharf. Quebec, 1st April, 1844.

BRITANNIA LIFE ASSURANCE COMPANY, LONDON. CAPITAL—ONE MILLION STERLING.

THE Subscriber having been appointed Agent to the above Company in this City, is prepared to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered before.

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FOR SALE BY THE SUBSCRIBERS, Improved do. do. Parlor and Office Stoves, Summer do. American Ploughs, Hollow-ware and various small Castings. —ALSO— Single and Double Stoves, Cambouses, Register Grates and Coolers. —AND— Pig Iron. C. & W. WURTELE, St. Paul Street. Quebec, 20th Sept., 1844.

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