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

VOLUME II.—No. 2.]

QUEBEC, THURSDAY, APRIL 10, 1845.

WHOLE NUMBER 54

LONGING FOR HAPPINESS.

Happiness, thou lovely name, Where's thy seat, oh, tell me, where? Learning, Pleasure, Wealth, and Fame, All cry out, - tit is not here. the real Not the wisdom of the wise, Can inform me where it lies; Nor the grandeur of the great, Can the bliss I seek create.

Object of my first desire, lesus, crucified for me ! All to happiness aspire, Only to be found in Thee! Thee to praise, and Thee to know, Constitute our bliss below; Thee to see, and Thee to love, Constitute our bliss above.

Lord, it is not life to live,
If Thy presence Thou deny;
Lord, if Thou Thy presence give, Tis no longer death to die; Source and Giver of repose, Singly from Thy smile it flows; Peace and happiness are Thine -Mine they are, if thou art mine.

TOPLADY.

The Market

THE DISCIPLE WHOM JESUS LOVED. JOHN XIII. 23.

A SERMON preached in the Parish Church of St. John's, C. E., on St. John the Evan-gelist's Day, 27th December, 1844; on the occasion of an Annual Meeting of the Dor-chester Masonic Lodge, at their special

BY THE REV. W. DAWES, RECTOR.

The character of the Apostles of Christ must ever be a subject of deep interest to the Christian mind. Selected from the body of mankind by Him whose omniscient eye could scan the secrets of all hearts,—who knew what was in man—for the high and holy purpose of hearing his words of wisdom, marking his works of power and mercy, beholding his glory (the glory as of the only-begotten of the Father;) and of bearing witness to the truth as it is in Jesus; - they stand before us, commanding our reverence, admiration, and love. The Scriptures, indeed, present us with one great Pattern, who is holy, harmless, undefiled, and separate from sinners;' of whom it is written, 'He hath left us an example that we should follow his steps.' But although Christis the Sun of righteousness 'by whose light alone we shall see light;' who is the Guide, as well as Saviour of his people: yet may we rightly regard, for example of life and instruction of manners, his earliest and most devoted disciples, who counted not their life dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God. Amongst that holy band stands prominently, the beloved disciple? St. John, referred to in our text, and on whose festival-day, as appointed by our Church, we are now assembled.

I feel I have a duty of a very peculiar character to perform, in addressing you, not merely under the ordinary relation of minister and people, but some of you as belonging to the ancient Fraternity of Freemasons, who regard the Evangelist St. John as the Great Patron or Grand Master of Christian Lodges. Not being one of your body, 1 am not qualified to say much on the history, principles, and practices of your order: and were it otherwise, this is not a fitting time or place to fruit after his kind; so saith the Saviour: a peculiarity of the true Christian: the blending and harmonious action of what may Not being one of your body, I am not qualified antiquity; and truly, if your origin is to be regarded as coeval with the introduction and general use of hieroglyphical and symbolical characters, it must be run up to very high antiquity. These appear to be the first and simplest methods of retaining important truths -whether historical, speculative or practical -which the human mind in the ruder states of society employed. The early history of the Egyptians, Chaldenns, the Western or Celtic nations, and others, furnishes us with ample testimony, on this subject; and indeed, until the invention of alphabetical characters or letters by the Phænicians, and their general adoption by other nations, it will be seen, there was no other way open to them of recording extraordinary events, which were happening around them-of arresting and retaining the discoveries of philosophy and science -or of perpetuating moral lessons. But on this point, the history of Philosophy will supply abundant data to the studious, inquiring

Neither can I say anything respecting your distinctive principles: -you inculcate, as I find from your writings, the grand principles of truth and love; and cherish the obligation in all your members of affording (relief) to indigent Brethren of the order, and to widows and orphans of Brethren. And as to your practice, we believe, that when engaged in your Lodges in the study and contemplation of high truths of natural religion, moral philosophy, or physical science, under symbolical representations, you would restrain all impiety and immorality. And further, as we have it upon the highest authority, a late chief of your order in England, that you fraternize for the purposes of social intercourse, of mutual assistance, of charity to the distressed, and good-will to all: and that fidelity to a trust, reverence to the magistrate and obedience to the laws, are sculptured in capitals upon the pediment of your Institution power meet you as a social, moral, and a loyal body; and gladly afford you the opportunity of meeting together in public Christian worship. Yet, wo would have it ever remembered that, innocent and interesting as may be all those meetings, and doings, there is but 'one thing needful,' for sinful-im-mortal man; 'one thing' which no human

the attainment of spiritual religion — that faith and love to Christ, and devotion of heart and life to God, which St. John exemplified, and in which alone there is safety for eternity. Well, then, we think, must it be for us, on this occasion, to review the character of this holy Apostle, and learn in his life and words, what true religion is; and may we all (whatever name we bear,) have grace to follow him, who through faith and patience has inherited the promises. Appropriate, we are sure. will the Mason deem the subject for this occasion of our meeting, when I remind him of the terms in which his Lodge was dedicated :-To the Memory of Holy Saint John we dedicate this Lodge; may every Brother revere his character, and imitate his virtues!"

The disciple whom Jesus loved."—This

is a brief but very comprehensive description of the character of St. John. What disciple could Jesus (who knew what was in man) love, but one who was altogether lovely, in conversation: one who trusted in his Lord, meckness of spirit, and lowliness of heart. Jesus loved all his apostles—he loves all his disciples, for it is his word to the spiritual Israel: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee?: if, then, the term stands (us it does) in special application to the favoured disciple John-surely it must be because of some nearness to the Saviour, some peculiar likeness to Christ, some greater measure of the spirit of Jesus realized in the soul, and manifested in his temper and life, than is generally attained and to be marked in his believing people. It is very much, then, to Acts. He possessed great delicacy of mind, and sensibility and tenderness of heart; and in the book of Masonry: "May every Brother revere the character, and imitate the when in the passage from which our text is virtues of Holy St. John.'

Permit me to remark that, to attain to this expressed wish, is not the work of Masonry, but the work of the Holy Spirit of God, in his silent, continuous, and effectual influences on the soul: it is not of him that willeth, 'nor attitude of this gentle spirit, when reclining of him that runneth, but of God that showeth on the bosom of the incarnate Deity, instinct mercy.' It is not by might, nor by power'-nor by any human devices—' but by my Spirit, saith the Lord.' It is that Holy Spirit of grace, by whom we are born again unto newness of life', and made 'sons of God and heirs of eternal life'; it is that Spirit, 'that giveth him the love of God and man is shed abroad in the heart-by him we are quickened to every duty, supported in every trial, comforted in every sorrow, and scaled unto the day of final redemption: By his abiding presence and divine influences, St. John became the character that we behold with reverence; by him were wrought the graces of the Christian life, the virtues which adorned and dignified this man of God, and which you would seek to imitate; by him they shine with such unfading lustre, and are ever sweet, and lovely, and fragrant, as flowers transplanted from the heavenly paradise!

in the vine, no more can ye except ye abide in me. Saint John abode in him; he received out of his fulness grace for grace'; and therefore he at once manifested the character and temper, and performed the works of Christ,- whatsoever things were true, lovely, good report.

In the disciple whom Jesus loved' there are four qualities most eminently marked: 1st. His faith in, and devotion to his Divine Master.

2d. His meekness and gentleness. 3d. His fortitude and energy of character.

4th. Ilis Love.

These qualities may be more conveniently poken of separately—yet are they all united and harmoniously blended in the all-but perfect character of St. John; and to behold him as he is, he must be seen clothed in this whole robe of light and beauty—this coat of many colours, wrought by the all skilful hands of the great architect of every spiritual character.

1st. The beloved disciple's faith in, and devotion to Christ, were most conspicuous, and form the ground-work of his whole beauteous character. Called, early in life, by the Lord Jesus to follow him, he at once obeyed the call, and ever after continued stendiast and faithful, with his divine Master. Though St. John is more frequently presented to us, through the evangelic story, than any other of the apostles, excepting perhaps Saint Peter, yet is there no instance recorded of neglect or want of faith in him. The unsteadfastness of the more impetuous Peter, sinking in the water, after offering to come to Jesus-at last denying him, in his very presence-nothing like this was found in the beloved and loving John. His faith was deep, calm and firmand though for a short moment shaken, when the prince of darkness prevailed, and all the disciples forsook Jesus and fled, yet he quickly recovered from his momentary defection: he returns to his Lord—undaunted, he enters the palace of the High Priest; and so far as we can gather from the sacred narrative, he never more quits him until, as the beloved disciple, he has committed to him the charge to be son and guardian to the weeping mother of his dying Lord;—he hears the expiring prayer— beholds the last beat of that great heart, which bled for men—and sees the Lord of Life—

Society—human rules—human studies or in- of the eleven at the sepulchre, on learing the Lord, he has reflected the heart of Jesus : and which we doubt not your order cherishes, be not structions can ever bring you to: even 'sal- tidings of the resurrection; he is the first to he ever stands forward, prominent to the narrowed and contracted to the small circle of vation through faith in the one Mediator discern the Lord, when, in the habit of a stran-between God and us—the man Christ Jesus. ger, he shows himself at the sea of Tiberias ger, he shows himself at the sea of Tiberias Your Society is not calculated, indeed does to the disciples fishing in their vessel; he, in not, I believe, pretend or attempt, to lead to company with Saint Peter, is the first to enter the temple at Jerusalem, after the Ascension, to preach Christ unto the people; he is the you, that ye also love one another.? first, with Peter, to suffer persecution for the I need hardly mention, that the testimony of Jesus, being thrust into prison by the Chief Priests. And of these two apostles it is written in the 4th of Acts, "Now when they saw the boldness of Peter and John, and perceived that they were unlcarnel and ignorant men, they took knowledge of them, that they had been with Jesus." The same fervent devotion characterized him throughout a life, extended by the good providence of God to upwards of a hundred years. And need I light, cheers with its gentle, fraternal voice, and adduce his own writings, to tell of his faith affords effectual aid, to every one bearing the and devotion to Christ? A volume might image of Christ: to every son and daughter of well be filled with evidence brought from that fertile source. "Abide in him." "Whoso-ever abideth in him sinneth not." "We know that we have passed from death unto life, because we love the brethren." "This is the victory that overcometh the world, even our faith." "He that believeth on the Son his character and deportment, in his life and of God hath the witness in himself.?2 " He conversation: one who trusted in his Lord, that hath the Son, hath life." Words, all loved him, and was peculiarly like to him, in these, which plainly show the heart of the writer: they manifest the deep and abiding faith and devotion of the "beloved disciple." But (leaving with reluctance this grateful

theme) we must pass to the 2nd quality remarkable in St. John: his meckness and gentleness of soul. How like to Christ himself, was he in this, particular of character. He had indeed that meek and quiet spirit, which is in the sight of God of great price,' of which St. Peter thus speaks; and which perhaps it was that rendered him so great a favourite with Peter, as we trace them so often together in the narrative of the when in the passage from which our text is taken, we hear of him 'leaning on the Saviour's breast' at the Paschal Supper. The highest genius of the most gifted artist has failed, we think, to catch the meek expression -to delineate the soft features, and the placid with the very life and spirit of Christ. We must image it all to ourselves-for the artist has failed to depict it: and happy for us Brethren, if, possessed in measure of the like spirit, we are enabled to realize the meek and gentle in the Christian character; for the and delight themselves in the act, the carth peace. And his writings, what full testimon do they afford us of his gentleness of spirit There is a breathing of gentleness in the utterance of the most tremendous truths, and the most sublime and soul-inspiring scenes of the Apocalypse. And in his first Epistle, his uniform mode of address to his sons in the faith and believers generally is 'little children'-'my little children,' expressing the utmos tenderness of a spiritual father in Christ.

But we hasten to say a word on the 3rd

quality of the beloved disciple—his fortitude of character and energy of conduct. At first appear to the worldly mind opposite, if not contradictory, characteristics. He is passive when called to endure for the Lord's sake meek, complying and forgiving under insult and persecution; but when called to any Christian enterprise-the path of duty plair before him—who so bold—unshrinking—energetic as the true Christian?—So was it with St. John. Though all gentleness and love yet—strange was it—the Saviour surnamed him and his brother James, Boanerges, the sons of thunder. Mark the intrepid, though imprudent, zeal of John, when to resent an indignity offered to his beloved Master, he would call down fire from heaven, as Elisha did, to consume the adversaries. How touch ing was the gentle remonstrance of the Savi our to his meek, but bold disciple, 'Ye know not what manner of spirit ye are of.' The fortitude of John was most strikingly display ed, throughout the last trying scenes of Christ's life, to which we have before adverted. Whilst Peter—the bold and daring Peter to deny his Lord, on the first trial, if by the Christ reconciling the world unto himself. It denial there would appear a prospect of securnot from his steadfastness, in that dread hour heart-prayer of a child of God, 'Abba Father.' And therefore is it no guide to those many tle was consistent with this beginning. At mansions in heaven, which Christ has gone to once, next to Peter, he is the boldest preacher prepare for his bolieving, obedient people. It of the truth as it is in leave 1 recordless of were well to attend to the Instructions of your his glorious career, we find him the great and fearless defender of the simplicity of the feet and light to our paths — by it along the his glorious career, we find him the great and fearless defender of the simplicity of the feet and light to our paths — by it along the feet and light to our path Gospel, against the heresies of both Ebion and Cerinthus, who denied the pre-existence and in Christ Jesus. latter days, offer astounding and irrefragable testimony to these fundamental truths. The Word was God?— the Word was made to the truth of the word was found was found to the truth of the word was found to the word was f ind dwelt among us?!

But we must pass on to the 4th and last feaare of the character of the beloved disciple, which we proposed to touch :--

His love. This is the characteristic of St. John. In overy age of the Christian church and by every Christian heart, may we not beholds the last beat of that great heart, which bled for men—and sees the Lord of Life— felt to be the loving disciple of the blessed dead.—On the first day of the week he is first

Christian mind-the embodiment of that new Covenant which our Lord delivered to his Apostles on the night previous to his crucicompany with Saint Peter, is the first to enter fixion : A new commandment I give unto you, that ye love one another, as I have loved

I need hardly mention, that the love here spoken of, the love of St. John, was very much more than compassion to the poor, and relief to the necessitous. It was that love which worketh no ill to his neighbour and which is the fulfilling of the law-that love which moves him, in whose heart it abides, to do justly, to delight in mercy, and to walk humbly with his God: that true Christian love, which regards God as its supreme object-goes out in tender, intense emotion to wards Christ its Author-and reflects its mild affliction, to every brother of the human family Charity towards any small number, with whom we fraternize for any particular objects, we should often be reminded, is not Christian charity or love. No-no-Christian charity is free as the Gospel whose first-fruit it is, pleasant to the eye and good for food: 'tis free as the dews of heaven which fall as well on the barren desert, as on the fertile valleys;—free as the sun whose light and heat are withheld from none: it is free as the love of God—God is Love.

It were surely vain to attempt to offer proof that the beloved disciple himself loved his Saviour and loved his people. The pure spirit of Christian love breathes in all he wrote,—the warm, bright flame of Christian love shone in all he did-and when, full of years, he is about to pass to the deep quiet of a heavenly home-his last public exhortation is 'Little children, love one another.' St. Jerome informs us that, when age and weak ness disabled him from preaching, at every public meeting in the church, he exhorted them with these words: 'Little children, love one another.' Some of his auditors wondered at the constant repetition of the same thing, and inquiring the reason of it, received from him this answer: 'This is what our Lord hath commanded, and if we

can do this, we need do nothing else.'
Such in brief was St. John: himself the loving disciple, he was emphatically the beloved disciple. Approaching in spirit so near to his divino Lord by the abundant communications of His Gracehe was blessed with the peculiar friendship of Jesus—he is honoured as the great prophet, under the Christian dispensation. To him it was given to behold the mysteries of the apocalyptic visionhe reveals them to the generations yet to come, even to the time of the end. He has been called distinctively, and by universal consent, the Divine; and with his solemn, awful book the canon of Scripture closes, sealed with the signet of heaven, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this acording regard that be the transporting walkened the things which are written in this book."

Such was St. John; his character—his privi-leges—his faith in his Divine Master and devotion to him—his meckness and gentleness—his fortitude and energy of character—his love; and he is blessed with the special friendship of the Son of God :-

"MAY EVERY BROTHER REVERE HIS CHA RACTER AND IMITATE HIS VIRTUES."

But now to conclude this prolonged address the object of the Masonic order is said to be to promote piety and virtue. My Christian Brethren, take heed individually, that yours be Christian picty and Christian virtue: the piety and the graces or virtues of St. John: -nothing short of this, will stand the fiery trial, which is hereafter to

As Masons, let me say, preserve a high standing in seeking the attainment of the object stated; let it not be with you, mere negative or sentimental piety and virtue; -- and we shall rejoice in beholding the good fruit, the living 'soberly,

ighteously, and godly in this present world.' But, Brethren, let me say, what I have before intimated, do not expect from Masoury or any human system, what it cannot teach, 'a saving knowledge and love of God, as revealed in his Son Jesus Christ.' It cannot show you the way to heaven-or lead you on that way: Christ, the only true Shechinah-the light of men-hath said, once for ever ' I am the way, the truth, and the life, no man cometh unto the Father but by me.' Masonry may direct you to God, as the Great Architect of the Universe; it may teach you that he is the all-seeing Eye-that he holdeth the Scales of Justice; -that he upholdeth all things by his power, and ordereth all things by his providence, and such like grand truths of natural religion: and it may teach, that he is to be worshipped — and that his Commandments must be obeyed, -all this is well; but it deth not teach—it does not pretend to teach you of God, as seen in Christ: 'He that hath seen me hath seen tells not of the Holy Spirit's necessary influences ing himself;—John remains calm—undaunted in the regeneration and sanctification of the soul, —fearless: We know not that he was parti- and it tends not to that spiritual worship of God cularly tried—but we do know that he fell as a Father reconciled in Christ—the sweet, filial of the truth as it is in Jesus, regardless of order, and the rules of action it prescribes, so far made wise unto salvation, through faith that is

and interesting nature of the investigations you engage in, you be led to think it contains so much, as to enable you to rest upon it for guidance to truth and virtue and peace, and perhaps to neglect the divine word and ordinances. Oh! emember it is a human system, and can never bring the soul of sinful man to peace with God. There is but one system of divine appointment;one only way of acceptance with the Father, one name under heaven whereby we can be saved-

Masonic Brethren. Remember always the higher and holier order to which you belong, the Christian brotherhood; and that every one is a brother who loves the Lord Jesus Christ in sincerity; that every one is a neighbour, who needs a pitying eye

May the disciple whom Jesus loved, exempli-fying, as he does, true Christian piets, Christian love and Christian virtues, he ever present to your minds in your social meetings;—and may every brother have the grace of the Holy Spirit, enabling him in deep sincerity of soul, "to revere his character and imitate his virtues."

THE LIFE OF THE CHURCH.

However great the value and necessity, of visible ordinances and sacraments to the visible form of the otherwise invisible house of God; and however important their uses as divinely appointed instruments in leading sinners to Christ, and in helping them to abide in him; we cannot keep too distinct the great truth, nor urge it too plainly, that it is not these which constitute the true Church of God, whatever their office as parts of, and as essential to its visible form ; that the great constituent act on which the whole being of the true Church depends, is just that on which all true piety in each soul depends the coming of sinners, each for himself, unto Christ, by faith; that in proportion as this individual exercise of faith, immediately upon Christ, increases in strength, and thus draws more and more life from him into each soul, so increases the life and holiness of the Church-in other words, that the spiritual life of the Church is not a sort of corporate investment in something called the body of the Church, independently of the spiritual character of its several members, from which body, as a fountain, theirs is drawn, and which continues ever the same in fulness, whether they severally be holy, more or less: but that it is simply the aggregate of the spiritual life and holiness of all individual believers, severally united to, and drawing life immediately from, Christ; that to faci-litate this individual deriving of life directly from Christ all the way of our pilgrimage, each for himself, drinking of that rock which follows us, and gathering of that manna which, to the believer, daily cometh down from heaven, is the great object of all the external institutions of the Church; and that whenever they become so employed or it garded that they perform not this subordivite office, especially when placed so high in dignity that they stand as evidences of the possession of grace, instead of only signs and seals and means of grace; that they intercepts instead of aiding the soul's direct looking ing a Jesus for righteousness and life frenderless immediate, and more vicarious more by intervening and intercessory agencies; when they become themselves the objects of faith instead of its auxiliaries—assuming, in any degree, to stand as vicars of Christ to the soul, inviting reliance in themselves instead of glorying, like John the Baptist, to point the sinner away from them to the Lamb of God; whenever thus used, (we cannot say, it too strongly,) they are grievously perverted

and dishonoured.

Never did the forerunner of our Lord appear more truly great than when retired most behind his message, and endeavouring to centre all attention upon Him who was to baptize, not with water, but with the Holy Ghost. Never do the visible ordinances of the Church appear in their real beauty and dignity as when their signs are most retired behind the great truths they signify, and most effective in fixing the hearts of those who come to them on the person and offices of that Saviour whose inward grace they pledge,

and to faith convey.

How prone are Christian men to lose sight of the real adorning of the house of God; to think of the type more than the reality; to dwell on the outward appearance which, however costly and magnificent, like the most fine gold of the temple of Jerusalem, is temporal; instead of the glorious jewelry of the spiritual sanctuary which is unseen and eternal. How prone we are, while estimating very highly, as we ought, the assembling together of the many to the solemnities of the sanctuary, to make a low practical estimate, comparatively, of the value of the coming of one sinner to Christ, by a living faith. Angels, in the presence of God, re-joice over one sinner that repenteth; and all the worth they see in our outward things, is their tendency to advance the repentance and faith of sinners. But we-how prone to take the means for ends, satisfying ourselves too much with the dignity, and propriety of the visible array—zealous to gather about our altar the tributes of wealth and taste—the sculpture, the architecture, the robe, the chaunt,—all, it may be, as is well belitting the courts of the Lord's house; but looking too little beyond these surface-things, to inquire how far it may be hoped the inward adorning of faith that worketh by love, and hath fruit unto holiness, is keeping pace .-Alas! let us not forget what emptiness and nothingness are in the one, but as it is met at each point and filled out with the reality of the other; that dead materials, wood, hay, stubble, however covered over with the sacramental robe of a Christian profession, are stubble still; that the spiritual death; of a merely professing Christian; instead of being made less dead by being arrayed in the circumstance of life, is only made the more awful by being thus laid out in state. painted corpse, dressed as in life, is the most revolting form of death. But there is a way to be adding ever increasing beauty and glory to the house of God. Oh I that we niny prize it more and more! Go out into the lanes and highways; find some outcast

^{*} Prestoil's Masonry, page 282.

wretch, some stray fragment of the universal wreck of man, some trampled stone in the miry clay-sound aloud the word of the Lord -that harp of blessed music, by which the Spirit draws dead stones to Christ. By and by, under the power of God, blessing the word, that soul is led, in the strong captivity of the truth, to Christ. No sooner does he touch that rock, than the virtue of a new life comes unto him, and he lives. The love of God is shed abroad in his heart. The beautiful garniture of inward graces, more precious than the most fine gold, adorns him. He is united to Christ, and through him to God. What a miracle of Grace! How wonderful that communication of life-that resurrection from the dead-that ascension of the regenerated soul to "sit in heavenly places in Christ." Look unto the rock whence he was hewn, and the hole of the pit whence he was digged! How is God glorified in such an addition to His Church! What joy is it to the angels that do His will! By such additions, is the Church a building of God. Thus does it rise towards heaven. These are thy jewels, daughter of Zion! Thy " walls salvation, thy gates praise !"-Bishop Mell-vaine's Sermon on the Holy, Catholic Church.

THE REST WHICH REMAINETH.

We all profess to look for a heavenly rest. There are few, perhaps none, who do not desire and expect to pass to a happy eternity when they die. Their ideas of its nature may be obscure, their preparations for it may be most defective. Still a vague hope of it as opposed to eternal misery, and under the idea of a state of repose and felicity, occupies most minds. But let us consider the strict connexion which subsists between the employments and delights of the Sabbath upon earth, and those of that endless and beatific Sabbath which "remains for the people of God" at last. Do we recollect the descriptions given in the Bible, of the company, the praises, the spiritual and unceasing employs of that exalted place? Is it a carnal repose which it offers? Is it bodily indulgence? Is it mere cessation from toil and sorrow? Is it not the eternal presence, the eternal enjoyment, the eternal praises of our God and the Redeemer? Open the heavenly gates. You see the worshippers. You hear their hymns. What do they chaunt? The praises of "the Lamb that was slain;" "the love of him who died for them;" the majesty, and wisdom, and power, and glory, of their Father and Lord. And what is the temper of mind, what the habits, the notions of happiness, what the moral condition which can derive felicity from such an employ? It is an employ of continual holiness, ceaseless adoration, perpetual activity in the service of God. The loose ideas formed of heaven, as an exemption from suffering merely, as standing only in opposition to fatigue and weariness, as being contrasted with misery and condemnation—are most delusive. It is holiness-it is the love of God-it is the worship of the Lamb that was slain-it is the resting not day nor night in the praises of the lmighty—it is felicity derived from the Completion of the divine faculties and habits acquired in this world.

Observe, then, the connexion of the Sab bath-oities here on earth, with these ultimate and consummated duties of the eternal Sabbath above. The employments of the day herest, the praises of creating, redeeming love. The Sabbath is the day of God, of Christ, of the Holy Spirit: that is, it is the very same in essence with the heavenly Sabbath; has the same objects, the same joys the same praises, the same gratitude, the

same sources of happiness.

He that would prepare for heaven, must honour the Sabbath upon earth. He that would hope for the spiritual joys there, must acquire a taste and aptitude for them here.

All is connected in the divine plan. The Sabbath of the church militant is the pledge and foretaste of the Sabbath, of the church triumphant. Were we in heaven without a new nature, a change of heart, a delight in the worship of God, an earnest longing after Christ, an acquiescence in holiness—we should neither derive happiness from it, nor be capable of its employments. They who argue against our feeble, preparatory Sab-baths; they who object, cavil, contemn; they who prefer every other employment to the worship of God; they who complain of weariness and satiety in the services of Christ -have an evidence in their own breasts of their unfitness for a heavenly world-they are condemned out of their own mouths. The louder they exclaim against our Lord's day and its duties, the more decidedly do they exclude themselves from the Christian character and the Christian hope.

Let us, then, awake to the truth of the case. The day of Sabbath made and constituted for man, is essential to all his moral duties and hopes—it seals his evidence for a heavenly world—it prepares him for its joys and its employments—it forms its harbinger and foretaste.

The Sabbath will, therefore, never cease till it be fulfilled in the kingdom of God. As other figures and emblems terminated not till the substance of them came; so will not this grand type and foretaste of the ultimate repose of eternity be determined, till earth gives place to heaven.—I'he Right Rev. Daniel Wilson, D. D., Lord Bishop of Cal-

PROTESTANTS IN ALGIERS.

An esteemed correspondent in Algiers has favoured us with an appeal from the Protestants of that French colony to their Protestant brethren in these and other lands This interesting document is in the French language; but, instead of presenting a translation, we shall give our readers a brief summary of its contents. After describing the present spiritual desolation of a country where the Gospel once shone so brightly the memorial poceeds to state, that the church in Algiers, established five years ago, has already three chapels connected with it. One at Dély-Ibrahim, a beautiful village, in-habited by German families of the Confession

two chapels, one at Bona, a flourishing town, the other at Blidah, for the Profestant families already numerous there, and for those scut tered at the foot of the Atlas, and the plains and villages around. Feeling that they have a large and interesting field for Jabour upon the confines of the Great Desert, they now appeal to their Christian brethren in othe countries. They centreat the Protestan churches in other lands, to furnish them with six devoted evangelists. They would desire three from the churches in France, Switzerland and Holland; and the other three from England, America and Sweden thus offering a striking example of Christian union to the Christian Church in that distant land. The General Consistory would exercise over these missionaries a superintendence, directing them to suitable spheres of labour, and giving an annual return to the societies sending them, of the expenses incurred. The missionaries would themselves furnish a report of their labours to the societies by whom they were sent. Such is the nature of their reasonable appeal. It would be a matter of great interest, if English Protestants would send suitable evangelists to that important settlement: it would, at least, be an instalment of the debt we owe to injured, insulted degraded Africa. We may return to this subject .- Christian Examiner.

The Berean.

QUEBEC, THURSDAY, APRIL 10, 1845.

A Correspondent addresses us with much concern for the state of the children of Israel in their dispersion and alienation from the Lord who came to save their souls. There are so few of that interesting people in our immediate vicinity, that the work of evangelizing them presents itself to us usually no otherwise than as one whose field of action lies remote. We do not, however, feel the less interest in the spiritual restoration of God's ancient people, and it would be very gratifying to us, if any of our friends who possess statistical or religious information bearing upon the present state of the Jews in any part of this Province, or upon means of benefitting them, would enable us to lay it before our readers. We cannot but believe that the case of the aged daughter of Israel, described in the article "A Converted Jew" in another column, is not quite a solitary one, and that the exhibition of a judicious, affectionate care for Israel's prosperity on the part of the Messiah's followers might go some way towards bringing to light a preparedness for gracious visitation in some, and an uncomfortable call the large in other who might pierce through to the enjoyment of liberty, if the unsearchable riches of Christ became known to them.

We have recently looked over the Annual Report presented to the Governor General by the Superintendent of Education for Lower Canada, and printed by order of the Legislative Assembly. It has given us great pleasure to find that, even under the almost absence of organization for the spread of the cause upon which the Superintendent has to report, the information which has reached his office for the year 1843-4 leads him to conclude that "at no period have the schools been so numerous in the country, or so well attended, or generally so well conducted as they are at present."

It appears from the most recent Census of this part of the Province, that the whole number of children between five and sixteen years of age in Lower Canada is 185,574; and in the different Colleges, Seminaries Academies, and Schools of every description. there are under education 57,634. In these figures, the Superintendent-notwithstanding the favourable conclusion at which he has arrived by comparison, as before quoted-finds matter for lamentation "that 127,940 children still pine in a state of complete ignorance."

We see abundant reason for pain at the deficiency which exists, as well as for zeal that it may be remedied at the earliest possible day; but we do not by any means jump with the Superintendent at the conclusion that children "pine in a state of complete ignorance," because they are not, during the whole period from their fifth to their sixteenth year, enrolled as scholars in College, Seminary, Academy, or other place of education. We think it is neither to be expected nor to be desired, that eleven years of children's lives should be so employed among the kind of population inhabiting this Province, or among any population. If they could really be brought under school-instruction at the age of five years, it would certainly be most desirable that the large majority of them should be engaged in industrial pursuits, which must take though, we regret to say, without having had contemplated by the present Education Act. table. Augsburg; another at Oran, in the west It is well known, that in the country-parts. We have been rather more surprised to the province; and the third at Phillippe- the manual labour of boys and girls at the read, on the first page of the Report, the fol-

parents o dispense with the services of their children so far advanced in years; if this class of youthhave been well instructed during the eight ornine years which have clapsed since they atmined their fifth, they must have scholarslap enough for the station in life which they are to fill; and if they have it not then they are not likely to acquire it by going to chool.

The real state of the matter will present itself more clearly to men's minds by saying that, of the children between 5 and 16 years old, one-hird only are actually under schoolinstruction. This is a proportion far below what one could wish it to be. But it is not to be said, therefore, that two-thirds of the children gine in "complete ignorance." It is not to be wished that the three-thirds should be at school; on the contrary it is much to be desired that in the country-parts, where laige numbers of scholars, of all stages of learning, must necessarily be consigned to the care if one Teacher, the boys generally should get their schooling several years before they arrive at the age of sixteen, when they mostly become difficult to manage, sometimes successfully resist the Master's authority, and often contaminate a whole school by the influence of their bad example. Supposing that—as we hope will be the case in a few years hence-our youth in those settlements shall have had 3 or 4 complete years of effectual schooling before they are 13 or 14 years old, it would be best that then those designed for agricultural or mechanical pursuits should be at their manual labour, and leave the Teacher's time and energies to be undividedly given to their brothers and sisters of tenderer years. Of course, then, a considerable proportion of our 185,000 children would never appear in the returns made to the Education Office, or as scholars in the Census-and ye every part of the community might gradually emerge out of "complete ignorance."

It will not be supposed that we should like youth, at the ages named, to become released from control, or to think themselves beyond the need of further instruction. By all means, they should be kept under authority, but under a more effectual one than what is likely to be maintained at school, under the circumstances mentioned: and they should be encouraged to acquire learning yet, as far as means can be found which shall not interfere with the attention due to the younger children at the day-school. Above all, they should be kept or brought under the influence of religious teaching by meetings for Bible reading and catechising. But so much the more must they be taken from school, if the Superintendent's suggestion should be extensively adopted, that Teachers should "abstain from imparting religious instruction during school heart process occurs in the following passage, which we give entire lest we should misrepresent that officer: "As the establishment of Dissentient Schools cannot but retard the progress of Education, because they have the effect of diminishing the means of supply, by dividing them, I have endeavoured, whenever I have had an opportunity, to engage the School Commissioners and Teachers in localities wherein different religions exist, to guard themselves from a spirit of proselytism, and even to abstain from imparting religious instruction during school hours. These suggestions were generally acted upon, even by the greater part of the Clergy of the different religious denominations, and the Schools wherein they were followed have been managed, I believe, in a manner satisfactory to the people, of whatever creeds."

We shall probably take future opportunities of recurring to this part of the Report, for the purpose of expressing our mind that Dissentient schools should be formed, in order that religious instruction may be given, rather than union should be maintained at the loss of the freedom which scripturally taught parents will claim, to have religion laid as the basis of all education. But we will content ourselves for the present with an expression of the surprise which we have felt, after reading this cautious recommendation of the Superintendent's, when we met with a notable piece of "religious instruction" volunteered by that officer in the very next page of the Report. In recommending more efficient legislation for the support of schools, the document says thus: "The ignorant part of the people can little appreciate the advantages of instruction, and would hardly think of sending their children to School, even though a gratuitous education were promised them. They are the lame, the halt, and the blind mentioned in the Gospel, who must be forced to sit down to the banquet, the banquet of science.". Our readers connected; with Sunday; Schools will be thankful to us for enriching them with this contribution to the stores of Scripture interpretation. They never before thought that the great supper, where the lame, the halt, their names off the school-lists, long before and the blind are compelled to come in, they have attained the age of sixteen. And i means the banquet of science - or in so, indeed, the greater number of them are, coller words the school-mom where, under total abstinence from religious instruction, may the benefit of schooling, from the early period, be learned A B C and the multiplication

them to the approval of the Ecclesiastical them to the approval of the Ecclesiastical — News.

Superiors and of this office, has obtained that The Hon. P. B. De Blaquiere has prespoken of are those established upon the system which the majority of the Prelates of our Church in Ireland discountenance, as printed in our last number. The leading feature in the works published for the use of of God's revelation is excluded from the set, Legislature lately in Session. and a book of skilfully framed Scripture Extracts substituted for it. The principle herein involved is the one which prevents the majority of our Irish Bishops from countenancing that system: and we will venture to say that the Protestant Bishops in Canada view it with no more favour. Now we should like to know what the Superintendent of Education means by "the Ecclesiastical Superiors?" Does he think the time has come already for assigning supremacy to the hierarchy of his Church? He may say that the sanction of the Synod of the Presbyterian Church has been obtained; this we have no means of knowing: but we are sure we may even deny that the approval of the Ecclesiastical Superior of the Church of England in Lower Canada has been obtained to "the numerous elementary works for the use of mixed Schools in Ireland." The truth is, that some of the elementary

works, for mere instruction in science, in the mixed Irish Schools, are exceedingly good books, and one gladly sees them re-published, in the premises may be duly regarded and and Protestant Bishops might approve of them, if they had time for these matters, and pious Teachers might readily use them; but when this lawful and laudable bookseller's transaction is to become the narrow end of a time being, under pain of his Majesty's diswedge in the hands of a public Officer for giving currency to "the numerous elementary works for the use of mixed Schools in Ireland" and claiming for them the sanction of Ecclesiastical Superiors whom Protestants recognise and revere, it is what the respectable publishers of those books, we are sure, never intended, and what we can not allow to slip in unnoticed. And as the Superintendent considers the establishment of Dissentient Schools as an evil, we will advise him not to try the Protestants of Lower Canada with the Irish Extract Book. We are much disposed to believe they would even stand the Total-Abstinence-from-religiousinstruction plan sooner, for that is bare and undisguised. The other is sly and provoking: and we Bereans condemn it as a dishonour done to the God who is well pleased that even "from a child" every one should know the Holy Scriptures which are able to make use wise unto salvation, through faith which is in Christ Jesus."

ECCLESIASTICAL.

St. Paul's Chapel (Mariners.) - The annual Vestry Meeting was held on Tuesday the 25th of March, the Rev. J. C. F. Simpson, presiding. The general interests of the Chapelry, which present a favourable view by large attendance upon public worship, en-Messis. Thomas Weston and

EDWARD TAYLOR were unanimously re-elected Chapel-Wardens

for the ensuing year.

CHURCH SOCIETY.

THE PRESCOTT BRANCH during the year 1814 raised £30 5s. yearly subscription, of which £7. 5s. were remitted to the Parent Society. For various local church purposes there were raised in the parish £270. which, with £7. for the Widows' Fund, make a total of £307 5s. collected in the parish for objects within the Society's province, including the building of a school-room.
THE BROCK DISTRICT BRANCH has collected

£81. 9s. 3d. of which £8. have been paid to the Widow and Orphan Fund, £15. for Books, and £17 5s. 6d. in aid of Clergy, leaving a balance of £41 3s. 9d. in hand. Two Travelling Missionaries labour in this

The Collections made throughout the Diocese, towards the Widows and Orphans' Fund, amounted last month to £495 6s. 11d. being 116 in number. Those made in com-pliance with the Lord Bishop's letter of last December, for the relief of the five Clergymen who are left without salaries, amounted

HIS EXCELLENCY THE GOVERNOR GENE-RAL has been pleased to contribute £10. in aid of a fund for erecting a church in the village of Palermo, Township of Trafalgar. We understand that the Rev. George Hallen,

missionary at Penetanguishene, on Lake Huron, is about to return to England on acamong whom Mr. H's faithful preaching has been duly appreciated. The appointment is one of more than usual importance, the Clergyman having to officiate as Chaplain to the Army and Navy forces, besides his ministrations to the settlers; by which also it becomes more adequately remunerated than the generality of missionary stations. The Rev. C. T., I have seen, and heard translated, Ruttan, at present Assistant Minister at Co- and from it, I have no doubt, that for years. bourg, is to succeed Mr. Hallen.
It, is also stated that the Rev. W. Maw

Shaw, B. A., of Emily, Colborne District, is compelled to return to England this spring, on account of ill health.

Kingston,- "Samuel Muckleston, Esq.,

city intending to re-publish the numerous | ing of the Building Committee of St. James. elementary works for the luse of mixed Church, Stuartsville, that the thanks of the Schools in Ireland, and having first submitted committee be forwarded to those friends whose liberality they hereby beg to acknowledge."

approval." The "mixed Schools" here sented £10 sterling—Sir Robert II. Inglis, snoken of are those established upon the Bart, £5-and the Rev. T. Huntingford, London, £5.

THE UNIVERSITY-BILL. - A petition against our readers have seen by their address this measure, as it affects King's College, Toronto, was signed on the 10th of March, by the four Judges who are constituted Visitors of the said College (one of them a member of those Schools is, that the unmutilated volume the Church of Scotland) and presented to the

A memorial against the same has also been addressed to the Legislative Council and forwarded by the Hon. P. B. De Blaquiere, a member of that body, but who was prevented by circumstances from taking his seat during the late session.

EXTEMPORE PREACHING.-King Charles the Second's order, printed from the Statute Book of the University of Cambridge, pe. 300. "Mr. Vice-Chancellor and gentlemen,-

Whereas his Majesty has been informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty hath commanded me to signify to you his pleasure that the said practice, which took beginning with the defenders of the late times, be wholly laid aside, and that the aforesaid preachers deliver their sermons, both in Latin and English, by memory or without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of all foreign Churches, to the Custom of the University heretofore, and the nature and intendment of that holy exercise. And that his Majesty's commands observed, his farther pleasure is, that the names of all such ecclesiastical persons as still continue the present supine and slothful way of preaching, be from time to time sig-nified unto me by the Vice-Chancellor for the pleasure. "Monmouth,"

" Oct. 8, 1674". [The above may not have to be considered as binding upon preachers, but it certainly may go some way towards forbidding the condemnation of Extempore Preaching, of which there has been of late a very prominent and ill-advised instance in the mother-country.-

A CONVERTED JEW. A New York correspondent of the

Christian Watchman gives the following interesting particulars in relation to a young man who is a member of one of the New York Baptist Churches, who was born in Breslau, his parents being persons of wealth and influence in the Jewish community. Some years ago he left his home for England, and after remaining there for some time, he sailed for America, and neglected to inform his parents. His father came to England in search of him, but was informed be had sailed for home, and then the father, having heard that a vessel had been lost about that time, gave him up for lost. So strong was the affection of his mother for him, that she was taken sick in consequence of the supposed loss of her son, and has contiqued in a feeble state ever since. Upon his conversion to Christianity, he immediately wrote home, and has since received from that mother a long and affectionate reply. It seems that she was sick in bed, sinking under her affliction, and her mother's heart yearned over her poor lost boy. At length, a letter arrives. Upon being told it is from her son, she faints and continues insensible for some time. In the mean time a grown-up daughterreads it, and is alarmed and thunderstruck with the news that her brother had renounced the religion of his fathers and become a Christian. The sister is so. overwhelmed with terror and alarm, that. she can scarcely maintain her composure, supposing that the dreadful intelligence will at once bring down the grey hairs of her mother with sorrow to the grave. At length the mother revives, and with the greatest composure says she is now ready to hear the letter from her long lost boy. The daughter proceeds, but fearful of the consequences, in the present weak state. of her mother, omits that portion giving an account of his conversion. The watchful eye of the mother, fixed upon the countenance of the daughter, notices the omis-sion, and says—" My daughter, you have not read the whole of that letter; do not. to 126 in number, and the sum raised was deceive me; let me hear it all; I am now £637 14s. up to last month. calm and composed, I have heard from my son and he is yet alive, and I am prepared for any thing." The daughter then read the whole, but instead of that fearful emotion she anticipated at the dreadful intelligence, the mother continued calmiand silent to the close and a little after. and then, what think you was her remark? count of bad health; this is considered a great loss by the members of the congregation, she said Well, I am not surprised. have thought ever since he was a boy, that he would one day burst the bonds that bound him Planting

The mother immediately revived, and wrote to her son a beautiful and affection-ate letter in Hebrew, which, said brother that mother has been a believer in Jesus. Christ the Messiah, "but sceretly for fear of the Jews." - Christian Advocate. 4 5 W 18 1 7

IDODATRY IN INDIA .- In a late Parliamentary debate on the affairs of India, Sir Lugsburg; another at Oran, in the west lit's well known, that in the country-parts. We have been rather more surprised to province; and the third at Phillippe the manual labour of boys and girls at the read; on the first page of the Report, the folgon the Western Church:

| A bookseller of this | Country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country parts | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surprised to be a country part | We have been rather more surpris R. II. Inglis asked the Government.

idolatry and superstition. He wished to ask whether the payment of 60,000 rupees per annum to the idol of sufficient consequence to have our answer at oxer;—if we think it foolish to trust to that which may never come—another and better season; the season is the season bessed religion had been restored to the temple, so as to sever the Christian Government of India from the support of Idolatry? A second question he wished to ask was, whether any steps had been taken to separate the Pagoda lands in Madras from the Government, and transfer them to the management

with respect to the last question no further information had been received since a similar question was put last year. But with respect to the payments to the Temple of Juggernaut, he had to state, that the annual payment was formerly 60,000 rupees, but so much of the lands had been restored as reduced it to 36,000 rupees, and it was intended to restore the remaining lands, so as to render the payment altogether unne-

To the Editor of the Berean. CONCLUDED.

Much of the religion of the day resembles the practice of that young Ruler. Strict attention to moral and relative duties, joined with amiable manners, is counted evidence enough of regard, and even love for religion. It is to be feared, however, that the one thing, "lacking" in him is wanting in many an one, now-a motive suffi-ciently powerful to overcome Self-Love. He lacked the faith of Moses who esteemed the reprouch of Carist greater riches than the treasures of Egypt." (11eb. xi. 26.)

That religion which the world approves scarcely influences the Many—the less educated and humbler classes of society. Religious forms and ceremonies may control those, who, from education, and station, are accustomed to the conventional customs of society. But do they affect others? Do they, in any degree, or, at least in any great degree, subdue, or regulate the passions? A single glance at the greater portion of society will teach us that Nominal Christians are little better than Heathens. With them, vice is nearly as prevailing, though, perhaps, not quite

so gross and open!
And, then, its power on persons of rank, and influence, and wealth, is very superficial. True, it regulates, in a measure, the intercourse, but is too feeble to affect the principles. Their conversation is chaste because vulgarity would not be allowed by their companions; not because the Bible enjoins "be ye holy in all manner of conversation," (1 Pet. i. 15.) Truth is regarded and spoken, not because of God's hatred of a he, but on account of the many unpleasant consequences with which it is visited by society which withdraws all confidence from a har. The graces, which adorn the most admired, are not Christian graces; nei-ther do they arise from love to Christ, nor do they flourish from the constant supply of the Spirit of Christ, or seek to glorify Christ. Like the young man whom Jesus loved, many are lovely and admired, whose regard for his religion, has no greater control over them. Like him, they leave Christ, when he teaches "LOVE NOT THE WORLD.

Not only does the awakened soul reject this worldly Christianity on account of its weakness to govern the passions, and consequent unprofitable-ness to the great purposes of religion—that man should be fitted for the service and enjoyment of his God:—it also disclaims it as utterly without ratue when most needed. When human principles fail to support, then fails this species of religion also. A wounded spirit, resting; for its consolation, on no firmer foundation, sinks into despair, or rushes into

self-destruction. The case for the World being closed, the soul proceeds to show what it, when duly cared for, can do for man. Whilst Worldly Religion, which consists in ordinances chiefly,—"Bodily Exercise". (Col. ii. 18. &c. in its best estate,) profiteth little and, when most valuable, for a little time only:—"Godliness"—the Soul trained and disciplined by God, and for God, even the God of heaven and earth-hath promise of the life which now is, and of that which is to come (ITim. iv. 8.) -Whilst, in prosperity, the Soul regulates the body, so that it uses this world as not abusing it; whilst it teaches temperance in all things:—in adversity chiefly it is, that it displays its acquired power. When flesh and heart begin to faint, then helpeth the Spirit man's infirmities, and the weakness of man becomes the power of God!

Privations-the loss of all things-can be borne -not with the sullen subjection of a conquered for scho yields because resistance would be to no purpose, but with the cheerful acquiescence of a child, who blesses the name of God, whether he give, or take. The prophet Habakkuk describes this happy state (iii. 17; 18.) "Although the fig tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.'

And, at that dread hour of human life when the candle is just flickering in its socket; and, ere another moment will be the darkness of death, light supplied by the Holy Spirit's influences, il lumines the very chamber, and whilst the body sinks into the grave, sheds around a lustre the presage of a glorious resurrection. The Spirit's consolutions form the confidence of the veteran in the conduct of the Captain of, his Salvation -"yea though I walk through the valley of the shadow of death, I will fear no wil." (Psalin. 23: 4.)— They form the sure trust of one, that knows him, who is too wise to err and too tender to be unkind:—not during to make a choice for himself, but, convinced of the benefit of either event—"though he sky me, yet will thrust in him:" "though he stay me, you have the first persuasion—the evidence of demonstration—the realization of the substance of hope, which the Gospel alone can produce—enabling the mind to say—"I know in whom I have be leved." (2 Tim. i. 12) Can that religion which was before described—

can those vague, unmeaning views which has current for religion—can those hopes which the more profession of a Christianity causes—thus satisfy, support, and strongthen poor drooping, dying man?—No! their; shelter, will prove sup-port insufficient to answer the occasion:—like our first parents' fig leaves; they will only make known the shame of the soul's makedness. (Is.

xxviii. 20.)
The Rival Claimants, for Man's affections, have now been heard. Each has dold us what it can do to promote our happiness here, and secure it hereafter. Let overy man, do ula, as he will hope to have d ne, at the great day of Decision (We may not consider it a trifling matter, and so of little consequence. Indeed, "it is out life".

Nor may we think it a point which may be son-sidered at any time, and so put off to A mays considered at any time, and so put off to A mays convenient staton; for a mimont better suited will do Jesus et Marie, of the parish of Still o'clock in the evening, the sentry in the yard

should be separated from all connexion with mever come: may another opportunity may not [be granted—"this night our souls may be required of us!"

If we conclude that our Lord's question is of

then, as Wise men, let us do as our blessed Master suggests: count the cost 1—"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

PAYMENTS received on account of the BE-REAN: - From Mrs. J. Wurtele, from No. 53 to 104; - Messrs. C. Wurtele, No. 53 to 104; of natives, as had been already successfully done in the presidency of Bengal?

Mr. Baring, who rose to reply, said that the fact question no further.

R. H. Wurtele, No. 53 to 104; T. Henning, No. 53 to 78; Miss Sinton, No. 27 to 52; Mr. Baring, who rose to reply, said that F. C. B. Thomson, No. 53 to 104; Rich, No. 53 to 104; R. Bray, No. 53 to 78; Quarter-Master Brannan, No. 53 to 78; A thankoffering 10s. last month.

> To Cornespondents :-- Press of matter has obliged us to defer contributions from several quarters—we do not lose sight of them .- E is received :-- R. A ;--Editor Episcopal Obser-

We have to acknowledge the receipt of a novel kind of contribution which was sent on our last day of publishing: a beautiful cake and bouquet, for the Editor to celebrate the Berean's birth-day. We are sorry we can not insert the article for the benefit of our readers.

ENGLISH MAIL.—To be closed on Friday 24th inst.;-Paid letters till 12, at noon Unpaid till 2, P. M.

If the navigation is open, and the Mail Steamers are running, the Mail will be closed at the same hours, on Saturday, 26th

We are informed that the Annual Meeting of the Quebec Bible Society is to be held next Monday Evening; arrangements for the place of meeting were not finally concluded last night; but we take this opportunity of directing the attention of our readers to the notices which they may expect immediately to see publicly affixed or inserted in the papers.

Political and Local Intelligence.

FOUR DAYS LATER FROM EUROPE. Liverpool and Havre packets have arrived at New York, furnishing later intelligence than that brought by the last Steamship; the dates being to the 7th of March from Liverpool and to the 8th from Havre. Nothing of importance presents itself. The favourable accounts previously given of the state of trade in the several manufacturing districts in England are confirmed: in iron especially, the demand continues very large at improving prices, in consequence of the number of railroads now in progress.

The Chancellor of the Exchequer had fixed upon the 14th of March for the new Sugar duties to take effect. Sugars, the produce of the United States, under the reciprocity treaties, are to be admitted upon the same terms as sugar imported from Java and Ma-

Colonel Bowles, of the Coldstream Guards. is appointed to the situation of Master of the Queen's household, vacant by the appointment of the Hon. C. Murray to a diplomatic situation abroad.

More details are given of the excitement caused in Switzerland on the subject of the lieu.—Relating to the administration of jus-Jesuits. Accounts from that country as late as the 1st March, mention that petitions had been sent to the Diet, then in session, signed by 120,000 inhabitants, praying for the expulsion of the Jesuits. A motion to that effect having been made, a very warm debate Ordinance for regulating the Militia in C. E. ensued, in the presence of a great crowd of the people: many charges were preferred against the Jesuits as enemies of liberty, of the Press, of liberal education and of Protestant principles, and utterly unfit to direct the education of Swiss children. The deputies from the R. Catholic cantons attempted to rebut these charges, and after a long and violent discussion, the Diet adjourned amidst great excitement, without any definite

action upon the matter.	医重音 洗涤	el traji
EXPENSES C	F WAR.	- 5 - 4 A
Military Works in	Original	Already
Progress.	Estimates.	
Citadel at Halifax, N.S.	£174,863	£163,158
Gibraltar-New Works	225,000	75,000
Kingston, C. W Forti-		
fications	220,000	80,000
Corfu - Completion of		
Works, Neuf and Ci-	• Agentaine	
tadel	100,500	69,840
Jamaica — Permanent		and the
Barracks at Newcastle		30,000
Bristol-New Barracks.	55,000	15,000
London - Improvements	3 . Yangi 9 ⁵⁷ (116) 1	
and Barracks at the		
Tower	60,000	10,000

PARLIAMENTARY.

Abstract of Bills passed during the Session. Acts of Incorporation for the following: The Niagara and Ten Mile Creek Plank Road Company.—The Quebec Charitable Fire-wood Society .- The Roman Catholic Bishop of Toronto and Kingston in Canada, in each Diocese.—Chambly Cotton Manufacturing Company.—Sherbrooke Cotton Factory .- Town of Ningara and to establish n Police therein.—Town of St. Catherine's. -Mechanics' Institute of Montreal .-- Montreal College of Medicine and Surgery :-Quolice Medical School.—British and Canadian School Society of the District of Quebec. - Montreal Building Society .-Humber Harbour and Road Company .-Board of Trade of the City of Toront) .-High School of Quebec.—High School of Montreal.—Quebec Library Association.— Le Petit Seminaire de Ste. Therèse de Blainville, in the District of Montreal,-La Communauté des Sours des Sis. Noms

Montreal, for the purposes of Education .-Canada Baptist Missionary Society .- St. Lawrence and Atlantic Rail Road Com-

Amendments to the Acts for Incorporating the following:

City and Town of Montreal.—City of Quebec.—Town of Kingston.—City of Toronto Gas Light and Water Company.— Upper Canada Trust and Loan Company. -City of Toronto and Lake Huron Rail-Road Company.

TO PROVIDE : For a Geological Survey of the Province. -For payment of claims arising out of the Rebellion and Invasion in C. West.-For granting Provincial Duties of Customs .-For the encouragement of Agriculture in C. E. by establishing Agricultural Societies therein.-For the encouragement of do, in C. W.—For the relief of Insolvent Debtors. -For the Preservation of the Pcace near Public Works.—For the appointment of a Reporter in the Court of Chancery.—For the distribution of the Printed Copies of the Laws.—For issuing Testatum Writs of capias ad respondendum in the districts in C. W.—For defraying certain expenses of the Civil Government for 1845 .- For the that they could have escaped with compaconveyance of certain real estates to the College of Regiopolis.-For the improvement of the Harbour of Montreal .- For the | withstanding this, the gaoler is made respon-Brewers.—For Elementary Instruction in clope he must bear the whole expense in-C.E.-For the establishment of Local or Mu- curred in retaking him, and if not retaken, nicipal Authorities in do .- For the levying must pay the debt !- Mercury. of tolls on certain Public Works,-For relief of certain parties claiming lands in C. W. -For relief of shipwrecked and destitute mariners in certain cases .- For the Manage- day at the Banal Mill. ment of the Customs.

TO PREVENT: Profanation of Sunday in Canada West. -The destruction of Wild Fowl, &c. at certain seasons.

TO AMEND:

Laws for recovery of small debts in Canada West.—Bill appropriating money for Fire Insurance Companies. -Do. relative | meal, prevented the flood from carrying it to the Turnpike road from Chambly to Montreal.—Do. do. do. roads near Quebec. -The Bill for purchasing the stock in the Welland Canal.—The Laws imposing duties on distilleries.—The Laws regarding the practice of District Courts in Canada West. be closed for the season on the 12th instant.

TO REPEAL

Ordinances concerning Winter Roads in the Districts of Quebec and Gaspé, &c .-That clause of an act which prevents Clergymen from voting at Elections.

TO ENABLE:

Notaries to act as Clerks in District Courts in C. E.—The Royal Institution to dispose of certain lands, &c .- Seigniors of Fiels Nazareth, &c. in Montreal to invest money in Real Property, &c .- Les Sours de la Congregation Notre Dame de Montreal to hold additional property.—The Nuns of the Ursuline Convent at Three Rivers, do.

To regulate the Culling and Measurement of Timber, &c.—To authorize J. Yule, Jn. to build a toll bridge over the River Richetice in Gaspé.—To give further powers to the N. A. Colonial Association of Ireland. -To extend the benefit of a certain Act of C. W. to Ministers of the Evangelical Association.—To renew for a certain time an and to suspend for the same time that regardting the Militia of C. W.—To render permanent the Acts incorporating the Boards of Trade of Quebec and Montreal.-To authorize the charge of a certain sum advanced from the Treasury of the Province .-- To grant a salary to the Speaker of the Legislative Council.—To continue the duties on Agricultural Produce.-To confirm an Act of the Imperial Parliament relating to the Gaspé Coal Mine and Fishing Company .-To indomnify Clergymen who voted at the last election.-To abolish the office of Surveyor General, and to provide for the performance of the duties by the Commissioner of Crown Lands.

Bills introduced during the Session 195 Rejected or dropped in the Assembly 73 Do. do. in the Council 8
Passed both Houses
Deduct those Reserved by the Gov.
General 7

SUMMARY.

Received the Royal assent...... 107 Post Office Notice .- A circular from the Head of the Department in Canada, officially informs the public of the change in the

manner of transmitting letters and newspapers to and from England. It will be seen by the notice in another place, that the next mail will not be closed until noon on the 25th inst. and probably not until the same hour on the 26th instant; which will doubtless give plenty of time to answer letters received by the mail now on its way. Boston papers mention that the Steamship Cambria, which sailed from Boston on the 1st, carried away 115 passengers for Liverpool, and 11 for Halifax; and, as many others were disappointed in not obtaining herths by her, it was in contemplation to despatch the Steamer Unicorn on the 16th instant, for the convenience of those left behind . The second supposed the second

We have to record another attempt at escape from the QUEBEC GAOL, which was inade on Saturday night last, but frustrated by the vigilance of the guard. About 8

Antoine de Longueuil in the District of overheard a conversation passing between the prisoners, and immediately informed the sergeant of the nature of it, who at once posted three extra sentinels round the building, as a quaril of honour to receive the fugitives as soon as they should make their exit. About 9 o'clock, one of the turnkeys had occasion to go to the upper part of the building, and hearing a noise like a knocking at the wall, immediately informed Mr. Maclaren, the gaoler, who, taking with him a number of the guard, repaired to one of the wards on the upper flat, and found that a breach had been made nearly through the wall, of sufficient size to admit the body of a man; two wooden keys were also found in the same room, with which it was intended to free some of the prisoners from the other wards, and make their way into the garret, from which they meant to let themselves down by ropes depending from a hole in the

> The two men employed in making the breach were Alexander Simpson, the man convicted at the last court of robbing Mr. G. B. Hall, at the Falls, and the other Mathias Dubeau, convicted in the October term of

Such is the insecure state of the Gaol, rative case, if there had been no previous intimation of their intentions given, and notcollection of duties imposed on Distillers and sible for every escape, and if a debtor should

> St. Sylvester, 3rd April, 1845. We had a very narrow escape here yester-

About 4 o'clock, P. M., when a number of the people along with one of the Millers were busily engaged in the lower part of the Mill, a large piece of ice suddenly broke in the window and in an instant the whole side of the Mill was swept away, laying prostrate the strongest beams; all were most miraculously saved; one man leaped into the meal improvements. -Do. establishing Mutual ark for safety, which being well stored with away. Nearly all the Bridges are swept away along the river .- Guzette.

> Q. C. FIREWOOD SOCIETY .- The wood-yard of this useful and benevolent institution is to

- 1	
	QUEBEC GAOL CALENDAR, 1st April, 1845.
- 1	Number of prisoners under sentence
. !	by the Courts
١,	Do. under the Police Ordinance 62-85
	Do. untried, and for bail 14
ì	Military Prisoners 2
Ĺ	Debtors 5
)	
f	Total . 106

(57 of the above are females.)

THE WEATHER. -After one more northeasterly snow-storm which lasted all Tuesday the weather yesterday became clear and mild The snow in the fields is in many places still as high as the fences: another snow-storm has commenced this morning.

FIRE.-A wooden dwelling house outside St. Lewis Gate just beyond Clapham Terrace, was found to be on fire about 4 o'clock this morning, and was burnt to the ground. The origin of the fire is not known, as the house has not been inhabited for a long time. The premises are, we believe, the property of N. Jones, Esq. of Montreal, and were insured there for about £400.

NAVIGATION.—A small steamer, chartered to convey several members of the Legislature from Prescott, arrived at Kingston on Tuesday the 1st of this month; others followed on Wednesday and on Thursday. The steamer Sovereign has commenced running between Toronto and Kingston twice a-week.

PORT OF QUEBEC .- Arrived yesterday morning, the Schooner Marie Dolphine, Capt.
Jos. Blais, with a full cargo of fish from Baie des Chaleurs, last from Malbaie where she had wintered, being unable to reach Quebec last season: also a small Schooner, laden with potatoes, from Isle aux Coudres.-The river below is reported nearly free of ice.

LAUNCH.-A fine full rigged bark of about 700 tons, was launched this morning at the ship-yard of G. Black, Esq. She was named the Junior, and went off in fine style.

PASSENGERS.

Among those by the Steam-Ship Cambria from Boston for Liverpool: Mrs. Featherstonehaugh, Capt. Bendy of Montreal, Messrs. J. H. Kerr and W. Kerr of Quebec.

In the Brig Susan Spofford from N. York for Bermuda, Messrs J. E. Dean and C. W. Robin-son, 20th Regt. B.A; Mr. Middleton of Bermuda.

At St. Sylvester, on the 21st ult., Richard Hugh Gough, School Master, a native of England.

QUEBEC BIBLE SOCIETY.

FILE Annual Meeting of the Quenec Bible Society, Auxiliary to the British and Foreign Bible Society, will be held in this City, on MONDAY EVENING next, the 14th instant, at Seven o'clock; but the preliminary arrangements relative to a place of meeting not being yet completed, this will be duly notified by hand bills, and in the Public

All persons friendly to the circulation of the Holy Scriptures are respectfully and earnestly invited to attend. A Collection will be made in aid of the ope-

rations of the Society.
By order of the Committee,
JEFFERY HALE, Secy.
Quaboc, 10th April, 1815.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 8th April, 1845. s. d. s. d.

for a transfer to the contract of the first terms of the contract of the contr					
Beef, per lb	10	31			4
Mutton, per lb	· U	34	a	0	4
Ditto, per ouarter	1	-8,	u,	2	6
Lamb, per quarter,	2	6.	a	3	Ů.
Veal, per lb	()	3	a	0	41
Do., per quarter	0	0	a	0	้อ
Pork, per lb.	0	31		0	41
Venison, per lb.	0	ດ້	a	0	o ·
Hams, per lb	0	51	а	0	6
Venison, per lb. Hams, per lb. Bacon, per lb.	0	4	a		41
Bacon, per lb	1	8	a	2	0
		D.	a		Ğ
Turkies, per couple,	: 3	0			Ŏ
Butter, fresh, per lb	.0		a		9
Ditto, salt, in tinnets, nor lb	- 0	GA		. Ō	74
Eggs, per dozen. Guese, per couple Lard, per lb.	O.	71	a	0	9
Geese, per couple	4		a	***	6
Lard per lb	Ó	6		0	ŏ
Potatoes, per bushel,	- i	3			6
Manle Sugar per lh	0				้อ
Maple Sugar, per lb Peas per bushel,	4		a		6
l Clour nor barrol	95		5	26	61
Do. per quintal	11	6		20	, o
Oats per bushel,	i		_	2	0
Hay per hundred bundles,				25	
Straw ditto		Ü		20	0
Fire-wood, per cord	19	, a		17	6
Checse per lb.	ő	41			. D
Onecae per io	v	43	a	Ų	J
	2				

Pot Ashes per cwt. . . 20s. 6d. a 21s. 0 Peral do. do. . . . 22s. 0d. a 22s. 6

SELLING OFF.

GREAT BARGAINS.

TO make room for his Spring Goods, C. T. L BROWN is selling off his well assorted and extensive stock of MEN'S CLOTHING, at reduced prices, warranted all well made up. Cheap Clothing Store, No. 8, Buade-St. Quebec, 3d April, 1345.

TO LET. THREE OFFICES on Arthur Street

Apply to CHRISTIAN WURTELE, St. Paul's Street.

11th Feby. 1845.

TO BE LET, THE House and Premises belonging to the Subscriber at LaCanardiere.

Can be seen at any time.

M. STEVENSON.

Quebec, 27th Feb. 1845.

FOR SALE, A SMALL two story Stone House A Out Houses, Garden, and an excellent Well of Water,-well adapted for a small family.

Apply on the premises, 9 D'Artigny Street
St. Louis Heights.

Quebec, 5th March, 1845.

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, RECTOR.

CLASSICS, MATHEMATICS
AND
REVOLE, PRILOGOPHY

REVOLD, PRILOGOPHY English.....LEWIS SLEEPER.

ARITHMETIC........DANIEL WILKIE. FRENCH AND DRAWING ... H. D. THIELCKE. PREPARATORY DEPARTMENT REVEREND J. McMORINE.

> DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. Hon. F. W. PRIMROSE, JOHN McLEOD, Esq.

Secretary,...JAMES DEAN, Esq. Treasurer,...JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance.

French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3.

PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language.

The moral, as well as intellectual, training of the pupils, and their religious instruction will be

special objects of the Teacher. High School, 22d January, 1845.

NOW IS THE TIME

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

Quebec, Jan 15, 1845. 3m

W. HOWARD, BLACK AND WHITE SMITH, FARRIER,

Fork-maker, and general worker, in Iron and Steel,

BEGS to return his grateful thanks to the Gentry, his numerous friends and the public generally, for the ver libe ral patronage they have hitherto favoured him with,—and at the same time to assure them that he will andeavour b superior workmanship, a rigid attention to business, and strict punctuality in ... the execution of orders entrusted to him, to merit a continuance of the same, which he

now has the honor to solicit. Carriage Springs and Axles of all kinds ?? made and repaired to order.

His Shop is at the rear of Mr. Woodbury's tin-smith, Fabrique-St., entrance by the Garage Quebec, Jan 15, 1845.

Fouth's Corner.

LEARNING TO THINK.

"Here, Charles! Stop a moment, will you? I want to speak with you." "I can't a while now, Henry; for J

hav'nt had a run with my hoop a long time." "But I want to tell you something. Here I I hav'nt seen you since you came back from the country. Your iron hoop runs along this hard ground capitally. Can you tell what it is that makes it go along so famously?"

"What it is! To be sure I can. It is my stick. The harder I hit it, the faster is

"But hit this post as hard as you like with your stick, and it will not stir from the place where it stands."

"No! that is because it is stuck fast in the ground."

"Yonder is a post lying down in the road; hit that, then, with your stick, and see if it will run along like your hoop.

"I know it will not, because it is so heavy; it is of no use to hit that."

"Well, then, here is my pocket handkerchief; let us see how you can knock that along. Surely that will not be too heavy

for you."
"No; but it will be too light, though! The handkerchief would not run along at

"The post is too heavy, and the pocket handkerchief is too light; you are hard to key, that, after doing much damage, ran up please: but suppose I put a big stone in the handkerchief, and make it heavier, will you branches. Two men undertook to catch bowl it along then with your stick?"

" No, that I could not."

"And why not?" along at all."

"But can you tell me the reason why it will not run along at all?"

No, I can't; I never thought about it." "I dare say not; for we boys very seldom do think about any thing but our play, unless ground." we are obliged to it. But now let me tell you what I wanted to say to you."

"Ay, do, and then I'll be off again, for yonder is Edwin Palmer, with his hoop, and I want to join him. What is it?"

"Why, do you know, that I am LEARN-ING TO THINK ?"

"Learning to think! I never heard of such a thing!"

"I dare say not; but, for all that, I only wish that I had begun years ago. I have learned more the last three months than I did all last year, I am sure."

"But where's the good of learning to

"Where's the good? What a question But I dare say that I should have asked it myself, three months ago, and therefore I discovered, but which are commanded or ought not to be surprised at you. If people had not thought about things, we should never have had the comforts and pleasures we now enjoy; the food we eat, the clothes we wear, the houses we live in, have all been the subject of much thought; aye, and our very plays too. Why does the peg top spin, the ball bounce, the humming top make a noise, and the kite fly in the air? I hardly think you can answer me one of these questions. Now, if you had learned to think, you would be able to answer them all." "Should I ?"

"Yes, that you would; but instead of being able to answer them now, you cannot difficulty of it. He prays and he strives, tell me, I dare say, why a battledoor will and he gradually perceives that the body not fly in the air as well as a kite. It is has more to do with his temper than he was something of the same form; why will it not aware of. Indulgence in the table prepares rise in the air?"

"It's too heav great deal!" "Too heavy! Why a large kite is as

heavy as two battledoors; so that cannot be the reason." "I can't say then !"

learn to think. Now, try to find out why your food. And his Bible will inform him of kite does not go up higher in the air when you have let out all your string." "Because the string holds it fast, and

keeps it from going up higher."

Then how is it that, if your string breaks, instead of your kite going up higher, it comes tumbling down directly?

"I can't tell that, I am sure. Can you?" "Yes, I can, and a hundred other things that, three months ago, I knew nothing about. I am older than you, and ought to know more; but if you would learn to think, what is now hard to you to understand would soon oecome easy. Thinking people have a great advantage over others, for they are much wiser; they can give better advice, and assist others; for they know the best way of doing things, and the proper time when to do them. If you wanted to know how many grains of corn there are in a bag of wheat, how should you find it out?"

"Count them, to be sure.??

"That would be one way, but not the to circumstances, to give up his business, or way a 'thinking person' would set about it. to limit the sum which he will allow him-Why, if you counted two hundred every minute, and kept it up day and night for a whole week, you would hardly be able to get through your task?

"How would you set about it, then? It's a puzzle to me how it could be done without counting."

*I would first weigh an ounce of wheat dicate such a portion of his income to chatter bag, and count the number of out of the bag, and count the number of grains in that one outges. Then I would weigh the whole bag logether, to see how many ounces there were in all. If, after that, I multiplied the number of grains in that, I multiplied the number of grains in that are were in all. If, after the difficulty is the greatest. If the discovers that he is disposed to be boastful as one ounce by the number of ounces in the

be done, if a large pair of scales were near, in ten minutes or a quarter of an hour.?

"I should never have thought of that plan however; but what's the use of learning to count the grains in a bag of wheat?

"Just the same use as there is in learning to do a sum; it teaches us to reckon in the quickest and best way. There would be no good in a boy learning the alphabet, only that it enables him to read after ; and there would be but little advantage in learning to write copies in a copy book, if it did not fit us to write letters, bills of parcels, and other things, all through our lives after."

"Well, that plan of counting the grains is a capital one.

"It was not hit upon without thought, depend upon it. Some time ago, I heard of a thoughtless cottager, who, seeing that a crop of grass had grown on the old thatch of his cottage, tried all manner of contrivances to roof of his cottage, to cat the grass."

"And how did he manage it at last?"

"Why, a neigbour of his, who had learned to think, told him, that though he could not get the cow up to the grass, yet he might, perhaps, manage to cut the grass, and bring never funcied that religion consisted in her it down to the cow; and this plan was adopted without difficulty."

"Ah! ah! ah! What a foolish cottager he must have been."

"He had never learned to think. I read a story yesterday about a mischievous mona thin, tall tree, and took shelter in the top him. One of them had learned to think, and the other had not. The thoughtless man climbed up the tree as far as he could; but "Why, because because it wouldn't run he was obliged to come down again, for the thin branches would not bear his weight. The thinker then stepped forward, but instead of climbing the tree, he set to work busily with his axe, and soon brought down the tree and the mischievous monkey to the

" Capital! capital! So poor pug was taken at last. I begin to have a notion that 'learning to think' is a capital thing, and I should like to talk a little more with you about it another time."

"Well, then, be off with your hoop now, for I see that Palmer is waiting for you. No doubt I shall see you to-morrow, and then learning to think shall be the subject of our conversation."-Child's Companion.

ADVICE TO THE NEW CONVERT.

Probably no one will systematically at tempt to overcome any evil in himself, without finding the necessity of adopting rules, such as human prudence might have suggested in the pages of the word of God e. g., one man finds his temper irritable, and having prayed for pardon through Christ Jesus, he endeavours to bring his mind into the same blessed state as shone forth so beautifully in our Lord and Saviour. He must deny himself; restrain and mortify that outbreak of passion, which is so totally dissimilar to the mildness of Jesus. The best exercise of self-denial which he can impose on himself, is the counteracting the very fault to which he has previously given way. And when he begins to try to practice this self-denial, he discovers the him for giving way, and prevents him from resisting as he had determined to do; he finds that when he is not full fed, his temper is much more manageable—he finds that the lion within his heart may be tamed, as other wild beasts are tamed, by a due re-"And for that very reason you should gulation, and an occasional abstraction of the same truth. Our Saviour, though he does not directly command fasting, obviously implies that his servants will fast. He guards us against an ostentation in fasting. We may use considerable abstinence without displaying it to those who sit at meat with us. And to be very moderate at a city feast is a very useful exercise.

Another becomes gradually conscious of the influence which avarice has acquired over his mind; he is successful in business, and he finds that his inclination is to add pound to pound, and he sees that, while he s laying up a treasure on earth, lie has neis not laid up in heaven. His first step, is to pray for pardon, and he hopes to obtain reconciliation through a crucified Redeemer. But he believes the words of that Redeemer too fully, to suppose that while he trusts in riches, his footsteps can be guided in the way of peace: and he determines according self to lay up, and dedicates the rest to God. He does not fancy that the sum so devoted is to buy off his offence, or to reconcile him to God, but he esteems some such regulation of his worldly wealth, a proof to himself of the sincerity of his own devotion: He will not honour God of that which doth

amount of grains altogether; and this might | point; he will order a new carriage less | notwithstanding his opposition to it. Many expensively decorated than that of his rival and long were the conversations we had neighbour, and give away the money thus together on this important topic: but after saved, to some charity, without his name, each, I was made deeply to feel my atter Or perhaps, the display of his name on the impotency to convince or persuade him, subscription list of charities, may be his My recourse was to prayer as my only besetting sin; and he may find it necessary weapon and support in this season of exto conceal his liberality, "not let his left hand know what his right hand doeth.

Lucinda was fond of dress, and sho had taste in dressing horself, and she was admired, and she loved to be admired; and her father included her in her taste for dress, and would have told any one who objected to his daughter's appearance, that there was no great harm in all this, that others do so too, and often do much worse:-and he would have spoken the truth in all this. But Lucinda had chosen the better part, and she thought that if she were to become hereafter the companion of those holy seek for it, as well as I was able, and he women, whose names are written in the get a cow that belonged to him up to the book of life, she must, while she continued in her state of trial, live as they are recorded to have lived on earth; and she denied herself, and gave up her own wishes; and was afterwards distinguished for the unostentatious plainness of her clothes. She myself!" which he did at once, whilst rewearing or not wearing gold, or plaiting the hair; but she knew herself, and she knew that it was easier to abstain in this way, than to expect that her heart would be at peace with God, while her outward adornment was little consistent with the laws which God has given for our direction .-The Right Rev. T. V. Short, D. D., Bishop of Sodor and Man.

To the Editor of the Berean.

Sir,—I venture to send you the following little account of one personally known to me in England,—as a brother of a very dear friend,—in the hope that it may tend to the glory of God, and to the increase of our own faith. He was naturally engaging, possessed a cultivated and very inquiring mind, fond of reasoning upon every subject, especially religion, and perhaps as a consequence, with a mind unenlightened by the Spirit of God, he became infidel. Naturally he was proud, high minded, and peculiarly averse to the personal and humbling truths of the Gospel: alas! as he wasted in consumption, how many a sigh, how many a prayer, ascended on his behalf! a widowed mother, an only and fond sister, so devoted to the Lord, as an epistle daily before his eyes, to be known and read of all men,-wrestled on his behalf, apparently without any effect. She wrote to me in the last year, describing his hopeless state of health, and still more, (apparently) hopeless condition of soul Her words at that time were, "his heart is still alienated from God, and his opposition to the humbling doctrines of the cross so great,—that it is with the utmost difficulty I venture to broach the subject of vita godliness." Many of her friends at this time supplicated with her at the throne of grace, and the firm scriptural dependence of this dear sister, led her to hope even against hope," for his conversion. I subjoin her own words in describing the happy event, and oh! may those who doubt be convinced, and those who believe be strengthened in faith, as they witness in this instance, the power of Him, who can make even the sceptic to become "as a little child," and preach, (in his death,) "that faith which once he destroyed."

ur sister the result of our prayers and fears respecting dear B-, and will have joined your praises and thanksgivings with mine to the Author of all good, for his rich, free, and undeserved mercy, imparted to my beloved brother, before He called him hence to receive him into mansions of glory, I need scarcely tell you the joy which glowed in our breasts at obtaining such a manifest answer to our repeated supplications, in the clear and satisfactory conversion of one so very near and dear to us. It was, indeed, a day never to be forgotten, when first he embraced the Saviour of sinners, and experienced a sense of reconciliation with his Heavenly Father; the change to him was so delightful, so far surpassing any thing he had conceived, that praise and gratitude filled his heart, and flowed from his lips in sweet accents the whole of the day. We could but wonder and adore. I never saw the power, the glected the better part, and that his treasure faithfulness, and the love of God, more signally displayed, because I never witnessed a case of more apparent difficulty: but it only testified more clearly, "what is impossible with men is possible with God.?? This blessed change was effected about a month before his departure, and oh ! what a privilege it was to watch beside his bed of suffering, when he had become a new creature in Christ Jesus I I could willingly have detained him as my companion in this vale of tears a little longer; yet I felt it my duty and delight, to acquiesce in the will of God, knowing assuredly, that he would dispose of him in the wisest and best manner; but since his departure, I cannot tell you how often I have longed to mingle my praises and adorations with his, in the immediate presence of God and the Lamb: As you were personally acquainted

dear brother's everlasting welfare, and begged me to give him a message to that effect. I showed him the note, and after he had read it, he turned to me and said, "I wish, -, I could obtain this happiness." Of course, I encouraged and directed him to replied, "But I should be ashamed to change my opinions now." I answered: "Shame would soon vanish when you experienced the favour of God, and had a hope of immortality." He then said, "Will you pray for me, and I will try to pray for clining on the sofa. He spent the evening in conversation, and listening to the account of the life and sufferings of our blessed Saviour, which appeared to afford him much encouragement. The following day he wished to hear about conversion; I therepaid the greatest attention. When alone with me in the evening, he could no longer restrain his feelings of remorse and sorrow on account of his sinfulness, but broke out in language similar to this, whilst the tears of penitence trickled down his cheeks:--, what will become of me? I'm the vilest of the vile, the most worthless wretch on the face of the earth: God be merciful to me a sinner"-and then he entreated me to pray for him, which I did immediately. He afterwards requested me to tell my friends down stairs that he must no longer have worldly conversation, for he was thinking about eternity, and must not be interrupted. The next day was the Sabbath: he seemed in an agony to obtain a sense of God's forgivenesss, and wished to know what he was to believe in order to justification. I told him, simply to believe that Jesus loved him, and gave Himself for him; that His merits and death being infinitely satisfying, God the Father was now willing to receive him, if he would but east himself wholly upon Christ for salvation. It was not until the following day that he ventured fully and entirely to rely upon the all sufficiency of his Saviour; but then the Lord put a new song into his mouth, even praise and thanksgiving unto our God, and he repeatedly declared that was the happiest day of his life. He said he had never known appiness before; and if it were consistent with the will of God, he would gladly die the next day. So much rejoiced was he that he could not close his eyes in sleep until the morning of another day. And as I was in the room with him on a sofa, he begged me to repeat to him a psalm and a hymn, which indeed cheered and refreshed each of our souls: the word of God became sweet as honey to his taste, and he longed for deliverance from the burden of the flesh, that he might employ all his faculties and powers in the service of so great and so good a Being as the Lord his God. He endured much bodily suffering afterwards, even to the close of his earthly pilgrimage; this prevented I doubt not you will have learnt from him from engaging much in spiritual exermental distress, when he had to fight, and to endure, until again he obtained the victory through the blood of the Lamb. About a fortnight before his death, when he, and ourselves thought he was dying, a sudden change in his feelings occasioned some alarm, and he begged we would pray for him; T-knelt down, and I stood by him, repeating a text of Scripture now and then; soon he revived, and in the most cheerful, happy way commenced thus: "I feel better now. God hears and answers prayer: Oh! I feel so happy; God will never leave me nor forsake me.-He has heen with me, whilst walking through the valley of the shadow of death, He is the strength of my heart and my portion for ever. Bless Him, praise Him, He is good. Oh! how I love God. I never felt as I do tonight, Oh! happy, happy hour! I believe I shall be in heaven to-morrow; God is unchangeably the same, my Father -and Jesus is my Brother; He died for me, He died for me; I'm going from Calvary to Glory. I shall die triumphant; I feel so happy ; Il's all real, solid . I'm resting on a Rock; the Rock of Ages. Blessed be God, in a few days I shall he in heaven. Oh! I hope I shall meet you all there. May God convert every member of this house. I love them all with; an exceeding great love: my dear Uncle, I hope you will see that this world is all-vanity. I love you, you have been a kind friend to me; I hope we shall meet in heaven. God bless every body. Praise God from whom all blessings flow :- Sing it; you can amongst you. Oh! what a sweet mani-

tremity. I purchased some tracts, which,

to my surprise and delight, seemed to river

his attention; I believe they were partly

instrumental in accomplishing the desired

from us just at this time, wrote me a note,

in which he expressed deep concern for his

being absent

object. My brother T

wole bag it would give me the exact occasion to correct himself just in this and an inquiry about the subject of religion, departed in his sleep. What a joyful sur-lime as may be spreed upon.

prise to awake in the midst of the glory and appiness of heaven I

O glorious hour! O blest abode !. I shall be near and like my God; And flesh and sin no more control The sacred pleasures of the soul.

BE YOU THAT MAN.

A noble hearted, Christian lady, who omits no proper opportunity to urge upon all with whom she has intercourse, the duty of repentance toward God, and faith in the Lord Jesus Christ, was this day pleading very earnestly with a gentleman, when he made the following reply; "Shew me, madam, a man who comes up to my idea of what a Christian should be, and I'll then try to be one." She answered, "Well Sir, if you have never yet seen a man come up to your ideas of what a Christian should be, be you that man, set you to the world the example of what, a Christian should be." He was speechless - Episcopal

TO MERCHANTS AND MILL OWNERS

THE undersigned having been appointed Agents for the Missisquor Foundry Company," have now on hand for Sale, the PATENT? improved percussion and reacting Cost Ison Water ing Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They fore read two striking tracts, to which he are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available n situations where no other kind of wheel

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