

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                                     |   |                                     |   |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/>            | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/>            | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/>            | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/>            | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées  |
| <input type="checkbox"/>            | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/>            | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/>            | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input checked="" type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/>            | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input checked="" type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     | Continuous pagination.  |





society into a deplorable state of ferment and dissolution, if domestic life, with its calm activity, its permanent interests, and its fixed property, did not oppose solid barriers, throughout the country, to the restless waves of this stormy sea.

There too, and, in our days there almost exclusively, the affections of our nature, friendship, gratitude, and self-devotion—all the ties which unite hearts in the sense of a common destiny, grow and flourish.

The private affections are ties too delicate to exercise any powerful influence over the conflicts of that pitiless field. But it is never without serious injury that one of the vital elements of human nature is uprooted out of any of the fields of human action.

ENGLAND'S HOPE.

The progress of religion in England has been great; but the work remaining to be done is vast. Never perhaps were the English aristocracy so much under Christian influence as now.

Among the masses I doubt whether the progress has of late years been great. Political intelligence has marched rapidly; Socialism and Chartism have extensively stirred the populace; teetotalism has occupied some of their attention, and enlisted some of their sympathy.

The Berean.

QUEBEC, THURSDAY, MARCH 22, 1849.

The present number completes the fifth volume of the BEREAN; and, in accordance with former practice, we have to announce that we shall take in hand, immediately, the publication of a Title-page and Index which will be completed, we fully expect, in two weeks from this day.

Many of our readers, we doubt not, are looking for this number with some solicitude on account of the uncertainty which has for some time been hanging over the future management of this publication.

ance of the BEREAN is earnestly deprecated by all those whose opinion weighs most, and who have been chiefly active in promoting, so far, the success of our enterprise.

We now find ourselves in a very embarrassing position. To continue bearing the labour and responsibility of editing the BEREAN as hitherto, is out of our power. To let it expire, in view of the urgencies which have been used to induce us to keep it alive, would be no less painful to us than it seems likely to be to any of our supporters.

This arrangement is intended by us mainly as a means of obviating the discontinuance of this paper, with the hope, which we are not willing to relinquish, that the publication once a week will be resumed by some Editor with more command of time and far better qualifications for the duty.

On the day of our last publication, the building known to our readers in this city as the Methodist Chapel, in St. Anne Street, was sold by public auction, for the sum of £1,300, and it has since become known that the purchasers, Messrs. Nood, Haie, and Wurtel, propose to secure this property to the Church of England for ever, as a place of worship, endowing it with a moderate stipend for the Incumbent out of the pew-rents, and using their endeavours for obtaining a further endowment, to provide for the support of the ministry over the congregation who shall hereafter worship within these walls.

Little did we think, when we penned the remarks contained in our number of February 22, how soon it would be our gratifying duty to announce another of those "striking instances of munificence" to which we then, with some faint-heartedness rather than with a lively hope of soon seeing the like again, made allusion.

So far as we understand the proposed measure, it seems to come precisely under the description which, in our paper before referred to, we gave as peculiarly needed for placing the Clergy on a right footing.

that the divine complacency would carry the undertaking, thus liberally commenced, to its completion in the bringing of many lively stones to God's spiritual temple.

In our last number, we inserted a portion of the Minutes of the February Meeting of the Society for Promoting Christian Knowledge, referring to a proposed celebration of that Society's 150th Anniversary, and signifying that the 5th of this month would accordingly be marked by a Sermon which His Grace the Archbishop of Canterbury had kindly consented to preach in St. Paul's Church, at the instance of the Standing Committee.

The recurrence to the Society's first beginnings, thus bespoken by its present Managers, has a peculiar interest, from the probability which exists that a large proportion of the Society's members at this day are wholly unconscious of the circumstances, the feeling of want, and longing for supplies, which gave rise to the institution.

We apprehend that, at this distance of time, the practice of meeting together for such edifying engagements as are here specified has become somewhat obsolete among the members of the Society; and if the 150th anniversary of its formation should to some extent revive among them a taste for those improving exercises; if religious conferences with prayer, psalm-singing, and united study of the Holy Scriptures, should become once more the distinguishing practice of the Society's members, this third Jubilee of its origin would indeed be an occasion of rejoicing, giving of thanks, and hopeful anticipation.

THE COMMANDMENT OF GOD AND THE ORDINANCE OF MEN.—Next Sunday, there will be a concurrence of the Lord's Day with the Festival of the Annunciation. There being first lessons, and Collect, Epistle, and Gospel appointed both for the fifth Sunday in Lent and also the Annunciation, the question arises, which of the two are to be used; and it has been the usage, so far as our experience goes, to give precedence to the appointment made for the Lord's Day.

We were almost afraid that a Clergyman's liberty was disputed by the Editor of the Church Almanac, published by the New York Protestant Episcopal Tract Society, when, on looking for the lessons set down for the 25th of this month, we found the day designated: "Feast. An. V. M. 5th Sunday in Lent," and the note appended:

"THE FEAST OF THE ANNUNCIATION is the superior day, and takes precedence of the Sunday. The lessons for the Sunday, however, are read; those for the Annunciation being apocryphal. The Collect for the Sunday should be read after that of the Annunciation. See Almanac of last year, p. 17."

Service, which at first sight seems to deal with the Lord's Day and the Festivals of the Church as if they were a pack of cards, to be shuffled at the ritualist's pleasure; but upon closer inspection the scheme manifests labour certainly, though a lamentable deficiency in reverence for the Lord's Day. It makes the Festival of the Annunciation the "superior day, taking precedence, before the third, fourth, and fifth Sundays in Lent; but it makes the Annunciation the inferior day, yielding to the Sunday before Easter, all the days in Passion-week, Easter Day, and Easter Monday and Tuesday.

The practice which we have commonly known to be followed, in cases like that which will occur next Sunday, is simply to use the collect for the Annunciation after that for the 5th Sunday in Lent.

At the recent Annual Meeting of the Nova Scotia Church Society, at Halifax, the Lord Bishop of that Diocese, taking occasion from some allusion made to other Colonial Bishops, expressed himself, as we find reported in the Church Times, to the effect "that, if God permitted, the Colonial Bishops of North America might be expected to meet in Halifax, in the ensuing month of May, from which he hoped that something beneficial might arise to promote the Missionary exertions of the Church."

KING'S COLLEGE, WINDSOR, NOVA SCOTIA.—The Bill for discontinuing the annual grant of £111, to this institution, after passing the House of Assembly, was lost in the Legislative Council by a majority of three; 9 being for, and 12 against it.

The following has arrested our attention in looking over the columns of the paper from which we have taken it. Here is a subject for deep humiliation. The result of Mr. Finlayson's calculation brings to our recollection a piece of severe sarcasm which we inserted on page 76 of our third volume, under the heading "A vulture's judgment of man's warring; we thought it an exaggeration, suitably put in the mouth of an aged vulture described as instructing his young ones. But Mr. Finlayson's figures lead him to judge of man pretty nearly like the old bird who said: 'Vultures would seldom feed upon his flesh; had not nature, that devoted him to our uses, infused into him a strange ferocity, which we have never observed in any other creature that feeds upon the earth' &c. How painfully does the last year's experience disappoint the hopes of those who like Lord Althorp, expected much from "increase of philanthropy." And how earnest should we be in prayer that the only power sufficient to correct man's natural appetite for war may hasten the approach of the period when "man shall not lift up a sword against nation, neither shall they learn war any more" (Micah iv. 3.)

At a meeting of the Institute of Actuaries, held a few days since, Mr. Nelson referred to a prophecy, made in 1829, by their newly elected President, Mr. Finlayson. Many years ago, their President prophesied that, in 1818, the whole of Europe would be in a state of commotion. He need not tell them how fully his prophecy had been verified. Mr. Finlayson, in reference to this, said, "he had no wish to be considered a prophet, but the circumstance, actually took place. He merely arrived at the opinion he had given by calculation, in a committee which sat in 1829, on the subject of friendly societies, before whom he was examined as to the probable rate of interest on an average of many years henceforth. He (the President) answered, that the rate on a medium of peace and war would range at four per cent.; on which Lord Althorp asked if he allowed nothing for the increase of philanthropy, believing firmly that the state of peace was itself nothing else but a state of incapacity to make war. The committee seemed astonished at this doctrine, and one of them (Mr. Pears) asked, was the natural state of men. He answered that all history showed that the number of years of peace and war, from any given era, was precisely equal; and not only so, but that the duration of each succeeding peace was in exact proportion to the sacrifices of the antecedent war; and when the exhaustion succeeded in repairing, war will commence later on. On this doctrine, he and his son completed, from many elements, an estimate of the exhaustion which Europe had sustained in the twenty five years of the war which ended in 1816, and he confidently predicted that the peace of the world would not be disturbed by any great commotion until after the year 1847. Many of our literary friends have been aware of this prediction for at least fifteen years or more. It has often been discussed, but not in print. He regretted to find that the result he anticipated had occurred."—Plymouth Weekly Journal.

THE BIBLE AND TRACTS IN THE ARMY.—The Coleraine Chronicle of the 11th ult., contains the following announcement, which has occasioned not a little surprise and some indignation in Ireland:—"The Army.—A general order from the Horse Guards has been received, forbidding officers from distributing Bibles and tracts amongst the troops, under the penalty of the Sovereign's severe displeasure."

upon what grounds this arbitrary and, on the face of it, irreligious, and we might say, wicked order has been issued? The next step, we must suppose, will be, to forbid, under the penalty of Her Majesty's severe displeasure, any officer to be a member of the Naval and Military Bible Society. Her Majesty's "severe displeasure" against the distribution of the Holy Scriptures among her troops, by officers, can only be ascribed to one of the other two supposable causes; either the implied interference with the prerogative of the clerical chaplains, and, in that case, it must be regarded as a concession to priestly claims and to a most contemptible spirit of ecclesiastical jealousy; or, the enmity of the Romish priests to the distribution of the Protestant Version, in which case, the order is still more unworthy concession to Popish bigotry.

FRENCH CANADIAN MISSIONARY SOCIETY.—The Missionary Record for February, issued by this Society, contains the 10th Annual Report of its proceedings, and particulars of its Anniversary, held at Montreal on the 1st of last month. With an income of not quite £1000, the Society supports ten male agents, besides females, and 68 scholars; and it cannot but be a matter of regret that it should be indebted to its Treasurer to the amount of £124. 19. 3.

We insert the weighty considerations contained in the closing part of the Report. The Province of Lower Canada is in very solemn circumstances. A great majority of its population are Roman Catholics, who are almost beyond belief submissive to their priests; and as they elect the great majority of the Lower Canada members of the Legislature, it follows, as a natural consequence, that these must, in their turn, be equally subservient to the interests of the Church of Rome.

The following has arrested our attention in looking over the columns of the paper from which we have taken it. Here is a subject for deep humiliation. The result of Mr. Finlayson's calculation brings to our recollection a piece of severe sarcasm which we inserted on page 76 of our third volume, under the heading "A vulture's judgment of man's warring; we thought it an exaggeration, suitably put in the mouth of an aged vulture described as instructing his young ones. But Mr. Finlayson's figures lead him to judge of man pretty nearly like the old bird who said: 'Vultures would seldom feed upon his flesh; had not nature, that devoted him to our uses, infused into him a strange ferocity, which we have never observed in any other creature that feeds upon the earth' &c. How painfully does the last year's experience disappoint the hopes of those who like Lord Althorp, expected much from "increase of philanthropy." And how earnest should we be in prayer that the only power sufficient to correct man's natural appetite for war may hasten the approach of the period when "man shall not lift up a sword against nation, neither shall they learn war any more" (Micah iv. 3.)

We have entered into this brief exposition of the state of things among us, in order to show all who are interested in Canada, socially and politically, as well as morally and religiously, that so long as the French Canadian people are blindly devoted to the Church of Rome, so long may we expect the best interests of the country to be neglected or ruined at the dictation of the priests. Thus every motive of regard for themselves and their posterity, as well as desire for the temporal welfare and eternal salvation of the French Canadians, should induce Protestants, without distinction, to support missionary efforts among that benighted people.

QUEBEC PROVIDENT AND SAVINGS' BANK.

The Second Annual General Meeting of the Members of this Institution was held at the office of the Bank, on Monday the 12th inst., being the day appointed by the Rules.

At the time of the last Annual Meeting, as appears by the statement then submitted, there were 645 accounts open, with Deposits amounting to £37,144 0 0.

During the past year, 415 new accounts having been opened, the deposits have amounted to £41,684 8 9.

The withdrawals, 356 accounts being closed, to £66,456 4 7.

At the time of the last Annual Meeting, as appears by the statement then submitted, there were 645 accounts open, with Deposits amounting to £37,144 0 0. During the past year, 415 new accounts having been opened, the deposits have amounted to £41,684 8 9. The withdrawals, 356 accounts being closed, to £66,456 4 7. Leaving now due in 734 depositors the sum of £31,772 4 2.

without sacrificing any of the Stocks of Bank; and now, that season of scarcity having in some measure passed away, they have satisfaction to report that a gradual and steady augmentation of the funds has been taking place for some months past, and that the increase in the last quarter is within a trifle of £5000. During the year, 415 new accounts have been opened, whilst 356 have been closed, leaving 734 as the present number of accounts, or 89 more than there were last year.

The Trustees beg to recommend to the consideration of the Members, the amendments proposed in the rules and regulations of the Bank, and of which due notice has been given;—the one merely intended to fix a more convenient day for the annual meeting, and the other to assimilate for the future the proceedings of this Institution relative to the election of Trustees, to the method adopted for the election of Directors by other Banking Establishments in the Province.

It now only remains to report that the retiring Trustees, who are however, re-eligible, are Messrs. J. Bonner, H. S. Scott, J. Mottin, M. D., and A. McDonald.

By order, JEFFREY HALE, President Board of Trustees. Quebec, 1st March, 1849.

Table with columns for 'Statement presented at the Annual Meeting, 12th March, 1849.' and 'QUEBEC PROVIDENT AND SAVINGS' BANK.' It lists various financial items such as 'To Balance at Credit of previous Account', 'To Deposits during last twelve months', and 'To Balance due Depositors for unpaid interest', with corresponding monetary values.

QUEBEC PROVIDENT AND SAVINGS' BANK.

The Second Annual General Meeting of the Members of this Institution was held at the office of the Bank, on Monday the 12th inst., being the day appointed by the Rules.

At the time of the last Annual Meeting, as appears by the statement then submitted, there were 645 accounts open, with Deposits amounting to £37,144 0 0.

During the past year, 415 new accounts having been opened, the deposits have amounted to £41,684 8 9.

The withdrawals, 356 accounts being closed, to £66,456 4 7.

At the time of the last Annual Meeting, as appears by the statement then submitted, there were 645 accounts open, with Deposits amounting to £37,144 0 0. During the past year, 415 new accounts having been opened, the deposits have amounted to £41,684 8 9. The withdrawals, 356 accounts being closed, to £66,456 4 7. Leaving now due in 734 depositors the sum of £31,772 4 2.











Daily Corner.

"ONE BAD WORD DRAWS ON MORE." "Tut-tut, I declare!" exclaimed Edward...

"Edward, you must," said his sister, who now entered the room, dragging a heavy basket after her...

"Got to go out, too!"—exclaimed Edward in a burst of anger—"It will be nine o'clock before we come back, and then I must go to school, and my wheel will never be done! I won't go, I tell you!"

Edward said this in such a loud tone that his mother, who was in the next room, heard him, and coming in, said to him, "Edward! you forget yourself! Go with your sister."

Edward now began to cry, saying it would be nine o'clock before they got back, and he could not go.

"You mean that you will not go," said his mother, "and you shall not go. I will go with your sister myself, and as we come back stop at your cousin's, where we were all going this afternoon. You need not think to come. You are too bad to be with them; and as for this wheel, I shall put it upon this shelf, and charge you not to touch it this day. Now go directly to school."

And as she said this, she left the room with his sister. Edward went to school, where we will leave him while we acquaint our young readers with some more particulars about him.

Edward had been brought up to love and fear God, and always to act as if in His sight, and it was rarely that he burst into such passions as this. He loved to read his Bible, and to pray to God. He did not, as some poor children, pray only at night, but every morning and every night he prayed to his Father in heaven; for he knew that if he did not pray to God, God would not bless him, and if God did not bless him, he must be very unhappy.

That morning, however, I fear Edward had been thinking more about his water wheel than his prayers, and to whom he was praying. This water wheel which was the cause of so much mischief, was a little toy of a kind which Edward had seen during one of his long walks; it was merely a wheel turned by a fall of water, which moved up and down a moat, and was covered over like a little mill, which indeed it completely resembled. It was very nice employment for a little boy, to try to make such a piece of machinery, and his working at it might have done him a deal of good, if he had not preferred his own choice of work to the duty he owed to his mother, and the affection due to his sister, and the kindness which his sick uncle could claim.

He might have laid his work aside pleasantly, gone with his sister and returned, and there was no real danger that his wheel would "never be done," if only he persevered in the work during the time he had for recreation, which was plenty. His little temper would have done him no good, even if his mother had not known any thing about it; but as it was, he brought upon himself much greater trouble than the carrying of the basket. Indeed, commonly it was a pleasure to him, and no trouble at all, to help his sister doing any little work she had to do; if he had not been under the power of a selfish spirit at the time, he would have been much more likely to have offered to carry the basket for her altogether, than refused to help in carrying it to uncle's.

But the wheel was the thing chosen by himself; the demand of duty, affection, and kindness was overborne by the preference he gave to his own choice. And it was very proper that he should be made to feel something of the consequences of bad temper and selfishness. He set out for school early; he did not feel happy during school-hours; and as he was coming home from school, he thought of his behaviour in the morning, and became ashamed of himself, and sorrowful. Now it was a very good thing for him that he had a playmate who was an uncommonly pious youth, somewhat older than himself, and to whom he looked up as to a counsellor. His name was Charles, and he came, that afternoon, to see how Edward got on with his water-wheel. Edward was a little slow to tell him; but by a few questions which Charles put, he brought out the whole account of his ill behaviour to mother and sister, and how he was now forbidden to go on with the wheel which had so much engaged him. Charles was very nearly as sorry as Edward himself, only he had not the pain of having to reproach himself. He assured Edward that he was grieved for him; and he would not be quite happy until he knew his mother to have wholly forgiven his offence. "And now," he said, "how are you going to employ yourself this afternoon?" Edward was so down-hearted that he could think of no way of spending the time. Charles looked through the window, and observed that a little garden which Charlotte had made at the back of the house required weeding. "Come, Edward," said he, "we will weed your sister's garden, and when she comes in, it will make her happy to see that you have done some work for her." Edward was full of joy at the thought. "O thank you, Charles," he said, "for telling me of that"—and to work with such a will and such

diligence, that in a very short time his sister's garden was in perfect trim, a little stick put to every flower that required support, and the path in front nicely smoothed and gravelled. He and Charles talked pleasantly together, while engaged in this work, and by the time it was finished, Edward had also betwought himself that his mother would like to have a bundle of sticks ready for a bed of beans which were coming up so as to require something round which they might wind; he proposed to his young friend to go to the bushes near the brook, and cut a number of sticks. Charles said, he was glad that Edward thought of it, but he would now leave him to do that work alone; "for," said he, "I think it would be best for you now to busy yourself for a while;" and then Charles stopped, and looked Edward very tenderly in the face; "or I should say, that I had better leave you alone with God; for I do not know whether you had it from Him or from me that you did that little work for your sister."

Edward threw his arms round his dear companion's neck, and hid his face upon his shoulder. Charles said just these few words: "Ask, and ye shall receive." And Edward then whispered in his ear, "Yes, Charles, I will ask forgiveness of God, and help to overcome my bad tempers and my selfish spirit." So the two boys parted for that afternoon. Edward did pray to God, and found peace; he did the work he had proposed for his mother, and ran to meet her when she came home, and to ask that she would forgive him. She was very thankful to see him dutiful and in good temper, and very willingly did she assure him of pardon. But when she saw how he had employed the afternoon in doing work for his sister and herself, she wept for joy, and a happier family has seldom united together to spend the evening-hour, and to offer up its worship, than this mother with her two children; dark was the morning-hour when her dear boy showed the corrupt heart and the selfish spirit; but at evening-time there was light in the dwelling, when repentance and prayer bore their fruit in her son's dutiful obedience to his mother, and kindness of spirit towards his sister.

THE SUNDAY SCHOOL PREPARING THE MISSIONARY.

LETTER, DATED Baltimore, Feb. 20th, 1849, addressed to FREDERIC W. PORTER, Esq., Corresponding Secretary of the American Sunday School Union.

My Dear Friend,—Before taking my departure from the land of my birth, to undertake the great work of preaching the Gospel to the dying heathen, I cannot but pause and reflect upon the influences which have been brought to bear upon my mind and heart, and which led me to become a foreign missionary.

Among these influences, stands prominently the Sunday-school. From early childhood up to youth, was I a member of such a school. Although my first and most lasting religious impressions were made upon my young heart by a mother's counsels and a mother's prayers; yet this blessed institution, under God, was the means of great good to me, and so attached did I become to it, that I have spent all except the first six years of my life in it, as a scholar or teacher.

I would speak of the publications of the American Sunday-School Union, as forming in my youthful mind, a taste for good, useful, and religious books, and consequently a dislike for the foolish and pernicious works of the day. Besides the more juvenile series of your publications, I would mention "The Martyr Missionary," "The Way of Life," "and "Lie in Earnest," as highly interesting and profitable to me. I am sure any person who has spent his life in a Sunday-school, been blessed with faithful and pious teachers, had free access to a library containing your hundreds of publications, and who has read them with proper care and attention, could not but have a respect for religion—and I believe in a large majority of cases, such persons, with the blessing of God, become pious and devoted followers of Jesus.

As a Sunday-school teacher, I always recommended your publications to scholars, and through them to their parents; being able from my own experience to bear testimony to their value and excellence. I consider it the duty of every teacher to do this, and I am sure the results would in all cases recompense them for the labour of their careful perusal.

Having been acquainted with the Sunday School Union, and the character of its publications, from early childhood, I felt it my duty and privilege to devote my summer vacations to the work of a Sunday-school missionary. This I did with great profit to myself, physically and spiritually, and you know better than I do, whether my labours proved beneficial to the blessed cause in which I was engaged. In scaling of mountains—fording of rivers—threading of forests—and traversing valleys, recommending, selling, and giving your books, papers, and tracts,—my strength was renewed as the eagle's; and the errands of mercy upon which the Lord sent me, were in many instances blessed to the inmates of the rude hut, and to the wealthy occupants of the lordly mansions. As your Sunday-school missionary, I, and the publications distributed, met almost every where with a hearty welcome. It was my privilege to be the happy pioneer to many a district, (during three summers' labours,) where moral destitution, and spiritual death, had closed upon hundreds of miserable and wretched outcasts. In such districts I have visited from cabin to cabin, and gathered from their secluded and wretched homes, poor, ragged, and dirty children, brought them and their parents to a place of meeting, and then explained the nature and advantages of Sunday-schools. I generally succeeded in securing at least one or two competent persons as teachers, and organized a Sunday-school, leaving a suitable selection of your interesting books; and it affords me great pleasure to know, that in many instances, the blessing of God has followed these efforts. Some twenty Sunday-schools did your missionary thus establish—besides reviving a few which had declined. During these vaca-

tions I visited hundreds of families, distributed thousands of your books and tracts, and left some one of your publications as a witness for good—as a silent preacher of the Gospel,—in some of the darkest corners of our land. I can recollect many incidents which came under my own observation, which would demonstrate the unspeakable value of the American Sunday-school Union, as a benevolent institution, in which every Christian, and every patriot, should feel it a privilege and an honour, to have his name enrolled as a member.

To students of Theology, I would affectionately recommend the work of a Sunday-school missionary in the service of this society. Possess yourselves of a thorough knowledge of the design and plans of the Union, and spend your vacations in making them known to every family in a given district; gather all children into Sunday-schools, and supply them with the cards, primers, question books, with the "Bible Dictionary," "Teacher's Taught," &c., and the admirable library published by this society; and you will experience a rich reward for your labour of love, in the improvement of health and the refreshment of your souls, the best preparation for resuming your studies, or entering on the duties of the pastoral office.

I could not take leave of my native land, my home, and my friends, for the shores of Africa, without leaving my testimony in favour of this noble institution.—The Society that takes care of the children;—and the expression of my gratitude, in having been from childhood a recipient of its blessings, and while preparing for the ministry, a co-worker in its benevolent labours.

In conclusion, I would state that I take with me, some five hundred volumes of your various publications, for African Sunday-schools, to enlighten African minds, and if results there should bring out any facts of interest I will write to you from those heathen shores, and be most happy to communicate any of those incidents which may come under my observation. Yours, &c., JACOB RAMBO.

FISHING ON THE SABBATH.

It is generally well known that many of the inhabitants of this Province, [Nova Scotia] obtain their chief support from the Fisheries. This is that station of life in which they have been placed by the wisdom of God; and in which by integrity and industry they are to procure a maintenance. But no reasoning will justify them in breaking the laws of God, which in every circumstance of life are obligatory upon them, simply to gain a living. Works of piety, necessity and charity do not clash with God's commands when they are performed as a duty. It cannot, however, fairly be called an act of necessity, for Fishermen to employ the Lord's day in setting their nets, and curing their fish, contrary to the plain command "Remember the Sabbath day, to keep it holy." During the remaining six days of the week an abundance can generally be obtained to support a family, and permit the Sabbath to be revered as a day of rest.—And the man, if he be sober and attentive, whether at home or on the fishing ground, who sanctifies the seventh day, and trusts in God who giveth to all their meat in due season, will find at the end of his summer's labours or of his life, that he is not less rich, nor yet poorer than his neighbour who has disregarded the Divine command. And more than this, he will possess an approving conscience, and perhaps realize the truth of the Psalmist's experience, "That he never saw the righteous forsaken, nor their seed begging their bread." This truth is in a great measure, authenticated by Dr. Scoresby, Vicar of Bradford, who formerly commanded a whaling ship in a voyage to the Northern seas. He says that "during the whole of the voyage, no circumstance ever occurred to prevent us engaging in public worship on the Sabbath day. In a few instances, the hour of worship could not be easily kept, but opportunity was always found of having each of the services in succession on a plan adopted at the commencement of the voyage.—And it is well worthy of observation, that in no instance, when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday ever supposed, eventually, to have been a loss to us, for we in general found, that if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath-day, succeeded in their endeavours to promote the success of the voyage, we seldom failed to procure a decided advantage on the succeeding week. Independently, indeed, of the Divine Blessing on honouring the Sabbath day, I found that the restraint put upon the natural inclinations of the men for pursuing the fishing at all opportunities, acted with some advantage, by proving an extraordinary stimulus to their exertions when they were next sent out on whaling. Were it not out of place here, I could relate several circumstances in which, after our refraining to fish upon the Sabbath, while others were thus successfully employed, "our subsequent labours succeeded under circumstances so striking, that there was not, I believe, a man in the ship who did not consider it the effect of the Divine blessing." Guysboro, 1849. M. W.

MAN'S DANGER AND DELIVERANCE.

Man needs a deliverer. This truth has been felt in all ages of the world, and our own is merely lending fresh proofs of its sad reality. The lawless, the turbulent and the depraved, the infidel, the proud philosopher, the holy prophets of past ages, the humble Christian of our own day, all have this one point of agreement;—"there be many that say, Who will show us any good?" Gospel confess a few, but confessors to the need of some gospel are innumerable. They were in the streets and lanes of our great cities, they clamored behind the barricades of Paris and Vienna, they raved and urger in the streets of Naples, Messina and Rome, and still the burden of their cry is the same thoughtful ears. This dissonance of worldly sorrow, in all other respects a contrast to the music of the spheres, agrees with it in this character; "There is no speech nor language when their voice is not heard." "Who will show us any good?" We are ignorant—who will teach us? We are blind—who shall guide us? We are unhappy—who shall comfort us? We are self-tormented—who shall deliver us? We are thirsty—who shall give us a draught of living waters? We are weary and heavy-laden—who shall give us rest? Man cannot deliver himself. This is a truth the world is very loth to allow; but, in spite of itself, it is compelled, age after age, to confirm it with the striking evidence. Man has tried his solitude could do for him, and the wilds of Africa, the prairies of America, and it waste and desolate plains of Australia bear witness how low he has sunk in his ignorance and moral blindness. He has tried universal empire, and has qualified of all true deliverance. His Nimrod and Sennacheribs, his Alexanders and Caesars and Tamerlanes, have only written the truth, in fiery, blood-red characters, on the page of history. Man can destroy his brother to redeem him he has no power. He has tried refinement and luxury; and they have proved the mere whitewash to a sepulchre of foul corruption and heart-rending misery. He has tried philosophy, and philosophy has led him a dand of vain fancies, through quagmires and pit-falls of errors, without ever leading him to certain truth and assured happiness. In our day he is trying free-trade and ill-roads, scientific inventions and political reforms. But alas! trade turns to gambling and fraud, and these again to bankruptcy and misery. He can travel with the speed of sound, but cannot escape from the voice of an uneasy conscience. He can transmit intelligence with the speed of lightning, but the tidings he has to convey are of tumult, carnage and violence. He can find out many inventions, but no remedy for human passion; and propose reforms without end, but when he would grasp the bubble he finds a spectre, and the champions of ideal perfec-

IMPORTANT TESTS.

A celebrated historian has observed that no instance has been recorded in which an enemy ventured to ford a river, in front of an enemy, without coming off victorious. If this be true, it may, in a great measure, be accounted for, not only by the bravery which such a movement indicates, but by the resistless impetus which the effort itself imparts. It seems, indeed, in the usual course of providence, that all important discoveries, all great undertakings for the advancement of science or the benefit of mankind, should pass through some medium of discouragement, before they make their way to an established position in the world. And this is wisely ordered, it puts the genuineness of our new plans and

systems to a test. It secures society from being overcharged with novelties, perplexed with crude inventions and theories. All schemes are met, at first, in an opposition which tries their strength. They have to pass through an ordeal of resistance, through which, without intrigue energy, they cannot force their way. And thus, what is spurious and abortive perishes in the birth; it dies by its own exhaustion, and thereby saves society the trouble of examining its claims, and relieves public opinion from the pains of becoming its executioner.

This may explain to us in a measure, why it is that we have been placed in this system of things around us; why, immortal spirit should be destined to pass through such a medium as this world in its progress to eternity. It is to put to the very test which I have already described. It is that the society of the blessed above may consist of none but genuine meyers, faithful souls, loyal spirits, soldierly hearts, have fought a good fight, have bore the cross, and won the crown. "There are they," says the elder to St. John, "which came out of great tribulation, and we washed their robes and made them white in the blood of the Lamb." (Rev. viii.) What, then, is that which the Scripture emphatically styles "the world"? It is, it were a web of sin and vanity woven by Satan himself. And this web is spread across the road which leads from earth, heaven, to catch, to entangle, and to destroy the souls which would pass from hence to a better country. But what Satan intends for destruction, God overrules for needful salutary probation. "His denser and resisting medium is the great instrument of our trial. It stands between us and the land of inheritance which lies before us; and pass through it we must, if we would reach that blessed country. But do all succeed in the attempt? Do all even make the effort? Alas, no! The far greater part yield to the resistance, and with contented indolence lie entangled in the web, and perish in the snare. Thus does this world present to the eyes of invisible spectators a ghastly sight, like that of the insect's web; a texture rich in spoils, set thick, teeming with the dying and the dead.

A few there are, however, and have been in all ages, who have sought his land of deliverance; a few chosen spirits of ethereal mould; a band of conquerors, who have held on their way and forced a passage. They have come out, through this dark cloud, into the light of everlasting life amidst the shout of angels, amidst the acclamations of their fellow soldiers, who have trod the victor's path before them. O, may we one day be united to this faithful band, and be enrolled amongst the heroes of the cross! We are now, as all our fathers were, under a cloud; and all are passing through the sea. "The snares of the world, the toil of Satan, are all around us, and his net is spread before us. Let us, then, "quit ourselves like men." Let us be faithful to death. Let us march on, and we shall soon be through; we shall be on the other side; we shall soon be out in the sunshine of eternity, in the open air of heaven, and in the light of cloudless day.—Re. Henry Woodward.

Man cannot deliver himself. This is a truth the world is very loth to allow; but, in spite of itself, it is compelled, age after age, to confirm it with the striking evidence. Man has tried his solitude could do for him, and the wilds of Africa, the prairies of America, and it waste and desolate plains of Australia bear witness how low he has sunk in his ignorance and moral blindness. He has tried universal empire, and has qualified of all true deliverance. His Nimrod and Sennacheribs, his Alexanders and Caesars and Tamerlanes, have only written the truth, in fiery, blood-red characters, on the page of history. Man can destroy his brother to redeem him he has no power. He has tried refinement and luxury; and they have proved the mere whitewash to a sepulchre of foul corruption and heart-rending misery. He has tried philosophy, and philosophy has led him a dand of vain fancies, through quagmires and pit-falls of errors, without ever leading him to certain truth and assured happiness. In our day he is trying free-trade and ill-roads, scientific inventions and political reforms. But alas! trade turns to gambling and fraud, and these again to bankruptcy and misery. He can travel with the speed of sound, but cannot escape from the voice of an uneasy conscience. He can transmit intelligence with the speed of lightning, but the tidings he has to convey are of tumult, carnage and violence. He can find out many inventions, but no remedy for human passion; and propose reforms without end, but when he would grasp the bubble he finds a spectre, and the champions of ideal perfec-

tion stand out too often in hideous relief from a group of assassins and murderers. Amid the vaunted boasts of political regenerators we seem to hear the stern voice of a preacher, saying as of old, "Vanity of vanities, vanity of vanities, I have seen it works done under the sun, and behold, they are all vanity and vexation of spirit. Which is crooked cannot be made straight, and that which is wanting cannot be numbered." Must we then fold our arms, and sit down in despair? Shall we exchange the boasts of vain philosophy, and the airy hopes of youthful folly, only for the dull, heartless creed of the cynic, who mocks at human misery, or for the brutish indifference of the sensualist, who says, even amidst the crash of falling thrones,—"Let us eat and drink, for to-morrow we die?" No, blessed be God! a better and higher hope is still in reserve for our fallen world. "Unto us a child is born, unto us a Son is given." A great and mighty Deliverer has appeared. One who is fairer than the sons of men, has visited our world in mercy. The everlasting Son of the Father has undertaken that mighty work, which conquerors and statesmen, and philosophers and poets, and much more, the filthy dreamers of our own age, with their sensual schemes and projects, have failed, and must ever fail to perform. "The Day-spring from on high hath visited us, to give light to those that sit in darkness and the shadow of death, and to guide our feet into the way of peace." Trusting in His power, who is mighty to save; believing in His love, who is full of mercy and grace, we take up reverently the song which has echoed from the lips of His holy ones for ages past, and say, ment of our trial. It stands between us and the land of inheritance which lies before us; and pass through it we must, if we would reach that blessed country. But do all succeed in the attempt? Do all even make the effort? Alas, no! The far greater part yield to the resistance, and with contented indolence lie entangled in the web, and perish in the snare. Thus does this world present to the eyes of invisible spectators a ghastly sight, like that of the insect's web; a texture rich in spoils, set thick, teeming with the dying and the dead.

tion stand out too often in hideous relief from a group of assassins and murderers. Amid the vaunted boasts of political regenerators we seem to hear the stern voice of a preacher, saying as of old, "Vanity of vanities, vanity of vanities, I have seen it works done under the sun, and behold, they are all vanity and vexation of spirit. Which is crooked cannot be made straight, and that which is wanting cannot be numbered." Must we then fold our arms, and sit down in despair? Shall we exchange the boasts of vain philosophy, and the airy hopes of youthful folly, only for the dull, heartless creed of the cynic, who mocks at human misery, or for the brutish indifference of the sensualist, who says, even amidst the crash of falling thrones,—"Let us eat and drink, for to-morrow we die?" No, blessed be God! a better and higher hope is still in reserve for our fallen world. "Unto us a child is born, unto us a Son is given." A great and mighty Deliverer has appeared. One who is fairer than the sons of men, has visited our world in mercy. The everlasting Son of the Father has undertaken that mighty work, which conquerors and statesmen, and philosophers and poets, and much more, the filthy dreamers of our own age, with their sensual schemes and projects, have failed, and must ever fail to perform. "The Day-spring from on high hath visited us, to give light to those that sit in darkness and the shadow of death, and to guide our feet into the way of peace." Trusting in His power, who is mighty to save; believing in His love, who is full of mercy and grace, we take up reverently the song which has echoed from the lips of His holy ones for ages past, and say, ment of our trial. It stands between us and the land of inheritance which lies before us; and pass through it we must, if we would reach that blessed country. But do all succeed in the attempt? Do all even make the effort? Alas, no! The far greater part yield to the resistance, and with contented indolence lie entangled in the web, and perish in the snare. Thus does this world present to the eyes of invisible spectators a ghastly sight, like that of the insect's web; a texture rich in spoils, set thick, teeming with the dying and the dead.

But is not this, after all, a delusion and a snare? Is not Christ a mock Redeemer, who has left the world very much as He found it? Are we not told by some of the wise of this world, that Christianity is worn out, and has lost its force, and that now thorny worship that remains for us is hero worship, or the worship of human genius? Yes, such labels have been uttered against the lord of glory, but they are falsehoods from the pit of hell. "Jesus Christ" is indeed "the same," not only yesterday, but to-day and for ever? There is still pardon for sin at the foot of His cross. There is still peace of conscience to be found in the promises of His word. There is still for those who come to Him a draught of living waters, deep heart-peace, which the world cannot give, and whoever drinks thereof shall not thirst any more for ever. In the thickest darkness of the world, there is a Goshen of light for his people; in the world's wildest disorder, a promise of perfect peace; in the world's hour of panic-terror, a jubilee of praise and thanksgiving. Thousands in past ages have felt His power to save, and triumphed in the hope of glory. Thousands and ten thousands in our own days, though with feebler faith, can make the same confession, and bear witness to the power of the Gospel, and the excellency of the knowledge of Christ. The deliverance he brings to the soul is no fiction, but a blessed reality, deep as the innermost fountains of the human heart. His love alone dwelling in the heart can bring hope to the prodigal, and humility to the saint—contentment to the poor, charity to the rich, wisdom to rulers, quietness to subjects, and forgetfulness of heavenly joys to the weary and fasting pilgrims of this lower world. Well may the whole Church, reviewing her course for ages, take up the words of her foremost champion in recounting the mercies of her Lord, and say with joy of heart, "Who delivered us in all our troubles, and doth deliver, in whom we trust that He will yet deliver us."

We bless and adore Thee, Jesus, the Son of God, that Thou hast indeed taken upon Thee to deliver man! Science cannot do it, philosophy cannot do it, blind power cannot do it, and least of all, those wild passions, which seem now to loose, to scourge the nations. But Thou, O blessed Lord, canst do it; Thou art might to save. In Thy judgments it may please Thee to use the ministry of holy angels; the world of deliverance is reserved for thine own. Thy name is a name of salvation; thy work a work of salvation; thy garments, garments of salvation; thy glorious life, which none may usurp, but to their own confusion and shame—the Saviour of the world. No condescension was too deep and wonderful for such a love as thine. Shame and sorrow were thy chosen portion; Thou didst not abhor the virgin's womb. Thou hast emptied thyself of thy immeasurable glory, and hidden thy love in such deep humiliation, that it might be the seed of endless blessings to our fallen world. The tree of life has already begun to bear fruit, thousand have tasted of it, and are now resting in thy bosom, awaiting their hour of perfect glory. But we wait, O Lord, for grater things than these. We long that its leaves may speedily fulfil their blessed work, and be for the healing of the nations. We long that thy love day scatter the selfishness, thy light the darkness, thy glories, thy beauty the foul corruption of this evil world. O Thou Desire of Nations, who wast lifted up on the cross, that all men might be drawn unto Thee, to whom the hearts of earth's prodigals yearn blindly, not knowing what they need, needing what Thou only canst supply, reveal thyself speedily to thy waiting people, and to our weary world. Already Thou hast offered the kingdom of grace—open the length the gates, and reveal thy kingdom of glory. "Come forth from thy royal chamber, O Thou Prince over all the kings of the earth, Put on the robes of thy celestial majesty, for now the voice of thy bride calls Thee, and all creatures sigh to be renewed!" Churchman's Penny Magazine.

THE NATURAL MAN'S IDOL.—It was our first sin to aspire to be as gods; and it is the greatest sin that is propagated in our nature from generation to generation. When God should guide us, we guide ourselves when He should be our Sovereign, we re our-

selfes; the laws which He gave to we find fault with, and would correct; and we had the making of them, we should have made them otherwise; when He should take care of ourselves; when we should depend on him in daily receiving, we had rather have our portion on our own hands when we should submit to his providence; we usually quarrel at it, and think we could make a better disposal than God hath made. When we should study, and love, trust and honour God, we study and love, trust and honour our carnal selves.—Instead of God, we would have all men's eyes and dependence on us, and all men's thanks returned to us, and would gladly be the only men on earth extolled and admired by all. Thus we are naturally, our own idols.—Baxter.

THE CANADA LIFE ASSURANCE COMPANY

Established 21st August, 1847. CAPITAL, £50,000. HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADLER, SOLICITORS. PHYSICIANS: O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect LIFE ASSURANCE UPON LIVES and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments. In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most material reduction of costs; guaranteeing Assurances Survivorships or Endowments for a small present payment, or yearly premium, and paying increased ANNUITIES whether increased or deferred, for any sum of money invested with them. They can also point to the high position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.

Assurances can be effected either WITH OR WITHOUT participation in the profits of the Company; the premiums may be paid in half yearly quarterly instalments; and the HALF YEARLY PREMIUMS having been adopted by the Board, will be given for one half of the first seven premiums, secured upon the Policy, alone.

Annual Premium to Assure £100, Whole Term of Life.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

The above rates, For Life without Participation in Half Credit, will, upon comparison, be found the lowest that the similar table, of any office at present offering to assure in Canada, while the assured with participation will share three fourths of the whole profit of this Branch of the Company's business. Tables of Rates, Prospectuses, Forms of Application, &c. further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, & from any of the local agents.

- Agents in Medical Officers already appointed: Banford, William Muirhead; Cobourg, James Cameron; Colborne, Robert M. Boucher; Dundas, Dr. James Hamilton; London, George Scott, Dr. Alex. Anderson; Montreal, Frederick A. Wilson, Dr. S. C. Sewell; Paris, David Buchan; Port Sarasin, Malcolm Cameron; Quebec, Valch and Davies; St. Catharines, Lachlan Bell; Toronto, Edmund Bradburn, Dr. Geo. Herrick; Woodstock, William Lapointe, Dr. Samuel J. Stratford.

By order of the Board. THOMAS M. SIMONS, Secretary, Hamilton.

Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. James Street. MEDICAL REFEREE, J. MORRIS, Esq., M. D.

FALL AND WINTER CLOTHING.

THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support, which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with continuance of their patronage. The Subscriber also invites an inspection of his stock of Double Milled West of England, RESEY CLOTHS, BEAVERS, DOBSONS, CASSIMERES, VESTINGS, &c., having just received per "DOUGLAS," a London, a general assortment of those goods, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge. H. KNIGHT, 12, Palace Street, Quebec, November 1848.

A BUILDING LOT FOR SALE. Situated in St. John's Street, between the Rev. C. D. F. HARRISON, No. 15, St. John's Street.