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The Berean.

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

VOLUME III.—No. 40.]

QUEBEC, THURSDAY, DECEMBER 31, 1846.

[WHOLE NUMBER 144

UNCERTAINTY OF LIFE.

Beneath our feet and o'er our head,
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its peril every hour!

Our eyes have seen the rosy light
Of youth's soft cheek decay;
And fate descend in sudden night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb,
And yet shall earth our hearts engage,
And dream of days to come?

Turn, mortal, turn! thy danger know,—
Where'er thy feet can tread,
The earth rings hollow from below,
And warns thee of her dead!

Turn, Christian, turn! thy soul apply
To truths divinely given;
The bones that underneath thee lie,
Shall live for *Hell or Heaven.*

Bishop Heber.

CALLS TO PRAYER FOR THE OUT-POURING OF THE HOLY SPIRIT.

From the Rev. James Hallane Stewart's Annual Address.

In what very peculiar circumstances does the coming year open upon us?

First. We are suffering under "the judgment of Almighty God, against whom by our stripes and divisions, our misdeeds, our forgetfulness of his manifold mercies, we have grievously sinned. At his bidding the earth hath withheld the wonted provision of food, and turned abundance into scarcity." Whilst the Almighty is thus contending with us, the aid of the Holy Spirit is peculiarly required to produce repentance for our manifold transgressions, and to avert still further judgments, by his leading us "to break off our sins by righteousness, and our iniquities by showing mercy to the poor." For the Scriptures of truth make known that the Divine judgments will not of themselves turn the heart to God. They rather increase the enmity. The Lord alone can "take away the stony heart, and give a heart of flesh," and produce that "godly sorrow which leads to repentance not to be repented of." It is true that solemn prayer has been offered throughout the land that God would remove this judgment, and all who fear his name must be thankful for this recognition of His providence; but where, it may be asked, is the real turning to God as a nation suffering under his chastening rod? Where the stop to the open breach of the Sabbath? to the pride, covetousness, sensuality, and overflowings of ungodliness which make us afraid? It is the Lord alone who can make this effectual change. When he "pours out the Spirit of grace and supplication," we shall mourn for our sins and turn from our wickedness. Oh then, Christian Brethren, unite as with one heart and soul in prayer, that God of his tender mercy may pour out of the abundance of his Holy Spirit.

Connected with this judgment of God is the state of our beloved sister island. There the hand of the Lord is heavily felt. For there, alas! whilst there is a scarcity of food, amounting, in some parts, almost to famine, still severer judgments threaten that unhappy land. I need not mention them. It is enough to say that God alone can deliver from them. Oh! then, let our sister country have your earnest prayers—that God would send the Comforter to his suffering people—sanctify their present trials, and so strengthen their faith and fortify their patience, that they may "glorify the Lord in the fires," and be as instruments in his hand to turn the hearts of sinners to "him that smiteth them," and bring them from the errors of Romanism to the knowledge of the truth as it is in Jesus.

A second peculiarity in the opening year, is the multiplied efforts of the Church of Rome to extend her communion. The effect of these efforts has been to damp the zeal of Protestants in maintaining the faith of their forefathers, and almost to persuade them that Popery must prevail.

The only fear we ought to have is fear for those who become proselytes to the Church of Rome, and for those who abide in her communion. For them, reflecting upon the terrible judgments to which they are exposed, we cannot have too great compassion, or be too earnest in our endeavours to bring before them the solemn warning of Almighty God; "Come out of her, my people, that ye receive not of her plagues." For her destiny is unalterably fixed. "The Most High, who does as he pleases in the armies of heaven," and who "beareth rule in the kingdoms of men," has decreed her fall—has declared that he will send "a mighty angel, having great power; and lightning the earth with his glory;" who shall proclaim with a loud voice, "BABYLON THE GREAT IS FALLEN, IS FALLEN, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." We, therefore, have no cause for apprehension. Since the efforts of the Church of Rome are but as the convulsive throes of a dying man—if these efforts should for a season prevail, they alter not the mind of the Most High, for "his counsel shall stand, and he will do all his pleasure;"—nor need they alarm his people. For "these shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." "They overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."†

To raise his people to this standard, and to enable those who profess the Protestant faith to act up to their profession, the abundant out-pouring of the Holy Spirit is essentially requisite. Beloved brethren, then, as you partake of the spirit of our Protestant forefathers, pray for this unspeakable gift. Pray, that he who said to Joshua, "Be thou strong and very courageous," may give to his people that strong faith in his word, and holy boldness in his cause, which may lead them to say with Luther, "Though the sun be darkened by legions of devils as by thick clouds, we will not fear, for God is for us, and victory is ours." And especially that the Lord would send forth many, many faithful labourers "boldly to preach the word."

A third particular calling for notice is, our STRIFES AND DIVISIONS.

These are so well known as to make it unnecessary to particularize them. But how grievous must they be in the sight of that God whose name is "Love;" and who has commended his love to us by sending his Son first "to die for sinners," and then "to gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." How grievous to our blessed Saviour, whose last prayer was, that "all who believe in him may be one, even as the Father and the Son are one." How grievous also to the Holy Spirit, who directs that "all bitterness, and wrath, and anger, and clamour, and evil-speaking, should be put away with all malice;" and that we should "be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us." When we hear in mind the strife and debate, the hard words and angry spirit, which have lately prevailed, and which have almost separated bosom friends, and rent asunder the Church, we cannot but apprehend that these unhappy divisions have been one fertile source of all our sorrows. Nor can we hope that God will be reconciled to us whilst we remain un-reconciled one to another. How important then is the abundant out-pouring of the Holy Spirit to convince the members of the universal Church of Christ of their sinful neglect of their Lord's new commandment, "Love one another;" and at the same time to incline the hearts of his people to the exercise of brotherly love. For he alone can remove these obstacles which renewed nature, long-cherished habits, educational prejudices, narrow-minded bigotry, and sectarian selfishness have raised. He alone "can break in pieces these rates of brass, and cut in sunder these bars of iron." Let your prayers then be earnest for his mighty aid: that he who on the day of Pentecost brought the very crucifiers of our Lord to be of one heart and mind with his chosen disciples, would pour such streams of love upon the Church of Christ, that they who are now furthest off may be brought "to love one another with pure hearts fervently."

There are other very important calls for prayer which have been referred to in my former invitations; which the proposed brevity of the present Address prevents my again mentioning. Entreat you to bear these calls in remembrance, as well as those pressing necessities adverted to in this paper, let me affectionately invite all who love the Lord Jesus Christ in sincerity to COMMENCE THE NEW YEAR, FRIDAY, JANUARY 1ST, 1847, BY USING IN THE GENERAL PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT.

PILGRIMS ON THE EARTH.

From a Sermon by the Rev. R. Housman, A.B., Minister of St. Ann's Chapel, Lancaster. (Herald, N. 13.)

It is my intention, in the present discourse, to consider a Christian believer under the similitude of a Pilgrim: that is, of one, who is on a journey through this world to the Jerusalem which is above. I shall take a view of this traveller from the time that he first sets out on his pilgrimage, to that most interesting part of his history, when his journey is ending, and when he is just about to enter into his Father's house, in which there are many mansions. I consider a Christian traveller—

1. When he is just setting out on his journey.—For the most part, he sets out with anxiety and fear. Once he could run with others into every excess of riot; or be careless among those who cared nothing for their souls. Once he was a vain trifler on the brink of eternity, and had not one serious thought concerning that Redeemer who alone could prevent him from being to him an Eternity of despair. He was walking on the very edge of a fearful precipice, and, to use the strong language of another, "all beneath was hell." But his eyes were opened. He saw that the God with whom he had to do would not be mocked; and that God would call him into judgment for all the deeds done in the body. He saw, that the world, to which his heart had been cleaving, was deceitful and dangerous; that soon it would be destroyed with a sore destruction: and that all who continued in the love of the world, would be overwhelmed in the same terrible ruin. Seeing and believing these plain Bible declarations, he cannot sleep as do others. The Son, in his word, lifts up his commanding voice, "Escape for thy life. Look not behind thee. Flee for refuge, for the day of the perdition of ungodly men is at hand." Then, through infinite grace, he shakes off his deadly slumber, and his evil habits, and his vain companions; and his character assumes the Bible character of a believer, "not of the world," and he is determined to set forward, and to seek the happy world to come.

Brethren, have your eyes been opened to behold the tremendous overthrow which is coming upon the impenitent and the careless, and upon all who forget God? And have you heard and obeyed that declared will of the Lord, "Come out from among them, and be ye separate?" And has your resolution, in the strength of the Most High God, been this—"I will seek the salvation of my soul. I will seek a better country, which is a heavenly one. I may be reviled, and scorned, and persecuted, as I pass along; but none of these things shall move me. The world where there is no more curse, is my chosen home, and thither will I direct my steps." O! happy they, who have thus set forward! They have given joy to the Angels of Heaven. But wretched are they, who, in their

hearts, are still lingering in a world which is lying in wickedness, and doomed to destruction! The hour of reckoning is drawing nigh.

I consider a Christian traveller—

2. Receiving solid comfort and encouragement for his difficult journey.—At the first, there is much of self-mingling with his religion; self-righteousness, and self-confidence: zeal without knowledge: much warmth, with but little light: a greater attachment to the law of Moses, than to the Gospel of Jesus. Hence he lives upon the feelings of the moment, rather than upon the Bread of life which cometh down from Heaven. An inward sensation of zeal and joy, he values more than a believing perception of a Saviour's love, which passeth knowledge; or a believing view of the power of that precious blood, which cleanseth from all sin. And he is disposed to depend more fully upon a resolution of his own deceitful heart, than upon that sacred direction—"Be strong in the grace that is in Christ Jesus." But this sad self must be weakened and dethroned in his heart, or he will never persevere in his progress towards the Kingdom of Heaven. But, in due time, many hidden and unsuspected evils in his soul rise into his view; and his own weakness in opposing them is mournfully experienced. He is now shut up unto the faith: and he must either come, in simplicity of dependence, to the Cross of Christ for peace, or peace he cannot have: and he must either come, in the like simplicity of dependence, to the Saviour, for grace to help him in every time of need, or helped he cannot be; and then the enemies of his soul, inward and outward, will have many a fearful advantage over him. Hence, taught and directed by the Holy Spirit, he daily raises his eye and his heart to the Lamb of God, which taketh away the sin of the world; and, under his lamented weaknesses and perils, in his appointed journey, his language to God, his Saviour, is that of Jehoshaphat—"Lord, I am oppressed, undertake for me." Thus having redemption through the blood of Jesus, and strengthened with his Saviour's strength in his soul, he pursues his pilgrimage with encouragement, and hope, and comfort.

Brethren, do you profess to be journeying in the narrow path, to the promised inheritance? If you would proceed, and attain the end of your faith, you must make much of Jesus Christ. You must daily seek a pacified conscience, through a renewed application to his blood of atonement: renewed animation, through a closer view of his marvellous, redeeming love; and renewed vigour for pressing forward, from the full treasury of his grace. The Lord teach us all to remember what He himself has said—"Without me, ye can do nothing." The Lord teach us all to know, by experience, that great secret of the Christian life, "looking unto Jesus, the author and finisher of our faith."

I consider a Christian traveller—

3. As exposed to opposition and storms.—Christianity nowhere promises to its most faithful professors a freedom from trials. On the contrary, they are forewarned by their most gracious Saviour, what they must expect. "In the world ye shall have tribulation." Their principles are not relished by the men of the world. They say and feel, that, by nature, they are blind, polluted, ungodly, dishonourers of the blessed God, and dead in sin. And these confessions are not relished by the pride of worldly men. They say that there is but one foundation for a sinner's hope of mercy—the atonement of the Son of God, to be received by the approbation of the heart, and rested on by a simple and cordial reliance: and the self-righteous one stumbles at this stumbling-stone, and rages against this truth of God: though the inspired Paul would glory in nothing, save in the cross of Christ. They say, that the word of God positively requires them to be separated from the spirit of the world, if with the world they would not be destroyed: and for this separation the world will hate and persecute them. Hear their divine Lord—"I have chosen you out of the world, therefore the world hateth you." On these several accounts, they have to endure many a storm from the opposition, the malice, and the slanders, of a gainsaying world.

Brethren, are any of you reproached for the sake of Christ? It is surely enough for the disciple to be as his master, and the servant as his Lord. If they called Jesus Beelzebub, shall you be anxious to avoid all offence of the cross? If the Saviour bore the curse of the law for you, shall you be unwilling to bear a hard name for Him? O! remember the words of the Spirit—"If you suffer with Him, you shall also reign with Him. If you deny Him, He also will deny you." But under every reproach, be careful to preserve the Christian temper towards your revilers. They know not what they do. They are strangers to the nature of the Gospel, and to the glory and grace of the Saviour, and to the hopes and prospects of a true believer. O! pity and pray for them! And what know ye, but in answer to your supplications, that Scripture may have a fulfillment in them, "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." But if they will persevere in their opposition to the Gospel, and to the travellers towards the heavenly Zion, their blood will be upon their own heads, but you will have delivered your souls.

I consider a Christian traveller—

4. Comforted with the consolations of God.—Though often there are "fightings without, and fears within," yet he learns in time to disregard the outward fightings, and inward fears, for they are subdued by the triumphs of hope. There are blessed seasons, when, in reading the Bible, a divine light seems to be thrown upon every page: when he sees more clearly, the preciousness of redemption, and the glory of the Redeemer, and the security of all the promises. There are blessed seasons, when, in prayer, he feels a nearer access to the mercy seat of the Lord, and to the interceding High Priest; and when he can pray in full assurance of faith, and know something experimentally of "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost." There are blessed seasons, when, in silent meditation, he can trace the Lord's dealings towards him, both in providence and grace; and when he can behold that mercy and goodness have followed him all the days of his life; and have led him, though often through a dark path, to a bright pros-

pect of a world of light and joy. "Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God."

THE SABBATH—THE LORD'S DAY.

IT IS THE SABBATH, the day of rest.—Look up, ye sons of Adam, born to eat bread in the sweat of your brow—doomed to labour from your birth; and while under this doom, wretched while you labour, and more wretched still when you do not labour; look up from the dust out of which you were taken, and to which you will return; look up from the dirt and din and wear and tear of this evil world, for a day of rest is come;—a day, in which your labour is to cease; a day, when your aching limbs and wearied spirits may have the repose and refreshment that they need, during which the great primal cause of our nature shall be suspended, and labour shall cease to be required from man.

Look up, ye sons of labour, on whom the world exercises its stern dominion, and uses you as the instruments by which its thirst for money is to be gratified; look up, ye many who rise up early and take your rest late, and eat the bread of carefulness; look up from the alleys and lanes and garrets and cellars, in which you find your homes; look up, for the day of rest is come, a day on which the world has no right, a day in which the slave is free from his master, and every one of you may feel the difference between the service of God and that of men.

Look up, for that yellow light which ushers in the morning is not calling you out to toil and restraint, but to rest, and peace, and liberty. Those tuneful chimes which usher in the day—how unlike the sharp shrill tone of the factory-bell, which has been accustomed to hasten you on your road,—proclaim to all the world that the Sabbath which God has ordained is come, and that it is his gracious will that your labours should have an intermission, that your bodies should have refreshment, that your souls should taste the sweets of freedom and independence, and that you should go forth for one day in the week, in the glorious liberty of the children of God.

Go forth then, and be free; use not your liberty for a cloak of maliciousness; turn not to your hurt what was given for your good; but rise up in the confidence that becomes a Christian, a Protestant, and an Englishman, and bless God that your lot is cast in a country where Christianity is a part and parcel of the law of the land; where authority rejoices in acting as the minister of God, and endeavours to secure to every one what God has declared to be necessary for the welfare of all. Go forth in this faith, and let no one make you afraid. Those towering chimneys, which through the week have been rolling out their volumes of smoke, have heard the voice of law, and are hardly perceived to breathe. Those mighty machines, which, for six days, have been doing the work of giants in the service of men, and have neither slumbered nor slept, are all stopt. The streets are quiet. The noisy carts are not rolling over the pavement. The shopkeeper is not hastening to open his windows, or to expose his goods. He does not wish to sell; he does not tempt you to buy. The world is still, comparatively still, and everything around you proclaims a day of rest, for man and beast, for mind and body; for the Sabbath was made for man, and God who knew what was needed by man, ordained the rest of the Sabbath-day.

But it is the LORD'S-DAY also. This day of rest does not merely come to tell us of God's merciful purposes to man, it comes to declare their accomplishment. It does not merely come to give rest to the wearied body, but to give peace to the wearied soul. It offers not merely a temporary repose to that frame which must soon find the end of all its sufferings in death, but it discloses to the soul the prospect of an everlasting rest, purchased by the sufferings of Christ and assured to us by his resurrection; and, by that prospect, puts an end to all the cares, and anxieties, and labours, under which it had been labouring through life.

It is the LORD'S-DAY, then. Look up, ye many, who travail and are heavily laden, on whom the world imposes its burden, on whom the flesh presses in the form of poverty, disease, or pain; look up, for the LORD'S-DAY is come, and it tells you of another and a better world, where "this corruptible shall put on incorruption, and this mortal, immortality;" where there shall be no pain, no sorrow, and where "the light affliction, which is but for a moment" shall be forgotten in the "exceeding and eternal weight of glory" that shall be revealed.

It is the LORD'S-DAY: look up again, ye who are travelling and heavily laden with a worse burden than that which the world imposes, or the flesh contains; look up, ye few, who know the plague of your own hearts, and are groaning under the weight and burden of your own sins; who have struggled to escape and have not been able; who have sought for comfort in yourselves, and have not found it; who have laboured to establish your own righteousness, and have found that you could destroy your own peace, but could not regain it; look up, convicted sinners, trembling at a judgment which you do not dare to meet, sinking under a burden which you feel you cannot bear; look up in hope, for the LORD'S-DAY is come, and the day of your redemption draweth nigh. On that day, the Son of God, "sanctified and sent into the world" to be the Saviour of those who could not save themselves; who was "wounded for our transgressions," "bruised for our iniquities," on whom "the chastisement of our peace fell;" and on whom "the Lord laid the iniquities of us all;" on this day He who "died for our sins," rose again for our justification;" in his own resurrection gave the pledge of ours, and proved that He was able to save all who believe in Him by rising from the dead and appearing to those who waited for Him. To keep alive the remembrance of this mighty work, of the sacrifice accepted, of the reconciliation effected, of heaven opened, and eternal life secured, the LORD'S-DAY comes, and proclaims a risen Saviour and a ransomed world.—Churchman's Monthly Penny Magazine.

THE APOSTLES' FELLOWSHIP.

OF THIS we have an interesting description in the first epistle of Saint John, where the close connection is stated between holding the true doctrine of

the Apostles, and enjoying their holy fellowship. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our eyes have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." Here is an epitome of apostolical doctrine: Jesus Christ the eternal word, God manifest in the flesh, is the alpha and omega of it. The Apostle proceeds: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John i. 1, 3.)

Apostolical fellowship, then, according to this true description, is fellowship with God, in and by Jesus Christ, the one only Mediator between God and men. In apostolical fellowship there is no mention of, because there was no place and no occasion for, any sub-mediators. Christians had "access to God;" they were "made nigh by the blood of Christ;" they were "quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ;" their "life was hid with Christ in God;" they had a great High Priest, passed into the heavens, Jesus the Son of God; an High Priest touched with a feeling of all their infirmities, and ever living to make intercession for them; and therefore they had (solemnly doubtless, but real and well warranted) boldness to enter into the holiest by the blood of Jesus. (Eph. ii. Col. iii. Heb. iv. vii. x.)

Every member of the church of God in Christ is introduced into this fellowship. He has "obtained like precious faith" with the Apostles, (2 Pet. i. 1.) and enters into like precious fellowship. So St. John writes to them, "that ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." It is a holy fellowship, a test indeed for the separation of the precious from the vile; not in outward manifestation before men, but in the hidden testimony of the heart.

As the members of the church of God have access into this holy fellowship by the blood of Christ, (Rom. v. 2. Eph. ii. 13.) so also they have continuance in it by the same abiding propitiation. It is concerning persons who are walking in this fellowship that St. John says, "the blood of Jesus Christ cleanses us from all sin." He is not speaking of the first application of the atonement to a heathen or unconverted man; but of its continual application to a Christian man. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7, 9.) If, in the enjoyment of such holy fellowship with God, and such loving fellowship with one another, we fancy that we do not require constant cleansing from sin: "if we say we have no sin, we deceive ourselves and the truth is not in us; but if we confess our sins," if our habitual state of mind be a readiness to acknowledge our faults before God; if when no special act of transgression presents itself, we nevertheless cultivate an instinctive penitence of spirit ready to cry in unaffected humility, Lord, who can tell how oft he offendeth? cleanse thou me from secret faults; "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus we have not only "the blessing of the man whose iniquity (past) is forgiven and whose sin (past) is covered;" but also "the blessing of the man to whom God will not impute sin" (present). (Rom. iv. 7, 8.)

Concerning such persons the Apostle makes the further supposition, "If any man sin;" any man among those whom he calls his "little children," among those with whom he associates himself in what follows, "we have;" any baptized man obviously. Here then is a case supposed of post-baptismal sin, and here follows the beloved Apostle's treatment of such a case. What does he prescribe? Is it "a second plank?" on which there is a bare possibility of escaping shipwreck at last; but an infinite doubtfulness whether any who are there shall escape or not? Is it a course of austerity and self-discipline, and meritorious alms-giving in satisfaction for sin, to procure if possible final forgiveness in the day of judgment? Does he inform his unhappy disciples that there is no forgiveness except in baptism, and at the day of judgment? Does he then lavish the Gospel on baptism, and then bring all who sin after baptism under the law? Having begun in the spirit, does he aim at perfection by the flesh? Does he introduce "the spirit of bondage again to fear," again to produce alienation from God, and so put an end to that filial fellowship in the enjoyment of which alone true holiness can be cultivated?

O! no, no. He says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." He is, not as our baptism, but is day by day, the standing, all and always sufficient propitiation for our sins; keeping out of the way every thing that could keep us from fellowship with our God.

Here it is that a great gulf is fixed between the gospel and Romanism; and here the Romanizing writers among ourselves, and in a peculiar manner Dr. Pusey in his celebrated Tract on baptism, are in strict accordance with Romanism, and direct hostility to the Gospel and the Church of England. Fellowship with the Apostles did not consist in outward consorting with the Apostles' company. Many who did not so consort with them, who had never seen them in the flesh, had nevertheless true fellowship with them; while some who did consort with them for a time, and seemed to belong to them, were destitute of real fellowship with them; and therefore eventually forsook them. Of the former, the Christians at Laodicea and Colosse afford a striking instance. They had never seen the Apostle's face; but though he was thus utterly a stranger to them as regarded personal acquaintance, he cordially recognises their fellowship in the spirit, joying and beholding their order, and the steadfastness of their faith in Christ. (Col. ii. 1, 5.) Of the latter unhappy class, Demas and Diotrophes were striking examples. "Demas hath forsaken me," writes one Apostle, "having loved this present world." (2 Tim. iv. 10.) "I wrote unto the Church," says another Apostle, "but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come I will remember his deeds which he doeth, prating

* See the Form of Prayer directed to be used in the Churches and Chapels.
† Isaiah ix. 1-13; Amos iv.; Rev. xvi. 8-11.
‡ Rev. xiv. 8-11; xviii. 5; xix. 1-3.
§ Rev. xviii. 4. ¶ Rev. xviii. 1-4.
‡ Rev. xiv. 12.

* Eph. iv. 31, 32.

against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth them out of the church." (3 John, 9, 10.)

But though the "Apostles' fellowship" did not consist in, nor of necessity include, outward and visible companionship, but rather an experimental oneness in the enjoyment of God and love of one another; yet it surely did include compliance with the authoritative instructions of the Apostles, not only in points of doctrine, but also in matters of discipline and worship, e. g. To the church at Corinth the Apostle Paul wrote plainly and pointedly concerning the Lord's supper, leaving no doubt in the mind of any intelligent reader of his epistle that every member of the church should reverently "eat of that bread and drink of that cup." (1 Cor. xi. 20-26.) He wrote also concerning the language to be used in the public worship of God, that it should be a language "understanded of the people," so that the unlearned hearer might be able to say Amen to the giving of thanks; for that otherwise the speakers and hearers would be as barbarians to one another. (1 Cor. xiv. 11-19.) If, in defiance of this, the Corinthian church had adopted a rule, rendered imperative by their local ecclesiastical authorities, by which the use of the cup in the Lord's supper was always confined to the officiating ministers of the church, and never extended to the congregation; and another rule by which the most solemn services of the church in public worship were always conducted in a foreign and dead language; it would have been palpable contempt of the Apostles to have recognised that church as any longer an apostolical church.—*The Rev. Hugh McNeile, in "The Church and the Churches."*

RAGGED SCHOOLS.—A sheet has been issued by the Am. S. School Union with the above caption. It is full of interest as exhibiting the success of humane and benevolent efforts in behalf of the neglected and degraded population of the suburbs of London. "The Ragged School Union was formed in April, 1844, by a body of Sunday School teachers connected with various evangelical denominations. In a short time public attention was attracted to the scheme. Lord Ashley, and several of the nobility, expressed an interest in its success. The first report gave a list of *Twenty schools*, having an average attendance of 2000 children, and 200 teachers." The necessity of such schools in the chief cities of this country, is ably and eloquently discussed. We have space only for two or three brief paragraphs. "Of Boston, it is said that no less than twelve boys under eighteen years of age are confined in the city jail. Gangs of boys roam through the streets every night seeking opportunities to plunder. For months a large portion of all the criminals who have crowded the police and municipal courts have been minors." "In New York, it is estimated that at least 20,000 children and youth are entirely unreached by Sunday School or other religious influence, a large portion of whom are already taking the first steps in the path of infamy and crime." "Of Philadelphia, it is enough to say that the chief actors in firemen's riots, and other outrages upon persons and property, are found to be abandoned and reckless youths. Clubs or associations exist with savage and outlandish names, the members of which are often found armed with deadly weapons, with which they have attacked peaceable citizens, as if to show their contempt for human life and public peace. It has been estimated that at least a thousand youths could be mustered within two miles of the State House, all prepared within and without, for the most revolting scenes of violence and outrage."

The truth of these statements is substantiated by accumulating and painful proof. The inquiry is often urged, what can be done to check the tide of depravity which is rolling in upon us like a mighty flood? We have frequently called public attention to this subject, and expressed our fears of the final issue, if some systematic, vigorous efforts are not adopted to reclaim and reform the multitude of youth in the way to ruin. "It is, therefore, with unfeigned satisfaction that we see this movement on the part of the Managers of the Sunday School Union, so well adapted to counteract the vicious propensities of neglected youth, and reclaim to virtue, to usefulness, and to piety. There are serious obstacles to the success of this effort, but they are not insuperable. Wisdom, skill, patience, perseverance, and the blessing of heaven, will overcome them all. We hope there will be no delay in making a trial.—*North American.*

The Berean.

QUEBEC, THURSDAY, DEC. 31, 1846.

An old man was sleepless on his couch on New-Year's night, thinking in wild despair of his hopeless and desolate state. The earth seemed ready to cast him out—heaven was closed against him. Disease was wasting his body—remorse stung his soul. The anxieties, the evil passions, the hateful tempers of the closing year stood up before him like spectres—he endeavoured to escape from their sight and retrace the year preceding—an aspect no less frightful presented itself there: year after year he called back to memory, and each of them came with its melancholy procession of vices indulged, and duties neglected. He arrived at the year of his life when, a dutiful son, religiously brought up, and well disposed towards Christian consistency, he left the paternal roof, passed out of the gentle restraints of youth, and entered upon the independence of manhood. He recollected how soon he had at his bosom what he thought ardent friends—they were hanging at the old man's breast as so many poisonous snakes; at every attempt to shake them off, they only dug their teeth the deeper into his vitals.

It was midnight, and the church-bells commenced ringing in the new year. It was long since he had given heed to their inviting sound, and now it seemed to him only like the knell accompanying a malefactor to execution. In his fright and trembling, he saw a skull grinning at him—it then seemed to become clothed with skin and flesh, and assumed his own emaciated features—presently it filled up and he saw himself a man—then the bloom of health breathed over the cheek, and he discovered his youthful countenance: that overcame him—he covered his face with his hands, and amidst a flood

of tears cried out: "Return, days of my youth, and bring with you the former peace of my heart."

And the days of his youth came back—for it was the dream of a young man recently thrown into the midst of the snares and temptations of life, at a distance from the guides and advisers of his infancy and boyhood. He had been near yielding to them. God arrested his downward progress. He became manly by resisting the allurements of vice and dissipation. He declared himself the Saviour's follower, striving to be one of his peculiar people. The thoughtless companions, who had nearly drawn him into the giddy whirl of their pastime, for a while derided him—then they let him alone—and all the while they inwardly respected him. He found other companions—not so numerous, but more select. He took part in the enterprises of benevolence. Scenes of gloom and wretchedness presented themselves to him, and he was prepared with means of relief. Then he saw tears of gratitude in the eyes of the poor and the forsaken, the widow and the orphan—and he heard the voice of ONE who in his days of sojourning on earth was despised and rejected, but now is exalted to power and glory, saying to him: "Thou hast done it unto me."

The day came when he was in reality an old man; and he had no desire for the days of his youth to return. The prospect opened bright and cheering, and the trustful language of his heart was: "Lord, now lettest thou thy servant depart in peace!" The bells tolled for his funeral; the poor and desolate mourned for him who had soothed their griefs and lightened their burdens; and angels welcomed his ransomed spirit to a peaceful dwelling-place.

The readers of the BEREAN, of either sex and every age, have the Editor's best wishes that, at whatever stage of their progress they may have arrived, the recurrence of New Year's Eve may be to them no cause of despondency and remorse, but a source of pure rejoicing in the nearer approach of a change from imperfection to glory.

The venerable Clergyman from whose eleventh annual Invitation to United Prayer for the outpouring of the Holy Spirit we have cut the essential portion for our first page, reckons up, among the immediate calls for such prayer, our STRIFES AND DIVISIONS. Like him, we may say, "they are so well known as to make it unnecessary to particularize them." Adverting, more especially, to those which obtain within the pale of our Church, we must offer a few remarks on the disposition to join communities dissenting from the Church, which has often to be lamented in persons whom, from their earnest piety and consistent practice, one would wish above all others to retain in her communion. The fears for the Protestant character of our Church, to which the Tractarian movement has given rise, certainly have much increased that disposition; and a fearful responsibility, on this account, rests, not only upon those who have been engaged in openly setting forth unsound doctrine or introducing delusive practice, but upon many who, while professedly condemning Tractarianism, have substantially petted and promoted its advocates.

But, let it be observed that nothing of all this requires or, we may say, justifies separation from a communion which has the characteristics of a Church as set forth by our sixth Article. Separation not only makes a rent in the body which we must ardently wish to be one; but the withdrawal of every one who is right-minded weakens the hands of those within the Church who watch and labour to protect her apostolical character in doctrine and worship; it tends to hand her over to the unresisted perversion of those from whom the offence has proceeded.

Perfection is not to be found in any institution committed to human management, however exalted its origin. Many who thought they would find purity of Church-administration by relinquishing their connection with the Church of their fathers in her depression, have discovered evils in other communities which proved not the less distressing, to the mind ardently breathing after purity, for their being deeper seated and less obvious to the public gaze than those which they thought required them to renounce their former Church-membership. Human frailty is sure to bring to naught every attempt at exhibiting an ecclesiastical field of pure wheat without any tares in it.

Thousands who have seceded from our Church to other Protestant communities might, by co-operation with those like-minded with them but who keep clinging to her, have effected that good for themselves and their neighbours which they went in search of, when they separated. They might effectually encourage a Gospel-ministry, support scripturally conducted schools, promote social means for the advancement of Christian knowledge and the growth of spiritual affections. All the evil that they lament, they might not be able to correct; but all the good that they are responsible for, they might effect: whereas their deliberate act of secession is likely to have laid responsibilities upon them of which, too late, they find it impossible to accomplish the fulfilment.

SECESSION OF GERMANS, AT NEW YORK, FROM THE CHURCH OF ROME.—A body of two hundred Germans publicly renounced their connection with the Church of Rome, at a numerously attended meeting in the Tabernacle, Broadway, in the city of New York, in the afternoon of the 13th instant, and formed themselves into a religious society, under the pastoral charge of the Rev. Mr. Giusliniani who, in the course of the religious exercises, delivered addresses both in German and in English. This individual is described as formerly a Franciscan monk. A Declaration of the renunciation and rejection of certain errors, then a Confession of faith, and next an Order for public worship and Organization of the Congregation are published as adopted by the new society. The Confession of Faith contains the following, as "the general substance of the belief held by the Seceders":

"We believe in God the Father, who through His Almighty Word created the world, and rules it in wisdom, righteousness and love. We believe in Jesus Christ our Saviour. We believe in the Holy Spirit, a holy universal christian church, the forgiveness of sins, and life everlasting. Amen."

This seems to us very much like an indication that the Apostles' Creed does not suit them. The following article does not promise any better:

"We assign to the church individually the duty of bringing the import of our faith to a living christian development adapted to the times."

We greatly fear that these parties have already "developed" the Godhead of our Saviour out of their belief, in order to adapt it to the times. How curiously nothingness and Tractarianism coincide together; the one *trusting out*, the other *covering up* the saving truths of the Gospel. There is no comfort to be derived from the item by which the new society refers to the "Council of Leipsic" for the determination of its "form and worship and church order."

The name of the third person in the Trinity is introduced in the following sufficiently equivocal passage:

"We hold our creed subject to a deeper scrutiny of Holy Scripture founded on the development and influence of the Holy Spirit." The whole Declaration, Confession, &c. is wound up in these words, "For which may God and his Holy Gospel help us. Amen."

We avow our fear that, whatever loss this secession may be to the church which the new society has forsaken, gain to the cause of evangelical truth there is none in it at present.

GRAND EPISCOPAL ALLIANCE.—Amongst the fancies of the month, are suggestions made in certain quarters respecting the desirableness of a grand "Alliance" amongst all who adopt the Episcopal form of government, and enjoy the benefits of the Apostolical Succession. What a motley company of Churches would be brought together upon this "broad platform!" Greek, Roman, Abyssinian, &c. &c.

For ourselves, we have seen enough of this folly of bringing corrupt and sound Churches together, as "allies," on the ground that, although differing in doctrine, they agree in matters of external organization. Any sort of union amongst those who are decidedly at variance concerning essentials must be made in violation of principle, and at the sacrifice of truth. We cannot for a moment think that there is anything serious in this gossip. Straws show which way the winds blow, however; and so many of our Puseyite friends have of late gone to Rome, that it would not be very strange were Rome to advance a little towards them; if it were only for the purpose of encouraging those who still loiter on their way.—*Episcopal Recorder.*

"The Dublin Statesman states that it has received the information that there has been projected, under the influence of the present liberal Pope, an alliance of all the Episcopal Churches in the world. The idea is said to be, to reduce the papal supremacy, nominally, into a mere patriarchate; and to make a few doctrinal changes in the shape of explanations for the satisfaction of the various Episcopal Churches of the east and west, who are combined. We can hardly believe that such a project can be seriously entertained at Rome; and we are quite sure, that if nothing more than explanations of doctrines now professedly held by that Church, is to be surrendered, that neither the Church of England nor her daughter in this country will enter into the alliance."—*Amer. Paper.*

BISHOP SOUTHGATE AND THE ARMENIANS.—We mentioned, under this heading, in our number of August 27th, that an "Address from the Evangelical Armenians to the Protestant Episcopal Church in America," had been published by the *Protestant Churchman*, and we inserted some Editorial remarks from that paper on the subject. Not having published the Address itself, we confine ourselves now to the statement that Bishop Southgate is addressing to the *Protestant Churchman* some letters in reply to the above Address, in which he denies that "the Armenian Patriarch" imposed those terms of communion specified by the Evangelical Armenians, but expresses his conjecture that it was some Romanizing Armenian that did so, and got some "ignorant priest" to use it in his own parish. Ah! those Romanizers, everywhere!—We may have to recur to this matter, or perhaps not, for the correspondence threatens to be very long, and we did not insert the first Address. Bishop Southgate has to satisfy the friends of evangelical religion that he would not rather have the Armenians to remain, on unscriptural terms of communion, in a corrupt Church which has Episcopacy, than lose Episcopacy for the sake of escaping from unscriptural corruptions. Unquestionably one ought to wish that they may recover purity of doctrine and worship, and retain Episcopacy too. Many have rejoiced at the establishment of Dr. Southgate's Episcopate, from the hope that such a measure would forward that end. They have not hitherto seen their anticipations advanced towards fulfilment.

ISLINGTON PROTESTANT INSTITUTE.—A meeting was lately held at the school-rooms, in Church-street, Islington, for the purpose of adopting some measures throughout that large parish, with reference to the progress of Romanism. The Rev. Daniel Wilson, the Vicar, presided, and, after commencing with prayer, pointed out the disinclination which he and the other clergy of the parish had felt, to enter upon the subject needlessly; but that they seemed now to be imperatively called on to take up the subject, and to form some society or institute of a permanent character. After some addresses, a society was declared to be formed, called the Islington Protestant Institute.

JEWISH RABBIS, ON THE OBLIGATION OF THE SABBATH.—An assembly of Rabbis, twenty-six in number, was convened at Breslau in July last, and was chiefly engaged in deliberations upon the subject to which the following extracts refer:

The different tendencies of the Assembly, with reference to the question of the celebration of the Sabbath, may be defined as follows: There were, in the first place, the orthodox reformers, adherents of the Talmud, who would not conform the Sabbath to man, but man to the Sabbath; but who still wished to mitigate the contrast between both, as they daily came more and more into collision.—The old Rabbi Gosen and Dr. Herzheimer were the principal representatives of this party. The only remedy, however, which they proposed was, that Jews should employ Gentiles to perform those offices which the Jewish law prohibits on the Sabbath day. Dr. Geiger remarked on this that only the opulent would be served thereby, but that the poor, who must work with their own hands, would be placed in the same difficulty as before: and it was his wish to see the Jews more and more employed in agricultural and manual occupations.

Another party took the Bible for the basis of their arguments, believing the Pentateuch to be a Divine book given by God unto Moses, before which reason must retire with reverence, as Stein expresses himself. Those who joined him in this view were S. Adler, Philippon, and Pick. They contended that the laws relating to the Sabbath have been clearly laid down in the Bible, all labour being repeatedly prohibited; and how, they asked, can the word of God be shaken? They declared themselves decidedly against transferring the Sabbath from the Saturday to the Sunday—which was boldly proposed by Holdheim.

The latter, together with Hess and A. Adler, pressed to hold fast only the spirit of the Bible; to attach importance to the injunctions relative to the Sabbath, only in so far as they can have any significance when applied to our times. They were indifferent to the day of the Sabbath, whether Saturday or Sunday, as they considered it only the centre of the ideas connected with the day of rest.

Herzfeld, Wechsler, Einhorn, and Salomon took a line between the two last named parties.—*Jewish Intelligencer, from the Breslau Gazette.*

ECCLESIASTICAL.

PARISH OF QUEBEC.—To-morrow being the festival of the Circumcision, divine service will be performed, at the usual hour, in the morning, in the Cathedral, as well as in the Chapel of the Holy Trinity.

A Collection will be taken up, on behalf of the funds of the MILITARY ASYLUM, after a sermon to be preached at the CATHEDRAL, by the Rev. J. H. Nicolls, Principal of Bishop's College.

MONTEAL. TRINITY CHURCH SUNDAY SCHOOL. We do not wonder at the interest with which two of our friends, connected with the above institution, write of the profitable opportunity which they had, on Friday the 18th instant, of attending the annual meeting of Teachers at their Pastor's house, when they reviewed the labours in which they have been unitedly engaged, gave thanks to Him who has honoured them with a charge to feed his lambs, and given them willingness to undertake it—encouraged each other to go on sowing the seed "in the morning" and, if opportunity be afforded, not to withhold their hand "in the evening"—and besought the Lord of the harvest to let their handy-work prosper. The following particulars will, we have no doubt, be read with interest by every friend to the improvement of the rising generation—they cannot fail to excite gratitude to God for the success so far vouchsafed, and prayer for an extensive spiritual blessing to rest upon the efforts so perseveringly bestowed by the band of labourers engaged in this work.

SCHOOL OPENED, SUMMER OF 1840.

Number admitted, since the commencement 1842	1642
" " during the year 1846, ..	225
Average attendance " " " "	524
Highest attendance any Sunday (29th March) 326	
Number of Teachers, ..	41
Missionary money collected in School, £30 16 9	
Sunday School Sermon collection, ..	37 10 0
Number of Vols. Sunday School Library from commencement, ..	1618
" " added during year 1846, ..	326

ST. PETER'S CHAPEL SUNDAY SCHOOL.—We have been applied to for aid towards the formation of a Library for the above institution which, it will be recollected, lost the whole of its supply by the confiscations of last year, and has had to struggle with great difficulties ever since, but has collected again a goodly number of children, whom to furnish with profitable reading during the week is an object probably commending itself to every mind. As the object may perhaps be promoted by naming it to our readers, it is herewith stated that the Rev. W. Chaderton, Minister of St. Peter's Chapel, will be truly thankful to any friend who may aid him either by pecuniary contributions, or by donations in books suitable to be used in a Sunday School Library. There are undoubtedly many families in which juvenile books, of a sound Protestant character, are remaining, in good condition, and which have been so often read that they are of no probable use, whereas they would be quite new to the readers connected with that Sunday School. The gift would not be felt by those who bestow it, and would be highly appreciated by those on whom it is conferred. Donations may be left at the Clergyman's residence, D'Artigny Street, St. Lewis Suburbs, or with Mr. Andrews, at the National School.

THE LORD BISHOP OF JAMAICA (Right Rev. A. G. Spencer, D. D.) who has been absent from his Diocese for some time, arrived at Barbadoes on the 6th of November, by the Mail Steamer *Dee*, and sailed on the following day, on his way to Jamaica. He was accompanied by his daughter, the Rev. Dr. Musson and family, and the Rev. Mr. Hamilton, his Lordship's Chaplain.

FRENCH CHURCH DU SAINT SAUVEUR, NEW YORK.—Rev. C. H. Williamson, Missionary to the French residents in New York, is now on a tour through our principal cities, endeavouring to excite an interest in behalf of that portion of our population. He is at present in Philadelphia, and will probably preach in some of the churches in the city, on Sunday next, of which, due notice will be given in the daily papers of Saturday. We noticed, recently, the welcome Mr. W. received on his recent visit to Canada, and we hope it will not be less cordial among ourselves.—*Philadelphia Episcopal Recorder.*

EPISCOPAL JEWISH CHAPEL, OR CHURCH OF THE CIRCUMCISION.—This place of worship, (formerly belonging to the Church of the Redemption,) in Sixth street, between Second and Third Avenues, is now opened as a free Church and a Mission Chapel for the Jews. Since our Church has begun to perform her long neglected duty of preaching the Gospel to the ancient people of God, it is to be hoped that this enterprise will be sustained by her with liberality, and that some, at least, who are especially interested in the spiritual welfare of Abraham's seed, will unite to sustain our Missionary in his work, and aid him in his endeavors to gather in the lost sheep of the house of Israel.—*New York Prot. Churchman.* [The Jews resident in the city of New York are estimated at the number of 12,000.]

GRAMMAR SCHOOL IN CONNEXION WITH BISHOP'S COLLEGE, LENNOXVILLE. The business of the half-year in this Institution closed on Thursday, the 17th inst., after a general examination or revision, of several days' duration, of the studies which had been prosecuted during the previous six months; and on Friday the 18th, the Principal and Professors of the College, together with the School-Committee and others interested, visited the School for the purpose of awarding premiums to the successful scholars:

EXEMPLARY GENERAL CONDUCT.

Senr. Department.	T. S. WHITWELL, Phillipsburg.
Junr. do.	EDWARD TOWLE, Lennoxville.

APPROVED DILIGENCE AND PROGRESS

in English.	1. STEPHEN EDELL, Lennoxville.
in French.	3. SYDNEY SPAFFORD, Ascol.
in Latin, Senr. Class, G. W. LLOYD, Montreal.	
IV. Class, F. GAIRDNER, Sherbrooke.	
III. Class, G. ROBINSON, Waterloo.	
II. Class, E. WARREN, Lennoxville.	
I. Class, R. GAIRDNER, Sherbrooke.	
in Latin Comp.	1. T. OSGOOD, Sherbrooke.
in Greek, Senr. Class, T. S. WHITWELL, Phillipsburg.	
II. Class,	
I. Class, F. GAIRDNER, Sherbrooke.	
in Euclid.	1. JOHN HALLGATELL, Sherbrooke.
2. T. S. WHITWELL, Phillipsburg.	
in Arithmetic and Algebra.	1. T. S. WHITWELL, Phillipsburg.
2. ST. SMITH, Sherbrooke	
Ch. BOXER, Quebec.	
in Sacred History, 1. T. OSGOOD, Sherbrooke.	
2. C. BOXER, Quebec.	
in General do.	1. T. OSGOOD, Sherbrooke.
2. L. ROBERTSON, Montreal.	
in Geography.	1. G. ROBINSON, Waterloo.
2. S. EDELL, Lennoxville.	
in Writing.	1. W. LANGWORTHY, Hatley.
2. W. H. TAYLOR, Montreal.	
3. F. GRANT, Montreal.	

[We have much pleasure in learning, by a private letter from a friend on the spot, that the Grammar School continues to give proofs of great efficiency, and that its staff of instructors also has been so increased that, besides the Principal (H. Miles, A. M., one of the Professors of the College) there is now a second Classical Master, an English Assistant, a French Master, and a Teacher of Drawing. During the past summer and autumn, under the auspices of the Committee of Management, new buildings have been added to the premises, which now furnish a large, airy, and well adapted school-room and other apartments, warmed by hot air, and provided with every essential to convenience and comfort. The grounds, we understand, are sufficiently extensive for recreation and healthy exercise, and the discipline of the whole establishment is kept up as much as possible through moral influences, allowing all the personal freedom consistent with safety and with the main object to be attained, namely the training up of the Christian and the scholar. The situation of the establishment is favourable to the exclusion of those corrupting influences which are incident to large public schools with numerous pupils and imperfect supervision; and if its remoteness from the cities of the Province seems to be against it at present, the increasing facilities of travelling are constantly removing that hindrance to the institution's becoming more extensively than it is, a useful auxiliary for the religious and intellectual welfare of the city-population. Travelling, in summer, brings a passenger to Sherbrooke (3 miles from Lennoxville) on the evening of the day on which he starts from Port St. Francis, where the Montreal and Quebec Steamers land their passengers a few hours after embarking. As it may be useful, for reference, to have the terms, which were inserted by us before, introduced again in connection with these particulars—for the communication of which our friend will accept our best thanks—we subjoin them.—Ed.]

TERMS: (Payable at the end of each quarter.)

For Scholars over 12 years of age, £8 0 0 per an.	
" " under " " " " " " " "	6 5 0
Subscribers to the College Building Fund are entitled to tuition of one nominee at £6 5s. per annum in liquidation of their claim.	
Extra payment for French, ..	£1 5 0 per an.
Arrangements will be made as soon as practicable, for affording instruction in singing and music.]	
RESIDENT SCHOLARS. Charge for Board and residence.	£22 10 0 per an.
Washing, ..	2 0 0
Boarders are required to come provided with bed and bedding, towels, spoon and fork.	
SCHOOL QUARTERS. The respective dates for commencement of the School Quarters, are, January 26, April 10, July 26, October 10.	
VACATIONS. Vacations commence, December 20th, and June 25th. There will be a recess of a few days at Easter.	

HIGH SCHOOL.

The following is a list of prizes delivered on the 23rd instant:—

RECTOR'S CLASS.	
Latin, Peter Cameron.	
Greek, John Reade.	
Classics, 3rd prize, Archibald Campbell.	
Mathematics, Matthew Irvine.	
English, James Noad.	
French, George Paty.	
Greatest number of good marks, Matthew Irvine.	
FOURTH CLASS.	
Classics, G. Macaulay.	
Mathematics, George Paty.	
English, William Leggo.	
Arithmetic, Edward O'Connell.	
Writing, George Scott.	
Good marks, John Cole.	
THIRD CLASS.	
Classics, 1st prize, Archibald McNider.	
2nd " Archibald Laurie.	
English, 1st " Archibald McNider.	
2nd " John White.	
Arithmetic, Edward Scott.	
Writing, Duncan McDonald.	
French, Archibald McNider.	
Good marks, Archibald McNider.	
SECOND CLASS.	
Classics, 1st prize, Frederick Smith.	
2nd " Thomas Cary.	
English, 1st " Frederick Smith.	
2nd " Thomas Bent.	
Arithmetic, Thomas Cary.	
Writing, James Turnbull.	
French, Henry Patterson.	
Good marks, Frederick Smith.	
FIRST CLASS.	
Classics, 1st prize, Gilbert Stanley.	
2nd " Frederick Andrews.	
English, 1st " Frederick Andrews.	
2nd " Charles Glass.	
Arithmetic, Gilbert Stanley.	
Writing, Wm. Henderson.	
French, Wm. Henderson.	
Good marks, Gilbert Stanley.	
PREPARATORY DEPARTMENT.	
Good marks, John Strang.	
THIRD CLASS.	
Charles Maxwell.	
SECOND CLASS.	
1st prize, Wm. Jeffery.	
2nd " Thomas Oliver.	
FIRST CLASS.	
Henry Thomson.	

We understand that no extra charge will hereafter be made in this institution, for instruction in the French language.

ROBBERY.—Between Monday the 21st and Thursday the 24th inst., the following articles were stolen from the Vestry of the English Cathedral:—

We regret to say that the diligent endeavours which have been used to recover the articles, have not been successful.

To CORRESPONDENTS: Received A. S. 2s. 6d. balance credited to O.M.—J. A. R.—J. B.—H. S.—F. A. C.—C. W. is not in arrears at all: 25s. will pay for the two copies till next Christmas:—2 Engl. papers from Halifax.

RECEIVED PAYMENTS: From Major Robertson, No. 157 to 203; Arthur Kingstone, Esq., No. 141 to 195.

Local and Political Intelligence.

NEWLY INVENTED PRINTING MACHINE.—A printing machine has been invented by Mr. W. Little, capable of working from twelve to fourteen thousand sheets per hour of the size of the "Times" newspaper.

RAILWAY SLEEPERS.—The South Western Railway Company have purchased 200,000 railway sleepers from a large landed proprietor in Prince Edward Island.

THE SEED THAT HAS BEEN SOWN IN IRELAND.—Shortly after the murder of Mr. Bell Booth, who was shot at Crossloney in the county of Cavan, as he was returning from church at two o'clock in the day, a Meeting was held to consider what measures should be adopted in consequence of the partial failure of the potato-crop of 1845.

SUBMARINE TELEGRAPH.—The submarine telegraph has been laid across Portsmouth harbour from the Watling Island in the dock-yard, to the steps at the Royal Clarence-yard.

GLASGOW UNIVERSITY.—At the recent election for the Lord Rectorship there was on the gross poll a majority for Mr. Wordsworth of 21.

HONESTY.—The Liverpool agent of the Royal Victoria Steam Company, at Carlisle, has received \$5. from a woman who came a deck passenger in the company's steamer, some years ago, as the amount of her fare, which the captain omitted to collect, and which she now states she has since felt herself unable to pay.

PORTSMOUTH, Nov. 28.—This port is to be placed in an effective state of defence as possible. The whole of the fortifications are to be furnished with the necessary guns (32lbs.) as soon as the remaining portion of the carriages arrive from Woolwich.

FIVE-SOVEREIGN PIECES.—Some five-sovereign pieces have lately been struck, at the royal mint, by Mr. Wyon, the senior medalist, and though as yet but in the hands of a few of the authorities, and not consequently in public circulation, they stand as a portion of the coin of the realm; but whether they will be called out for general use immediately or otherwise, the government have not decided.

The second and last annual arrival of the produce of the territory of the Hudson's Bay Company has taken place, their ship, the Prince Rupert, having arrived in the London Docks, with a very extensive cargo of skins and furs of every description.

In May, 1734, a "coach" was advertised to perform the journey from Edinburgh to London "in nine days, being three days sooner than any other coach that travels the road."

NEW ZEALAND.—It is intended to enrol six companies of Pensioners, each consisting of four sergeants, four corporals, two drummers and fifers, and 76 privates, for service in New Zealand, and instructions have been issued from the War Office containing information relative to the advantages to be derived to the pensioners who may agree to proceed to that colony.

AN ESCAPE.—(Episcopal Recorder).—We do not remember to have seen lately any thing more graphic than the following description of a narrow escape from destruction. Such an account is replete with a peculiar interest in consequence of the moral reflections which it is calculated to suggest.

"THE BRIDGE IS GONE!"

"During the storm and violent gale on the night of the 13th, the long railroad bridge across the Connecticut, between Hartford and Springfield, was lifted, en masse, by the wind and precipitated into the river below.

The cars left Springfield at the usual time. The storm raged violently without, but the passengers within congratulated themselves on their comfortable situation, thinking of the pleasant homes and firesides which they soon expected to reach.

Only a short time ago a new depot had been established not far above the bridge for the accommodation of the neighbourhood. It was not customary to stop here, except to check the speed for the landing of passengers; but the people here had learned the loss of the bridge, and kept a sharp look-out for the approaching train.

BLACK AND WHITE.—In many of the States of the American Union, where there is so much boast of freedom, the blacks are held in slavery and bought and sold like cattle. In Virginia, the Governor, in his annual message to the State Legislature, recommends that all the free negroes in the State, numbering some 50,000, should be expelled, after six or twelve months' notice; and that none should hereafter be allowed to reside therein.

ALBANY, Dec. 22.—NEWS FROM EUROPE.—The next news will probably reach us by Packet-ship, no steamers leaving Liverpool until the 4th of January. The packets by which we may expect news are the Rochester from Liverpool on the 6th instant, the Garrick on the 11th, and the Montezuma on the 16th, or by the Quebec from Portsmouth on the 10th, and the Victoria on the 20th instant.

MURDER IN PLATTSBURG.—A most revolting murder was committed in Plattsburg, N. Y., on Monday evening last, by one John Levere, a Canadian, upon his own wife! He had taken her into his wagon for the purpose of visiting a friend some four miles from the village, and when about three miles out he deliberately murdered her by smashing her head with an axe!

MONTREAL.—Two fires occurred on the evening of the 23d ult., by which property to a considerable extent was destroyed. The first broke out early in the evening, in rear of a tavern near the office of the Royal Engineers in the Quebec Suburbs; the firemen were promptly on the spot and, by their untiring exertions, the fire was confined to the building in which it originated, which was entirely destroyed.

MONTREAL AND BYTOWN.—An enterprising gentleman, named Richards, is about to commence a new line of stages between Montreal and Bytown. The sleighs, for the present, will start from the Adelphi Hotel at half past 5 o'clock, passing the first night at Hawkesbury.

THE CAMBRIDGE (MASSACHUSETTS) TELESCOPE.—We understand that the object glass of the great Cambridge equatorial was received here on Friday, apparently in fine order. Its clear aperture is said to be over fifteen inches, and its focal length about twenty-five feet.

STEAM ON THE RIVER YAMASKA.—The Minerva states that it is proposed to establish a line of communication by steam between the village of St. Hyacinthe and those of St. Pie and St. Cesaire. A committee has been already named to promote this object and prepare a deed of association. This

DENSITY OF POPULATION IN THE CITY OF BOSTON.—Conclusions arrived at by a Committee of Investigation:—

"First. That the present population of the 'first section' of Boston, is nearly as dense as that of the central parts of London.

"Second. That the number of individuals to the house, throughout the whole city, is greater than in the principal commercial and manufacturing towns in England.

"Third. That the distribution of the population with us is shockingly unequal, producing crowds in certain sections which are rarely surpassed.

"Fourth. That the proportion of deaths among infants has been steadily on the increase, and the average duration of life diminishing.

"Fifth. That this infant mortality is vastly greater among the Catholics than in the whole population, and the average duration of life among them less.

"Sixth. That the average of life in Boston is less than in London, or in Ireland, and but little greater than in Liverpool, where the greatest mortality, in England, prevails.

"That the average duration of life among the Catholics of Boston, is less than that of operatives and labourers in the great commercial and manufacturing cities of England."

REAPPEARANCE OF A SUBMERGED ISLAND IN LAKE ONTARIO.—The Oswego Advertiser states that Gulf Island, situated about two miles from the northern shore of Lake Ontario, between Port Hope and Cobourg, has reappeared. It has been submerged seven years. A letter from Mr. William Osborne, Jr., keeper of the light, dated August 21, states that the rock for several yards around the lighthouse is at least one foot above the water, and the lake is now lower than he has ever known it before.

TOLEDO, Dec. 19th.—About twelve o'clock today the Telegraph commenced its operations between Toledo and Hamilton. The communication was open to all without payment, and many messages were sent from both ends of the line.

DISTRESSING DEATH OF CHAS. BOULTON, Esq., Toronto.—We are grieved to notify our readers that the above named gentleman, the son of the Hon. H. J. Boulton, met his death while driving a tandem cart, near to the city limits. So far as our information serves us—and it is not such as we can rely upon in every respect—it would seem that the leading horse driven by Mr. Boulton became refractory, and leaped upon a cart or wagon preceding it.

THE EVERLASTING FORESTS OF CANADA.—I know of nothing in this world capable of exciting emotions of wonder and adoration more directly than to travel alone through its forests. Pines lifting their hoary tops beyond man's vision, unless he inclines his head so far backwards as to be painful to his organization, with trunks which require fathoms of line to span them; oaks, of the most gigantic form; the immense and graceful weeping elm; enormous poplars, whose magnitude must be seen to be conceived; lindens, equally vast; and walnut trees of immense size; the beautiful birch, and the wild cherry, large enough to make tables and furniture of. Oh! the gloom and the glory of these forests, and the deep reflection that, since they were first created by the Divine fiat, civilized man has never desecrated them with his unsparring devastations; that a peculiar race, born for these solitudes, once dwelt amidst their shades, living as Nature's woodland children, until a subtle being crept in amongst them, and with his glittering novelties and dangerous beauty, caused their total annihilation.—Sir R. H. Bonycastle's Canada in 1846.

RAILROADS IN CANADA.—A Royal Proclamation, dated Montreal, 24th Decr. 1845, announces Her Majesty's assent to bills for incorporating The City of Toronto and Lake Huron Rail-Road Company; The Wolf Island, Kingston and Toronto Rail-Road Company; The Peterboro' and Port Hope Rail-Road Company; and to an act for erecting a Suspension Bridge over the Niagara River, near the Falls of Niagara.

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steamer, which is to be built on the River Yamaska, will cost nearly £1,200, and the subscription is almost complete. "It is to the railroad that we owe this new enterprise. The Steam navigation of this river will have the effect of drawing to St. Hyacinthe the produce of the Townships bordering on St. Cesaire and St. Pie, and promises to be, of itself, a lucrative undertaking, and at the same time that it gives a new impulse to St. Hyacinthe, it will contribute, in a short time, to augment considerably the exportation of agricultural produce by the railway."

ST. JOHN'S, C. E.—A fire broke out in a building occupied as a general store, the property of Horace Wheeler, Esq., on Wednesday last. It was got under with great difficulty, and not before the building in which it broke out, and a brick dwelling house adjoining, were consumed. £500 Insurance in the Mutual.

TAVERN LICENSES.—Quebec, 1846.—Number of Certificates for Licenses granted by Magistrates, 221

Number of Licenses granted by His Excellency the Governor General, 11

Total number granted, 232

Out of which there are: In the Lower Town, Champlain Street, Cove and other places where the seamen generally resort to [not including St. Paul street.] 123

In the Upper Town, 25

In the Suburbs, including St Paul's Market, and Paul street and Banlieue (except for Cove,) 81

Number of applicants to Magistrates for Licenses 251.

32 of which were rejected, 1 withdrawn, and 221 granted.

251

Thus more than one half of the licensed taverns in the city are in the locale frequented by sailors, and in the immediate neighbourhood of the wharves. Desertion and drunkenness consequently find their facilities on the spot where the seaman's duty should be discharged.

In 1841 the number of licenses granted by Magistrates and the Executive was 241; in 1845 the number was 255.—Mercury.

QUEBEC MECHANICS' INSTITUTE.—The Rev. Mr. Marsh will deliver a Lecture this evening, on "The progress of Society as connected with the advancement of Science"—to commence at 8 o'clock, in the Hall of Assembly. Open to the public.

MARRIED. On the 17th instant, at St. Paul's Church, London, C. W., by the Rev. B. Cronyn, Rector, LIONEL RIBOUT, Esq., of LOUISA, eldest daughter of LAWRENCE LAWRENCE, Esq., both of the town of London.

At Blithfield Hall, Staffordshire, on the 17th Nov. Capt. HENRY BAGOT, R. N., second son of the Bishop of Bath and Wells, to FREDERICA, youngest daughter of the late Sir CHARLES BAGOT.

DIED. On Friday last, Hiram Lewis, youngest child of Mr. James Scott, aged 2 years and 10 months. Late of Ashling House, Chichester, at an advanced age, Maria Anne, relict of Major-General John Henry Fraser, of the Coldstream Regiment of Guards, who was killed at the battle of Deeg, after a glorious victory in the action of November 13th, 1804. Mrs. Fraser was granddaughter of the Earl of Buckinghamshire.

At the Vice President's residence in King's College, Fredericton, on the 13th instant, aged 15 years, Robert James, fifth son of the Rev. Edwin Jacob, D.D.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 29th Dec., 1846.

Table with 4 columns: Commodity, Price per unit, and other details. Includes items like Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Veal, Pork, Eggs.

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office, till probably, SATURDAY the 26th of next month.—PAID Letters till THREE o'clock and UN-PAID till FOUR P. M.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. THE next stated Meeting of the CENTRAL BOARD will (D. V.) be held at the National School House, MONTREAL, on WEDNESDAY, the 20th of JANUARY 1847, at TWO o'clock P. M., Rectory, St. John's, C. E., W. DAWES, Secy. Ch. S.

BISHOP'S COLLEGE—LENNOXVILLE. LENT TERM will commence on WEDNESDAY the 24th of January next. Persons desirous of admission are requested to give notice without delay to the REVEREND PRINCIPAL NICOLS.

Candidates will be examined in such books (in Latin and Greek), as they have been lately engaged in reading—in the earlier branches of Euclid and Algebra, in Latin Composition, and in the New Testament and general Biblical knowledge.

On admission all students are required to deposit £15 or security for the same, in the hands of the BURSAR.

The expenses of the Institution—including Tuition, board, fuel, and washing—do not exceed, in ordinary cases, £40 per annum.

Lennoxville, Decr. 22, 1846.

FOR SALE, 150 QUINTALS Merchantable large Table Cod-fish, 127 Barrels Green do., 35 do. Salmon, 53 do. Mackarel, 30 do. Herrings, 6 Kegs Cod Soundings and Tongues, 23 Barrels Cod Oil.

—ALSO— 6 Hogsheads Bright Muscovado Sugar, 6 do. do. Bastard do., 20 Boxes Twankay Tea, 15 do. Superior Maccaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Muscatel Raisins.

50 Tinnets River Ouelle Butter, 30 Boxes Scheidam Gin, 45 do. English Starch, 10 do. Fig Blue, 15 do. Composite Candles, 12 do. English Wax Wick do., 85 Dozens Corn Brooms.

—AND— His usual assortment of Liquors and Groceries consisting of—

Champagne, Sherry, Madeira, and Port Wines, Martell's Pale and Cognac Brandy, Spanish White do., Hollands and English Gin, Scotch Whiskey, Jamaica, Demerara, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c. By A. LENFESTEY, 17 St. Peter St.

Quebec 24 Decr. 1846.

ROBERT CAIRNS, MERCHANT TAILOR, No. 2, St. Louis Street, Place d'Armes,

IN thanking those Gentlemen who have for so many years extended their support to him; begs respectfully to announce the receipt of a choice assortment of Goods suitable for the season per Douglas, from London; and as every care has been taken in their selection, he can confidently recommend them as being superior to anything hitherto imported. He would therefore solicit a continuance of their patronage, and all orders entrusted to him shall be executed with every care and attention to ensure satisfaction.

Quebec, 5th November, 1846. 2 m

FRENCH AND ITALIAN WAREHOUSE, 65, ST. LEWIS STREET,

JUST received and for sale:— 75 Fresh Smoked Salmon, in good order, 3000 Canisters of Fresh Lobsters, 200 Do. do. Salmon, 100 Do. do. Mackarel, 200 Tins of Sardines in Oil, 100 Boxes Table Raisins, 78 Do. Bunch Muscatels, 50 Quarter-Boxes do., 20 Boxes of Fresh Lemons, 24 Jars of Fresh Prunes, 25 Baskets of Cheshire Cheese, 10 Cases of North Wiltshire do.

J. BRADFORD, Quebec, 10th December, 1846.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. India Wharf, 29th October, 1846. R. PENISTON, Agent.

HARDWARE! No. 20, HARDWARE!! FABRIQUE STREET.

MORRILL & BLIGHT, BEG respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well selected assortment, which they will dispose of on the lowest terms for CASH or approved credit.

Quebec, 26th November, 1846.

FALL AND WINTER CLOTHING. HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support.

H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c., having just received per "Safeguard" and "Pearl" from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate prices.

No. 12, Palace Street, Quebec, 19th Nov. 1846.

PIANOS. IN addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices.

J. H. WYSE & Co. No. 26, Mountain Street, 11, Palace Street, N. B. PIANOS to let. Quebec, 26th November, 1846.

QUEBEC BANK. NOTICE is hereby given that a Semi-annual Dividend of Three per Cent has been declared upon the amount of the Capital Stock, and the same will be payable at the Bank, on or after TUESDAY, the 1st of DECEMBER next.

The Transfer Book will be closed on SATURDAY, the 14th of NOVEMBER next. By Order of the Board. NOAH FREER, Cashier, Quebec, 19th November, 1846.

South's Corner.

A MOTHER, PRAYING A SON HOME.

What thoughts crowd around the heart at the mention of these words. Years may pass away; mountains, rivers, and oceans, may intervene between us and the spot where first we heard a mother's prayers, yet they cannot be lost to memory. Sicknes, sorrow, and neglect may be suffered, and even the heart may seemingly become callous to all good impressions, yet at the sound of a mother's—a praying mother's name a chord is touched which thrills through the soul, and rarely fails to awaken better feelings. Does danger threaten? We hope, and perhaps fondly anticipate, that a mother's prayers, which have been offered in our behalf, may be answered.

Never did I see this more forcibly illustrated than in a case of a weather-beaten sailor, who resided in one of our coast towns. I had the narrative from the lips of the mother. In making his homeward passage, as he doubled the "Stormy Cape," a dreadful storm arose. The mother had heard of his arrival "outside the Cape," and was awaiting with the anxiety a mother alone can know, to see her son. But now the storm had arisen, and, as she expected, when the ship was in the most dangerous place. Fearing that each blast, as it swept the raging deep, might howl the requiem of her son, with faith strong in God, she commenced praying for his safety. At this moment, news came that the vessel was lost! The father, an unconverted man, had till this time preserved a sullen silence, but now he wept aloud. The mother observed, "It is in the hands of Him that does all things well;" and again, in a subdued and softened spirit, bowed and commended her son and her partner, in an audible voice, broken only by the burstings of a full heart to God.

Darkness had now spread her mantle abroad, and they retired, but not to rest, and anxiously waited for the morning, hoping at least that some relief of their lost one might be found.

The morning came. The winds were hushed, and the ocean lay comparatively calm, as though its fury had subsided since its victim was no more. At this moment, the little gate in front of their dwelling turned on its hinges. The door opened, and their son, their loved son, stood before them! The vessel had been driven into one of the many harbours on the coast, and he was safe. The father rushed to meet him. His mother, already hanging on his neck, earnestly exclaimed, "My child, how came you here?"

"Mother," said he, while the tears coursed down his sunburnt face, "I knew you'd pray me home!"

What a spectacle! a wild reckless youth acknowledged the efficacy of prayer. It seems that he was aware of his perilous situation, and that he laboured with this thought: "My mother prays; Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed effort he laboured, till the harbour was gained.

Christian mother, go thou and do likewise. Pray over that son who is likely to be wrecked on the stream of life, and his prospects blasted for ever. He may be saved.—Children's Friend.

A WARM HEART.

"I have a cold heart. I cannot pray!" But I ask you, is not a warm heart a good gift? If it is so, then I add, it stands written, "If ye who are evil yet know how to give good gifts unto your children, how much more will your Father bestow favour upon them who ask it." It is a mistake, a dangerous error to suppose that a man should pray only when his heart prompts. What shall one do, when his heart dies away, and incites him no more? Knowest thou not, that the soul is stimulated to prayer by prayer itself? Hast thou never yet experienced that happy state, when the soul, grieving over its inward barrenness and coldness, casts itself down, and begins with frigid feeling to pray, and this very prayer transforms the heart of a stone into one of flesh, and thine affections begin to swell within thee, and to pour themselves out more and more freely, and the words flow forth in richer and richer abundance, and thou canst find no end to them, and thou art overpowered, and criest aloud—"Yea verily, oh God, thou canst do superabundantly above all that we ask and think?" But you say—"Alas! my supplication falls back again so cold and faint upon me. It seems as if I mocked God with my prayer, full of words but without a soul." Brother, I ask you only one question: Do you hunger for the bread of life? If you do, then certainly you do not mock your God with your supplication. Shall it be that you entreat longingly for bread, and are refused? Nay, nay, he in whose countenance we beheld all that is paternal, hath inquired, "What man is there among you, who, if his son ask for bread, will give him a stone?" Cry out in full hunger, "Bread, Father! I wish! Thou who givest earthly bread to the young ravens, thy child longeth for the bread of the soul." And do you think that to you alone, among all mortals, there would come a refusal?—Professor Tholuck.

EVANGELIZATION AT SENS, IN FRANCE.

Some months since, a young man, weakly in appearance, and of timid deportment, called on M. de Pressense, and begged him to admit him into the number of his colporteurs. Our brother represented to him the difficulties, the mortifications, the fatigues to which this work would expose him, and which appeared too great for his feebleness. "I have weighed all that," replied he, "but it has not moved me. The Lord will strengthen me. I must labour for his sake." At last, seeing that he was at once very decided and very calm, M. de Pressense yielded, fearing to go contrary to the will of God, and promised to employ him. It remained to determine on the field of operation.

M. de Pressense proposed to send him into a field already occupied by others, in order that he might profit by their directions, and only have to enter into their labours. "I ask nothing better than to be placed under the direction of a brother of greater experience than myself," said the young man, "but my heart would lead me to Sens. I cannot hinder myself from thinking that there is something to be effected in that city." "To Sens, my friend? You do not consider. Nothing, as yet, has been done in that city. It is peopled only with Roman Catholics. It would be to commence with the greatest difficulties." "That is true, sir; but I have a notion that many of the inhabitants of Sens are sighing after something better, and that they will inquire after the word of God." &c. At last, the young man still insisted so much on this point, that M. de Pressense yielded again, from the same motive as before, but with little confidence. However, he committed to him a hundred and fifty New Testaments, and despatched him to Sens.

A week had passed away since the arrival of the new colporteur at Sens, when M. de Pressense received a letter from him. He had sold the 150 New Testaments, and requested immediately, and by the quickest way, an additional supply of 200. M. de Pressense asked himself what this could mean, but yet forwarded to him the 200 Testaments. Another week passed, and the colporteur wrote, "I have sold the 200 Testaments also; please forward to me, without delay, 300 copies more." This time M. de Pressense hesitated. He was so much astonished at so rapid a sale, that he suspected some trap had been laid for the inexperienced colporteur; perhaps, the priests had caused the books to be purchased, in order to burn them. &c. Some days again had passed, when another letter from the colporteur arrived. At this time, he no longer asked for books merely, but for a minister of the gospel. He wrote that he was not sufficient to satisfy the numerous inquiries which were addressed to him, that a lively attention was awakened, and that it was absolutely necessary that a minister should come, to meet the felt need of spiritual nourishment. M. de Pressense convoked the committee, and read this letter to them. The Rev. Pastor Audebez, who was present at the meeting, arose and said: "I am ready to go to Sens. I will set out this evening, or to-morrow;" and he kept his word.

When he arrived at Sens, he found that all the colporteur had written was accurately true; he had sold 800 New Testaments in three weeks, and many persons were desirous of having a meeting opened for evangelizing worship. He repaired to the mayor's, and inquired if he would make any objections to the execution of this project. This magistrate showed the most favourable disposition, and, of his own accord, indicated to M. Audebez several localities in the city, which might be thought of as proper for holding meetings. One of these only appeared to be suitable; but M. Audebez observed to the mayor, that it was so wedged in between the archbishop's palace and the houses inhabited by the priests, that in choosing it, there might be an appearance of purposing a defiance of the Roman clergy, which M. Audebez was very far from intending. "But, sir," replied the mayor, "you do not choose it. You take it, because you have no other place; and it would be placing too much stress on a scruple, to abstain from holding your worship there on that account." M. Audebez then opened the place for worship without delay. The place which is capable of containing several hundred persons, was more than full. The people were squeezed together; the passages, stairs, every corner was crowded. The mayor gave M. Audebez two agents of the police to preserve order. One of these agents received good impressions from the word of God, and under the pretext of maintaining order, he employed himself at the following meetings, in showing those who came in to seats, discharging the functions of a sexton, rather than those of a police-agent; his heart was evidently entirely interested. The place having become wholly insufficient, the mayor placed at the disposal of our friend, a room in the town-hall, capable of containing, easily, five hundred persons, and more by crowding close together. The prefect, however, obliged the mayor to withdraw the grant of this public room to M. Audebez.

In consequence of this, M. Audebez hired another room; but it proved altogether insufficient. He then took it into his head to build a chapel. But for this, 25,000 francs were necessary; 15,000 for a building lot, and 10,000 for the edifice; and the society, at that moment, was already about 18,000 francs in debt. In the meanwhile, M. E.—, a Genevese, well known for his wealth, liberality, and also his piety, arrived at Sens. He saw what was passing there, and was delighted with it. He said to M. Audebez: "You must build a church." "Yes; but the money?" "I will give 15,000 francs towards it." With this generous donation, M. Audebez commenced immediately to build, being persuaded that the Lord would send him, with the same faithfulness, the balance of the sum which he needed. The zeal with which his hearers attended his instructions, was well calculated to encourage him. One day, while holding a meeting, he was interrupted by a man saying suddenly, "It is a pity!" without adding anything more. At the end of the service, M. Audebez asked him what he meant by this exclamation. "Ah, sir, I meant that it is a great pity that you cannot always remain with us to tell us things so profitable." This saying, so simply ingenious, (*naïf*) reminds me of one, which fell from some of M. Roussel's hearers, in Upper Vienne. They were accustomed, in the winter evenings, to meet in stables, to converse about divine things, be-

cause it was warm there. One time M. Roussel, who had been hurrying hither and thither all day, preaching the gospel, was overcome in the evening with fatigue. "My friends," said he, "sleep is getting the better of me; I must retire." "Very well, reverend pastor," these good peasants replied, "we can wait; sleep awhile, and you will begin and talk to us again." But to return to M. Audebez; I will give an instance here, which will show you with what ardour his instructions are sought after. A Christian friend, skilful in sacred music, happened to visit him at Sens. They agreed to organize a meeting for singing on the same evening. They notified to a few persons, that they intended to have singing exercises; and scarcely more than these twenty or thirty persons were expected at the meeting. Two hundred and fifty came! and when the singing was closed, and they were about to separate, some of them said to M. Audebez: "Reverend pastor, we must not separate until you have prayed with us."

The Christian reader will probably ask me this question: "Do the remarkable movements of which you tell us tend towards the gospel, or only towards Protestantism? What degree of spirituality is there in what is now passing in France?" Some weeks ago, I would have replied to this question with considerable diffidence, and I believe I have written to you in that spirit; but now after having listened for several days to M. de Pressense, and our friends of the Evangelical Society, who are well acquainted with the state of things, I have arrived at greater confidence. I dare not venture a very precise answer to so delicate a question. God only penetrates into the secrets of hearts, and the future alone can make them known to us by facts. But this is my view of the matter. Everything in this movement, assuredly, is not spiritual; the majority of the new Protestants are not converted men. But there is among them a small nucleus of such as are renewed in heart; and I have almost always observed, that wherever there is such a nucleus, however small it may be, the work holds out, and has permanency. Farther, even those who, as yet, are not affected with the grace of God, are placed, with their families, under the preaching of God's word; and is not that a great advantage? Upon the whole, I think there is ground for hoping much from what is taking place. Many particular facts confirm this hope; but it would be too long to enter into detail.

[This very interesting account is found in the *Continental Echo*, taken from the *American Presbyterian*. The large city of Sens is a R. C. Arch-diocesan see, less than a hundred miles from Paris, on the road to Lyons.]

QUALITIES OF ICE.

From Sir F. B. Head's "Emigrant."

I have often been amused at observing how imperfectly the theory of ice is, practically speaking, understood in England. People talk of its being "as hot as fire," and "as cold as ice," just as if the temperature of each were a fixed quantity, whereas there are as many temperatures of fire, and as many temperatures of ice, as there are climates on the face of the globe. The heat of boiling water is a fixed quantity, and any attempt to make water hotter than "boiling" only creates steam, which flies off from the top exactly as fast as, and exactly in the proportion to, the amount of heat, be it great or small, that is applied at the bottom.

Now, for want of half a moment's reflection, people in England are very prone to believe that water cannot be made colder than ice; and accordingly, if a good-humoured man succeeds in filling his ice-house, he feels satisfied that his ice is as good as any other man's ice; in short, that ice is ice, and that there is no use in any body attempting to deny it. But the truth is, that the temperature of thirty-two degrees of Fahrenheit, that at which water freezes, is only the commencement of an operation that is almost infinite; for after its congelation water is as competent to receive cold as it was when it was fluid. The application of cold to a block of ice does not, therefore, as in the case of heat applied beneath boiling water, cause what added at one end to fly out at the other; but on the contrary, the extra cold is added to and retained by the mass, and thus the temperature of the ice falls with the temperature of the air, until in Lower Canada it occasionally sinks to forty degrees below zero, or to seventy-two degrees below the temperature of water just congealed. It is evident, therefore, that if two ice-houses were to be filled, the one with the former, say Canada ice, and the other with the latter, say English ice, the difference between the quantity of cold stored up in each would be as appreciable as the difference between a cellar full of gold and a cellar full of copper; in short the intrinsic value of ice, like that of metals, depends on the investigation of an assayer—that is to say, a cubic foot of Lower Canada ice is infinitely more valuable, or in other words, it contains infinitely more cold than a cubic foot of Upper Canada ice, which again contains more cold than a cubic foot of Wenham ice, which contains infinitely more cold than a cubic foot of English ice; and thus, although each of these four cubic feet of ice has precisely the same shape, they each, as summer approaches, diminish in value, that is to say, they each gradually lose a portion of their cold—until long before the Lower Canada ice is melted, the English ice has been converted into lukewarm water. The above theory is so clearly understood in North America, that the inhabitants of Boston, who annually store for exportation immense quantities of Wenham ice, and who know quite well that cold ice will meet the markets in India, while the warmer article melts on the passage, talk of their "crops of ice" just as an English farmer talks of his crop of wheat.

STATISTICS OF STREETSVILLE, 8 miles from Port Credit, 23 from Toronto, on the banks of the River Credit.

"There are two churches, viz., Protestant Episcopal and Presbyterian. The former is an elegant edifice, built of brick, of the Grecian order of architecture, but is still incomplete, so far as the spire is concerned. When this is added, Trinity Church will be one of the most elegant structures west of Toronto. The Presbyterian Church is also a neat building of frame work. The minister and congregation have adhered to the Free Church party. There is, also, a small Methodist meeting-house, belonging, we believe, to the Primitive body.

"Within the town are two Common Schools, both of which are respectably conducted. It is much to be desired that these could be united, so as to form one respectable academy. Such a plan has been often mooted, but hitherto without success, owing to the prevalence of those miserable local jealousies, which too often prove such drag-chains upon the progress of our Provincial villages. Streetsville is also privileged in possessing a ladies' seminary, conducted by two ladies eminently qualified for the undertaking. We can confidently affirm that the standard of education to be procured here, is at least equal to that which can be obtained in Toronto. Boarders are accommodated in the establishment at a very reasonable rate. References can be made to the Rev. R. J. Macgeorge, of Trinity Church, and the Rev. W. Rintoul, of the Presbyterian Church.

"The Township Hall, a neat building, was erected by the inhabitants. Here the township and other public meetings are held; it likewise serves for the sittings of the Division Court.

"There are three Grist Mills, six Saw Mills, and two Cloth Factories and Carding Machines. At all of these a considerable amount of business is done."

These particulars are from the *Streetsville Weekly Review*. It further enumerates all the trades carried on in the village, which seem to provide for every ordinary want. There is a Post Office, mail to Toronto four times a week, two stages daily to Toronto and back; seven shops, four taverns, a Printing Office. "The value of land in the immediate vicinity of the town, may be quoted at from £10 to £15 currency per acre. Village lots, according to size and situation, bring from £30 to £100."

HILL'S PRINTING PRESS.—This is a very ingenious invention, by which, by means of hand labour, and without the aid of steam power, a hand printer is enabled to produce impressions with a rapidity far beyond anything that the hand-press, or any press not worked by steam, has hitherto produced. The hand-presses hitherto in use have done comparatively very little to expedite the printing and multiplying of copies, and the hand-printer has not progressed much beyond the state in which he was placed at a very early period of the art of printing. Those who have made printing, and the machinery by which it is worked, their study, affirm that, although within comparatively a few years, more than thirty patents have been taken out to secure inventions connected with the machinery of presses, and to enable hand-presses to increase the celerity of the process, they are still, so far as speed is concerned, no nearer to the attainment of the object than they would have been had the old German press been still continued in use. The small printer, cannot, of course, use the steam-press; the machinery, from its bulk, complexity, and great expense, is beyond his means; any invention, therefore, which tends to facilitate and expedite his labours, is important.

The dimensions of Mr. Hill's machine, though it can multiply copies in the ratio of four to one over the hand-presses in general use, do not exceed those of the common press. Its simplicity of construction is also a great advantage over presses worked by hand generally in use; for it has neither tooth-wheel, rack, or pinions for giving motion,—neither has it the tapes for conveying the paper, so that the inconvenience and trouble of those portions of a press getting out of order are avoided altogether. A strong lad can work off from 1,200 to 1,500 impressions per hour, with less labour and exertion than is required by the common hand-presses to work off 300 impressions; the invention is, of course, secured by patents, and the inventors therefore make no concealment of their press, but are anxious that the public should see it and judge for themselves of its merits.—Times.

ALARMING ACCIDENT IN THE WOOLWICH ARSENAL.—An accident of a very singular and alarming nature occurred last month, at the Royal Arsenal, and which proves the danger attending experiments with ordnance, notwithstanding all the precautions used by the head of the proof department, Lieutenant-Colonel Dundas. At a few minutes before twelve o'clock, the usual hour for proving the new guns supplied by the contractors, at the butt, the men belonging to the proof department were engaged in proving a number of guns (32-pounders). It is customary to arrange the guns in tiers, and to light the port-fires of the whole tier at the same time. The guns in question had been just received from a new contractor, and were being tested with the usual proof-charge. When the port fires were ignited, one of the guns burst with a loud explosion, and the fragments coming in contact with the adjacent gun, turned it completely round, and it went off, sending the ball against the gun that stood next to it, shattering the gun, and breaking the shot to fragments. Another gun afterwards exploded, and its fragments striking the adjacent gun, turned it also round.

Fortunately, the port-fire of this gun fell off, or the consequences might have been most dis-

astrous, as the muzzle of the gun was pointed directly towards the convict ship. Four guns were therefore, placed *hors de combat*—two from explosion, and two from the fractures they received from the fragments of the other gun, and the effects of the shot.—Times.

FOR SALE.

At the Book-Store of G. Stanley, No 4, St. Anne Street, A SERIES OF FAMILY PRAYERS, FOR TWO WEEKS, Selected from various approved manuals, by the Rev. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price 7½d. April 28th, 1846.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to Incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the *Quebec and Lake Superior Mining Association*.

PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1846.

BUCK-WHEAT AND INDIAN CORN MEAL. FAIRBANKS Subscriber has just received a small supply of the above.

—ON HAND—Sperm, Belmont Sperm, Imperial, and Composite Candles; Sperm, Olive, Porpoise, and Pale Seal Oils. M. G. MOUNTAIN, No. 13, Fabrique St. 1 5th Novr. 1846.

WANTED.

A CLASSICAL MASTER, to take charge of a small SCHOOL, a short distance from Montreal. He must be qualified to direct the children in the ordinary branches of a classical and general education. Address (post paid) stating qualifications and references, to the Rev. A. B. at the Rev. D. B. PARSONS'S, Montreal.

FOR SALE.

SIXTY BHDS. MUSCOVADO SUGAR, 25 Barrels do do 150 do Guysborough Herrings, do do No. 3, Mackarel, 20 do Roasted Coffee, 1000 Lbs. Bees' Wax, 100 Bundles Palm Leaf, 10 Tons Paste, 1 do Cocon Wood, 20 M Yara Cigars, 30 M Cuba do. 30 Boxes Twankay, Bohea, Congou and Gunpowder Teas, 6 Tons Logwood, 50 Lanceswood Spars. J. W. LEAYCRAFT. Quebec, 17th December, 1846.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

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