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The BEREAN.

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

No. 47.]

QUEBEC, THURSDAY, FEBRUARY 20, 1845.

[Vol. I.]

GOD EVERY WHERE.

"Where is God?"—We hear Him, child,
In the chilly, whistling wind,
In the roaring sea, which He can bind,
And in the breezes mild.

"Where is God?"—We see Him, love,
In the clear and starry sky,
In the light of the sun, which shuts your eyes,
Does He his presence prove.

"Where is God?"—My child, He is here,
Hearing whatever you say;
He is always by you, when you pray,
Wherever you are, His near.

Will you remember; He sees and hears
And knows even what you think:
Never, my child, from His presence shrink,
Let love remove your fears.

FROM A SCRIP-BOOK.

MINISTERIAL RESPONSIBILITY.

SERMON PREACHED BY THE RIGHT REV. C. P. McILVAINE, D. D., BISHOP OF OHIO, AT THE CONSECRATION OF THE REV. ALFRED LEE, D. D., TO BE BISHOP OF DELAWARE.

"Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."—1 TIMOTHY IV. 16.

Both save thyself and them that hear thee!—such is the work committed, of God, to the minister of his word. One would think it were enough for a sinful man, with such corruption within, and such a world around him, to take heed to the saving of his own soul. But when to this is added the saving of them that hear him, well may the bearer of such an office be filled with fear and trembling, for "who is sufficient for these things?" What it is for a soul to be lost, to go down to hell under the anger of Almighty God, and from under all the privileges of the gospel, having to answer, amidst innumerable other sins, for that one most awful sin of receiving the grace of God in vain, of rejecting the precious blood of Christ—we cannot approach the conception of such a destiny—a lost immortal soul—eternity without God, without hope—everlasting woe!

But we turn away to think of the salvation of the soul, through Christ for ever; what it is for a sinner to be confessed of Christ in the great day, as one of his ransomed and beloved brethren; to be received of the Father to his own right hand as one of his adopted, beloved children; then to enter upon the incorruptible inheritance as "joint heir with Christ," like Christ in his glory, with Christ in his kingdom, seeing him as he is, changed more and more, ever and ever, into the same image; oh, such salvation! What an alarming consideration for us, ministers of the gospel, that whether the sinners that hear us shall attain that blessedness, or go down to that woe, is to so great an extent committed to us, by our faithfulness, or unfaithfulness, to decide!

Two questions arise out of these meditations, and stand before a minister of the Gospel in an aspect of magnitude and solemnity, before which all other questions must needs stand aside and keep silence—*what must I do to save my own soul under such responsibility? what must I do to save them that hear me?*

To put in diligent practice the right answer to these questions, is the one great business of him whose high dignity it is to have been put in trust with the Gospel, as a preacher of the same. How ought we to "covet earnestly the best gifts" for such a work, and how anxious should we be to mark, learn, and inwardly digest whatever will give us more knowledge, more spiritual discernment, more practical wisdom, more seriousness, singleness and constancy of purpose, more diligence of mind and heart and life, in regard to the infinite interests which this stewardship involves! It is that, under the good blessing of the Lord, I may contribute something to the furtherance of my brethren in the ministry, and especially of that brother who is now to be invested with the chief stewardship of our ministry, in discharging the duties of so high a dignity and so weighty an office, that I have selected the words of the text. They are part of the charge of St. Paul to Timothy, bishop of the church of Ephesus, as to how he should behave himself in the house of God, as a "messenger, watchman, and steward of the Lord." Two distinct injunctions are contained in them—*take heed unto thyself—take heed unto the doctrine.* On the faithful keeping of these injunctions ensues an assurance—*thou shalt both save thyself and them that hear thee.*

The most natural order of discourse is often the reversed order of nature. We take up the second of the above injunctions.

1. *Take heed unto the doctrine.*
And here let me begin with directing your attention to the evidence that the hearing of the word, by the preaching of the same, is that special means of grace by which, under the ordinance of God, the minister of Christ is to seek the salvation of men. By taking heed to our doctrine, as well as to ourselves, it is promised, we shall be instrumental in saving them that hear us; whence it follows that doctrine heard, and therefore doctrine preached, and consequently the preaching of the Gospel, as distinct, though not separated, from all other means, is the one great ordinance for the bringing of sinners to repentance, and for the building up of penitent believers in their most holy faith; according as it is written, *faith cometh by hearing, and hearing by the word of God; and how shall they hear without a preacher?*

As to the relative importance of the preaching of the Gospel, and the public worship of the house of God, taking into view the whole object, interest and structure of the church,

it is impossible to make any comparison. You might as well compare the head and heart of man, in reference to his life. The one is the great means for one set of objects, the other equally essential for another.

The ministry of the word and the ministry of worship are parts of the same body, equally vital, but of different use. To represent the duty of preaching and hearing God's message in his Gospel, as if it were of subordinate importance, as regards the highest interests of the church and of souls, is as erroneous, as to assign the like place to the duty of maintaining, and attending upon, God's worship in the sanctuary. Carefully should both extremes be avoided. We are all, as Christians, "a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ;" but the distinguishing and leading charge of the Head of that one and only catholic priesthood, to the ministers of the same, is "go preach the Gospel;" go give light, that there may be love; go, make disciples, that there may be worshippers; go and gather the living stones for the temple, and build them up together, by the line and plummet of the word, upon the one corner stone, "elect and precious" and erect therein an altar composed of hearts renewed and sanctified "through the truth;" then will follow the sacrifices of thanksgiving and praise unto God for the unsearchable riches of his grace as made known in his Gospel. If the church, in reference to her communion with God, is called his temple, because therein is the daily oblation of his people's praise and prayer; so also in reference to her influence in enlightening the world, through the preaching of the truth, is she represented as the golden candlestick, and her ministers as shining stars, held in the right hand and made luminous by the light from the face of the Lord, her sun and glory.

In the holy place of the tabernacle, which was a type of the church in its earthly state, there was the golden candlestick with its seven burning lamps, as well as the altar of incense with its golden censer. These stood equidistant from the entrance to within the veil. While the way into the holiest would have been unhallowed without the one, it could not have been seen without the other. Incense was burned on that altar, morning and evening of every day; but let it be marked, it was always at the time when the priest, evening and morning, trimmed and replenished those ever shining lights. Thus intimately was the symbol of a worshipping church connected with that of a preaching ministry; and thus we are taught by these divinely appointed types to understand that the worship of the sanctuary will be maintained in spirit and in truth, only so long as the Gospel shall be preached in purity and faithfulness; and moreover, that the best evidence of faithful preaching is when it promotes the offering of the incense of fervent prayer. But hence comes with the greater impressiveness the injunction, "take heed unto the doctrine."

In speaking further on this portion of our text, we will confine our attention to two points of care, on the part of a minister; viz: that his every doctrine be according to the only divine rule of faith, and that all his doctrines be exhibited, in their several relations, "according to the proportion of faith."

Take heed unto the doctrine that it be according to the ONLY DIVINE RULE OF FAITH, THE HOLY SCRIPTURES. "If any man speak, let him speak as the oracles of God"—any man, any where; but how much more should we who speak as "ambassadors for Christ, as though God did beseech men by us!" "Preach the word," is the inspired charge, through Timothy, to all generations of preachers. He who magnifies his office as God's messenger, and knows the worth of his own soul, and seeks earnestly the souls of his hearers, and would preach "as one having authority, and not as the scribes," not as the schools—not as man's wisdom teacheth, will not venture one step beyond what he is "persuaded may be concluded and proved by the Scripture;" knowing that he "cannot by any other means compass the doing of so great a work; but with doctrine and exhortation taken out of the holy Scriptures." The seed he is now to sow in his field has been given to him of the "Father who is the husbandman." To that only it is true that "God giveth the increase." By that only are we ordained to go and bring forth fruit, fruit that will remain. To sow any other, and expect from it righteousness, is no wiser than to look for "grapes of thorns or figs of thistles." Even an unrighteous prophet was so afraid of not speaking the oracles of God, that he said, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord: what the Lord saith, that will I speak." What the Lord saith, that is our lively oracle. And since we have no evidence that the Lord hath so spoken to his church as to furnish her with any other oracles than those of his holy Scriptures; and since of them we have the evidence of divers miracles and prophecies, and gifts of the Holy Ghost, that they are "given by inspiration of God, and profitable for doctrine," we are left to conclude that in them is the only final rule of faith to the church, the only final authority to which the minister is to go for the words of eternal life. And hence the introduction of the Scriptures so conspicuously, so singly, into the offices of our church, for the ordination and consecration of those who are to feed her flocks; the candidate being required to declare himself "persuaded that the holy Scriptures contain all doctrine required as necessary to salvation, and that he is determined, out of the Scriptures, to instruct the people committed to his charge, and to teach nothing as necessary to eternal salvation

but that which he shall be persuaded may be concluded and proved by the Scripture."

Till recently it was not supposed possible that, under such solemn pledges, the single authority of the Scriptures, as alone the oracles of God, could be drawn into question. But strange and mortifying it is to say, that the Protestant church is at this day molested with attempts within to introduce for co-ordinate authority, that which we had hoped had long since been finally rejected and protested against with all other like devices of the Man of Sin for overthrowing the reign of Christ.

Into a consideration of what is now taught on the subject of tradition as the "authoritative interpreter" of the Scriptures, as constituting with them "a joint rule of faith" as proceeding originally from the same fount of inspiration, and so meriting, in this the eighteenth century of its course, an equally reverential regard, we have no intention of entering. The existence of such an apparition in the present age of our Protestant church, has been alluded to for the sake of the strong contrast by which it enables us to show the doctrine of our ordination vows, as above cited, concerning the Scriptures as alone the oracles of God; and also that I may urge upon my brethren in the ministry, that whatever evil may come to others from the gathering up of the traditions by the draught of a drag net which embraces the rubbish of even seven centuries, for an infallible interpretation of the Scriptures; they, for themselves will take heed that the affliction may be so sanctified to them, that by showing them how easily the wisdom of man may be deceived, by a false "angel of light," and how prone it is, under an idea of doing God service, to pervert his plain truth by complex inventions of men, they may be led by the present evil only to search more diligently, follow more simply, and preach more exclusively and fondly the plain text of the Bible. Be assured we escape no controversies, but multiply all, by associating with the Bible, for final authority, the judgments of men, however numerous, learned, holy, or ancient. It is not because the Scriptures are not plain enough that divisions in doctrine abound; but because the hearts of men are not honest enough. The same cause would darken any counsel and pervert any rule, and the easier in proportion as the rule was strict and the counsel holy. It is no more to be supposed that God, in providing a revelation for man, would have furnished such means of understanding it, that none could help knowing the doctrine, than that he should have so displayed its evidences, that none could help believing its truth. It is as really our probation whether we will so read the Scriptures as to understand their doctrine, as whether we will so read the same as to obey their precept. To seek a rule in tradition, or in any thing else, by which to prevent the possibility of errors, and divisions, and heresies, concerning the faith, no matter what the jaundice of the eye, or enmity of the heart, is to seek what would be wholly inconsistent with that probation under which we are held, as well for the unbiased use of our understanding, as for the obedient submission of our will. If, notwithstanding all his mighty works, our Lord, in the days of his ministry on earth, did not so reveal himself as that none who saw his miracles could help believing his word, we may be sure, now that miracles have ceased, that he has not so committed the treasure of his truth to earthen vessels, as that none who read can avoid an erroneous or heretical interpretation. The existence of divers opinions as to what is truth, is no more the evidence that the written word, as a rule of faith, is defective, than the multiplied forms of ungodliness in a christian land are proof of defect in the motives for holy obedience to the moral law. The remedy against error is not in mending the rule by which we measure our doctrines, but in taking the beam out of the eye that judges of their truth; not by making the Scripture "profitable for doctrine;" by dividing its authority with the traditions of many centuries, but by humbling the reader into a more implicit submission to, and a more entire contentment with, whatever it teaches. "The wayfaring man" who cannot choose his course by taking observations of the sun as it shines in the broad daylight of the Scriptures, will little help his accuracy by resorting to the dead reckoning of tradition.

Then let the Bible be our only final appeal—the Bible in all its parts—the Bible in its unutterable mysteries—the Bible in its every subordinate statement—the Bible meekly received, as "the engraven word which is able to save our souls;" and those that hear us, "through faith in Christ Jesus."

To be continued.

MEDITATION FOR LENT.

HEBR. IX. 26.—Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.—We conclude our remarks on this text with two or three important inferences.

1. Of what portentous malignity must sin be, and what an indignity must it put upon Jehovah, when it requires, in order to be pardoned, so vast an expiation as the sacrifice of Immanuel. That nothing short of this would answer the end may be fairly concluded from reason and Scripture: from reason, because it is unreasonable to suppose that God would institute an apparatus of more virtue and power than was absolutely requisite for the object he had in view; from Scripture, inasmuch as Christ is prophetically introduced by the Psalmist, asserting that on this account he made his own soul an offering for sin, because animal burnt-offerings and sin-offerings had in them no atoning virtue.

ly which declaration he certainly intimates that nothing of intermediate value would answer the purpose. No, brethren, man had sinned, and man's nature must suffer: but that nature must first be so closely wedded with the divine, that its peculiar sufferings shall be of a value to bogzar human and angelic conception. And shall we still regard sin as a trifling evil; and think little of the dishonour done to God by an enmity of heart, that is perpetually breaking out into vicious action? Could that guilt be small, which it required such a victim as the Son of God to cancel? Or is it possible to overrate the terror of that doom, which could not be averted except by a constitution such as that of a sacrificed Immanuel, and by rites of such awful import as those performed on Calvary? Ah, brethren, if you cannot discern the tremendous malignity of sin, in the atonement upon which a God of boundless love insisted, before he would extend the least indulgence to sinners, it is difficult to conceive of any evidences that would satisfy your minds, or any terrors that would awaken your consciences.

2. How great must be the sin and danger of rejecting this gracious plan for our restoration to the divine favour! Rebels against the most sublime of beings, and utterly unable (even had we been disposed) to make any overtures towards reconciliation, we are suddenly addressed by Him whose wrath we have provoked, with assurances of a willingness to forgive in a certain order and method, which discover the brightest points of his adorable perfections. The injured Majesty of heaven stoops to earth, to level a way by which guilty man may ascend to heaven. O glorious mystery of unspeakable grace! O wonderful and transcendent combination of wisdom, power, and mercy! Shall we, my brethren, turn away from such astonishing manifestations of God's fatherly tenderness to his apostate creatures? Shall he open a fountain to wash away our sins, and we refuse to bathe therein; and shall the forward movements of his vast benevolence meet with cold, and contemptuous, and ungrateful repulses? After he has performed so much for the purpose of reconciling us to himself, shall we refuse to fall in with his gracious dispositions; and instead of prostrating ourselves before his throne, and heartily renewing our allegiance, adhere to those base usurpers Sin and Satan? O let it not appear at the last day, that we have gazed unmoved on the love of the Father in resigning his Son to the cross; and on the love of the Son in consenting to so dreadful a death: or we must fall under a sentence terrible in proportion, not only to ordinary sins, but to the aggravated guilt of trampling under foot the blood of propitiation, and of doing despite to the grace that would have saved us.

3. Lastly, what comfort, peace, and joy, must the awakened sinner derive from the consideration of Christ having "put away sin by the sacrifice of himself." Convinced by his own conscience and sentenced by the law he had looked about in vain for help or shelter. He could make no amends to the injured justice of Jehovah: he could offer no gift to propitiate the judge, nor interpose any shield to ward off the sword of vengeance. Naked and despairing he awaited the stroke, which it seemed impossible to prevent or elude. With what ecstasy and transport, then, does he hear a voice from heaven proclaiming: "Thine iniquity shall not be thy ruin; neither shall the law take its course and consign thee to destruction, for I have found a ransom." A ransom! Hast thou indeed, O my God, achieved in my behalf such a miracle of power and goodness? Hast thou devised a remedy for my lamentable case, in which all thy perfections acquiesce? Yes; I turn mine eyes to Calvary, and perceive that such a ransom has been found, such a remedy provided. The curse which, had it fallen on my head, must have crushed it to the lowest hell, is transferred to a head, which it could wound indeed but not incurably; and which, after being humbled for a season to the grave, is now lifted up to the highest heaven, and "crowned with glory and honour." Yes, blessed Jesus, thou hast died that I might not die. By thine obedience unto death thou retrievest the honour of the law, which my disobedience had disgraced: and now the law itself consents to my pardon, my adoption, and my final glorification. For ever hast thou put away sin,—abolished its guilt, and given a death-blow to its power,—by the oblation of thyself upon the cross: and evermore standing before the throne of grace, and representing the merit of that sacrifice, thou obtainest for penitent believers in thy name a complete discharge. "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God; who also maketh intercession for us." It is enough, O adorable Immanuel. No more can I distrust thy sufficiency, nor question thy love. From this moment will I take up a song of adoration and praise, which I trust to prolong, in a state that angels cannot rival, through all eternity. For thou hast borne the curse of a malefactor, that I might receive the adoption of a son. Already hast thou ransomed me from the sentence of the law; and in due time thou wilt complete my salvation, by purifying my soul from the remainders of sinful corruption, and rescuing my body from the grave, and then raising me to a state of heavenly glory and happiness. Therefore be thy name for ever blessed. Yea, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Amen.—Christ Crucified, by the Rev. J. N. Pearson.

If you wish to do honour to your piety, you cannot be too careful to render it sweet and simple, affable and social. FENELON.

WHAT THE CHURCH NEEDS.

"Some desire, as the grand desideratum of our Church, that we should have a learned clergy. And learning doubtless is, especially under our present circumstances, invaluable. But let that learning be sanctified, otherwise it is collateral to our main business, and irrelevant to our great concern.

"Others point out as the panacea for all our evils, that we should have an active clergy. Yes. And activity in itself is good. But let it be more than mere bodily exercise, which profiteth little, a restless bustle about we know not what, a running to and fro we know not where. Such is not the activity which this crisis calls for, and these times demand. We want an activity which is the velocity of light and the energy of love; which is not seldom most effective where it is least perceived. For

"Stillest streams
Of water fairest meadows, and the bird
That flutters least is longest on the wing.

But others say (and this was the language which I remember in my youth—a time of which, as it respects the Church, I trust 'we ne'er shall look upon its like again,') 'Let us but have a resident clergy, and all will be well.' Resident clergy! and were there any, even then, who would leave their helpless flock to wander on the wide wastes of such a weary world as this? Were there any who by undertaking a trust which they themselves betrayed, excluded therefrom perhaps some faithful shepherd who would have guided the sheep and lambs into the sweet pastures of the Gospel? If such things were, we are not at least at a loss to know the cause. 'The hireling fleeth,' says our blessed Saviour, because he is an hireling, and careth not for the sheep.' But after all, would residence alone produce the desired effect? Certainly not, where the residence was forced. Certainly not, when the minister, the exact inversion of St. Paul, was present in body and absent in spirit. Assuredly not, when he would rather be an infliction on the parish than a blessing to the flock.

"What, then, as far as the ministry is concerned, should we desire and pray for, as the one thing needful.

"The sovereign balm for every wound, 'the articulus stantis vel cadentis Ecclesia' it is to have an experienced clergy. I speak not of 'that which standeth in length of time, nor that is measured by number of years.' What I mean is, that those who minister to the souls of others, should know the value of their own—should be such as have felt 'a work of grace upon their own hearts—should have gone through the process they recommend, used the regimen, and tried the medicines they prescribe—that they should, in a word, be divinely warranted to say, 'We speak that we do know, and testify that we have seen.' 'The harvest truly is great, but the labourers are few: let us therefore pray the Lord of the harvest that he will send forth such labourers into his harvest—men of God and men of prayer—men who are in communication with heaven, and who have interest in the courts above—men who, like Gabriel, 'stand in the presence of God,' and have thus fulfilled and realized to them the promise: 'Lo, I am with you always, even to the end of the world.' Gracious promise! Blessed prospect!—*Visitacion Sermon, by the Rev. Henry Woodward.*

REDEEM THE TIME.

Sir Matthew Hale filled the successive offices of Chief Baron of the Exchequer, and Chief Justice of the King's Bench, during fifteen years; and, besides a previous judicial station, had passed his life in the laborious pursuits which qualify for these. After having for a time neglected study at Oxford, where he was noted as robust and expert in fencing, at the age of twenty he entered at Lincoln's Inn, where for many years he studied sixteen hours a day.

In one of this Judge's papers, "The account of the good steward," which the friend who published them calls "his very picture," he states, "I have endeavoured to husband this short, uncertain, important talent (time) as well as I could,—by dedicating and setting apart some portion of my time to prayer and reading of thy word; which I have constantly and pre-emptorily observed, whatever occasions interposed, or inopportunities persuaded the contrary." We see, therefore, that he gives advice founded on his own practice, when in another place he enjoins, "Be obstinately constant to your devotions at certain set times;" and we may form the same opinion as to the following observations and counsels on other points which have been named. "An industrious husbandman, tradesman, scholar, will never want business fitted for occasional vacancies and *horae succinae*. Gellius's *Noctes Atticae* have left us an experiment of it; and a Christian, even as such, hath ready employment for occasional interstices, reading, praying;" and again;—"Whatever you do, be very careful to maintain in your heart a habit of religion.—This will put itself into acts, even although you are not in a solemn posture of religious worship, and will lend you multitudes of religious applications to Almighty God, upon all occasions, and interventions, which will not at all hinder you in your secular occupations; but better and further you. It will give a tincture of devotion upon all your secular employments, and turn those actions which are materially civil or natural, into the very true and formal nature of religion; and make your whole life to be an uninterrupted life of duty to God. For this habit of piety in your soul will not lie sleeping and unactive, but almost in every hour of the day will put forth actual exertions of itself in applications of short occasional prayers, thanksgiving, dependence,

resort unto that God that is always near you, and lodge in a manner in your heart by his fear and love, and habitual religion towards him.—Thus (he adds) you doubly redeem your time. 1. In those natural and civil concerns which are not only permitted, but in a great measure enjoined by Almighty God. 2. At the same time exercising acts of religious duties, observance and veneration, by perpetuated, or at least frequently reiterated, though short acts of devotion to him. And this is the great art of Christian chymistry, to convert those acts that are materially natural or civil, into acts truly and formally religious; whereby the whole course of this life is both truly and interpretatively a service to Almighty God, and an uninterrupted state of religion; which is the best and noblest, and most universal redemption of his time.”

These extracts, even as here abridged, are not recommended by a neat or concise style; they were the extemporaneous unrevised writing of a man of business, published not only without his knowledge, but against his wish. While valuable for their piety and wisdom, they are more than doubly so as exhibiting what must be supposed in a great measure the writer's habits and rules of life. Admonitions, in a work designed for public use, may occasion a far too favourable estimate of their author's moral attainments; of which (as a probable consequence) this volume is a humbling proof to myself. If, on the other hand, there be any case in which we may conclude a substantial and steadfast practice to have been the basis of excellent rules, it is that of a character so firm and regular as Judge Hale, sketching a plan of religious life, not for the public eye, but only for that of his children and intimate connexions.—Sheppard's Thoughts.

REGENERATION.

Regeneration is of the highest importance to man, as a subject of the divine government. With his former disposition he was a rebel against God, and with this he becomes cheerfully an obedient subject. Of an enemy he becomes a friend; of an apostate he becomes a child. From the debased, hateful, and miserable character of sin, he makes a final escape, and begins the glorious and eternal career of virtue. With his character his destination is equally changed; in his native condition he was a child of wrath, an object of abhorrence, and an heir of woe. Evil in an unceasing and interminable progress, was his lot; the regions of sorrow and despair his everlasting home; and fiends and fiend-like men his eternal companions. On this character good beings looked with detestation, and on his ruin with pity; while evil beings beheld both with that satanic pleasure, which a reprobate mind can enjoy at the sight of companionship in turpitude and destruction. But when he becomes a subject of this great and happy change of character, all things connected with him are also changed. His unbelief, impenitence, hatred of God, rejection of Christ, and resistance to the Spirit of grace, he has voluntarily and ingeniously renounced; no more rebellious, impious, or ungrateful, he has assumed the amiable spirit of submission, repentance, confidence, hope, gratitude, and love. The image of his Maker is stamped upon his mind, and begins there to shine with moral and eternal beauty. The seeds of immortality have there sprung up, as in a kindred soil; and warmed by the life-giving beams of the Sun of Righteousness, and refreshed by the dewy influence of the Spirit of grace, rise, bloom, and flourish with increasing vigour. In him, sin, and the world, and the flesh daily decay, and daily announce their approaching dissolution, while the soul continually assumes new life, and virtue, and is animated with superior and undying energy. He is now a joint-heir with Christ, and the destined inhabitant of heaven; the gates of glory and of happiness are already opened to receive him, and the joy of saints and angels has been renewed over his repentance; all around him is peace—all before him purity and transport! God is his Father; Christ his Redeemer; and the Spirit of truth his Sanctifier. Heaven is his eternal habitation; virtue is his immortal character; and Cherubim and Seraphim, and all the children of light, are his companions for ever! Henceforth he becomes, of course, a rich blessing to the universe: all good beings, nay, God Himself, will rejoice in him for ever, as a valuable accession to the great kingdom of righteousness, as a real addition to the mass of created good, and as an humble but faithful and honourable instrument of the everlasting praise of heaven. He is a vessel of infinite mercy; an illustrious trophy of the cross; a gem in the crown of glory, which adorns the Redeemer of mankind!—Dwight.

The Berean.

QUEBEC, THURSDAY, FEB. 20, 1845.

A clerical friend has pointed out to us an omission in the introductory part of A STRANGER'S letter, inserted in our last number, which we are sorry we did not perceive, as our Correspondent (for the omission is in the manuscript) makes himself thereby say what he had no intention to state, and what, indeed, it was not at all within his design to advert to. The letter expresses surprise that there should not be in Quebec “any public Episcopalian worship during the week, except on Sundays.” This is incorrect. Public worship is performed in this parish, at the Cathedral on every holyday throughout the year for which an Epistle and Gospel are appointed by the Church, at 11 o'clock a. m.; in the Rectory Chapel a service preparatory to the monthly communion is held on the last Friday of every month (except during Lent) at 4 p. m., and morning prayer read every Wednesday and Friday at 7 1/2 a. m.; an afternoon service is held at St. Peter's Chapel

every Friday, besides the evening service at St. Paul's which we mentioned in our note last week. Every Wednesday and Friday also during Lent an afternoon service is held at the Cathedral at 3 1/2 p. m. Our Correspondent meant, as he expresses himself a little after, “a stated weekly service;” and that in the evening, as he also intimates.

Being led to recur to this subject, we may as well add the remark that of the eight Clergymen resident in Quebec, besides the Bishop, two are engaged in laborious scholastic duties without parochial appointments; one is Chaplain to the Forces (two Battalions besides the Artillery) and his duties are entirely distinct from those of the parochial Clergy; another has a missionary charge on the opposite shore of the river—thus leaving, of those eight, only four parochial Clergymen on whom properly the care of providing means of education for the parishioners rests. Our Correspondent, who we hope reads the BEREAN, though we are not acquainted with him, must perceive that the case assumes a very different aspect from what it might present on merely reading his letter. At the same time, we conclude that he was not ignorant of the performance of the services above enumerated; only none of them seemed to him to supply the want which he meant to point out. He seems to intimate so much, when he adverts to the transfer of the Festival services (at the place of his residence) to the evening, not the afternoon, instead of the morning; and it must be admitted that altered habits of life and hours of transacting business make it a difficult duty for male members of the Church at the present day to disengage themselves for weekday service, unless it be performed in the evening, after business-hours.

It remains, therefore, a painful consideration that our communion in the upper town has not a stated public evening service on some week-day. But a difficulty on this subject exists, as we have discovered since our last publication, which we did not then think of. We have had a letter from A RESIDENT, who is led to write because he draws the inference from our editorial note, that in our opinion “the smallness of the attendance at the weekday evening service referred to has arisen more from the absence of a proper feeling of interest on the part of the congregation than from the want of zeal or ability on that of the ministers who officiated;” and who is thereby induced to give a smart admonition to those ministers, of whom the Editor of the BEREAN is one. At their door chiefly he lays the blame of the failure. We have to inform that Correspondent that the inference which he has drawn was not warranted. We simply stated the fact, that the attendance was small to a disheartening degree, and that no difficulty would exist in having such a service performed, if it were called for. Nothing was said of zeal or ability; and as the inference thus falls to the ground, we may be excused from printing the castigation, though we will undertake to read it to the Lecturers concerned. And whatever we may think of the warrant which the unknown writer has for using the office of monitor, we will assure him that we take the word of reproof submissively. Perhaps he little thinks how much surprise some preachers feel when they find any willing at all to sit contentedly under their ministrations.

A STRANGER, then, must rest content to learn that for the present there seems to exist no call upon the Clergy who might be looked to for it, to resume a week-day evening service. We adopt, however, the suggestion made from another quarter, to explain the hint at Cottage Lectures which we threw out in our last number. We do so, simply as recording what we know has proved an important auxiliary in parochial ministrations at home, without deciding what is applicable to other localities. In England, a large portion of the warm-hearted Clergy, desirous of establishing week-day services, commenced by meeting as many as liked to come, in the houses of the parishioners who felt with them in the matter; when these meetings increased to a size which made them unsuitable for private residences, they were taken into school-rooms; and there in the majority of cases, we believe, they have remained. We remember our officiating for a very experienced brother Clergyman in the Infant School-room of one of the suburban parishes of London; on making the remark to him: “You have quite a thronged attendance?”—his reply was: “Yes, too much so; we are now mutually enlivening each other; but when they increase so that we must remove into the Church, then there will be but a thin congregation, and we shall be discouraged one with another.” Experience very similar to this anticipation has been

had in the Episcopal Churches in the United States, and accordingly it is the very common practice there, when they build a church, to provide at the same time a lecture-room.

We should be exceedingly sorry, if we were understood to doubt the existence of a desire in many of the Church-members of this parish, to have an opportunity of social worship at an hour suited to their official duties and domestic arrangements in the intervals from one Lord's day to the other. Some entertain that desire so strongly that they will sit under ministrations even which would not attract A RESIDENT. We earnestly pray that such a desire may be nourished and may extend, and that the next time A STRANGER visits our city, he may have no reason to go to “other places of worship” when his “strong predilection” would keep him to his own if edification is to be obtained there.

To the Editor of the Berean.

Dear Sir,—Having heard with regret that the Township Clothing Society is likely to end its benevolent operations with the present year, I beg the favour of a small space in the columns of the Berean to bring before the notice of the ladies constituting its committee, and also of those contributing towards the funds of that Society, a case in which their benevolence has been the means of contributing in the highest degree to relieve the wants of an almost destitute family. When we look around us at the present season, and behold the once green earth covered with a mantle of fleecy whiteness, well may we, amongst our numerous mercies, give a thought to the poor. To whatever part of creation we turn our attention, there is much to draw forth feelings of wonder and admiration. When nature is smiling around us under the summer's sun, and the leafy trees add beauty to the landscape, our hearts are filled with delight, and we participate in earth's rejoicing. When too we gaze upon the distant hills glowing with an endless forest dressed in the gay attire of Autumn, our hearts are enraptured with a joyful, fearful awe, and we long to penetrate their boundless woods. But little do we think of the woodman there dwelling. Little do we imagine that those very hills embosom many a cottage, the habitation of the wretched. A few days since, duty called me to visit my scattered flock. It was a cold frosty morning in the month of January. I was soon in the midst of the majestic hills to which I have alluded. The beautiful evergreens tufted with the whitening element were raising their branches above the withered tribes, fearless of the winter's blast, and all looked animating and sublime. How beautifully illustrative was the scene before me, of Job's description of the Creator's works—“God thundereth marvelously with his voice, great things doeth he which we cannot comprehend. For he saith to the snow, be thou on the earth; likewise to the small rain and to the great rain of his strength. He sealeth up the hand of every man that all men may know his work. Then the beasts go into dens and remain in their places. Out of the South cometh the whirlwind, and cold out of the North. By the breath of God frost is given and the breadth of the waters is straitened.” Reflecting upon these words I arrived at the house of my church-warden. In my further progress he accompanied me. We had not, however, proceeded far, when one of my parishioners requested me to visit his wife who was ill. We consequently directed our steps towards his dwelling. After leaving my horse at a neighbouring farm, we ascended the side of a mountain for nearly a mile. The cold North wind was blowing keenly, and the drifting snow fast hiding from our view the footpath to the dwelling. Our minds now sickened as it were to the change which a sudden blast creates, and the gloomy aspect of all around compelled us the more eagerly to seek the friendly shelter of the peasant's cottage. We hurried onward and I soon perceived a small leg shanty buried in the snow with little more than the doorway visible. Our knock was answered by the barking of a dog; repeating it, a little ragged girl lifted up the wooden latch, and upon a slight pressure from without the door opened. The anxiety for shelter which the frowning elements had caused to usurp the place of admiration, now gave way to feelings of excited commiseration. There was a pale, emaciated, shivering woman crouched before me, looking with much anxiety upon her babe which not many weeks before had become the participant in the woes and miseries of the mountain hut. Could it be, that no human being had entered the door of the sick woman's dwelling for two months, save her husband and her four half naked children! It was even so—no other human being had she seen until she fixed her eyes on me.

It was evident that she was not in a fit state to be out of bed; I therefore assisted her to it. She had arisen during her husband's absence in order to exert herself for the children. The bed was composed of straw supported by four rough-hewn sticks and covered with a tattered quilt. I lifted up the babe from the side of an old sheet-iron stove, and dedicating it to God, placed it in her arms. “Now,” she exclaimed, “I am happy; oh, Sir, I shall do finely after this.” Upon my questioning her, respecting provisions for her family, she said with much emotion—“I am thankful to say, we have plenty of potatoes, and we people in the bush think ourselves well off, if we have sufficient potatoes for our children.” Here was contentment in the midst of the most abject poverty. Here a lesson for thousands—a creature of our own flesh and blood perishing for lack of meat in a land flowing with milk and honey. My first thought was to provide her with such nourishment as her state required—my second to supply her with clothing to shield herself and babe from the wintry storms which surrounded them.

I remembered that there was remaining some portion of a parcel which I had received from the Township Clothing Society. On arriving at home, I told the tale of woe to our family circle: my wife and sister, anticipating my wishes, soon examined the remains of the parcel. They immediately set to work, and with some small addition soon prepared a little wardrobe for the mother and the babe. Ladies, will you shrink from the unpleasant office of soliciting the alms of the benevolent when you are thus rewarded? Oh, whosoever giveth even a cup of cold water only, to the sufferer, in the name of a disciple of Jesus Christ, he shall in no wise lose his reward. And shall you encounter difficulty in obtaining the aid of a generous hearted people? No—there are thousands in our city, whose feeling hearts would gladly espouse a cause conferring such benefits upon suffering humanity; nay, who would feel it both a duty and a privilege to cast into this treasury for the poor. Let us remember, then, that if our kinsmen's cry is uplifted to us, we should rejoice in being made the instruments of responding to their call. May we, then, who feel the mercies daily extended to us, not cease to remember the poor, and may the blessing of the great Head of the Church rest upon the exertions of the Township Clothing Society.

E. C. PHILLOS.

[We are glad of the opportunity afforded us by our Correspondent, to bring to the notice of the public the modest and retiring Society to which he refers: to the value of its labours we have repeatedly heard testimony borne warmly by country Clergymen; and it will be gratifying to PHILLOS that we can say, from private inquiry recently made, it is not probable the Society's labours will be discontinued.—EDITOR.]

THE QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIATION, which arose three years ago among the youth under education by the Rev. C. L. F. Haensel, closed its accounts for the year last week, and rendered a statement, on Thursday evening, when a number of friends kindly encouraged them by their attendance. The funds reported as in hand at a similar meeting held on the 2d of October last amounted to £9 6 8

Since then were received from weekly and monthly subscribers through the young Sub-Treasurers	3 16 6 1/2
Contents of three missionary-boxes	3 5 10 1/2
Amount raised by the St. Charles' Street Branch of the Association	0 17 7
Amount collected by Master Lewis Bradshaw	0 12 9 1/2
	£17 19 5 1/2

Received from an anonymous donor, through the Editor of the Berean 1 0 0

Subscriptions from members of the Parent Society, to be remitted with the funds of this Association: Rev. G. Mackie 1 5 0

Rev. C. L. F. Haensel 1 0 0

Since the meeting, received from W. S. Sewell, Esq., subscription to the Parent Society 1 5 0

£22 9 5 1/2

This sum will be remitted to the Parent Society by the next mail, so as to be included in their accounts, which are to be made up on the 31st of March, and laid before the Anniversary Meeting to be held in London at the commencement of May.

The best thanks are tendered to the friends who have promoted this endeavour to aid the cause of missions in the wide field occupied by the Church Missionary Society.

To the Editor of the Berean.

Sir,—The recent conflicting presentations of the Grand Jury in respect to the management of the Lunatic Asylum, having excited my curiosity, I took advantage of the kind invitation of a friend, to accompany him to the spot, that I might be able to judge for myself as to the correctness of the descriptions given; and as the subject may possess some interest to your readers, I venture to request that you will allow me a corner in your journal. The Asylum for the Insane is situated on the bank of the River St. Charles, a little above the Marine Hospital, and near the range of buildings known as the General Hospital. A ticket on the door informs you that persons wishing to visit the insane can do so on Mondays, Wednesdays, and Fridays, from 10 to 3 o'clock. It is long and narrow, and consists of two parts, of which one seems to have been added on to the other, a door dividing them. After passing through a small ante-room, you enter a narrow passage with small rooms or cells on each side: this is devoted to females, and I think contains 8 cells. Passing through the door at the end of this passage, you descend by one step into a longer one, where are 12 cells, six on each side, devoted to male patients, and having a separate entrance besides that from the female ward. From a rough guess and calculating by the width of each cell, I should consider the passage as about thirty-five feet long. A large stove in the centre was the only means for warming it. The floor of the passage was stone, those of the cells wooden. Entering into one that was vacant, I measured it by my walking stick, and found it to be about eight feet deep, and less than five wide. The doors of the cells which were tenanted, with two exceptions, were tightly closed. Above the door a grating of wood seemed to be the only opening (when the door was closed) by which heat could enter the cell, unless by a hole in the wall, some nine inches square, through which you can see the unfortunate inmates and converse with them. There was another opening like a trough of stone into which is poured the water for them to drink. Their food is conveyed to them through the first named aperture. The only furniture seemed to be what serves them for a bed, and in some of the cells, a chair. Each cell has a small window which, in summer, may be a help to ventilation, but they are all closed in winter; the window at the end of the passage being the only medium for

allowing fresh air to take the place of the confined atmosphere of the cells. As far as I could judge, the building was kept clean, for I did not enter any cell where the door was closed; but the noxious effluvia, mentioned by the Grand Jury (and which was worse than I ever found it in any stable) which salutes your nostrils upon entering the passage, particularly that where males are confined, is sufficient proof that the personal habits of the patients are filthy beyond description, and that proper means do not exist or are not used for ventilating and purifying the atmosphere. It was so intolerable that I am persuaded a short time longer would have made me ill, and I feel confident that the constant inhaling of such “noxious effluvia” must seriously affect the health of the lunatics.

In this so called Asylum are eight males and, I believe, four females, one of the former having been there 28 years, and one female more than 30 years. Confined to a small cell, deprived of exercise, inhaling a most impure air, with nothing to engage or divert their thoughts, is it to be wondered at if none ever leave the building cured or in any way benefited? Confinement there would make a lunatic of any one!

As I have already trespassed upon your kindness, I will not presume to add a word of comment upon these facts, which speak for themselves. If any think my statement exaggerated, let them by a personal examination satisfy themselves of its justness.

OBSERVER.

[The only relief to which we can turn from this sickening account—and it is one which literally coincides with all the descriptions of the “Asylum” we had previously heard given—is the assurance we receive that urgency is now using by an official character to effect the establishment of a suitable institution to receive those unfortunate fellow creatures of ours. We know that persons in a state of mental alienation are likely to be filthy in their habits, but correctives to that are successfully applied in well regulated establishments. We will once more express our full persuasion, that the public will not allow more than the most indispensable delay to interpose between these disclosures and the application of a thorough remedy.—EDITOR.]

R. CATHOLIC SYMPATHY FOR PROTESTANT BLINDNESS.—A prayer for the conversion of England from the “darkness which heresy has spread there,” has been framed by a Belgian priest; and Englebert, the Cardinal Archbishop of Malines, thus approves of it:—“We give our sanction to the above prayer; and for every day on which it shall be devoutly repeated, we hereby grant a hundred days' indulgence [from the pains of purgatory]. We accord the same favour to those who shall receive the holy communion, as well as to the priests who may celebrate mass with the like views [of bringing about the conversion of England]. We earnestly engage all who are of our Diocese, and especially the priesthood, and the members of religious societies, to be frequent in prayer for an object so important, and to especially dedicate the Thursdays to this work.”—Newcastle Courant. No doubt the effectual fervent prayer of a righteous man availeth much; but we know “the sacrifice of the wicked is an abomination to the Lord.” Protestant brethren, let us pray for ourselves (that none of these evils prayed for us) come upon us.

[VERUS is too severe upon the Belgian Priest—we say nothing for the Archbishop with his bribe of indulgences:—really, when in the Church of England many are known to be longing for union with Rome, and are borne with, stroked, fondled, as they have been, we can imagine that members of the Church of Rome whom we should not designate as “the wicked” nor their prayers as “an abomination” may be so far confirmed in their error by these apparitions (see the Sermon on our first page) as to think the return of England to the Roman faith, an event to be devoutly prayed for. It may be, Mr. Bickell of Oxford, latterly of Bruges, (see Berean 19th December) is the mover of all this.—EDITOR.]

THE TWO WONDERS.

I have lately seen two wonders: First, I was looking out of my window at night, and saw the stars in the heaven, and God's great beautiful arch over my head, but I could not see any pillars on which the builder had fixed this arch; and yet the heavens fell not, and this arch stood firm. Still there were some who were seeking for the pillars, and were longing to touch them and feel them. And because they could not do this, they stood quivering and trembling, as if the heavens would certainly fall, and for no other reason than because they could not see and feel the pillars which held them up. If they could only grasp the pillars, then the heavens would stand fast.

Secondly, I saw great thick clouds sweeping over us, of such weight and burden that they might be compared to a mighty sea; but there was no floor for these clouds to rest upon, and no barrels to barrel them up; yet they did not fall upon us, but saluted us with a scowling visage and fled away. And when they had gone, then both the floor and the roof which had held them up, shone down upon us, the beautiful rainbow. Yet that was so small, thin, weak a floor and roof, that it disappeared in the clouds, and seemed more like a shadow, like an image in a painted glass, than such a strong floor; so that one might well be in doubt whether such a floor could bear up so great a weight of water. Yet in point of fact, the waters were borne up and we were protected; still some will be feeling to see what holds the waters up, and because they cannot find it, are in dread of an eternal flood.

Such a work as God by his grace has given us to do, He will by His spirit prosper and advance; and way and time and place to help us will come right, and will be neither forgotten nor delayed.—Letter from Martin Luther to Chancellor Bruck.

THE TRUVES IMPOSTURE WORKING BATTER DANGEROUSLY.—The Rev. Mr. Ronge (see our number of the 6th) has not retracted, and consequently has been excommunicated. On this subject, the following particulars are inserted in the Halifax Times:—A letter from Breslau, says:—“The

sensation which this ill-timed and, under the present circumstances, most impolitic demonstration has excited among the inhabitants at Breslau, is not to be described. People converse in the streets about the spectacle unheeded of in our days, of a public excommunication, and whole groups of Roman Catholics are met, who openly declare for Ronge, and consider that a public expression of their sentiments has become necessary."

The Roman Catholic priest, JOHN RONGE, in Upper Silesia, excommunicated for having written his celebrated letter to the Bishop of Trèves, in which he denounces the late exhibition of the holy garment, has addressed a pamphlet to the lower orders of the Roman clergy, calling upon them to unite their exertions with him in the pulpit and in the confessional chair, against the Ultramontanists and the Bishop of Rome, in order to found by council and synod, a national German Catholic church, independent of Roman darkness. He wants to abolish auricular confession, the celebration of the mass in Latin, the making of proselytes by money, the stultification of the lower clergy by the commands of the higher hierarchy; and at the same time he asks for liberty to think and to investigate for every clergyman, and permission to marry for all priests. The police have seized the pamphlet. The priest CZERNKI, who stands at the head of a small German Catholic community in Schneidemuhl, in Prussia, distributes the holy supper in both forms, without auricular confession, and reads the mass according to the recognised Roman rule, but in German, and omitting what refers to the saints and their intercession. In Bromberg the excitement in favour of the new German Catholic Church is very great, and from Königsberg an address has been sent to CZERNKI, signed by forty-three of the most influential men in East and West Prussia, including several professors of the university, the chaplain of the garrison, teachers and directors of schools, and several members of the upper law courts.—German Paper.

ECCLIASTICAL.

TRINITY CHURCH CHRISTIEVILLE.

ALWINGTON HOUSE, KINGSTON; Jan. 29, 1845.

My dear Brethren, I feel very grateful for your warm expression of affection towards me, and for the interest you have ever manifested in all that concerns me. But though I am persuaded, that in inditing the present address, you were influenced by a sense of duty, and spoke as you felt; yet am I deeply sensible how little I deserve the encomiums you have bestowed on me, and how greatly your kindness has caused you to overrate my humble abilities and efforts to be useful to you.—Often do I recur with feelings of mingled pleasure and regret to the two years during which, in comparative seclusion and apart from the noisy arena of angry controversy, we enjoyed in our little parish the blessings of peace, and lived happily together in the interchange of mutual kindness, and good will; and was persuaded my Brethren, that nothing but the plain sense of imperative duty could have induced me to abandon a sphere of labour, to which I had been appointed by our much esteemed Diocesan, at the request of our beloved Patron, the Hon. Major Christie, and in which every thing conducted to be peculiarly agreeable to me. The ill health of Mrs. Allen was, as you are all aware, the sole cause of my withdrawing from amongst you. May God grant that the seed, which we have endeavoured to sow, may bring forth fruit abundantly.—May we all remember, that we are sinful by nature and sinners in practice, and that, consequently, we stand in need of a Saviour to atone for us, and of God the Spirit to regenerate and sanctify us, and that the blessings of Salvation become available to each of us only by such a personal faith in Christ as influences the heart and reforms the character; and knowing these things, my humble prayer is, that you may firmly believe these fundamental doctrines, and live in the practice of those precepts which bring glory to God and good to man,—good in time and in eternity.

I am, dear Brethren, Your's very faithfully, JOSEPH ANTISEL ALLEN. To the Churchwardens and Parishioners of Trinity Church, Christievill, C. E.

THE SURPRISE.—It may be proper to inform our readers that an announcement was made Sunday morning last in Paddington Church that the officiating clergy would in future resume their gowns in the pulpits. From the known influence exercised by the Bishop of London in this parish, it is pretty evident how his Lordship will pilot himself through the difficulties of his next address to his clergy. We trust that he and his brother of Exeter, with the rest of the Episcopal Bench, will all by that time pull together, and steer for the same port.—Times.

It is reported that Archdeacon Samuel Wilberforce has resumed the gown which he had laid aside in preaching on Saints' days.

REFUSAL OF A CHURCH-RATE AT HELSTON.—On Friday last (27th December) a meeting took place at Helston for the purpose of making a church-rate, when a rate of a penny in the pound, was proposed and seconded; after which an adjournment for six months was carried by a large majority.—West Briton. [This is Mr. Blunt's parish—see Berean of the 2nd January.]

THREE GENERATIONS KNIT TOGETHER IN THE BETTER BOND.—The Bishop of Alabama (Dr. Cobbs) recently administered Confirmation in Bedford-County, Virginia, by invitation from Dr. Meade, the Bishop of that Diocese. It was Bishop Cobbs' birth place, and the following touching incident is connected with the solemnity:

"It was an interesting fact, that the first person upon whom the Bishop laid his hands in the apostolic rite of Confirmation, was his own daughter; and most deeply affecting beyond all description, when on the following day, at St. Stephen's, he confirmed his own father, a venerable grey headed old man, now upwards of eighty years. But one of two words at a time, with long pauses between, could the Bishop, with filtering, choking voice, audibly utter. He was almost entirely overcome, and we feared he would sink under his agitated feelings. What a sight! The son as a Bishop in the Church of God, invoking heaven's blessings on the father! We know not that there was a dry eye in the large assembly. He indeed must have possessed a granite nature who could have remained unmoved. We trust, a happy religious impression was then made on softened hearts, and that eternity will witness the blessed effects produced by these solemn services."

Whether Confirmation be regarded merely as a suitable act of public admission to Church privileges resting upon human authority, or whether it be venerated as of apostolical and therefore of inspired institution, the fact here stated is equally affecting. To our readers of the old-country way of thinking, it may be useful to recall what we have alluded to before, that a man's having grown to grey hairs without entering into Church fellowship does not, in the United States, prove him to have been destitute of regard for religion, nor neglectful of Christian worship. His mind may not have been made up to let the claims of religion be paramount—and so he shrunk from the public act of recognition. (See Remarks upon Presbyter's letter, Berean 26th December.)

PAYMENTS received on account of the Berean.—From Lieut. Colonel Spencer, from No. 13 to 61; Rev. H. Stoneman, from No. 42 to 67; Capt. Robertson, No. 1 to 101; Messrs. Goddard, No. 27 to 52; Windsor, 31 to 56; Henderson, 1 to 52.

THE EDITOR acknowledges the receipt of 10s. from "One who feels for the distressed" for the family of L'Heureux, recently burned out, who are still in a very distressed condition: the gift was received with many thanks. A. A. H. has received 6s. 3d. from Mrs. Latimer, Kingston.

TO CORRESPONDENTS.—Received P. M. G. R. V. R. 25s. have been returned to Mr. P.; we write to-day to Montreal about the parcel.—If we should not write by to-morrow's English Mail, let this say that W. W. W. and C. Y. are received.

ENGLISH MAIL.—To be closed on Friday 21st February;—Paid letters till 9, A. M. Unpaid till 10, A. M.

Political and Local Intelligence.

PROVINCIAL PARLIAMENT.—Very little has yet been done by the Legislature except to receive petitions of all kinds and for all purposes. It is supposed that the Government measures will now be brought forward without delay.

His Excellency the Governor General on the 10th gave the Royal Assent to ten bills which are now therefore laws: among them are,

An Act to approve and confirm an Act of the Imperial Parliament of Great Britain and Ireland relating to the Gaspé Fishery and Coal Mining Company.

An Act to indemnify Clergymen and others who have voted at the late General Election in ignorance of the Law.

An Act for the relief of shipwrecked and destitute Mariners.

An Act to incorporate the Board of Trade of the City of Toronto.

The second reading of the bill to incorporate a company to construct a railroad from Montreal to the province line, was deferred till Wednesday the 12th inst.

The following Resolution passed in committee, was reported and concurred in:—

Resolved,—That it is expedient to provide for the better preservation of the Peace and the prevention of riots and violent outrages at and near public works while in progress of construction, and to grant a sum of money towards carrying into effect the above purpose.

Mr. Attorney General Smith then introduced a bill in conformity with the said resolution; which passed its second reading by a vote of 64 to 2 and was to be reported the next day.

Mr. Morin introduced a Bill to incorporate "Les Révérends Pères Oblats de l'Immaculée Conception de Marie," in the Province of Canada; second reading on Thursday (to day).

An engrossed Bill to incorporate the Quebec Charitable Firewood Society, was read the third time and passed.

THE WEATHER.—The late snow storm seems to have extended over the continent, as every day brings more details of its ravages. The gale in Boston and its vicinity was so violent, accompanied by drifting snow, as to completely suspend all travelling on the different railroads, and surpassed in fury any thing which has occurred since the year 1831. New York suffered in a like manner; among other injuries done, a row of twenty brick houses, nearly completed, was partially blown down, the third and fourth stories being completely demolished. All the mails north of Washington, were more or less impeded by the storm. In Canada West the same interruption was caused for a couple of days. The

Montreal papers give particulars of the narrow escape from death of four persons who were coming home late at night, from a ball at Laprairie, during the storm, and having missed their way on the ice, lost one of their horses in an air hole and were compelled to remain on the river during the night and through the next day and night before they were relieved. They had of course suffered severely from cold and hunger: one man it is said will have to lose both his feet, and the life of one of the women is despaired of. A serjeant of the 52d Regiment was lost in a snow drift and found dead.

In town the weather has been very changeable: varying upon one occasion between 29 degrees above zero to 7 below within 24 hours. On Saturday last an easterly gale commenced, and on Sunday a combination of snow, rain and hail, urged by a furious wind, made it most unpleasant to venture out of doors.

MECHANICS' INSTITUTE.—The annual general meeting was held on Wednesday the 12th inst. when officers were elected for the ensuing year and other business done. The 14th annual report of the Committee of Management gives a statement of the operations of the year; from which we make the following extract. An application to the Governor General for rooms in the Legislative Buildings was acceded to: lectures delivered by the following gentlemen:

Mr. Geggie on Astronomy, Mr. Plamondon on do. in French, Mr. Henning on the Tides, Mr. C. Roger on Man.

The funds of the Society are not flourishing, there being a debt of £98 due by the Institute. The library has been increased by 48 volumes, principally donations. Thanks voted to the Lecturers and to the Proprietors of Newspapers who furnish their journals gratuitously; the Reading Room being in this way supplied with 8 periodicals published in Quebec and 12 from abroad.

COUNTY OF KENT.—The vacancy caused in the representation of this county by the resignation of Mr. Harrison has been filled by the election of Mr. Woods, Conservative, who had a majority of 95 votes over his opponent Mr. H. J. Boulton, Radical.

There are two other Counties where Elections are now going on and from one of which we may soon hope to receive favourable returns, if not from both: viz. London where Mr. Attorney General Draper is opposed by a Mr. Farley, and Lanark where Mr. M. Cameron, lately unseated in the House of Assembly, is opposed by a Mr. Thos. Brooke.

THREE RIVERS.—A short time since an address was presented to J. G. Ogden, Esq. Sheriff of Three Rivers, by the inhabitants of that town, upon the occasion of his departure for England. It is understood that the object of Mr. Ogden, in visiting the Mother country, is to lay before Her Majesty's Government his claims for compensation, founded on the great decrease of the emoluments of his office, and to which his long and faithful services seem to entitle him; and the following extract from the address, while it bears a high testimony to the character of Mr. Ogden as a public officer and as a man, is honourable to the feelings of those from whom it emanated.

"During a period of fifteen years, we have been witnesses of your conduct as Sheriff of this District, and cannot, on such an occasion as the one to which we have alluded, refrain from bearing our unqualified testimony to the temper, uprightness, zeal, and humanity with which you have uniformly discharged the duties of your high and responsible office, and the satisfaction it has always afforded us, that this District could boast of having in you a minister of our Court of Justice, against whom no public or private complaint had ever been made."

UNITED STATES.—The American Journals mention that the mails for Canada are henceforth to be transmitted through the United States instead of via Halifax as has heretofore been the custom, though no official notification has yet appeared of the change. The efforts which are now making for connecting Montreal and Boston by railroads will much facilitate the conveyance of the mails, and as a great deal of interest is felt in the matter and active measures are being taken to carry the proposed plans into execution, there is no doubt but an impulse will thus soon be given to the trading and agricultural interests of the Province.

The American Congress are following the example of Great Britain in reducing the charges for postage: a bill having actually passed the Senate, though not yet become law, making the postage on letters uniformly five cents (5d) without regard to distance, and charging by weight instead of by the number of pieces as heretofore. Franking not abolished, but restricted to members of Congress and Ex-Presidents and their widows.

NOVA SCOTIA.—The Provincial Legislature met on the 30th ult. Neither the speech of the Governor nor the reply to it contain anything worthy of extract. Copies of correspondence between His Excellency and the Home Government relating to a reduction of rent on the Coal Mines, were laid before the house. Information having been called for as to the cause of the detention of the Nova Scotia and Canadian Mails which ought to have gone home in the steam-packet last November, the Solicitor General stated that the correspondence on the subject was not yet closed. No announcement is made of a change in the route of the mails to and from Canada, though it is intimated "that motives of economy may render it necessary."

The Iron Steamship GREAT BRITAIN whose release from the dock at Bristol, after a long confinement, was announced in a recent number of the Berean, is advertised to sail on her first trip from Liverpool to New York, on the 2nd of August next, and will in connexion with the old and favourite Great Western continue to run during the year.

SCRAPES FROM ENGLISH PAPERS. A letter from Königsberg states, that the students of the university of Heidelberg have abolished the custom of duelling and have decided that all differences that may arise amongst them are to be determined by a jury of honour, composed of ten of their comrades, chosen by the two adversaries. This example was at once imitated by the students of Königsberg.

The lighthouse on the Goodwin Sands progresses well, upwards of twenty feet of the iron shaft or column having been constructed in Mr. Bush's caisson, so that it is now above high-water mark, and may be expected to be illuminated by the 1st of January next. The light is to be a pale blue, to distinguish it from any other in the same locality.

On Tuesday morning the mess-room of the officers of the 60th Rifles, at present in Dudhope barracks, Dundee, was entered by some thieves, and a great quantity of silver plate, comprising nearly a complete dinner and desert set, containing in all 126 articles, were carried off.

The Spanish slave brig Polladue, a remarkably fast-sailing Baltimore-built vessel, which had made no fewer than twenty-three successful voyages, was captured off Galenas, on the 10th of August, by H. M. brig Albatross.

Pipes are to be laid on the Caledonian Railway, a distance of fourteen miles, to supply Edinburgh with water.

An eruption of Mount Etna, remarkable for its brilliancy, took place on Nov. 30. It was visible at Malta, notwithstanding the distance between that island and Sicily.

The French King has contributed 1,000 francs in aid of the English National Schools, under the superintendance of Bishop Luscombe, on the railway stations between Rouen and Havre.

The possibility of connecting the Danube with the Black Sea, by means of a canal along the Turkish territory, has been finally announced by the well-known engineer, Pirago. The connecting branch at present in use is under Russian control.

Table with 4 columns: Item, Unit, Price, and Total. Includes Montreal Jan. 25th statistics for passengers, goods, and arrivals.

QUEBEC MARKETS.

Table with 4 columns: Item, Unit, Price, and Total. Lists various market goods like Beef, Mutton, Lamb, etc.

BIRTH. In this city, on the 12th inst., Mrs. W. S. Henderson, of a daughter.

DIED. On Thursday last, 13th instant, at Cape Cove, Mrs. Jane Black, wife of George Black, Esq., aged 47 years.

At Hofwyl, near Berne in Switzerland, on the 21st of December, Philip Emanuel von Fellenberg, the celebrated founder and head of the extensive establishment for education where he died. He was born in the year 1771, and purchased Hofwyl, jointly with his father, in 1799, where successively he established a Boarding School for youth of the highest rank, another for boys to be trained for a farming life, and one for training schoolmasters for the poor; also a model-farm and workshops for the manufacture of improved farming tools and machinery. It is expected that his will provides for the continuance of these important institutions.

ANTIQUITY:

AN EXTRACT FROM THE WORKS OF "THOMAS GOODWIN, D.D." Sometime President of Magdalen College, Oxford. Written in 1639, more than two hundred years ago. TRACTARIANISM DESCRIBED. "There is no new thing under the sun." Eccl. i. 9. FOR SALE BY G. STANLEY. Price 1d. a piece, or 9d. per dozen. Feb. 20, 1845.

TO LET. THREE OFFICES on Arthur Street, opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feby. 1845.

QUEBEC HIGH SCHOOL.

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

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

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

PREPARATORY DEPARTMENT.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

JUST PUBLISHED BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

NOW IS THE TIME FOR those who wish to have true Likenesses of themselves or families with the beauty of colour, to call at Rooms No. 22, MOUNTAIN STREET, Lower Town, where they can be gratified with PORTRAITS taken by the photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FREDR. WYSE, who has Specimens to show. Quebec, Jan. 15, 1845. 3m

W. HOWARD, BLACK AND WHITE SMITH, FARRIER.

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

DEGS to return his grateful thanks to the D Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with,—and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he now has the honor to solicit. Carriage Springs and Axles of all kinds made and repaired to order. His Shop is at the rear of Mr. Woodbury's, tin-smith, Fabrique-St., entrance by the Gate. Quebec, Jan. 15, 1845.

INDIA RUBBER SHOES.

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

MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844.

THE NOVELTIES WHICH DISTURB OUR PEACE LETTERS

Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church.

BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont.

A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber, G. STANLEY. Quebec, 5th Nov. 1844.

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "MISSISSQUI FOUNDRY COMPANY," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer. C. & W. WURTELE, St Paul Street. Quebec 20th Sept., 1844.

FOR SALE BY THE SUBSCRIBERS, Missisquoi Foundry Company's Castings.

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

YOUTH'S CORNER.

"I WISH I WAS A KITTEN."

"I wish I was a kitten," said little Mary E. to her mother one day; "I do wish I was a kitten;" then I could play all the time, jumping and running, and rolling a ball: oh! how pretty she does look! see, ma, only see her play."

Mary E. was a very good girl, but excessively fond of play. Her mamma thought that all little girls should sew a part of the time, and she had fitted her some nice work that day, and had seated her on a stool by her side. For a while she worked very well; but pretty soon she grew tired, and began to wish she was a kitten, as I told you. Her mamma thought she would teach her a lesson; so she said, "Well, Mary, you may be a kitten a week, if you finish that work first." "Be a kitten!" said Mary, laughing, "how can I be a kitten?" "Why, I mean you can act just like one, play all the time and not sew, and we will call you kitty." "Oh! ma, I wish you would, it would be so nice and funny; but do not be more than a week—a week is not half enough." "Well, my dear, be a kitten a week, and then if you like it, I may let you be longer." "You are very good," said Mary, and soon she finished her work and went to play. First she rolled her ball and marbles about the room; then she played in the garden and chased the butterflies, until she quite forgot it was tea time. When she went in, she found her little sister Emily had gone to bed, and she had to go to Betsy, the domestic, to get her supper, as all "kittys" do. The next day she frolicked as much as ever. At noon some ladies called, of whom she was very fond. She heard them ask for her, and was very much disappointed, though she could hardly help laughing, when she heard her little sister tell them, that "she was a kitty this week, and her mamma could not let her come into the parlour." That night she went to bed so tired that she could hardly rest. She began to wonder if kittens were always so tired, and why it was, that her mamma did not hear her say her prayers as she did Emily. Then she recollected that kittens, and all such things, had no souls, and could not go to heaven when they died, and she almost wished that she had not chosen to be one. The next morning was very bright and sunny, and when Mary awoke, she found her sisters almost ready to go to the Sabbath school. She watched them eagerly some time, and listened to the beautiful chime of the church bells; then she thought of her beloved teacher and class, and could hold out no longer. Bursting into a flood of tears, she threw her arms around her mother's neck, and besought her that she might go, saying that she did not wish to be, or do, anything that would keep her away from the Sabbath school.

—S. S. Visitor.

FRUIT FROM THE PRECIOUS SEED.

When travelling some years ago in a distant part of Ireland, the writer was asked by a brother clergyman very anxiously, and with much warmth about Mr. Roe's Sunday School; and the inquirer mentioned the following circumstance as that which led him to feel peculiar interest in that institution. A little girl, niece to the narrator, had been sent by her widowed mother as boarder to a school kept in Kilkenny by a Roman Catholic lady. The Protestants who attended this school were regularly sent to the Sunday School at St. Mary's Church, and this child among the number. After a time she fell ill—her lungs were attacked, and consumption began its silent and insidious progress. In consequence of increasing debility the child was taken home; and an eminent physician in the neighbourhood having been consulted, declared in the child's hearing that she was past recovery, and that apparently her course was nearly run. The narrator, who was present, described the little girl as overwhelmed with grief at hearing the melancholy tidings. He administered what consolation he thought suited to her case and age, and took his leave. Residing in a distant parish, this clergyman could not see his niece again for some weeks; but when he was permitted to visit her, his very first look convinced him that she had undergone a change. Her tears were dried up—her sadness was dissipated—her fears were removed, and the peace and joy which ruled in her heart were legible in her countenance to all who saw her. She no longer shrank from the thought of dying. Jesus was precious to her soul; and she expressed herself fearless of the passage through the valley of the shadow of death, knowing that He would be with her. Her uncle was amazed, and rejoiced. He asked her what had produced this change, so sudden, so unlooked for, so happy. She replied—"When first I heard that I was dying, I was very much frightened, for I did not expect it; but after you left me I began to think of all that I had learned of Miss C. M.—, in Mr. Roe's Sunday-School at Kilkenny; and now I am not afraid." Soon after, she fell asleep.

It often happens that the ministers of the Gospel are not permitted to enjoy any great share of the fruit of their labours. The Lord oftentimes uses one to sow, another to reap; but Mr. Roe was in this

respect highly favoured; for as he sowed, so he reaped. This was remarkably the case with his Sunday School labours; to pass by many other instances in proof of which, two which seem particularly remarkable may suffice. One is, that before his death, Mr. Roe was enabled to reckon up no fewer than eighteen ordained clergymen, all of whom had been scholars in his Sunday School; together with three persons employed in lay situations, one in the Jewish Mission, one in Africa, and another in the East. Of the eighteen clergymen, four had finished their course before their beloved teacher: and it is interesting to see the brief remark which Mr. Roe has placed after their names in one of his note books—"Died in the Lord." It tells a long and interesting tale of seed sown, of grace given, of a Saviour loved, of Heaven secured.—*Memoir of the Rev. Peter Roe, by the Rev. Prebendary Madden.*

HANS SACHS—(pronounce Sax),

THE NUREMBERG MASTER-SINGER.

(Concluded.)

One of the best among Hans Sachs's poems describes in a very expressive similitude the great work which God was doing by the hands of Luther and the other reformers. The title which he gave it, was

The Wittenberg Nightingale Singing over hill and dale.

In it he represents the Pope of Rome, whose name was Leo, as a cruel lion, and all Christendom as a flock of poor, famished sheep, kept by the lion in wretched captivity upon a dry and barren heath instead of pasture; by that he meant the corrupt teaching of the Romish Church, with her many traditions and worshipping of images, and her taking God's book, the Bible, from the people, so that they knew not where to betake themselves, when they felt the threatenings of God's wrath and the vanity of their priests' inventions. Then the lion has about him a great attendance of bears, wolves, foxes and other voracious animals, and a number of others scattered all over the heath, and the whole of them, even as the lion himself, worry and devour the sheep at their pleasure. By that, the Master-singer meant the Cardinals, Bishops, Priests, and Monks who were fattening and pleasuring at the cost of the people whom they professed to take care of as shepherds under the Lord Jesus. Then, when any of the sheep get desperate, and are looking any way about to escape into better pasture, fox, wolf, bear, or lion rush upon them in the most savage manner, and all help together to tear them to pieces: those were the martyrs, like John Huss and Jerome of Prague, who were burned alive, because they had found out the true way of salvation, and would not deny it, but sought the peace of their souls and taught others to look for it by faith in the only name which is given under heaven among men, whereby we must be saved. Now while poor Christendom is in this sad plight, like the famishing flock of sheep under its master lion, a nightingale, which neither lion nor bear nor wolf nor fox can get at, begins to sing a most lovely song which seems to revive the sheep, and makes them turn the way the sweet voice comes from. The nightingale is Martin Luther, and her song is none other than the pure Gospel, in plain, good German, which he translated and caused to be printed and which was soon carried into all parts of the country and made people desire for such teaching as they had never heard from the monks and priests that professed to teach them the way to heaven. So when some of the sheep make a good run for the place where the nightingale's song is heard, they get into a beautiful, green pasture, where they can feed to their hearts' content; there they find springs sending forth their clear waters, and the sheep can refresh themselves, and lie down and rest in safety. For the lion has no power over them, after they have once got into that pasture, and by the side of those still waters. He dreads to get across the boundary of his own barren dominion, though he is in a terrible rage at seeing one and another of his sheep escape him. So he sends all the wild and cunning creatures about him to keep his flock together; and they make a great howling, to drown the song of the Nightingale: then many of the sheep get frightened and hear the sweet song no more; but others heed not the howlings, and to them come the notes of the nightingale as lovely as ever, and neither lion nor bear, wolf, or sly fox can stop their flight: the bright land of gospel light and liberty receives them.

When this kind of poetry was hawked about the country, it made no small stir, and caused numbers of people to listen if they also might hear the sweet sounds that were breaking forth from Wittenberg, and at which great wrath was manifested by those whose rule could not endure, if the pure word of God was to be laid open before the people. The Master-singer lived to see the victory of God's truth in the establishment of Protestant freedom throughout the most of Germany. But in the mean time he himself had to pass through the fire of sharp household troubles. His wife bore him five little girls and two boys, and every one of them was taken from them again by an early death. These seven burials

in the family had severely tried the old man's faith, when he was called upon to part with his partner in life also. She died in the year 1560, leaving him a widower and very desolate, because he was of a sociable, communicative disposition. His friends then persuaded him to marry again, for the comfort of his declining years. In his sixty-seventh year, therefore, he took to wife Barbara Harscher, who proved a suitable companion to him as long as he enjoyed his health, and a most affectionate nurse when he became infirm. He collected all his pieces of poetry, which proved to be 6048 in number. These he published in five large volumes, subjoining a sketch of his own life in verse, which concludes with praise to God for having enabled him, "a man that knows neither Latin nor Greek," to help towards the spread of light, and with prayer that his works may "green, bloom, grow, and bear fruit abundantly."

Towards the close of his life, he almost entirely lost his hearing. Then he seemed to live wholly with God and with his books. When any one spoke to him, he looked up, as if he tried to the utmost to hear; but he showed no impatience, nor did he speak: presently his eyes would be again upon the books before him, among which the Bible was the most prominent; and he read in them with great apparent zeal and satisfaction. In his eighty-second year the Lord released him by an easy and peaceful death. If you should ever visit the ancient city of Nuremberg, you may see the simple gravestone with Hans Sachs's name upon it, under which his remains were deposited, in the old burying-ground. He will sing a sweeter song, when he rises to stand before the judgment-seat of Christ, and to enter with all the Lamb's followers into the joy of his Lord.

SLAVE-EMANCIPATION, AN ENCOURAGEMENT.

For many years, the glorious work of negro emancipation was, as it were, a private account, kept between the souls of its promoters and their God; but long perseverance at last succeeded; those who were not weary in well-doing, in due season reaped, because they fainted not. That "due season" seemed long in coming: but the promise was sure: though it tarried, they waited for it, slackening not in their protracted efforts; and what was the result? England, in her national character, was at last roused; and by an act, the noblest that ever the pen of history emblazoned on her ample record, she at once commanded with authoritative voice the liberation of the slave, and paid with munificent hand the full price of his ransom. The crime was an inheritance bequeathed to us by our fathers' fathers: the profit the doubly-accursed wages of unparalleled iniquity, flowed principally into the coffers of individuals, who, with a frightful mockery of justice, claimed as their own English birthright unobstructed freedom to enslave the bodies, and to murder both the bodies and souls of their fellow men. Nationally, the deed of liberation was nothing more than the tardy putting away of a most heinous crime, daily persisted in from age to age, while the perpetrators heaped up wrath against themselves; but as regards the generation which effected it, they made a sacrifice that could not but be acceptable in the sight of God, silencing the clamour of the slaveholder, while they unlocked the fetters of his victim. O ye students of English history, point, if ye can, to an achievement in arms worthy to be compared with this! How was it wrought? A man in whose heart the love of God was shed abroad by the Holy Ghost took pity on the prisoners, and longed to deliver those appointed to die: he prayed, he gathered about him a few like-minded with himself, who took counsel together, and united their supplications with his. Then he worked, like one who was pledged to a mighty enterprise; and his long life was but as one long day of unremitting toil; until while the shadows of evening closed around him, he saw the finishing hand put to his wonderful undertaking, and the secret prayer of William Wilberforce became the public, national, triumphant deed of England. It was the Lord's doing, and if we pondered it aright, it would not only be most marvellous in our eyes, but would also, in a voice of divine encouragement, cheer us on to go and do likewise.—C. E. in the Christian Lady's Magazine.

BRITISH INFLUENCE LIBERATING THE

SLAVE, in the Kingdom of Shoa, south of Abyssinia.

Ankobar, August 12, 1842.

Sir,—I have great satisfaction in announcing, for the information of the Governor-in-Council, that the presence of the British Embassy at the Court of Shoa, has proved on a late occasion of that commanding and salutary effect, which must ever be the case when humanity and civilization come in contact with barbarity and savage ignorance.

His Majesty, labouring under a strange infatuation, and in utter defiance of all existing laws of the realm, on the 3rd day of August, promulgated an edict through the Royal Herald, that from henceforward, the progeny of all his numerous slaves, whether the children of free fathers or of free mothers should be accounted his sole property, and should forthwith render themselves to be

enrolled by his drivers, and have their daily tasks allotted according to custom.

The capital was in a state of wild confusion and consternation; weeping and wailing resounded in every hut, and no Abyssinian possessed sufficient courage to oppose the dictate of the angry despot.

Deeming the opportunity of that imperative nature which required interference on my part, and considering that the chance of success was certainly worth the risk of some misunderstanding with the Court, I forwarded the annexed remonstrance to His Majesty with the most lively results.

The offensive proclamation was annulled on the following day. Four thousand seven hundred unfortunate victims were rescued from the degrading shackles of slavery, and returned to their homes and families, blessing the name of the white men; and during the succeeding interview with the King, who has still some fear of God before his eyes, he declared that the act had proceeded in a hurried moment of hot anger, and that the letter of his European guests had made him perfectly sensible of the injustice and cruelty of his proceedings.

(Signed) W. C. HARRIS, Capt. of Engineers, on special duty at the Court of Shoa.

COPY OF THE REMONSTRANCE REFERRED TO IN THE ABOVE.

You call us your children, and have always treated us with the affection of a father, and we should not act in justice to the character of dear relations, did we keep silence at this season; may you hear us in love.

We have now sojourned in your kingdom for upwards of twelve months. Have we ever committed wrong or injury to yourself, or to any of your subjects during this period?

On the contrary, have not our best endeavours been always on the strain to gratify every wish your Majesty has expressed, and to alleviate every sorrow and distress among your subjects, which has been brought to our notice! Although earnestly solicited by many great men to ask favours from your Majesty, we have hitherto remained mute, but we now entreat you to hear us in love.

We are strangers from a far land, and hope, after a season, to return to our own homes, and we ardently desire to bear along with us the good name which we at present possess in your kingdom; but the people cry aloud and declare, that the "Gyptizes" have advised you to order the captivity of all the foregoing born of free mothers, who are married to your Majesty's male slaves, and our name will hitherto be mentioned only amidst the tears and curses of the poor.

The name of Sahela Selassie, heretofore so beloved, will lose a portion of its lustre and brightness. We are all mortal, kings do not reign for ever, and the groans of your unhappy subjects, who have hitherto lived in all the happiness and blessing of liberty, but are now pining heart-broken in the thralldom of slavery, will add little to the comfort of the last close of your illustrious life.

These are not Gallas or Changallas, or disaffected Pagans, but the props of your power and kingdom, and your own devoted Christian subjects, who have believed themselves born of freedom, and have hitherto enjoyed its comforts.

The addition to your princely establishment is but trifling; a mere drop of water in the great river: but the misery you inflict upon hundreds of families, falls heavy and severe, and the loss of a few slaves can in no ways be felt by the mighty monarch of Shoa, who yearly bestows in charity upon the poor, a far greater sum than the value of all now led into captivity.

If the order had been dictated against the great men of the land, who could themselves raise the voice of remonstrance, we should have abstained from giving you this supplication; but hear as a father in love, and rescind the harsh measure that has been promulgated, that your people may not weep for ever, and that your children, as well as the redeemed unfortunates who have none other to speak in their behalf may pour forth a thousand prayers for your happiness and prosperity, to Him who is alike, the God of the monarch and the slave.

(Signed) W. C. HARRIS, Capt. of Engineers, on special duty at the Court of Shoa.

PROVIDENTIAL INTERFERENCE.

The following providential interference in behalf of the property of a good merchant of New York, during the dreadful fire which destroyed so much of that city, eight years ago, will be read with interest. It shows that there is indeed a particular Providence which watches over the affairs of man.

"There is one circumstance in connexion with the burning, which I cannot omit mentioning, as it remarkably displays the over-ruling providence of God, in bringing good to pass where evil was intended, and making the wrath of man to praise him. I refer to the case of Mr. Arthur Tappan, who is a dealer in silks, and one of the most extensive and wealthy merchants in the city. He is a decidedly religious man. But what has made him become so noted over all the country is his being President of the American Anti-Slavery Society, and his exertions for the cause of abolition in the Southern States; and in consequence of the stand he has taken in behalf of the slaves, he has become obnoxious to a majority of the community,

who are generally very much prejudiced against them; and every thing that malice could invent has been heaped upon him by the newspapers, so much so, that in July, 1834, the excitement rose to such a pitch, that the mob broke into his house, and destroyed his furniture, in consequence of which he was obliged to have his stores guarded in the most efficient manner with double iron shutters and doors, to prevent another attack; and so unsafe was his property considered, that not one of the Insurance offices in New York would insure him, in consequence of which he was obliged to go to Boston, where he effected an insurance for 200,000 dollars. What is now the result of all this evil that his enemies intended, because he advocated the cause of humanity, and opened his mouth and purse in behalf of the poor, oppressed, and degraded Africans, more than two millions of whom are held in the most abject slavery, in the Southern States of this boasted free republic? It is this—the very double iron shutters and doors which he had to get to prevent the violence of the mob, prevented the fire from taking hold of his stores until hours after all the others around were consumed to the ground, during which time hundreds of the free negroes who live in the city, and other friends, came to his assistance, and rescued the greater part of his property before the devouring element got hold of it, and had it conveyed to a place of safety; and as regards his insurance, it was equally of advantage—for being insured in Boston, it is safe; whereas, had it been insured in New York, almost all would be lost, as I believe all the Insurance Offices have become insolvent, and it is thought will not be able to pay more than three or four shillings in the pound. Surely the hand of God was in this."—*Friendly Visitor.*

RECEIVED, per John Horton, China,

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

—ALSO—Proved Chain Cables and Anchors, "Acraman's" Patent do. do. —AND—200 Boxes Tin Plates, 200 do. Canada Plates. C. & W. WURTELE, St. Paul Street.

Quebec, 23rd Sept., 1844.

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THOMAS COWAN, Quebec, June 27, 1844.

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