

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

The Brevian.

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

VOLUME II.—No. 10.]

QUEBEC, THURSDAY, JUNE 5, 1845.

[WHOLE NUMBER 62.]

THE PAVILION.

In the time of trouble he shall hide me in his pavilion.
Ps. xvii. 5.

There is a pavilion the world cannot see,
Of heavenly structure, appointed for thee,
Thou child of affliction and fears;
Dismayed as thou art at the sight of thy sin,
'Tis thine a compassionate Saviour to win,
Who wept, and can pity thy tears.

Though the troubles of Israel come in like a flood,
Thy pardon is sealed with Immanuel's blood,
Immanuel calls thee his own;
He quiets the storm of the penitent breast,
And under his shadow permits thee to rest,
Till he waft thee away to his throne.

How soft is that shadow, how sure its defence,
How transcendent its joys o'er the pleasures of sense,
Like the joys of the angels above!

His table with spiritual dainties is spread,
The wine of the kingdom, the heavenly bread,
And his banner is INFINITUM LOVI.
From Gurney's Sabbathical Verses.

THE PLACE OF SECURITY.

The Lord has provided a place of security for sinners in danger: an ark of refuge against the storms of his righteous indignation: a hiding-place from the horrors of eternal wrath. Brethren, make it sure, that you are in the ark; that you have a covert from the tempest. Look above. The Lord is coming to judge the world. Look into your consciences. There are thoughts, and words, and deeds of evil accusing you. Look into the Law of God. There is the fearful sentence recorded. "The soul that sinneth, it shall die." Look within. Is there any help or hope there? Is there any wisdom, by which you can blot out the hand-writing which is against you in God's book of remembrance; or any power, by which you can turn away the stroke of justice from you? O! no. All self-dependence "is deceitful upon the weights: it is altogether lighter than vanity itself." Then look to the Cross of Jesus. He is making his soul an offering for sin: He is enduring the curse of the law: the storms of death are encompassing Him; and, in a very important sense, the pains of Hell are getting hold upon Him. He drank to the very dregs the cup of trembling and of wrath; and when he bowed his head, and gave up the ghost, the justice of the Most High was satisfied and glorified; the head of the serpent was bruised for ever: and a refuge of everlasting security was provided, where every returning sinner will find peace, and protection, and a covenant God.

"But how shall I," says the drooping offender, "obtain the blessed shelter of the salvation of Jesus?" Can you believe his word? How is it written? "That we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us." Here you have it, under the hand of the God of faithfulness, that a fleeing for refuge to the Redeemer and his redemption, gives you the permission, the warrant, the title, to enjoy the Gospel and "strong consolation." "But," you ask, "what is it to flee for refuge to Jesus, the true ark of God?" You cannot flee in a bodily manner, as Noah entered into his ark; but you can flee in the hearty desires of your souls—in the prayers and supplications of your souls, and in the entire and firm dependence of your souls. Brethren, if you know and feel that all is ruin out of Christ; and if you are anxious to be found in Him; and if you call upon Him, with a beseeching heart as well as a beseeching voice, "O! Lamb of God that takest away the sin of the world, have mercy upon me;" and if you trust in his redemption only, and endeavour to trust confidently; then you do flee for refuge—you enter into the ark of everlasting security, which infinite wisdom planned, and which infinite love and power provided. You honour the Lord, just as Noah honoured Him, by willingly and heartily receiving safety in the way He offered it. God has formed you by his grace to be of one mind with himself—in that grandest of all his works—redemption by the infinitely precious blood of Immanuel: a work, which is to secure the glory of his own adorable character—and the glory of his equal and beloved Son, as Mediator,—and the happiness of his ransomed Church, in all the ages of Eternity. If you have fled for refuge, you are safe. But how are you to make it sure to your own consciences, that the sacred ark is really the shelter of your souls? You will make it sure, by observing the following method. Let every day find you employed in prayer for four mercies. Pray daily—

1. For fresh, and still more affecting views of your great need of preservation from the wrath of God.

2. For a full and steady and increasing perception of the all-sufficiency of the salvation of the Cross, to secure you—to secure a world, if a world would return, from all destruction and danger.

3. That you may be daily led by the Spirit's power, and in the clear view of your own mind's eye, to the appointed refuge for sinners: that you may come to the Saviour and his atonement so willingly, so heartily, so decidedly, so often, as to be certain that you do come; yea, as certain as Noah was that he had entered the ark. Then pray—

4. That there may be no allowed evil in your principles, your tempers, or your conduct, to darken your views, to blunt your religious feelings, or to shake your confidence in the salvation of God.

Now proceed in the way which I have endeavoured to point out, and pray most intently for the four mercies I have mentioned, and you will have to say with the venerable and godly Newton,—"I have not

for years had a doubt upon my mind of a quarter of an hour's continuance, of my peace and acceptance with God;" or, with a greater than Newton,—"For I know whom I have believed; and am persuaded that He is able to keep that which I have committed unto him against that day."—Rev. R. Housman, A. B., Lancaster.

NO ALTAR IN THE REFORMED CHURCH.

From Dr. Dealtry's Charge.

In pursuance of my plan, I would, in the first place, notice the word ALTAR, as intended to designate the Lord's-table.

This application of the word is not modern. In speaking of the altar, the altar-book, the altar-service, &c., we talk only as others have talked before us; and we use a term, which, although not found in the New Testament as denoting the Lord's table, may easily be borrowed in a figurative sense from the ancient Scriptures; but it is a term which has not the sanction of the Church.

In proof of this assertion, we appeal to its own authentic documents; its Liturgy, Articles, Homilies, and Canons. But our chief attention may now be best directed to the Book of Common Prayer.

The first Prayer-book of King Edward VI., in the year 1549, may be considered, according to the observation of the present Bishop of Sodor and Man, as a connecting link between the Missal and the Prayer-book—the Prayer-book which we now have. It was to be expected that it should exhibit some traces of the Missal, and accordingly the word *altar* occurs in its Communion Service at least three times: but in the Service of 1552, the second Prayer book of Edward VI., it is in every instance struck out; and if another expression is used in the place of it, that expression is the Lord's table. This circumstance is the more worthy of remark, because wherever in the older of these books the phrase *God's Board* was adopted as descriptive of the Lord's table, it was allowed to remain.

Now let me use here an argument of analogy.

In the book of 1549 is a prayer commencing thus, "Let us pray for the whole state of Christ's Church;" including, in the term, "Christ's Church," the dead as well as the living. The corresponding prayer of 1552 says, "Let us pray for the whole state of Christ's Church militant here on earth;" thus excluding all allusion to the dead. Further, whereas the former prayer recommended to the mercy of God those "which are departed hence from us with the sign of faith, and now do rest in the sleep of peace;" this was wholly omitted in the second book. Precisely therefore as we argue from this two-fold alteration that the Church intended to withhold its sanction of prayers for the dead, so likewise do we conclude, that the omission or change of the word *altar* was meant to guard against the perversions and superstitions to which the use of it might again conduct us.

But on this point we are not left either to probabilities or to analogy.

In the interval between 1549 and 1552 the marked attention both of the King and of the Reformers had been drawn to the subject; and in the injunctions of Bishop Ridley, at his Visitation of 1550, and in the letter afterwards sent to that good Bishop from the King in Council, in order to enforce the injunctions, we have perhaps all the information which on this head can be desired.

We know, as an historical fact, that with the declining influence of Popery, altars began to disappear. To this circumstance allusion is made in the Bishop's injunctions: the following short extract is taken from Strype's summary of them: "Whereas some used the Lord's board after the manner of a table, and some of an altar, therefore wishing a godly unity to be in all the dioceses, and considering that the form of a table might more move the hearts of the simple from the old superstitious opinion of the Popish mass, and to the right use of the Lord's Supper, the curates and churchwardens were exhorted to erect and set up the Lord's board after the fashion of an honest table, decently covered, in such places of the choir or chancel as should be thought most meet by their discretion, &c. When this was urged against Ridley by the Commissioners, a little before he suffered at the stake, he replied, "It was done upon this consideration among others, for that altars seemed to come nigh the Jews' usage;" meaning, I suppose, that they implied a sacrifice.

The King's letter to Bishop Ridley, after some preliminary observations concerning the removal, "on good and godly considerations," of the altars within most part of the churches in the realm, and concerning the importance of putting an end to divisions in this matter, adds, "We have thought good, by the advice of our Council, to require you, and nevertheless specially to charge and command you, for the avoiding of all matters of further contention and strife about the standing or taking away of the said altars, to give substantial order throughout all your diocese, that with all diligence all the altars in every church or chapel (as well in places exempted as not exempted,) within your said diocese, be taken down, and instead thereof a table be set up in some convenient part of the chancel, within every such church or chapel, to serve for the administration of the blessed Communion."

Similar orders having been sent to all the other Bishops in November 1550, altars were generally every where taken away.

The diocese of Chichester was an exception. For particulars, reference may be had to Strype and other writers. But the mention of it here is not irrelevant, because both the reason alleged by the Bishop for his disobedience to the Royal command, and his de-

privation on account of that disobedience, prove that the matter was deemed on both sides to be of high importance. The Bishop did not object, it seems, either as to the form of the altar, or the materials of it: but he felt that the commandment to take down the altars was an "abolishment both of the name and the thing, in the use of the holy communion;" and this he could not bring himself to execute. In May 1551, another order was issued, of a most stringent and peremptory nature, for putting down forthwith all altars within this diocese, and setting up tables in their stead. So clear is it that these changes in the Prayer-book as to the term *altar* were the result of serious and deliberate judgment on the part of the Reformers. It was to be expected that in Queen Mary's days, when Popery was again in the ascendant, the altars should be restored; and such was the fact. They were finally removed after the accession of Elizabeth.

In accordance with what was done as to this expurgation of the Prayer-book is the eighty-second Canon, requiring a Communion table in every Church.—Rev. Chancellor Dealtry, D. D.

MISSIONARY TEACHING.

Its distinguishing character.—It is not the mere communication of the benefits of civilized life; nor the mere rescue of the idolater from degrading or cruel practices; nor the mere improvement of his temporal condition, by imparting purer morals, or a more benevolent tone of feeling. These are blessings which follow in the train of the Evangelist, but do not constitute the message of his mission. His errand is to preach the doctrines of the Gospel in all their novelty, in all their peculiarity, in all their freedom, with all their obligations. "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." The "law of faith" must be set forth pure and entire. Converts must be made acquainted with the nature of their three-fold obligations—to the Father as a reconciled God, the original cause of salvation; to the Son as the atonement for sin, the procuring cause of pardon; to the Holy Ghost, as the dispenser of grace, regenerating the evil heart, purifying the soul by his sanctifying power, and revealing "the things of the Spirit of God;" by the gift of spiritual discernment. Further, they must be taught that those who have set their seal to the truth as it is in Jesus by a sacramental covenant, are "not under law to God;" but are required to be "under the law of Christ." Those who profess by baptism, that they believe, must obey: They must observe all things, whatsoever Christ has commanded.

That these directions have not been regarded by all teachers of Christianity among the heathen, is notorious. Some have thought it enough to produce new convictions, without inculcating the necessity of new habits; others have contented themselves with enforcing new habits without aiming at the communication of new convictions. Soundness of faith, and consistency of practice, have both been overlooked in turn; sometimes a veil has been thrown over the scandal of the cross; sometimes the truth has been compromised by a subterfuge; old superstitions have been replaced only by new; sea and land have been compassed to swell the numerical list of proselytes, even to the baptism of upwards of a million of infidels by a single individual. But this is not the Gospel which cometh "not in word only, but also in power, and in the Holy Ghost." What would then, if that lamented person who laid the foundation of our infant Church in India, as its first Protestant Bishop, should have been constrained to leave on record that "of such pretended conversions very small remains are now visible?"

The legitimate promulgation of the Gospel proceeds on very different principles. It does not consider the cross as planted, until the religion of Him who suffered on it is propagated with the cross. It does not tolerate superstitious habits, or idolatrous practices, under colour of expediency. It does not adulterate the purity of the true faith, by incorporating Pagan rites with Christian worship, under pretence of presenting the Gospel in a light more acceptable to the prejudices, and less offensive to the pride of men. It will not engraft a healthy scion upon a dead stock. Instead of studiously attempting to confound distinctions, it considers it an object of primary importance to point out the essential difference between the Christian and all other religions. The more prevalent the belief that all religions are one, derived from one source, and having one meaning, the more imperative the duty, not only of setting forth the truth, but of placing it in opposition to error. Not only must the Christian religion be proved true but the system of the Musselman, or of the Hindoo, must be proved false;—it must be distinctly stated that three or four contradictory laws could not have proceeded from the same authority—that as there is one Lord, so there is one law—that all the rest are of the many inventions which man has sought out. Prayer must be offered like that of Paul for the Philippians—not only that their love might abound, but that they might "distinguish things that differ."—The Right Rev. C. R. Sumner; D. D., Lord Bishop of Winchester.

THOSE WHO MOURN.

What is the mourning meant? Is it any or every kind of mourning? "The sorrow of the world worketh death." Cain sorrowed, but without a blessing. Ahab mourned, but

his mourning sprang only from his covetousness, and his comfort was false and sinful. Haman was grieved, but pride was the source of his grief. Judas repented, but found not the blessedness of mourning. And so now, mourning is indeed common. Many still mourn for the disappointment of their schemes, and wishes, and fond expectations. Many mourn at the loss of fortune, or fame, or friends. Pain makes many mourners; sickness shuts up many to mourn in the solitary chamber; and death now, as of old, is continually sending groups of mourners to go about the streets. Listen! All the world appears to be mourning. Every one has his mournful tale to tell; every heart has felt sorrow; every eye has shed tears; and yet, though other kinds of mourning may be useful, with God's blessing, to lead to the true mourning, they must not be mistaken for the thing itself. True mourning, Luther used to say, is a rare plant. Of the multitudes who have mourned, but few, comparatively, have mourned as our Saviour meant, when he said, "Blessed are they that mourn, for they shall be comforted." The mourning meant is chiefly a godly mourning for sin. If any ask, how I know this, and what right I have to pronounce mourning for sin to be the mourning meant, and not any kind of mourning; I refer them to the whole tenour of the Bible, to the scriptural examples of true mourning, to the nature of the consolations of the Gospel, and especially to the reasons to be found in Scripture for more deep and lively mourning for sin, than for any other cause whatever. The assertion may seem strong, yet I make it without fear of contradiction from any one who knows the Scriptures, there is more real and urgent cause of mourning for sin, than for any other cause whatever. Let troubles accumulate on troubles; let losses, disappointments, and bereavements, all concur to grieve one and the same man; let dangers the most imminent alarm; let tempests rage, thunders roll, and lightnings flash around him; let him have sorrows in his family, distress in his circumstances, trials in his person; yet has he but slight cause of mourning in all that, compared with what you and I, my brethren, have for our sins. Let us begin our mourning here. You know what sin is, even "the transgression of the law" of God. And yet you know not what sin is—you know not its full guilt, its heinous criminality, its proud rebellious character toward God, its insult on his authority, its contempt of all his attributes. You know not the full extent of its miserable effects. You have never measured the full length and breadth of its tendency, even to dethrone God from his seat as the moral Governor of man, to destroy—(vain I know is the attempt, yet sin in its proud tendency is vain enough to make the attempt)—even to destroy the authority, annihilate the power, and bring into contempt, the law of the Almighty. You know not the full desert and punishment of sin. You have, indeed, heard that its wages is death; and the report was true. You have heard of death; you have seen death—as who has not?—and yet, I venture to affirm, you know not fully and perfectly—and God grant you never may!—what death, in the full, extensive, permanent, eternal meaning of the word, really is. Thus you know, and yet you know not what sin is. Of sin, my brethren, you and I have been guilty. So indeed have all. "There is no man that sinneth not." "All have sinned, and come short of the glory of God." But our first concern is with ourselves. I call you not to mourn for the sins of others, till you have felt and mourned for your own. Of sin, then, I repeat, as plainly and as faithfully as I can speak, you and I have been guilty; sin, though so vile, so presumptuous, so fearful a thing, we have individually committed. The word of God declares it; our own lips have confessed it; and if our tongue should venture to deny it, our conscience would reproach our tongue. "What shall be done unto thee, thou false tongue?" And sin we have individually committed, not once only, or twice, but times without number. The infinite, omniscient God alone knows the number of our sins. Take your sins of one class, and try and count them—your idle words—can you tell their number? your foolish thoughts, your sinful lustings and covetings, your waste of time, neglect of talents, abuse of golden opportunities—in regard to all this, who can tell how oft he offendeth? You begin, it may be, to see your sins to be manifold, accumulated, grievous. There then is cause for mourning. And yet you may hear this without mourning. It is possible to hear and to admit that we are sinners, and that sin is vile, and that its wages is death, and yet not to tremble with alarm, or weep with sorrow. For something more is yet needed. There must be a gracious touch and influence on the soul, from the Holy Spirit, showing the character of God, so good, so beneficent, so undeserving to be so treated, or there will not be true mourning for sin. It is common enough, as you all know, for a criminal at the bar to hear the verdict of his guilt, and the sentence of condemnation, with little or no emotion. But if when his guilt is made clear, his judge in passing sentence could show him that his guilt is much aggravated by its wantonness, by the former kindness of the injured party, that he had been a friend, a benefactor, almost as a father to him, who afterwards aimed a murderous blow at the heart which loved him—could he say to the guilty criminal, Dost thou know that thou hast been aiming to destroy thine

own father? Can you not imagine the hardest heart relenting, and tears rolling from eyes which never till then wept for sin? Now, in your own case, you are plainly charged with sin by God, in Scripture: let his Spirit affect you with a sense of the good and gracious character of Him, against whom you have committed it. You have sinned against your Maker, Preserver, Benefactor, Friend, and Father. You have lifted the hand of rebellion against the King of heaven. You have aimed a blow at the authority, the character, yea, the very existence of God. The attempt may now appear monstrous and incredible. Yet such the fact is. If sin is to be committed with impunity, and if sinners are to triumph in their guilt,—for this they secretly imagine,—then God's existence must cease—I mean what I say—for God's perfections are involved in his existence; when God ceases to be holy, he ceases to be; so also with his justice and his truth. But it may be, you will tell me, that I am leaving out the Gospel.—God is merciful, as well as just and holy. God is love. He has given his Son to die for sinners.—All this is true, delightfully true; yet it enhances our cause for mourning for our sins. Your sin is heightened by this your own account of Him, against whom sin is committed. Is God merciful? Is he love? Has he given his Son to die for sinners? Then to sin against him is exceedingly sinful. It is to sin against mercy, love, compassion in their kindest form. You cannot truly say that God was a hard master, or his service a heavy yoke, or that you have had provocation from him for any thing but gratitude, obedience, and love. And what a return have you made! Sin—Sin!—Be deeply humbled. In fact, the more you know of revelation, and the more the character of God opens upon you, the more you see the sinfulness of your sin, and your need to mourn before God. If you were ignorant of God as the heathen are, it were yet possible to prove that you have sinned, and that your sin is a grievous thing. But when you profess to know God, as the Father of our Lord Jesus Christ, the sinfulness of sin augments, it increases in proportion to the opportunities which years and circumstances have given you; it would swell most fearfully in magnitude, if now, when faithfully told its nature, guilt, ingratitude, any of you should continue in impenitence and sin. May every heart respond, God forbid!

Here mark the special cause for godly mourning for their sins, which true believers feel. They carry throughout life a mournful sense of the follies, the wanderings, the negligences, and many sins of their unconverted state. So St. Paul, some thirty years after his conversion: "sinners, of whom I am chief." And yet they very peculiarly grieve for the sins of their converted state. The world cannot understand this. There is a man far more decent in life than they, who yet confesses himself still, even now, a sinner; who laments for a corrupt desire far more than they for a gross act of sin; who mourns for one hard thought of God, far more than the ungodly do for a thousand profane oaths. How is this? Because his soul having been favoured with light, and grace, and mercy, the remains and workings of sin there must, he feels, have a peculiar aggravation. Surely sin still dwelling in a once pardoned sinner, still rising in a bosom which has felt the love of Christ, still breaking out, like a leprous spot, in a heart which has been healed and cleansed by the Holy Spirit and the blood of sprinkling, must be of no common die in the sight of God. I call, therefore, on believers to mourn before God for the body of sin still remaining, and working within them. Far be it from me or them, to flatter each other for things which ought to be matter of true humiliation. Far be from us the thought, that sin found lurking in any place, even in a believer's heart, is not sinful. Why, it were sinful, if found in heaven itself! It has been found there, even in angels, and it turned them into devils, and plunged them down to hell. Sin, found in the most eminent of saints, David, or Paul, or Peter, is sin still, exceedingly sinful, aggravated, and not extenuated by their former character. Believers, therefore, in Jesus, you have sinned since you knew him, you have not lived up to your knowledge, your mercies, your privileges, you have too much and too often turned again unto folly; mourn, therefore, deeply before the God of all grace. All our best duties have been defiled with sin; corruptions have mixed themselves up with our purest motives; imperfections have marred our most perfect services. Surely, if sin in Israel was more shameful than in the heathen world, sin in Christians, in believers, in you, to whose case I now speak, is inexpressibly ungrateful. Mourn, therefore, believers, for your own sins.—Rev. John Hambleton, M. A., Islington.

HOME FEELINGS IN COMMON PRAYER.

The services of the Church of England are performed here (at Florence) with as much regularity as in any parish church in Queen Victoria's realm. The Grand Duke has with a liberality unknown to Italian princess, permitted the erection of a church within the walls of the city. And I should think that

* 1 Tim. ii. 15.
† Though the passage is well known, I must submit the humbling confession of Bishop Beveridge: "I cannot pray, but I sin; nay, I cannot hear, or preach a sermon, but I sin; I cannot give an altar, or receive the sacrament, but I sin; nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them; my repentance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer."—Evangelical Theology.

* Bishop Middleton, speaking of the mission of St. Francis Xavier.—Charge to the Rev. C. A. Jacobi.
† 2 Cor. vii. 10.

* 1 John iii. 4.
† Rom. vi. 28.
‡ 1 Kings viii. 16.
§ Rom. iii. 23.
¶ Ps. cxx. 3.

An Englishman, as he joins in this dear familiar service, surrounded by the familiar faces of his countrymen, might well forget that he is in a strange land.

The Berean.

QUEBEC, THURSDAY, JUNE 5, 1845.

While we were penning our last editorial remarks, God had given liberty to the devoting element of fire to convey a solemn warning to men, of the fleeting character of temporal prosperity, and the uncertain tenure of earthly possession.

We have, then, to render thanks to God for having so stayed the natural course of the devastation as to preserve from direct loss the greater portion of those inhabitants of our city who possess the largest means for affording relief to the suffering part of the population.

It is not without an elevating sense of the divine wisdom in his dealings with us, that the Christian will view calamities which are calculated to remind every possessor of this world's goods that he holds them as a steward only, and that his heart must not be set upon them.

SCRIPTURAL EDUCATION, A DEFENCE OF THE REFORMED CHURCH.

The Rev. Hugh McNeile at Liverpool, on Sunday the 12th of March.

It is only in this way that our country, with all her religious advantages, her circulated Bibles in her own tongue, her free preaching of the Gospel, her Scriptural schools, it is only by this knowledge our country can be preserved in the enjoyment of those great privileges which are blessings in time, and lead directly to blessings of eternity.

But it is the intention of the Pope to possess this country. Undoubtedly. In this intention he is aided by the Jesuits, and all the Catholic prelates and priests.

PLAIN DEALING by a Roman Catholic Reviewer (Bronson of Boston) in the United States.

But would you have this country come under the authority of the Pope? Why not? But the Pope would take away our free institutions! Nonsense. But how do you know that! From what do you infer it? After all do you not commit a slight blunder? Are your free institutions infallible? Are they founded on divine right? This you deny. Is not the proper question for you to discuss, then, not, whether the Papacy be or be not compatible with republican government, but, whether it be or be not founded in divine right? If the Papacy be founded in divine right, it is supreme over whatever is founded only in human right, and then your institutions should be made to harmonize with it, not, it with your institutions. And this would be cause of no apprehension for liberty, for liberty consist

in the supremacy of the divine over the human; and we know that no evil can come from the divine supremacy. The real question, then, is, not the compatibility or incompatibility of the Catholic Church with Democratic institutions, but, is the Catholic Church the Church of God? Settle this question first. But, in point of fact, Democracy is a mischievous dream, wherever the Catholic Church does not predominate, to inspire the people with reverence, and to teach and accustom them to obedience to authority.

But it is the intention of the Pope to possess this country. Undoubtedly. In this intention he is aided by the Jesuits, and all the Catholic prelates and priests. Undoubtedly, if they are faithful to their religion. "If the Catholic Church becomes predominant here, Protestants will all be exterminated."

THE AMERICAN TRACT SOCIETY held its 20th Anniversary at New York on the 7th of May.

It had circulated during the year 374,757 volumes and 5,626,610 minor publications; its receipts had been \$152,376 78, being an increase of \$43,892 34 above those of the year preceding.

ECCLESIASTICAL.

LETTER issued by the LORD BISHOP OF MONTREAL, to the Clergy of the Diocese of Quebec:— Quebec, 2d June, 1845. Rev. and dear Brethren, Upon my return home from another part of the Diocese, in the end of last week, I encountered the fresh traces of that most awful and calamitous desolation, with which it has pleased God that this City should be

visited, and with the details of which the public papers will have made you acquainted. I am persuaded that I only anticipate the wishes of yourselves and your flocks, feeble as many of them are both in numbers and worldly means, in recommending that, either by Charity-sermons, or Collections from house to house, or Subscriptions opened at public meetings, as you shall judge most expedient, you should raise among them, some contribution, according to the ability which God giveth, towards the relief of the sufferers; and the opportunity may be taken (if no other should more readily present itself, of your attendance at the Visitation, for bringing this bounty to the Committee of distribution at Quebec.

I am, dear Brethren, Your affectionate brother, G. J. MONTREAL.

ST. THOMAS', MONTREAL.—The Rev. Charles Bancroft, late of St. Ann's, Brooklyn, arrived in Montreal at the end of last week, to enter upon the pastoral charge over this congregation.

THE PENNSYLVANIA CONVENTION.

Our readers not familiarly acquainted with the constitution of the Protestant Episcopal Church in the United States, will read with some interest a condensed account of the recent proceedings for the election of a Bishop to preside over the Diocese of Pennsylvania.

A Committee was appointed to examine the Certificates of election of Lay-Delegates, and report thereon.—Thanks were tendered to the Rev. T. M. Clark for the Convention Sermon preached by him, and 500 copies of the same were ordered to be printed.—The question of the Bishop's salary was referred to a Committee who, during the sitting of the Convention, made their report and, in accordance with their suggestion, it was resolved that the salary should be not less than \$3,500 dollars, exclusive of travelling expenses.

The Rev. Dr. Dorr, Chairman of the Standing Committee, read a statement of the affairs of the Church, as required by the canon during the vacancy of the Episcopate. This document took the place of an address from the Bishop which would have stated the affairs of the Diocese, if the See was occupied.

We have mentioned these particulars of minor business, without entering into various details which occupied the time of the Convention, and without making mention of adjournments and re-assemblies. But it is right to state that it was not before Thursday the 22nd, that this ecclesiastical body proceeded upon the solemn duty of electing a Bishop. They had opened every day's proceedings with the worship of God; and when the time for the election had arrived, they spent a short period in silent prayer. Tellers having been appointed by the Chair, the votes of the Clergy were given, and the result was as follows:

- Rev. Dr. S. Bowman 37
" " S. H. Tyng 35
" " H. J. Morton 1
" R. N. Morgan 1
" T. M. Clark 1

A majority of votes being required to make the nomination effectual, there was no decision, the number of the Clergy present being 76, which required 39 for a majority. Upon a second balloting, Dr. Bowman had 38 votes, Dr. Tyng 35, and Dr. Morton 1; which was equally indecisive.

Dr. Tyng himself then nominated the Rev. Thomas M. Clark, Rector of St. Andrew's Church, Philadelphia, for the Episcopate. Upon a third ballot, there appeared for Dr. Bowman 38 votes, for Mr. Clark 32, for Dr. Alonzo Potter 3, for Dr. Morton 1; consequently no choice had been made.

- Rev. Dr. S. Bowman 39
" T. M. Clark 33
" Dr. Alonzo Potter 1
" H. J. Morton 1

Dr. Bowman having received a majority of the votes, he was declared to be duly nominated by the Clergy.

The Laity then proceeded to vote, every parish having one vote, and the result was— Ayes 37; Nays 55.

So the nomination was not confirmed, and the Clergy had to proceed to another ballot, which gave 37 votes to Dr. Bowman, and 36 to Dr. Tyng, and was consequently of no effect. A Committee of six Clergymen was then appointed, to nominate a suitable person or persons to be balloted for as Bishop of this

Diocese. The night of Thursday had by his time far advanced, and an adjournment took place till the following morning, Friday 23d of May.

On that day, the Chairman of the Committee reported that they had not been able to agree upon any single name to be presented to the clerical order for them to nominate for the approval of the Lay Representatives. Several names, therefore, were proposed by individual members of the Committee, and a ballot was ordered, which led to the following result:

- For the Rev. Dr. Alonzo Potter 41 votes.
" Horatio Potter 17
" H. J. Morton 14
" S. Bowman 2
" Rt. Rev. Dr. Freeman 1
" Dr. Wainwright 1
" Tyng 1
" Blank 7

In accordance with this vote, Dr. Alonzo Potter was nominated to the Lay Delegates. Half an hour's recess was voted by the Convention, and was spent by the Laity in consultation with a view to the obtaining of a unanimous confirmation of the choice which the Clergy had made. On the re-assembling of the Convention, the vote was taken, and all the 93 Churches which were represented, unanimously voted Aye. Whereupon the Rev. Alonzo Potter, D. D., Professor in Union College, Schenectady, Diocese of New York, was declared duly elected Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania.

When this acceptance shall have obtained, the fact of Dr. Potter's election will have to be notified to the Standing Committee of every Diocese in connection with the Church in the United States for their consent; if a majority of these Committees consent to the consecration, the consent of all the Bishops of the same Church will have to be applied for in like manner; and if a majority of them consent, the consecration may take place. It will, therefore, be some months yet before this act can be completed.

It may be proper to add a remark upon the introduction of the Right Rev. Dr. Freeman's name as having had a vote given in his favour at the last balloting of the Clergy. The Church in the United States does not allow translations of Bishops from one regularly organized Diocese to another, except in the cases of Domestic Missionary Bishops, such as Dr. Freeman, who is Missionary Bishop of Arkansas and the Indian Territory. The Foreign Missionary Bishops appointed by that Church, such as Bishops Boone (China) and Southgate (Turkey) are not eligible to the office of diocesan Bishop in the States. Bishop Freeman's name was evidently used entirely without his cognizance.

BISHOP DE LANCEY, OF WESTERN NEW YORK.—It is with much regret that we record an alarming accident which has happened to this esteemed Prelate. He had a dangerous fall from a carriage while journeying on his official Visitation, and the last advices which have reached us respecting him do not allay deep anxieties respecting the issue. He was favoured with the most assiduous attendance of watchful and affectionate friends and able medical advisers.

CENSUS OF SWITZERLAND.

Table with 5 columns: Canton, Roman Catholics, Protestant, Monasteries, Nuns. Rows include Zurich, Berne, Lucerne, Uri, Schwyz, Unterwalden, Zug, Glarus, Friburg, Soleure, Bale, Schaffhausen, Appenzell, St. Gallen, Argovie, Thurgovie, Tessin, Vaud, Graubunden, Wallis, Neuchatel, Geneva.

The above account of the number of Protestants and Roman Catholics is founded on the returns of 1836. The number of the monasteries and nunneries is that existing at the present time, and which are 120 in number, and inhabited by about 3,600 monks and nuns, according to a Roman Catholic publication that appeared at the close of last year. In 1798, there were only 115 monasteries and nunneries, inhabited by 775 monks, and 1,093 nuns, which shows an increase of five convents, and of their inhabitants of nearly 100 per cent.

PAYMENTS received on account of the BEREAN since last publication:—From Mrs. Platt, No. 53 to 104; Mr. F. W. Gates, 53 to 104.

ANSWERS TO CORRESPONDENTS: Received E with 10s. enclosed as thank-offering from J. H. J.—F, under consideration.

POST OFFICE NOTICE.

The next Mail for England will be closed at the Quebec Post-Office, on Thursday the 12th June.—Letters will be received to One o'clock, afternoon.

Political and Local Intelligence.

ATMOSPHERIC RAILWAY PRINCIPLE.—A Committee of the House of Commons has been engaged in an inquiry as to the feasibility and desirableness of introducing the Atmospheric principle upon railways and, after hearing a great deal of evidence for and against the new system, and making inquiry

as to the success and working of the atmospheric railway which has been in action for 19 months between Dalkey and Kingstown in Ireland, they came to the conclusion "that there is ample evidence which would justify the adoption of an atmospheric line at the present time. All the witnesses they have examined concur in its mechanical success."

"While your Committee have thus expressed a strong opinion in favour of the general merits of the atmospheric principle, they feel that experience can alone determine under what circumstances of traffic or of country the preference of either system would be given."

DUELING.—An American Journal mentions "that the State Convention in Louisiana has incorporated a section in the general provisions of the Constitution, which disfranchises and renders ineligible for any civil office under the State, any person who shall hereafter fight a duel, be a second at a duel, or carry a challenge to fight a duel."—This is an example worthy of imitation by other Legislative bodies; and though the proposed enactment does not go so far as it might and ought in punishment of this barbarous and un-Christian practice, still the strict enforcement of such a law would tend very much to prevent the occurrence of duels among voters, legislators, and aspirants for office.

THE LATE DESTRUCTIVE FIRE.

The last Bercan contained such an account of the ravages committed by this devastating visitant, together with the means adopted to provide relief for the sufferers, as could be collected in time for the regular publication of the paper: further details of the extent of the disaster and of the prompt and liberal assistance afforded, will doubtless prove interesting. Several errors having occurred in mentioning the subscriptions at the public meeting, a correct list follows of donors of £100 and upwards. The Mercury gives the following particulars as to the streets and number of houses destroyed. In St. John's Suburb 58 houses destroyed in 4 streets: in the Lower Town 140 houses in 11 streets: in St. Roch's Suburb 1432 houses in 23 streets. In all 1630 houses. Five streets in the Lower Town and 10 in St. Roch's have not a house standing. These numbers do not include out-houses, which of course would more than double the list. We are strongly inclined, however, to suppose that this enumeration includes vacant lots which are very numerous; and that the number of dwelling-houses destroyed does not in fact much exceed a thousand. The distance in a straight line from west to east of the spot where the fire broke out, from its termination in St. Paul Street, is about three quarters of a mile: the width gradually increases from the narrow point where it was arrested to the neighbourhood of Craig Street, where it exceeds a quarter of a mile.

Several small craft lying above St. Paul's Market, were burnt, and a large amount of lumber, &c. destroyed in Mr. Munn's shipyard. The neighbouring yards were, by great vigilance and exertion, providentially saved. The value of the property lost upon this melancholy occasion is variously estimated from half a million to a million and a half of pounds: probably £750,000 to £800,000 is a fair estimate of the loss sustained, on which only about £120,000 were insured. The loss of human life has not yet been ascertained. Twenty-three bodies have already been discovered, but fears are entertained that a much larger number have perished, and it is probable that some time must elapse before the precise number can be known, if this is ever the case. The sufferers by this disaster are not only rendered homeless but, in the majority of cases, owing to the extraordinary rapidity and fury of the flames, have lost every thing which they possessed: goods, furniture, wearing apparel, &c.: very many barely escaping with their lives, and others badly injured by the fire. Their case, therefore, calls in the most earnest manner for the warm and active sympathy of their fellow-citizens and fellow-Christians. Having given so many harrowing details of this distressing calamity, it is consoling to turn to the bright side of the picture, and mention what has been done here and elsewhere for their relief. At the public meeting held on Thursday last, a General Committee was named, consisting of the Lord Bishop of Montreal, and the Roman Catholic Bishop of Sydney, several of the Protestant and R. Catholic Clergy, the Mayor, and the most influential and respectable citizens, in all numbering 56 persons, to adopt measures suitable to the present emergency. Of this Committee, the Hon. R. E. CARON, Mayor, was appointed Chairman; E. L. MONTIZAMBERT, Esq. Secretary, and ALEX. SIMPSON, Esq. Treasurer.

Committees were appointed to make collections in every ward, besides Committees of "Correspondence," and "Distribution of relief and superintendence of lodgings." Places of refuge for those destitute of shelter were provided at the old House of Assembly, the old Custom House, the Burial-ground Chapel in St. John's Suburbs, and other places in different parts of the town, while issues of bread, soup and other food were made under the superintendence of the Committees, quantities of clothing distributed, and several thousand pounds in money paid out in small sums to destitute families, to enable them to provide themselves with necessary articles. The issues of food have now ceased. The subscriptions to furnish the means for this charitable supply have been most liberal and praise-worthy: as the following partial list will show:

- The Seminary of Quebec, £500
The Nuns of the Hotel Dieu of Quebec, 500
James Gibb, Esq., 500
G. Joly, Esq., 300
Les Ursulines, 300
City Bank, 300
L'Archeveve de Quebec, 250
Peter Patterson, Esq., 250
Quebec Branch of the Bank of Montreal, 250
The Quebec Bank, 250
The Bank of B. N. America, 250
Lord Bishop of Montreal, 200
Charles Langevin, Esq., 200
Allan Gilmour & Co., 200
The Mayor of Quebec, 150
Hon. Mr. Justice Panel, 100

- Henry Jessopp, Esq., 100
George Black, Esq., 100
William Price, Esq., 100
Forsyth, Walker & Co., 100
George Burns Symes, Esq., 100
Charles E. Levey, Esq., 100
LeMessurier, Tiltstone & Co., 100
Gillespie Green Shields & Co., 100
Pemberton Brothers, 100
H. & E. Barstall, 100
Thomas Froste & Co., 100
William Henry, Esq., 100
John Thompson, Esq., 100
Thos. C. Lee, Esq., 100
Sharples, Wainwright & Co., 100
Paterson, Young & Co., 100
Pickersgill, Tibbits & Co., 100
Edward Burroughs, Esq., 100
Atkinson, Osborne & Co., 100
Julien Chouinard, Esq., 100
Hon. Louis Massue, 100
Methot, Clinic & Co., 100
Hon. John Neilson, 100
Henry Atkinson, Esq., 100
Hon. Henry Black, 100
Archibald Laurie, Esq., 100
Christian Wurtele, Esq., 100
Sir H. J. Caldwell, Bart., 100
J. G. Heath, Esq., 100
Frs. Evantuelle, Esq., 100
Madame R. E. Caron, 100
Wood & Gray, 100
James Hunt, Esq., 100
Gibb, Lane & Co., 100
Hamilton & Low, 100
Donald Fraser, Esq., 100

The following very handsome donations are also announced from Montreal, where a public meeting was called by the Mayor on Saturday last to assist the sufferers in Quebec.

- The Governor General, £500
Bank of Montreal, 750
People's Bank, 250
Hon. Jos. Masson, 600
Seminary of St. Sulpice, 500
Gillespie, Moffatt & Co., 150
Thos. & W. Molson, 150
Forsyth, Richardson & Co., 150
The Mayor, 100
Commander of the Forces, 100
T. A. Stayner, Esq., 100
Denis B. Viger, Esq., 100
L. H. Lafontaine, Esq., 100
John Molson, Esq., 100
J. Torrance & Co., 100
Hon. Mr. Berthelot, 100
Besides £2000 advanced by the Governor in Council to the Mayor of Quebec, for the use of the sufferers, and a number of other sums; which were still coming in with great liberality. The total of subscriptions from this neighbourhood up to last evening amounts to near £10,000. Much assistance may also be reasonably expected from other parts of British America, and from the parent country. It is gratifying to observe, by a Corporation Notice dated the 2nd instant, that the City Council are taking measures to introduce greater width and regularity in the streets of the burnt district. It would be well, if the erection of wooden buildings within the same limits could be prevented, in accordance with the recommendation of a Sub-Committee of the Committee of Relief; a measure which, while adding very much to the security of that and other parts of the city, would probably benefit the proprietors themselves, by increasing the comforts and respectability of their tenants. Prudence requires that we should profit as much as possible by so severe a warning. But above all, let this and the other visitations of a merciful and long-suffering, yet jealous God, who "will not give his glory to another," be received in a proper spirit, and produce in us all a more earnest desire to live hereafter to his praise: they will then, instead of afflictions, prove blessings to us, and cause us to say with the Psalmist, "before I was afflicted I went astray; but now have I kept thy word."

THE COMMITTEE OF RELIEF.—This Committee have been industriously occupied with the numerous duties which have devolved upon them, wisely providing for the discharge of their duties by a division of labour amongst Sub-Committees.

The Committee of Correspondence is to communicate with distant places with a view to obtaining pecuniary and other assistance. The Committee of Investigation and Distribution has been daily employed in examining cases and affording immediate relief. About 8,000 persons have already been relieved by a small sum of money. And now, supplies of articles of sundry kinds are being received from the Country parishes: Pork, peas, eggs, oatmeal, flour, soap, sugar, chairs, étoffe du pays, toile du pays, hats, leather &c. &c.—which are in course of distribution under wholesome regulations. Twenty cases of wearing apparel have arrived within the last three days, addressed to the Curé of St. Roch and others.

This Committee is also collecting valuable statistical information concerning the value and nature of the different descriptions of the losses incurred by the sufferers; and they have likewise taken the necessary steps for enlisting the skill and industry of Ladies' Committees belonging to the respective Churches, in preparing Clothing.

The Committee for preventing future accidents by fire has already made its first report to the General Committee, and obtained leave to sit again. This report recommended the point referred to in the Corporation notice, and also certain measures calculated to induce proprietors to rebuild with stone instead of wood. Many difficulties are connected with this highly important recommendation, but it is confidently hoped that the wisdom of the Committee, aided by the universal conviction of its necessity, will be able to overcome them,—and to present to their fellow citizens a plan of proceeding which will command their unanimous concurrence.

MISSING PROPERTY.—A depot has been established at the Police Station, in rear of the Chateau, for effects, the owners of which are not known. Those who miss articles of furniture or other property would do well to inquire there, and any who have effects which may yet not have been claimed are recommended to send them to the depot.

CAUTION.—The public will do well to be on their guard against forged notes of the Toronto branch of the Bank of Montreal. They may easily be detected as the paper is poor and the signatures and filling up very cramped.

ed. The note is also rather smaller than the genuine one.

SUDDEN DEATH.—An old man, named Thomas Shields, fell down in the street on Tuesday and soon after expired. He was a commuted pensioner and was about 65 years of age.

Another sudden death took place yesterday, of Frederic Albrecht, a native of Brunswick, and one of the Hessian troops who fought on the British side in the war of the American revolution. He remained in this country, when his Regiment returned to Europe, and attained the advanced age of 92 years. He had preserved his eye-sight to the very last, so as to read the ordinary print of German missionary periodicals and his Bible, which indeed were his main comfort. He walked out after taking a hearty dinner, and was found dead, soon after, sitting against the ice-house on the Esplanade. The ordinary course of nature accounts for both of the above deaths.

MUNICIPAL.—We would direct the attention of landlords and owners of buildings within the City limits to the Corporation notice which appears in last night's Gazette, requiring all the outside wooden work about their houses and out-houses, not already painted, to be white-washed immediately: as well the roofs as the perpendicular parts.

Notice is also given that all dogs found wandering in the streets will be destroyed, on and after the 6th instant, as fears are entertained that hydrophobia may develop itself among the large number who have lost their owners since the fire.

Fires occurred on Wednesday last week, the day of the great fire, at Melis and other places in the county of Rimouski, by which several houses together with other property were destroyed. The R. C. Church at Val-Cartier was burnt yesterday, we understand.

A private letter by this day's Mail from England, conveys the melancholy intelligence of the death of Major W. P. Christie, of Christie-ville, on 4th ult., at Dublin, whither that Gentleman had gone for the benefit of his health.

Lieut. Col. Spark, 93rd, who left Canada last autumn, with disease of the lungs, is at Madeira in a very weakly state of health.

H. M. FRIGATE SPARTAN, 26, Captain the Hon. C. G. J. B. Elliot, arrived about 7 o'clock last evening. She is last from Halifax and Bermuda, and brings \$264,000 in specie for the government. The Troop-Ship Apollo, with drafts for regiments in N. America, is daily expected.

POSTSCRIPT.—The Lord Sydneyham Steamer arrived this morning at half past seven, with the English Mail of the 19th ult. which was brought to Boston by the R. M. Steamer Cambria. The Steamer Great Western which left Liverpool three days before the Cambria is also announced as having arrived at New York. The news seems to be of no importance. A few items follow, selected from an extra of the Montreal Courier.

Parliament has been in the usual recess during Whitsun week.

The third reading of the Maynooth Bill is to come on immediately after its re-assembly. There is no doubt but that the bill will be carried, although not by so large a majority as the second reading.

Sir James Graham has brought forward his Education measure for Ireland, which has not been very favorably received by either party. There is no likelihood that the Queen will visit Ireland this year. Her Majesty is going to Germany, and will after that visit Louis Philippe.

In the Commercial and manufacturing world things are more favorable than by our last accounts from England. The Funds, which had been depressed, on account of the threatened rupture with America, had become steadier, after the favorable news brought by the "Caledonia."

PEARL ASHES.—The market for both this and Pot Ashes is exceedingly flat; a few trifling sales have been effected at prices which have been unreported.

CORN.—Our market presents a somewhat more favourable appearance. The stock on hand is small and the consumption very heavy; we have a good demand for Peas at better prices, and few now in stock. Wheat and Flour have both improved, and an advance of 3d. to 1s. per barrel has been paid on the latter. The general feeling here is that the Canadian Wheat and Flour can be shipped to meet present rates; the prospects for the exporters are favourable.

The Government at Guatemala had prohibited the admission of the Jesuit fathers, who were in the city on their way to that state, and did not permit them to land in the port of Izabel. It appears that this was done because the President Gen. Carrera had received information that they were going to exert themselves to secure his overthrow. We are assured, however, that he has paid their passage although he does not admit them.— Vera Cruz Diary.

A strong feeling existed in England upon the subject of the Oregon territory, and the question of a war with the United States was the principal topic of conversation. The "bullying" tone of the American President's inaugural address may be considered the sole cause of all the bad feeling.

Donna Anna Maria of Portugal, aunt of the Queen of Portugal, arrived lately in London, upon a short visit.

On Sunday, May 4th, four persons read their recantation from the Church of Rome, and received the sacrament according to the rights of the Church of England, in St. Andrew's Church, Dublin.

PROJECTED MISSIONARY COLLEGE AT CANTERBURY.—Proposals are in circulation for the establishment of a Missionary College at Canterbury, principally in connexion with the Society for the Propagation of the Gospel in Foreign Parts; and his Grace the Archbishop has given his sanction to the scheme upon the understanding that it is to be conducted in all respects on the principles of the Established Church, and to be under the superintendence of the Archbishops of Canterbury as visitors.

Accounts from India to the 1st of April had reached England. Disturbances and Domestic quarrels still keep the Punjab in confusion. The expedition of Sir C. Napier into the mountain tracts westward of the Poalla-

chee, had been successful. In the interior of India tranquillity prevails.

BIRTHS.

On the 28th ult. Mrs. J. B. Parkin, of a son. On the 1st instant, the lady of Jean Thomas Taschereau, Esq., of a son.

MARRIED.

On Saturday, the 31st of May, Thomas Ainslie Young, Esq., to Ann, youngest daughter of the late Thomas Walsh, of Mount Juliet and New Town Hunt in the County of Kilkenny, Esquire. On Thursday the 29th May, by the Rev. J. Clingston, Thomas Gordon, Esq., to Isabella, Guthbert Ross, daughter of the late George Guthbert Ross, Esq.

DIED.

At Three Rivers, on Monday evening, Edward Grieve, Esq., M. P. for that town, and son-in-law of the Hon. M. Bell. On Monday, from injuries received at the fire, J. B. Bignouette, Esq. of St. Roch's, magistrate.

PORT OF QUEBEC.

ARRIVED.

N. B. It will be observed that the shipping report below only gives the names of vessels arriving with cargo.

May 29th.

- Brig Smile, Strickland, Liverpool, Cunningham & Way, general.
Bark Ocean Queen, Warren, Liverpool, Pickersgill & Co. salt.
Margaret, Quin, Liverpool, Pemberton, salt.
Brig R. Wylan, Moorhead, Newcastle, A. Gilmour & Co. salt.
Theodora, Coymer, Newcastle, Jesse Joseph, coals.
Briton, Booth, Hartlepool, T. Curry & Co. coals.
Pekin, Harvey, Ardrossan, Atkinson & Co. coals.
Choice, Cram, Newcastle, Pemberton, do.
Niger, Orwin, Bordeaux, LeMessurier & Co. general.
Auckland, Williams, Liverpool, Ryan Brothers, do.
Lively, Moon, London, T. Curry & Co. do.
Arcturion, Baster, Arbroath, order, do.
Bark Mary Muir, Williams, Liverpool, W. Price & Co. do.
Llan Tummy, Willoughby, Hull, Blenkin & Co. do.
Industry, Pearson, Newport, Levey & Co. coals.
Wolfeville, Ronald, Liverpool, P. Holland, hardware, &c.
Schr. Assistance, Taryon, P. Ed. Island, order, potatoes.
30th.

- Brig Barbara, Wilson, Sunderland, C. Poston, coals.
Lilburn, Ellison, Newcastle, Levey & Co. coals, &c.
Wm. Ash, Aldous, Liverpool, D. Burnet, salt.
Mentor, Forster, Blyth, Levey & Co. coals.
Themis, Ellerington, Hartlepool, T. Curry & Co. iron.
Dependent, Healy, Bridgewater, Atkinson & Co. iron.
Bark Priscilla, Taylor, Plymouth, LeMessurier & Co. cordage.
Amazon, Hayes, Waterford, order, general.
Affiance, Spencer, London, Buchanan & Co. do.
James, Salmon, Liverpool, Holland, do.
Brig 574, Stubbs, Charante, Ryan Brothers, brandy & vinegar.
Jos. Anderson, Middleton, Newcastle, Atkinson & Co. general.
Mayflower, White, do. H. S. Dalkin, coals, &c.
Defender, Tullock, Hartlepool, order, do.
Devereux, Daniel, Liverpool, T. C. Lee, general.
Ship Aqua-Marine, Connolly, Liverpool, Welch & Davies, do.
31st.

- Brig Southampton, Ross, St. Thomas, (W. I.), J. Wilson, sugar, rum, &c.
Vistula, Whale, Newcastle, Cuvillier & Son, coals, &c.
June 1st.
Bark Euphrosyne, Doyle, Sydney, (C. B.), W. Stevenson, coals.
Olga, Morrison, Sunderland, Levey & Co. oil.
Schr. St. Ignace, Bernier, Gaspé, D. Fraser, oil.
Brig Cottingham, Steward, Newcastle, Atkinson & Co. coals.
Hibbert, Bruce, Liverpool, Dougall & Co. general.
Talisman, Popham, Newport, LeMessurier & Co. coals.
Lord Nelson, Cunningham, Newcastle, Ryan, Chapman & Co. general.
Pilot, Pearson, Newcastle, T. Froste & Co. coals.
Bark Brutus, Langton, Liverpool, D. Burnet, do.
Mary Sharp, Mills, Liverpool, Collis, Ross, & Co. general.
Ship Rankin, Meikle, Liverpool, A. Gilmour & Co. salt, &c.
Harmony, Muir, Troon, Atkinson & Co. coals.
Brig Brenda, Reid, Liverpool, Gillespie & Co. general.

2nd.

- Brig Geo. Ramsay, Davis, Cork, Graves, general.
Schr. Lady Smith, Boudreau, Prince Edward Island, McCoy, potatoes.
Flora Ann, McDonald, do. do.
3d.
Bark Fergus, Martin, Burstalls, general.
Schr. Cambria, Mackinnon, Gaspé, Noad & Co. sugar.
Mary Ann, Bourdages, do. Fraser, Iron &c.
Priscilla, Cadieu, do. do.
Brig Ocean, Way, Maryport, Welch & Davies, coals.

MARITIME EXTRACTS.

The bark Ann Jane, of Greenock, from Mobile, bound to Quebec in ballast, for a load of timber, was seen ashore on the 14th May, on the reef on the north end of the Grand Bahamas. It was supposed she would be lost.

The ship Morsey, from Cork, with 273 passengers for New York, went ashore on the 21st May, about 20 miles from Sandy Hook. She has been completely stripped and had two feet of water in her hold. She intended to proceed to Quebec after landing her passengers. The whole of the passengers had arrived at New York safe.

Ship Chapman of London bound to Quebec was spoken on the 2nd ult. in lat. 45, 18 N. long. 92 W. with loss of spars and leaky; running eastward. A ship was seen in the ice, a total wreck in lat. 49. long. 47. 30.

TO BE LET.

A House and Premises belonging to the Subscriber at LaCanardiere. Can be seen at any time. M. STEVENSON. Quebec, 27th Feb. 1845.

DIVINE SERVICE will, by the sanction of the Lord Bishop of Montreal, be held every SUNDAY MORNING, at ELEVEN o'clock, in ST. MATTHEW'S or the FREE CHAPEL, in St. John's Suburbs, for the benefit of the Congregation heretofore attending St. Peter's Chapel, lately destroyed by the conflagration of St. Roch's Suburbs. This arrangement will, with the Divine permission, continue, so long as circumstances may render it necessary. HENRY WESTON, Chapel Warden. WILLIAM BROWN, St. Paul Street. Quebec, June 3, 1845.

RECEIVING AND FOR SALE EX "NICARAGUA," "AGGLAND," and "AURORA." ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smith's Bellows, Anvils and Vices, Spades, Shovels and Frying Pans, —ALSO— 400 Boxes Canada Plates, 600 do. Tin do. Patent Canada Scythes and Sickles. C. & W. WURTELE, St. Paul Street. Quebec 5th June, 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRUGATED assorted. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

JUST RECEIVED AND FOR SALE BY THE SUBSCRIBERS, BEST ENGLISH CHEESE, Gloster, Berkeley, Cheddar, Truckles, Pine Apple and Fancy Cheese. —ALSO— Tobacco Pipes, Shop Twine and Shoe Thread. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

RECEIVING AND FOR SALE: BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. —ALSO— Best Refined Borax. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes 3 1/2 to 9 inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes, Ship Scrapers, Iron, Cordage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

JUST RECEIVED EX "DESPATCH," AND FOR SALE BY THE SUBSCRIBERS, BEST STARCH and BUTTON BLUE, C. & W. WURTELE, St. Paul Street. 29th May, 1845.

THE BEREAN,

VOLUME 1. 1844-5.

A FEW volumes have been bound, and are to be had at the Publisher's, GILBERT STANLEY, 4 Ann Street. Price, 17s. 6d.

FOR SALE, ENGLISH Linseed Oil, Imported French Burr Stones, this season, London Bottled Porter, &c. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvines. Quebec, 29th May, 1845.

NOTICE.

THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES. HENRY W. WELCH. W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

COUNTRY RESIDENCE TO LET.

THE House lately occupied by the Subscriber, on the St. Foy Road, 1 1/2 mile from town, with Dairy, Ice House, Stable, &c., an excellent Well in the cellar with lead pump—can have some pasturage attached, if required, and immediate possession. Apply to J. W. LEAYCRAFT. Quebec, 7th April, 1845.

TO LET.

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

FOR SALE, A SMALL two story Stone House with Out Houses, Garden, and an excellent Well of Water,—well adapted for a small family. Apply on the premises, 9 D'Artigny Street St. Louis Heights. Quebec, 5th March, 1845.

Youth's Corner.

ALL HAVE SOMETHING TO DO. I was travelling near the sources of the Monongahela river, and in passing over a rough country, at every short distance, met many little streams which I could step over, but all of them were going the same way.

At last I asked one where was he going? "Why," replied the little rill, "I am going to New Orleans. I hear the people there want a great canal, a thousand miles long and fifteen hundred feet wide, and I am going to help make it."

"And pray, what can you do? I can step over you?" "I don't know what I can do; but I shall be there."

And so saying it hurried on. I came to another, and asked the same question, and received the same answer. All were hurrying on, to make the grand canal, in which the steam-ships of the West, with their heavy burdens, were to be transported.

At the heads of the Alleghany, the Scioto and the Mississippi, I found thousands more of little streams, hurried on by the same impulses, and which, while I yet spoke to them, passed out of sight. None knew what he could do, but all were determined to do something.

I passed on, till I came to the mighty Mississippi, and there I found the canal was made! The noble steamships rode proudly on its surface, and as its waters diminished, they were again replenished to the brim, by every mountain-spring and every stream.

Thus do the little rills make the stream, the stream the river, till the united waters of the whole pour on their way, rejoicing, to the glorious ocean. So is one man to the multitude, and the multitude to the grand tide of human life. Each little mortal, weak and weary tho' he be, can do something in making up the mighty stream of human events, as it rolls on to the ocean of eternity.—Western Episcopalian.

GOD, THE WIDOW'S GOD.

It was the twilight of a November evening. In chill weariness, a widow drew her chair to the fire in a room which served as "parlour, kitchen, and hall;" and as she rested her weary frame for a few moments, her eye fell upon her little fatherless children, who, in subdued playfulness, were building their castles and bridges of blocks by the light of the flickering blaze of the fire.

It was near the day appointed for thanksgiving—the first after her widowhood. She had felt an irremissible desire that her little ones might miss no comfort that day; which the tenderness of their father had ever led him, even in poverty, to supply.

As she looked upon her children, her thoughts went back, unconsciously, to the past—to the days of early marriage—of comparative affluence and ease—when, her husband's worth and standing acknowledged by all, they looked forward to much earthly good for themselves and rising family.

the children. They left their play and ran to their mother. "Why do you cry, mother," said they on seeing her eyes wet with tears, "and what do you mean by saying, God will provide?" Taking the youngest upon her lap, and throwing an arm around each of the others, she told them the story of Abraham's trial of faith.

She dwelt upon the faithfulness of God to his believing children, until she had lost sight of her own immediate trials, and her heart was filled with love and trust.

She was interrupted. There was a knock at the door. "Mr. Fanning has sent you these chickens, and these things for thanksgiving. Good night." The basket contained every needed supply.

"My children," said the widow with an overflowing heart, "see in this the faithfulness of our Father in heaven. Let us kneel, and thank him for his mercies. I had not wherewith to buy you a dinner. Truly, He will provide." And she knelt, and poured out her heart in love and gratitude to her faithful, covenant-keeping God.

And did she forget to crave blessings upon him, who, under God, had relieved her wants? What light and joy had that almoner of heavenly bounty kindled in that lone dwelling! Happy the man who has the blessing of the widow, and the widow's God!—Ep. Rec.

NATURAL AFFECTION LEADING TO A CRIMINAL ENTERPRISE.

It happened that a gentleman had an unusual abundance of fine grapes in his hot-house, and his gardener boasted, far and near, that such grapes were not to be had in the country. This information soon reached the ears of a numerous gang of gypsies who had encamped on the skirt of the common hard by.

The gypsies had boiled their evening pot suspended from three sticks; they had supped, played on the fiddle, and retired to rest, some under the tent, some stretched at full length under an old oak tree, and some lay round the cart by the side of their donkey.

The old mother eipsy was very ill; indeed it was thought she was at the point of death, but that did not restrain the rest of the gang from following out their reckless pursuits and light-hearted mirth. For some time the old woman could eat nothing that the gang could bring her; at last she cried out for grapes.

At dead of night, when the stars were visible in the sky, and all was silent around, a stout young man gently stole away from the encampment, passed down the dark lane, and tearing a stake from the hedge, proceeded on his way to the gentleman's garden. The wall was high, but he soon clambered over it; in another minute or two he had found his way to the glass-door of the hot-house.

No sooner had the young gipsy placed his stake under the door, and wrenched it open, than a wire fastened to it set a large bell at the top of the hot-house ringing; turning round hastily to make his escape, he was confronted by two men who, at that moment, from different directions, arrived at the spot. Accustomed to danger, he lost not his self-possession, but resolutely attacked them, when a blow from one of them dashed him back against the glassdoor; in a moment, however, he again grappled with his opponents, and all three struggled for their lives.

The ringing bell, and the gonging glass, soon brought half a dozen servants to the scene of contention, when the light of a lantern discovered to them three men throttling each other on the ground. The servants dragged them asunder, and led them away one by one, to different places of security for the night; but what was the surprise of the culprits in the morning to find, when placed together, their hands tied behind them, that they all belonged to the same gang.

NOVELS.

The immoral tendency of Bulwer's novels is justly maintained. His heroes are generally great criminals, violating all the laws of God and man, and yet exhibiting in their conduct so much generosity and magnanimity, that they inevitably enlist the sympathies of the unsuspecting reader.

his career of villany, and escapes "unwhipped of justice." In Devereux, an amiable gentleman murders his brother's wife, and afterwards becomes an interesting religious enthusiast in Italy. Eugene Aram was a veritable culprit, whose history is here embellished with the choicest ornaments of wit and fancy, and the very gallows is ennobled by the martyrdom of a high-minded, large-souled, intellectual hero.

"The Disowned," professing the noblest creed, boasting of the purest philanthropy, becomes the murderer of his benefactor. Bulwer seems to delight in portraying the unsocial passions of men, and dragging out to view every thing dark, unlovely, and misanthropic in the human soul.

If his object is to make these vices odious, why does he exalt what is diabolical, and elevate what is mean, by surrounding his robbers and murderers with a halo of glory? Why not leave the burglar to rot in his grave? Why attempt to rescue a real hero of the Newgate calendar from merited ignominy? If he wishes to benefit the world, why does he hold true virtue so much in the back ground, and make mere selfishness, flattery, and intrigue, the chief means of success in life?

"Bulwer's novels," says an eminent critic, "show us virtue caricatured, vice seductively garnished, generous qualities degraded by paltry motives, petty objects magnified, vulgarities glossed by passion, and manners tinged with affectation. Whatever is veritable, honest, useful, and truly noble, finds little place in this fictitious world."

We do not pretend that Bulwer vindicates the crimes he so graphically depicted in express terms; yet the whole complexion of the plot is such as to leave the impression upon the reader's mind that a man may commit such enormities, and yet deserve our love and admiration. This covert method of teaching immorality is worse than open and avowed profligacy.—Biblical Repository.

HUMAN SACRIFICES IN INDIA.

In 1837, during the suppression of a rebellion in Goomsur, one of the northern Circars in the Madras presidency, it was first ascertained that one of the hill tribes of Orissa practise the rite of human sacrifice throughout a great extent of territory, in the Madras and Bengal presidencies, and in the state of Nagpore. The rite was, in that year, described in many of the public Journals. Many intended victims were liberated by our troops, as appeared in the thanks of the Court of Directors to some of the liberating officers published in General Orders.

From 1837 to 1841, nothing more was heard of the subject by the public. In May of the latter year, Lord Auckland printed a Report by Captain McPherson on the Khand, one of the Orissa hill tribes or races in the Madras and Bengal presidencies, which practised the sacrifices.

This Report was communicated by Government to the Asiatic Society, and to the press, and was sold by the Government printer. Soon afterwards an epitome of the contents of this deeply-interesting Report was inserted, with appropriate remarks by Dr. Duff of the Scottish Mission, in the Calcutta Christian Observer. From Captain McPherson's official statement it appeared, that the rite of human sacrifices was practised throughout a region, imperfectly explored, about 200 miles in length, and from fifty to a hundred miles in breadth, composed of forests, swamps, and mountain fastnesses, interspersed with open and productive valleys, and from its climate, habitable by strangers only for a very few months of the year.

Captain McPherson conceived that, from the physical character of the country, force could not be hopefully or effectually employed for the abolition of the inhuman rite; but that the systematic and energetic application of moral influence might avail to that object.

All that the public has since learnt, and from accidental newspaper notices, is this, that in the beginning of 1842 Captain McPherson penetrated the hill country, with a view to the adoption of measures for the suppression of the sacrifice amongst the Khand, but that he was compelled within a month to retire, almost every individual of his party having been attacked and prostrated by fever; and that, in the beginning of 1843, Capt. M. had again visited the Khand country, and succeeded in liberating nearly two hundred intended victims; that, in the beginning of 1844, Capt. M. had accomplished the suppression of the rite of sacrifice, by the use of moral means alone, in a large division of the Khand country, having again rescued between one and two hundred victims more; and that it had also been discovered that female infanticide was practised to a very great extent by those hill tribes, and that it had also been partially abolished.

Such is the sum-total of information possessed by the public on this painfully interesting subject. Capt. McPherson has evidently acquired an experience of peculiarities, social and religious, of these wild tribes, as well as a commanding influence over them, to which no other can have any pretensions. It is generally understood that, were he only endowed by the Supreme Government with sufficient authority, he might still more largely

succeed in effecting the abolition of a rite which is a disgrace to humanity, and a blot on any civilized Government that could even passively tolerate it.

The following Description of one of these sacrifices, taken from the Calcutta Christian Observer, is gathered from materials furnished by Capt. McPherson.

All arrangements connected with the ceremony of human sacrifices are conducted by the Patriarch in concert with the priest. The Divine will is in every case declared by the latter, as it is communicated to him in visions, and he may demand a victim at any time, even when no visible signs of the Divine displeasure appear. From the festivals of sacrifice no one is excluded; and at them all feuds are forgotten. They are generally attended by a large concourse of people of both sexes. They continue for three days, which are passed in the indulgence of every form of gross and indescribable excess.

The first day and night are spent exclusively in drinking, feasting, and obscene riot. Upon the second morning, the victim, which has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing to the Meria-grove. This consists of a clump of deep and shadowy forest trees, and usually stands at a short distance from the hamlet, by a rivulet, which is called the Meria stream. It is kept sacred from the axe, and is studiously avoided by the Khand as haunted ground. In its centre an upright stake is fixed, at the foot of which the victim is seated, and bound back to it by a priest. He is then anointed with oil, ghee and turmeric, and adorned with flowers; and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day.

There is now infinite contention to obtain the slightest relic of his person, a particle of the turmeric paste with which he is smeared, or a drop of his spittle being esteemed, especially by the women, of supreme virtue. In some districts small rude images of beasts and birds in clay are made in great numbers and stuck on poles, of the origin or meaning of which there is no satisfactory explanation. On the third morning the victim is refreshed with a little milk and palm sago, while the licentious feast, which has scarcely been intermitted during the night, is vociferously renewed. The acceptable place for the intended sacrifice has been discovered, during the previous night, by persons sent out for this purpose. The ground is probed in the dark with long sticks; and the first deep chink that is pierced is considered the spot indicated by the earth-god. As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and, if necessary, those of his legs, are now broken in several places. The priest, assisted by the Abbaya, and by one or two of the elders of the village, then takes the branch of a green tree which is elct a distance of several feet down the centre. They insert the Meria within the rift, fitting it, in some districts, to his chest, in others to his throat; cords are next twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. All preparations being now concluded, about noon, the priest gives the signal by slightly wounding the victim with his axe. Instantly the promiscuous crowd, that erewhile had issued forth with stanning shouts and pealing music, rush with maddening fury upon the sacrifice, wildly exclaiming, "We bought you with a price, and no sin rests on us; they tear his flesh in pieces from the bones! And thus the horrid rite is consummated. Each man then bears away his bloody shreds to his fields, and from thence returns straight home. For three days after the sacrifice the inhabitants of the village which afforded it remain dumb, communicating with each other only by signs; and remaining unvisited by strangers. At the end of this period a buffalo is slaughtered at the place of sacrifice, when all tongues are loosened."

TAKE CARE OF THAT TONGUE.

1. It is your tongue. You have not the care of your neighbours' tongues. They may need care; but it is with yours only that I am now concerned, and about which I am anxious deeply to interest you. 2. It is only that can take care of it. If your neighbours could have done it, they very likely would have done it long ere this with a vengeance. They have thought about your tongue, and used their own about it, beyond question, and would be well pleased with dominion over it. But they cannot have it. You are the only ruler. 3. It needs care. Whose tongue does not? "The tongue is an unruly member." Not a Greek or a Roman tongue only. Not a Jewish or a Gentile tongue merely. The tongue. Here is universality of application, and the appellation is "unruly." This net is large enough to catch all the birds. Your tongue therefore needs care. 4. It will repay care. If you have taken some care of it already, then you know what fruit there is of care. If you have not taken care of it, then verily there is a noble field of enterprise before you. An uncared-for tongue has played some antics that have not added much to the glory of the owner. And such a tongue has formed some habits of motion, the knowledge of the strength of

which, will be one of the ways in which you will be repaid for attempting now to rule over it. More safety for the character of your neighbours will be more fruit of said care. And more fruit still will be, the ascertaining which of all the following Scripture descriptions best describes your tongue, or whether it takes them all to complete the picture. "A scourge—flatterer—sharp sword—devouring fire: deceitful, mischievous, lying, false, froward, perverse, naughty, boasting, not tamed."

It is a pity that more people would not go forth to gather those ample harvests which can be theirs from a care of the tongue. Numbers would not have to glean here and there scanty grains. They might bring home full sheaves of triumphs. Where is the son or daughter of Adam that might not be a reaper? Who that has a tongue might not properly be invited to carry a sickle? Truly the field is the world.—Pascal.

UNION.—We should live together as if we had but one mind, one heart, and as it were, one soul; what thou believest, I believe; what thou hopest, I hope; therefore we love each other, and dwell together in unity, like brethren. When hearts are united together by one faith, as by a girdle, there certainly can be no war.

THE CHRISTIAN FAITH is this,—the belief that one cannot be justified and saved by works, but through a Mediator, and grace freely bestowed; also that man has no dependance on himself or his works. (Gal. i. 4.) hanging on Christ's merits alone. The Judaizing creed, is, by works and self-doings, to attain the grace of God, to atone for sin, and be saved. By this, Christ must be excluded as not needed, or at least not of any very great need. Rom. x. 3.—LUTHER.

What is your CHIEF OBJECT, the object of your warmest desires and that for which you are ready to part with all besides; is it the world? Alas it is vain! Make it not your portion, it will deceive and disappoint you; even now it does not afford you satisfaction, but think of the solemnities of a dying hour, think of that awful period when you shall stand before the judgment seat of Christ. What then will profit you? What but Christ?—then every soul will be ready to say with the martyr, "none but Christ, none but Christ."

Why do you not say so now? Why should not that now be the language of your heart, not waiting till the horrors of death and the dread of judgment shall extract it?

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "MISSISSQUI FOUNDRY COMPANY," 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. American Ploughs, Hollow-ware and various small Castings. —ALSO— Single and Double Stoves, Cambuses, Register Grates and Coolers —AND— Pig Iron.

C. & W. WURTELE, St. Paul Street, Quebec, 20th Sept., 1844.

PRINTING-WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THE BEREAN, On the most reasonable terms.

THE BEREAN

Is published every THURSDAY Morning, BY G. S. TAYLOR, Printer, Bookseller and Stationer, 4, AUN-STREET.

TERMS:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance.

AGENTS AT Montreal: Messrs. R. W. S. MACKAY, and H. H. CUNNINGHAM, 115 Notre Dame-street.

Mr. BENJ. BURLAND, St. John's. "SAMUEL MUCKLESTON, Kingston, are so kind as to act for the Berean.

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$1 Dollars if paid in advance.

AGENTS AT New York at 75 Nassau-street, Mr. P. G. FISKE. Brooklyn at 41 Front-street, Mr. F. G. FISKE. Boston: Mr. CHARLES STODOLN, Washington-St.

ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s. 6d. for six lines and under, first insertion, and 7d. for each subsequent insertion; for ten lines and above six lines 3s. 4d. first insertion and 10d. each subsequent insertion; above ten lines 4d. per line first insertion, and 1d. per line each subsequent insertion. Advertising by the year or for a considerable time, as may be agreed upon.