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 cidessous.

Coloured covers / Couverture de couleur		Coloured pages / Pages de couleur
Covers damaged / Couverture endommagée		Pages damaged / Pages endommagées
Covers restored and/or laminated / Couverture restaurée et/ou pelliculée		Pages restored and/or laminated / Pages restaurées et/ou pelliculées
Cover title missing / Le titre de couverture manque		Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
Coloured maps /		Pages detached / Pages détachées
Cartes géographiques en couleur		Showthrough / Transparence
Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)		Quality of print varies / Qualité inégale de l'impression
Coloured plates and/or illustrations / Planches et/ou illustrations en couleur		Includes supplementary materials /
Bound with other material / Relié avec d'autres documents		Comprend du matériel supplémentaire
Only edition available / Seule édition disponible		Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from scanning / II se peut que
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.		certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été numérisées.
Continuous pagina Additional comments / Commentaires supplémentaires	ation.	•

VOLUME IV.—No. 38.7

QUEBEC, THURSDAY, DECEMBER 16, 1847.

[WHOLE NUMBER 194

" MY SHEPHERD."-Ps. xxiii. My Shepherd! in thy voice no tones are heard But those of love. Oh! how unlike to Thine, The world's cold, careless speech! I hear Thy word And all my aching heart on it recline.

Sweetly Thou tellest me—" I shall not want?" For daily bread-for loving sympathy: For daily bread—for toving sympathy:
All that my soul can crave, or Thou canst grant,
I need but ask, from fulness ever nigh.
O! like a little patient lamb then lead me;
Kind, gentle Shepherd! with Thine own hand feed me
Where erst the footsteps of thy flock have been:
In "paths of righteousness" guide Thou my spirit,
Make me Thy promises of grace inherit.

Make me Thy promises of grace inherit,

And life's rough way shall change to "pastures green!"

A, W. M.

Episcopal Recorder.

ZACHARY DUMB, YET MINISTERING. Even where there is no use of language, the spirits are distinguished by names; and each knows his own appellation, and others'. He, that gave leave unto man, his image, to give names unto all his visible and inferior creatures, did himself put names unto the spiritual; and as their name is, so are they mighty and glorious. But, lest Zachary should no less doubt of the

style of the messenger, than of the errand itself, he is, at once, both confirmed and punished with dumbness. That tongue, which moved the doubt, must be tied up. He shall ask no more questions for forty weeks, because he asked this one distrustfully. Neither did Zachary lose his tongue for the time, but his ears also. He was not only mute, but deaf; for otherwise, when they came to ask his allowance for the name of his son, they needed not to have demanded it by signs, but by words. God will

not pass over slight offences, and those which may plead the most colourable pretences in his best children, without a sensible check. It is not our holy entireness with God that can bear us out in the least sin; yea, rather the more acquaintance we have with his majesty, the more sure we are of correction when we offend. This may procure us more favour in our well-doing, not less justice in evil.

Zachary stayed, and the people waited. Whe-ther some longer discourse betwixt the angel and him than needed to be recorded, or whether asten-ishment at the apparition and news, witheld him, I inquire not. The multitude thought him long yet, though they could but see afar off, they would not depart till he returned to bless them. Their patient attendance without shames us, that are hardly persuaded to attend within, while both our senses are employed in our divine services, and we are admitted to be co-agents with our ministers.

At last, Zuchary comes out speechless; and more amazes them with his presence, than with his delay. The eyes of the multitude, that were not worthy to see his vision, yet see the signs of his vision, that the world might be put into the expectation of some extraordinary sequel. God makes way for his voice by silence. His speech could not have said so much as his dumbness.

Zachary would fain have spoken, and could not; with us too many are dumh, and need not. Negli-gence, fear, partiality, stop the mouths of many, which shall once say, Wo to me, because I held my

His hand speaks that, which he cannot with his tongue; and he makes them by signs to understand that which they might read in his face. Those powers we have, we must use.

But though he have ceased to speak, yet he ceases not to minister. He takes not this dumbness for a dismission, but stays out the eight days of his course; as one that knew the eyes and hands and heart would be accepted of that God, which had bereaved him of his tongue. We may not take slight occasions of withdrawing ourselves from the public services of our God; much less under the gospel. The law which stood much on bodily perfection, dispensed with age for attendance. The gospel, which is all for the soul, regards those inward powers, which, while they are vigorous, exclude all ex-Hall's Contemplations; being the conclusion of the article in the

THE SUBSTANCE OF A SERMON preached in St. James' Church, Stuartville, Kingston, November 14th, 1817, on the occasion of the death of Mr. Mican Mason, by the Rev. R. V. Rogens, Minister of St. James' Church.

ACTS XI., PART OF VERSE 24.

" For he was a good man, and full of the Holy Ghost and of fuith."

I. Three terms describe the character of Barnabas. The former tells the effects, of which the latter is the cause. He is a good man, because full of the Holy Ghost and of faith. That good thing in the heart of this disciple, and evidenced in the life, was the gift of God. That lovely display of the Christian graces, which won him the title of the son of consolation, so refreshing to the souls of the disciples, so productive of glory to God, was an emanation from the source of all good-God! II. Positively-" None is good but one, that is

God." Comparative goodness is that which is found

Set by the side of others, the Christian graces of Barnabas shine forth. In themselves, doubtless, much would be found to tarnish their lustre; and when tested by the only true standard of excellency, liberal in the service of his party, with the hope they would be found valueless. His goodness extended not unto the Lord, but to the excellent of the fold interest into his bosom. But all these differ, in earth. God needs nothing at the hand of his creature, from the graces of the Spirit, as widely ture, man, but that man should bless his fellow-man. as the spurious metal and the current coin. Their In this respect it was, that Barnabas was a good image and superscription is not from the king's dye.

but it was positive, living, acting goodness, full of

on renouncing Judaism, and embracing Chris-

which forgets former injuries, at once, takes truly than that he was a good MAN.—Yes, in the glory in the presence of the Lord. That table, in Edinburgh, in the latter part of the last century, Though a Jew, he breaks over the boundaries of national prejudices, and rejoices at the grace of God which he witnesses at Antioch. His heart was too large for the narrow circle of Judaism. Where he saw the work of God, there he recognised those who demanded his sympathies as fellow-heirs of the

grace of life (v. 23.)

IV. There is that in goodness which wins our admiration, even though we do not imitate it.

To witness such a sacrifice of self-interest as the casting all one has into the treasury of the Church; such a simple dependence on God for the supply of all our need as the act of Barnabas proved, such unbounded love for all as to be willing that all should be partakers of like benefit; such an enlarged spirit as to admit all to Christian privileges :- such sight,-it is no wonder that conviction should com pel those around to admit the blessedness of principles which could produce such practice, and that much people should be added to the Lord: for Covetousness, in some shape, or degree, is the last passion of the human heart which the renewed heart gives up; and, when renounced, it tells mightily in favour of the reality of Gospel influence.

V. Not only was Barnahas a good man because kind, merciful, and bountiful; but he was good from being influenced by God; and having God's cause at heart. Like Joseph he also waited for the kingdom of God (see Luke xxiii. 50-51;) its being set up in all hearts, and in all the world. This trait of his character, the Holy Spirit describes by-" when he came and had seen the grace of God, he was glad." He saw the kingdom of God, the reign of grace, set up in the hearts of those at Antioch and he rejoiced that " God also to the Gentiles had granted repentance unto life":-- those Gentiles, who had been serving dumb idols, now turned to the living God :- those idols cast to the moles and to the bats, utterly abolished, and the Lord alone exalted :- ashamed of their confidences, humbled, sorrowing after a godly sort, repentant unto life :-Well might he joy in them before the Lord from whom cometh salvation!

VI. There is no clearer mark, by which goodness is proved to be godliness, than the interest which professing Christians take in the spread of Christ's

And no wonder, if it be considered, that man's highest good is secured by his becoming a subject of grace! Faith's estimate of the things of this life is made from their bearing on the life to come All things, with the faithful, are good or bad as they make for or against the soul's salvation. Faith answers the question: What shall it profit a man, if he shall gain the whole world and lose his own soul? Even love to the bodies of men, with the faithful, springs from love to their souls. And so whilst the good man is merciful and liberal, his liberality is chiefly shewn in the furtherance of the soul's good; and doubtless, when Barnabas laid all that he had at the apostles' feet, to supply the lacking brethren, he and all who were possessors of lands or houses, had this more especially at heart: they aimed to prove their love to the soul, from the care which they took of the body !

VII. A still further feature in the character of Barnahas must be noticed: Goodness as opposed to the pretence of loving others ; - having the interest of others at heart as opposite to selfishness. John

He had no party ends to serve; and, therefore, he exhorts the Christians with full purpose of heart to cleave unto the Lord.

With the sincerity of one who had been some time deceived, but now had found out his error, he seeks to confirm them in the truth which had made him wise unto salvation. Himself resolved, he exhorts them with full purpose of heart to cleave unto the Lord. There is an integrity, a soundness of heart in Barnabas, which wins our confidence in his profession.

But, alas, there is danger even from the very virtues of a Christian. That straightforward manliness, admirable here, afterwards becomes stubbornness in the wrong, in the unhappy dispute of Bar-nabas and Paul; and that which before was a Christian grace, is now " the sin which doth most easily beset us"

VIII. Those parts, in the character of Barnabas which make so beautiful a whole, are to be traced back to that grace which he saw and joyed over in others; and which others saw in him, to their consolation and encouragement.

These excellencies were not of nature's growth, though these Christian graces may have been grafted into natural qualities; for such, at best, are but the tree wild by nature, producing uncertain fruit. The Holy Ghost must place in the heart his own truth, accompanied by his own influences, or constilutional excellencies will never ripen into Christian graces!

Much of what the world calls goodness of heart, is but the wild olive berries, or the fruit of the crabtree, looking to the eye what it is not to the taste. Whilst the Holy Spirit produces his graces, the world circulates its counterfeits:—the one, doing by its enchantments, what the other does by the finger of God.—The worldling can afford to be liberal—when hoping to receive as much again. The churl may be called bountiful, when he gives to the Lord that which costs him nothing .- The covetous will deny himself some gratifications, in order the more fully to indulge in others.—The partizan can become destroyed !

IX. It is time, cear brothren, that we considered the beating of our text on that which is in all our in harmony with the rest, such sweet melody ; and tianity, we see his liberality: "And Joses, who by thoughts, the heavy loss which we have all sus. yet, we would not, even if we could, call him back tained, in the taking from our midst a friend and to this world's discords, whose second sabbath this the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' fit which our Heavenly Father intends us to receive feet." (iv. 36-7)

MICAH MASON was a good man! Like simpli city of character, living rather for others than for himself, denying himself that he might serve others. -Like faith, manly, overcoming, proving its life, in the soul, by the devotion of the life.

I would ascribe it to the kindness of Him who ordereth all things after the counsel of his own will for the good of his Church, that the day, in which, each lived, bore a like relation to the Church of his

It was in the infancy of the Church of Christ that the "son of consolation" lived; and it was in the first struggles for air ecclesiastical existence of this congregation, that Mr. Mason joined himself to its ministrations : and what comfort and encouragement he was, all know who knew him; but none so well as he who now attempts to draw from this painful separation the profit of his example, that we inay be imitators of him so far as he copied Christ .-Truly, He was A son of consolation !

X. None beside himself know the trials which beset the Christian Minister in the beginning of his ministrations, where ministrations have never been

Not only has the careless churchman to be awakened, who practically says-" Let us alone"; -but the wicked and profligate to be warned of his danger; and the opposition of the latter finds a too easy friendship in the indifference of the former; and both make common cause against the intruder on their peace. Herod and Pontius Pilate were made friends when Christ had to be crucified; and so it is now, the most opposing antipathies are reconciled when his cause has to be opposed. Besides-long established prejudices have to be met, and jealousies are aroused at what is termed ir novation on practices venerable only for their antiquity. Added to these-The humble beginning of a Church-" the day of small things"-- is despised by the many who are caught by the eye and ear rather than drawn by the judgement.

All these have been experienced by your minister, and shared in and sympathised with by him

whose value I stand this day before you to record. When, in a very humble school-room, not far distant, your Minister began his labours among you, not five years since, Mr. Mason was the first who became a constant attendant. At that time it required moral courage to assemble with a congregation (if some dozen persons could be so called) all with the exception of my own family, and a Christian soldier, poorer than himself. Indeed-some little odium was attached to the membership of a flock worshipping in a place so common, from its never having been before so seen in Kingston, which many shrank from, even of those for whom the service was more immediately intended. The interesting lesson of the upper chamber at Jerusalem seemed to have been forgotten by some who count it their honour to be taught by those who then met together. Whatever may have been the amount of credit risked by this union, that he risked who took this tender offspring of the Church of England, and nursed it eyer after as his own child. Often during my winter evening services in private houses among the poor, at a distance from his residence, forgetting his own case and self-indulgence, when a day of labour might have offered a satisfying plea for both, our lamented friend made one among us; and seldom did he lose the opportunity of saying some word of comfort and encouragement to the pastor and the flock.

XI. In the erection of this house of prayer-from the time when the first serious thought was entertained respecting it-Mr. Mason cast into the un-dertaking his weight of influence both by advice and money. As one of the Building Committee his borrowed capital, his time and money were pecu-liarly needed:—we shall find, in our beloved brother, a by no means imperfect imitation of the liberality of Barnahas; for to his power, I bear record, yea and beyond his power he was willing of himself. He needed no importunacy from others. His forward mind was alway ready. He was a cheerful giver, setting an example to others, who, from their wealth, should have set an example to him of that faith which worketh by love. If he did not east his all into the treasury of the Lord (and the Lord did not require this at his hands) I think I may say—he held his possessions and goods as a steward of the gifts of God, to be used in his Master's service, in manner and degree as that Master should direct.

XII. Mr. Mason was an officer of this Church till his death :- the first two years as one of the Wardens, and afterwards as a Vestry-man. During this period of nearly three years, frequent occasion was given of his disinterested love for this little Zion. The means of the Church, placed in his hands, were faithfully used, and to the best of his judgement. At the last Easter Meeting, on renderng up his accounts, the Poor Fund was indebted to nim several pounds, and yet he presented a cup for the use of the communicants, of the value of five

pounds.

XIII. Aware of his judgement as well as Christian temper, I had placed with him the care of the discharged the trust, its choir; and how well he discharged the trust, its present efficiency, its freedom from those improper feelings which sometimes creep in among those, whose object should be the praise and glory of God, plainly tell.

He viewed praise as an essential part of the wor-ship of Almighty God, and considered the choir as man.

It is but the engraving of an unauthorized hand, however like the writing may be to the iliving which consists in not doing evil—a mere negative; epistle of commendation?—to be detected, to be should discharge; and with which it is presumption should discharge; and with which it is presumption for other worshippers to interfere. We deeply regret the loss of one whose deep, sonorous voice formed,

monthly spread with the memorials of the children's bread, at which he was so constant an attendant, has now given place to the " face to face" communion with the life giving bread of heaven.

XIV. Suffer me to invite your attention to the fact -that vigorous, manly Christianity, seen in MICAH Mason-that gentle, meek and child-like temperthat union of opposite qualities which formed so admirable a whole—that ceaseless, self-denying exertion, in the interests of religion of which he had no greater share than every other member of this congregation, and in which, notwithstanding, he so much excelled the greater part-all in him which formed a light, in which, for a while, we were permitted to rejoice-that religion which was equally distant from cold formality and the wild-fire of fanaticism-was not natural to him. that head and heart were equally uncultivated, barren of Christian judgement and Christian feeling. That tree which bore such fruits was of the Holy Spirit's planting. The mind had been enlightened by the light of truth. That truth had set him free from his former lusts indulged in in his ignorance. That which we all delighted to honour was Christ's image and likeness, stamped on his heart and life by the Holy Ghost. The new creation in Christ Jesus we saw and loved. We saw not that of the old man's corruptions which his faith enabled him to overcome and, from which the Hely Ghost was daily setting him free. That he not only had, but felt that he had, much remaining sin and ignorance to contend with, is plain to me from more than one conversation on the subject.

Yes, brethren, that name which is above every name, through faith in that name, caused that soundness of character in the presence of you all. Christ's finished salvation for him, believed on with the heart, was his foundation. That salvation, applied by the Holy Spirit, was the constraining motive to his actions. That name, which, as ointment poured out, refreshed the drooping spirit and enabled it, for a moment, to return to testify its indebtedness to the grace of God for being what it was,that name which is all powerful in heaven and earth, to which he set his seal as the last act of his life-that name, whose very sound brought to a momentary life the dying man when all else was forgotten—was to him "the only name under heaven whereby he could be saved"! All that, in his past life, which to others looked so lovely, and which to the ignorant would form a ground of hope, to him was hateful when it dared to intrude itself into the mind, as the foundation for the pardon of a sinful soul! At the early part of his sickness he was much harassed by unbelieving thoughts; but in Christ's name he overcame them; and though the peculiar nature of his disease beclouded the mind, yet intervals of reason were ever occupied on religious exercises; and when every other familiar name and face was forgotten, the question of his minister-" Do you know Jesus Christ?" received an immediate and

emphalic answer-" Yes, Sir"! XV. Whilst the great Head of the Church has honoured our brother by calling him to a higher service; and we, in common with his widow and orphans, are bereaved; yet, are we blessed by -- having his example among us .- As a man, a Christian, a husband, brother and neighbour, his example is ours; ours, not to admire only, but chiefly to copy. " A children"—(Prov. xiii. 22.) and the goodness of Mican Mason is the inheritance of this little conple, too, of one like ourselves, obliged to labour for support, and so, suited to the far greater part of us, brethren.

Ye knew the man and his communication. Whilst "diligent in business," he was "fervent in spirit," "serving the Lord" at all times. associates can testify to his cheerful liberality, his he so arranged his time as that devotion to business except from some cause which he could plead at the bar of God. And though considering the Sabbath peculiarly the Lord's, he did not so stint his own soul, nor so grudgingly give to God's service as that the week should be wholly the world's share of time; on the contrary-rarely was it that he was not one of the very few who attend the weck-day service; and equally seldom that he was not at his post in the choir on the evenings of practice. Ever ready, was our brother to aid his minister in undertakings, in which the interests of our Church and congregation were concerned!

Then, Beloved, - let us glorify God in this example of what his grace can do-by corying it! Did you admire the man? Rather, admire his principles, and prove your admiration by making them your own! Give not glory to the man, but glorify God in him, by your being what he was, so far as he was what Christ would have him to be!— Was he guileless as a child?—Become as little children!—In Christian graces was he a man?— Seek to be converted and become as dear children, that ye may become men after God's own heart: and then, when summoned from earth, we with all those who have departed in the true faith of Christ's holy name, shall have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord .-Amen and Amen.

THE REPROACH OF BEING ZEALOUS FOR PROTESTANTISM.

From a speech by the Rev. Hugh Stowell, Canon of Chester, at the Anniversary of the York Protest. ant Association, October 9, 1817.

There's another objection, and it shall be the last I will notice. Do you not, it is asked, bring upon yourselves a great deal of malignity and reproach? And whilst those who stay quietly at home with their own little flocks, pass unblamed and uncalumniated, are not you who take part in, and encourage such meetings as these branded as bigots and as fana-tics? My protestant brethren, if we are so branded, we share with a Luther, and a Melancthou, and a Latimer, and a Ridley—we share with a Paul, and a Peter, and Issiah and Jeremiah, and our Lord Jesus Christ himself. (Cheers) Ah! but it is said " we feet." (iv. 36-7.); from the society of the passage before us; for I know no words which passage before us; for I know no words which passage before us; for I know no words which passage before us; for I know no words which character of one lately among us more careful and simple anecdote, for the careful and simple anecdote, for the persecuting Saul, he, with a greatness of mind describe the character of one lately among us more earth, which he leved, has become honour and truth of which I can vouch. In the High Church,

there were two eminent men who occupied the same pulpit. Their names were Blair and Walker. Blair was fond of those beautiful model pictures of speech, and he was a fine hand at drawing them, and once when preaching on the inveliness of virtue, he decked her out in exquisite taste, and thus wound up his subject, - "O, virtue, wert thou but personified, all men would love thee." In the afternoon or evening Walker occupied the same pulpit, and he commenced thus, -" My rev. brother told us in the morning that ' if virtue were personified, all men would love her.? Men and brethren, virtue was personified—she was in the world and the world knew her not-she came unto her own and her own received her not, but took her and buffetted her, and bound her and scourged her, and crowned her with thorns, and crucified her, -virtue was personified, and the world neither knew nor loved her." (Cheers.) Nor will the world love him who follows his Master's steps. The same Jesus who wept over Jerusalem and would have gathered her children together as a hen gathereth her chickens under her wings-the same Jesus who prayed for his murderers, " Father forgive them, for they know not what they do "-the same Jesus who said Come unto me all ye that labour and are heavy laden, and I will give you rest "-also said " Woe, woe, woe, to you Scribes and Pharisees, hypocritesye generation of vipers, how can ye escape the damnation of hell?" If, then, as ministers of Christ, we are to follow him, in the milder tones of mercy, we must follow him also in the dreadful and fearful denunciations of his wrath against false doctrine, heresy, and hypocrisy-if we would be loyal to Christ, we must protest against anti-Christ. (Applause.) And therefore we are content to bear the reproach of the world, and to take up our cross, and follow our Lord. But it has been said, and will no doubt be said again (and this leads me to my more immediate subject) why do you single out Rome, and make her the great object of assault? Because she is the great antagonist of man, of Christ, and of God! This is a strong and startling assertion, and, therefore, it is requisite that I should not make it without adducing some evidence in support of it. I oppose, then, and will, by God's help, oppose Popery so long as I have a voice to speak against it and a hand to write against it, because I am a freeman, and I love liberty to the bottom of my heart. The next best blessing to the grace of God in a man's heart is liberty—liberty to serve God, no man hin-dering him. (Cheers.) Liberals of York, if such there be here, don't your hearts go along with me? Isn't your watchword civil and religious liberty? It's mine, in the proper sense of the word, and because I love it in the depth of my heart, I will withstand Popery to the face, as the great enemy of both. (Applause.) What civil and religious liberty was there previous to the glorious reformation? Do you think that you dissenters, if such there he present, could ever have set up your society in Rome, or France, or Spain, aye, or even in England in the days of Rome? I tell you your chapels would have soon been made your sepulchres, or the dungeons of the inquisition your abodes. You talk of the tyranny of a State Church, and that it grinds down your liberties. Ah ! pull down the State Church, then, and try the Church of Rome, and you'll soon find that the little finger of that State Church is thicker good man leaveth an inheritance to his children's than the loins of the present State Church. Yes, my liberal friends, of all the strange and monstrous. things which in these latter days we witness, nor gregation as well as of his family. It is the examthing is so strange as the coquetry which is going on between the Liberals and the Papists. You. find the Liberals and the Papists marching side by side, to the hustings-hoth speaking in commendation of the same candidate-both voting for the same man. What! the eagle and the lark talk of liberty when they come down to the moles and the With him there was a time for all these things, and bats! Yes, give the latter power, and they'll soon. associates can testify to his cheerful liberality, his earnest zeal, his self-denying exertions; and when it is remembered that he had but little means at command; that, commencing business chiefly on religious liberty. Is there any in Belgium—is there any in Austria—is there any in Italy—is there any in Spain-yes, and as far as Rome has power, is there any in Ireland? Then, because I am a man, who loves liberty, I oppose and must oppose Popery, even to the death, because it is the great adversary and opposer of it. (Cheers.)

A SABBATH AMONG THE NESTORIAN CHRISTIANS.

Oct. 20 [1839.]—Sabbath.—A thin piece of board was struck rapidly with a mallet, to call the villagers to church at the rising of the sun. Each person, on entering the church, put off his shoes, and testified his reverence for the sanctuary of God and testified his reverence for the sanctuary of God. by kissing the doorposts or threshold, and passed on to kiss the Gospels lying upon the altar, then the cross, and finally the hand of his religious teacher.

The church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door (which would not admit a man without much stooping) the usual explanation was given, "Strait is the gate," &c., a truth, of which they wished to be reminded when entering the sanctuary. The prayers and the singing or chanting of the psalms were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the Gospels, and gave the translation into the vulgar Syriac spoken by the Nestorians; and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary stories, of which they have many.

It was a sacramental occasion; and the bread

and wine were consecrated in the sanctuary or "holy place" of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists and of the other Oriental churches. On the contrary, there was almost a spiritual simplicity in the observance of this solemn ordinance.

The priest who had officiated in the prayers and instruction of the congregation first partook of the sacred elements, and then invited me to partake Hitherto I had never partaken of this ordinance with the Nestorians; but to have declined under present circumstances would have done as much injustice to my own feelings as to theirs. For many months I had not been privileged with coming to the table of the Lord: God had in great mercy preserved me through many perils, and brought me among a people who had received the gospel from the apostles and immediate disciples of our Saviour, and had preserved its doctrines with a great degree of purity; and though there was painful evidence of a great want of spiritual life, I was encouraged to hope that some almost smothered sparks of vital piety were still burning upon these altars. I could not but regard it as a branch of the true Church of God, though immersed in the darkness of gross ignorance, superstition, and spiritual torpor, yet not of death But there was still much in their character and circumstances of deep and lively interest; my heart was drawn out towards them in warm affection; and soldom have I commemorated the dying love of Christ under circumstances more deeply interesting, than among these primitive Christians, in the wild mountains of ancient Assyria.

There was great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out, each person received at the door a very thin leaf of bread, rolled together, and enclosing a morsel of meat. This was the "love feast" of the early Christians of the first and second centuries.*

Several of the people then went to the house of the church steward, and partook of a more sub stantial but plain repast, retiring soon after to their houses, or calling upon their more immediate friends. The day was observed with far more propriety than I have seen among other Christians of the East. There was a general stillness throughout the village, such as I have noticed in few places in more highly favoured lands. There was no noisy merriment, no attention to secular business; and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew Formerly they are said to have regarded the Christian Sabbath with so much sacred ness, as to put to death persons for travelling on that

In the evening many of the people again assem-bled for worship at the church, and morning and evening prayers are offered there through the whole But unlike what I have seen anywhere else in the East, many of the people say their prayers in their own dwellings, instead of going to the church during the week; and a small wooden cross may be seen hanging from a post for them to kiss before prayers; a practice which they regard as a simple expression of love to Christ, and faith in his death and atonement. The cross, however, is not considered in any sense as an object of religious worship.—The Nestonians, or the Lost Tribes, by Asahel Grant, M.D.

* Mosheim's Eccl. Hist., vol. i., p. 104. Soames

The Berean.

QUEBEC, THURSDAY, DECEMBER 16, 1847

Our readers have been apprized of the sanction which has been given, by several Bishops in their individual capacity, to a class of agents, subsidiary to the labours of the parochial Clergy in the mothercountry, under the denomination of "Scripture Readers." This measure has by this time presented itself so forcibly to the minds of the rulers of the Church as one which circumstances demand, that, with the exception of two only, the whole bench of English Bishops has united in a declaration for its adoption and regulation : thus taking it under their patronage and authority.

One of the dissentients is the Lord Bishop of Exeter. He has found it necessary to state his reasons for dissent in a letter addressed, through the press, to each of the Archdeacons in the Diocese of Exeter, requesting of them to communicate, what His dship has written, to the Clergy whatever method they may judge fit.

Our readers will be far from supposing us to be in the painful position of agreeing with the Bishop of Exeter, contrary to the expressed judgment of the twenty-four Prelates from whom he has the misfortune to differ. We have repeatedly expressed our sense of the value of a well-digested scheme for calling forth the agency of the Laity in aid of the multiplied duties demanded of the parochial Clergy. We do not, on the one hand, consider that a profitable knowledge of the Scriptures, and the faculty to impart the same in familiar exposition and in converse with others, are confined to the Clergy, nor, on the other hand, do we find that admission to orders imparts either the one or the other. It is quite evident that many a Clergyman-even some of extensive learning-are exceedingly deficient in the faculty of adapting their instructions to the wants of the human heart and the capacities of the more ignorant among their parishioness :- while of Laymen there are numbers who possess such experience of the soul's innermost working, and such readiness in applying to it the warnings or the encouragements of God's Holy Word, that their success in bringing instruction home to the hearer has been the beginning, in numberless cases, of that work which resulted in bringing the parishioner to his Pastor as a penitent, believing, enlightened member of the Church, and applicant for her highest privilege in the Lord's Supper.

The Bishop himself, indeed, does not wish to be understood as unfriendly to lay-help in toto; he says:-

And here, in the outset, I am desirous of its being fully known, that I am very far from wishing to dissuade the minister of any populous parish from availing himself, in any lawful manner, of the assistance of his lay parishioners who may be able and willing to co-operate with him in the great and holy work which he has undertaken to perform."

But as to any measures to be taken by the rulers of the Church to remedy the admitted spiritual destitution of the multitudes whom the labours of the Clergy at present do not reach, the following extract only course which it would be consistent for him to join in :

" When indeed I shall hear that the bishops of the Church of England have come forward in a body and addressed the Crown and nation, not only on the absolute necessity, but also on the imperative duty, of sending as many hundreds of fresh labourers into souls in the land shall need—when they shall have exhausted all reasonable efforts to draw forth the means of maintaining these ministers, and building churches wherein they may exercise their ministrythen, but not till then, shall I think the energies of our episcopate properly exerted in seeking how it may make the actual paneity of ministers and churches amongst us to be as little felt as possible. But, meanwhile, I am jealous of a new institution, which seems likely, if it be largely adopted, to encourage a notion that much is done to remedy an evil which temains absolutely untouched.23

We look in vain for some information, in the Bishop's letter, upon the question where those "hundreds of fresh labourers" are to come from but we find a very promising piece of intelligence embodied in an advertisement for Scripture-Readers emanating from another quarter : it is the intimation that a certain Bishop within whose Diocese employment for them is open, has signified his intention to admit to orders such Scripture-Readers as shall be nominated to curacies, after having satisfactorily filled the office of Scripture-Readers for the space of two years. This seems to us to open a prospect of a supply of men well qualified "to the promise of God's blessing." exercise their ministry duly, to the honour of God, and the edifying of his Church :" and thus it is the encouragement given to the labours of Scripture never be realized from appeals to " the Crown and

His Lordship views these Scripture Readers as in fact invested with a new office in the Church; not with the ancient office of lectores, as he correctly shows, but with an office newly created. He thus describes the view he takes of the charge to which they are appointed:

"But it may be said, indeed I have already said. that the readers contemplated in the paper of the bishops, are not like those hitherto known to the laws and history of the Church by that name:—they are to be readers, not in the Church, as the 'readers' of old, but 'from house to house.' Neither are they to be as those of old were, mere 'readers;' they are to be something more-something, not stated indeed, but-for which qualifications of so important a character are required, that 'the bishop himself, or persons appointed by him for that purpose,' must 'examine' the candidates as to their fitness for the office which thev seek.

it is intimated, moreover, that their business, whatever it be, is such, as will endanger their entering into controversy-nay, is such, that they cannot hope altogether to escape this danger-for they are to take care to avoid, as much as possible, all controversy.

" From all this, it can hardly be doubted, that the earers of this new office in the Church, though called by the modest name of Scripture readersand although nothing more than reading is expressed -are, in truth, to be Scripture-teachers, sent forth by the bishop, with a license under his hand, to do all that can be done in that character, short of preaching, either in houses or elsewhere.' All. therefore, that can be done by the proper minister of the parish: for he, too, is equally forbidden to preach either in houses, or elsewhere, out of

"Like him, the Scripture-readers, under the licence of the bishop, may explain, expound, comment on, the written word-may state difficulties and remove them, handle controverted points of docrine, give their own judgment upon them, only taking care to avoid as much as possible all contro--in other words, if their hearers do not assent to their judgment, they are to avoid, as much as possible, all endeavours to persuade and convince hem of their error. All this may not have been intended, or even thought of. But with the utmost It would certainly be presented to have the full authority subject of education in the following passage:

sincerity I declare, that after a close examination of supplied by labourers invested with the full authority subject of education in the following passage:

"If bigotry and injustice already possess the key tation of the teaching power of these Scripture-readers, than what I have mentioned."

In another place, the Bishop designates the Scripture-Readers " a fourth order of Ministers." It is curious that it did not occur to Ilis Lordship that with equally good reason the Archdeacons, whom he was addressing, might have been called a separate order of Ministers; because, though not actually set apart for the Archidiaconate by the laying on of hands, they are however invested with an authority which places them above ordinary Presbyters, while it does not raise them to the order of Bishops. If the office of Archbishop were further taken into the account, there would seem to have been five orders, before ever the Scripture-Readers were invested with the character which seems to the Bishop of

Exeter to constitute them an " order of Ministers." The Bishop's objections arise in a great measure from that part of the arrangement which provides that, when a candidate for the new office is approved of, "he shall be permitted by the bishop, in writing under his hand, (in other words, he shall be formally licensed) to enter upon his duties as Scripture-Reader." His Lordship remarks :

"Now, to all this I have a strong, and, so far as I have yet been able to understand the scheme, an invincible repugnance. I dislike-and more than not meet the crying want of the times in which we live—the want, the necessity of a great increase of the number of ministers in the Church, by what wiser men than myself deem a salutary expedient, out what I cannot but regard as a mere experiment and an experiment of a very fearful kind. I would seek rather (as I have indeed already stated to those who are the authors of this measure), 1 would seek rather to exert some of those dormant nowers which do really belong to us, if, with God's blessing, they shall in any manner or degree enable us to remedy a state of things which is, I believe, unparalleled in the history of any Christian Church, and which, if it be not remedied, will (God only

knows how soon) draw down ruin on our Church and nation."

describes what the Bishop of Exeter considers the lions would disappear, if the Scripture-Readers, in- order of Deacons, which would at once invest them | quarter, commencing to morrow, at 7 o'clock, P. M., stead of being only licensed to their work on approval, as Laymon, were actually ordained to the order withdrawal as the Scripture-Reader's license, and of Deacons. His Lordship's views of the virtue of episcopal ordination would probably lead him to suppose that in the latter case a blessing was pledged to them which in the former it is not. Whe- fully as safe as that which would commend itself to the Lord's vineyard as the millions of famishing ther this pledge would be theirs, well qualified or ill qualified for their sacred office-whether episcopal ordination would give them the qualifications if they had them not previously :- in short, to what extent it is supposed that the Saviour's own assurance may be claimed by those who have had the laying on of episcopal hands, we are not enabled to say. The Bishop expresses, in the following passage, his sense of the awful destitution which prevails, and of the insufficiency of the scheme propos-

> "There are millions of our unhappy countrymen who are as utterly destitute of the means of grace as if no Gospel had ever been revealed-no Church ordained to be its witness, the pillar and ground of the truth,'-no apostles, or successors of apostles, commissioned and empowered to preach the word and send forth others to preach it, with the mighty Saviour's own assurance that he will be with them in their blessed work, alway, even to the end of the world. In a word, at this most distressing, most appalling crisis, I will not join in the attempt, however well intended, to seem to do something, which may prove to be nothing, but which, be it what it may, is not shown to be done in a way which has

Most people will, no doubt, conclude that, if no blessing really is promised to Scripture-teaching by tried and approved Laymen under a Bishop's Readers that raises the hope which, we think, would license, there certainly is no better promise to the ministrations of Clergymen admitted to orders without trial and therefore upon an approval founded upon very insufficient data. That which has commonly been a satisfactory examination for orders in the Church of England has, it must be admitted, been deficient in respect of the candidate's trial as To Queen's College, at Kingston..... to qualifications for the pastoral work. College-tes- To Victoria at Cohourg, timonials amounted to nothing on that subject; and the prescribed testimonials of beneficed Clergymen Total for the Colleges of the four denomiamounted to little. It could by no means be taken for granted, in the generality of cases, that the candidate had manifested a concern for his fellow-creatures' souls, that he had been engaged in visiting and Scripture-teaching, and that in the course of these services he had approved himself to those who had signed his testimonials, as a person fit and qualified to be entrusted with the responsibilities of the Christian ministry. Perhaps the Bishop of Exeter, and others with him, might even think he had no right to attempt being a Scripture-teacher, until he had received the ministerial commission by episcopal ordination.

But those Bishops who open to the Scripture-Reader the prospect of admission to orders do in reality treat the new office as a means of trying the bearer of it—if otherwise qualified by educationon the most important of all points, his efficiency in the performance of services subsidiary to the pastoral office. Testimonials will come in respecting these men, with which the certificates of College-Tutors will bear no comparison; and a theological seminary is thus opened, fully as promising, at all events, of good to the Church, as any of the institutions which have hitherto furnished the great body of the English Clergy.

The Bishop of Exeter was perhaps hardly aware how naturally the scheme of employing Scripture-Readers, under the denomination of Catechists-with authority even to conduct the full public worship of the Church, short of preaching-has come to be adopted and sanctioned by Bishops in the Colonies. It would certainly be preferred to have their places Protestant fellow-subjects," and introduces the services of Laymen have been gladly and profitably accepted; and the Bishop's license, under which locking them with the counter-key of an intellectual they have acted, has not hitherto led to their constituting a " fourth order of Ministers."

It would be doing great injustice to the Lord Bishop of Exeter if, while we express our regret at his standing apart, with only one other Bishop on his side, from the twenty-four Right Reverend Prelates whose sanction is given to the employment of Scrip- cellats and other obscure places; and obliged such ture-Readers, we did not admit his letter to contain arguments of great power, and suggestions which deserve the most attentive consideration, on the probable working of the scheme as it has been laid by the concurring Bishops. Perhaps the experience which His Lordship had, some years ago, when he attempted to command what he had no power to enforce, operates upon him now in the opposite direction to make him shrink from affecting to " permit what he has no right to forbid." But, by whatever method he may have learned this caution, his determination seems to us sound and of practical bencfit. The hasty recommendation, "Let nothing be done without the Bishop" has found entrance to such an extent as has tended to lay upon Bishops the responsibility of every thing. The Bishop of Exeter points out, in a very forcible manner, the difficulty of dealing with a licensed Scripturedislike—I repudiate the assuming for my office a power which does not belong to it. I will not at-fect to permit what I have no right to forbid. I will the passage is so striking that we intend inserting it in our next number. We ourselves do not see that the advantage of a Bishop's license to the Scripture-Reader over-balances the inconvenience likely to result in those cases where the authority conferred by it has to be withdrawn; and the appearance of the Bishop's supervision being extended to the Lay-Agency, when even the supervision of the Clergy, in the present size of English Dioceses, has come to be far too imperfect, is what would perhaps much better have been avoided. But, when we recollect that the Bishop of Exeter, not long ago, published a notice which encouraged the schoolmasters trained under the auspices of the NATIONAL SCHOOL So-

with a higher authority not admitting of such easy not preceded by as effectual a trial of qualifications, we cannot help thinking that upon the whole the plan decided upon by the twenty-four Prelates is their brother who presides over the Diocese of

From a recent number of the Brockville Statesman we cut the following statement of the government proposal for dividing the property of King's College, l'oronte, to which, as we stated in our last, the Committee of the Wesleyan Methodist Conference have signified their adhesion, and which, as we should suppose, might, for a while, conciliate the Roman Catholic Bishop, Dr. Phelan.

Annual interest on sales of College Lands now invested..... £10,000 Annual Parliamentary Grant to Queen's, Victoria, and Regiopolis Colleges, Amount now actually available.... £13,500 To which it is proposed to add the following :- Proceeds of College Lands yet unsold (at least)..... Proceeds of Crown Reserves proposed to be given for the School Lands £23,500

"Thus then it will be seen, independent of College lues, Tuition Fees in the Grammar Schools, or any other source of casual or doubtful revenue, there is at the present moment, £13,500 of an annual income in hand ; to which the Ministry propose to add £10,-000 per annum, making a permanent yearly income or ever of £23,500 for Collegiate and Grammar School Education. Here then is the source of Income ; and now for its Distribution.

nations.... Leaving a Balance to be divided (per annum) of

To King's College, at Toronto.

With which magnificent sum, it is proposed to endow permanently, an Agricultural Model School and Model Farm, together with High Grammar Schools, in every District of the Province, giving to each £500 per annum, and amounting in the whole to £10,000 a year. Thus leaving for the Free Church, the Congregationalists, the Baptists, or any other Body of Christians, who may be prepared to receive it, the sum of £6,000 per annum endow their Colleges."

The Resolutions adopted by the Methodist Conrence Committee set forth, in moderate and beoming language, the reasons which have induced that body to approve of the government measure: the question is taken up as one between dividing the endowment among different religious bodies, or else depriving the instruction to be imparted in the one general institution "of the attributes and character of Christianity." The Committee prefer the former, though, we regret to learn, they conceive that the share allotted to them requal with the amount proposed to be given to the Church of Scot and and to the Church of Rome) is edisproportimably small," and that they are disposed to measure their demand by the assumption that their body s one " whose labours in Western Canada, whose numbers and extensive usefulness, and great exertions to promote education, place them second to no religious persuasion in Western Canada." It is of speaking in a disparaging manner, surely, if that demand is considered somewhat startling.

The address proceeding from the Roman Catholic ishop is of a very different description. It charges is flock with lethargy on the subject of their own interests, gives a glance at their past co-operation, in political movements, with their "well cared-for

which could open the public doors to your social Catholic education.33

This gein is followed by a tender passage of xculpation to the flock thus movingly appealed to " We are now forcibly reminded of the oppressed country from which the majority of you came-of the dreadful laws which forced the Ministers of your faith and instruction to protect their lives in parents as could afford it, even at the risk of conscation of their property for so doing, to exile their sons to the European Continent for a Catholic education. So deplorable have been the effects of these inhuman laws, that the Catholic Emancipation Act of eighteen hundred and twenty-nine ias not yet been able to efface them : even here, our educational efforts must be considerably hampered with those weeds of three hundred years growth, which trans-atlantic oppression assiduously fostered in the once intellectual garden of British Catholic education."

It is by representations of this kind that the R. C. ecclesiastics of the Diocese of Kingston seek to convince the sheep of their flock of the propriety of demanding separate education for their youth. We do not object to the end which they profess to have in view : but we do object to the use of appeals like the above in support of the course recommended to be taken.

Our columns have become so crowded that we cannot pursue the subject any further on this occa-We are likely to have a word or two to say yet on the University question, but we must reserve them for another occasion.

EVENING Counten, published at the office of the Montreal Morning Courier .- We have to acknow ledge the receipt of several numbers of this periodical, newly started "on the very simple ground that no such thing exists in Montreal, and that a paper of this character has been successful in every large town in which it has been hitherto triod .?? I is intended to publish it at 4 p. m., and that it should contain all the intelligence received in town up to that hour.

in the small temporary Chapel, at the Buryingground, and to be there continued till a permanent Chapelshall, with the divine permission, be erected upon the spot. The evening service, however, in All-Saints' Chapel, attached to the Rectory, will be continued as usual—not only because the Temporary Chapel will accommodate but a very small Congregation, but also because it is conceived that a demand will, under any circumstances, exist for the evening service in All-Saints' Chapel, and that more extended facilities will be thus afforded to some of the households attending the Cathedral, (to which that Chapel is to be considered as an appendage,) to arrange matters for the due and full attendance of all their members, upon the public worship of God.—Saturday's Mercury.

DIOCESE OF TORONTO .- The Ven. the ARCHDEA-CON OF YORK has signified his intention of visiting the parishes and missions in the Gore and Wellington Districts by a series of appointments stated in the Toronto Church, commencing at Oakville on Tuesday the 28th instant, proceeding by Ancaster (Thursday)Guelph (on Tuesday the 4th of January) and Brantford (on Wednesday) to Hamilton on Friday the 7th of January next.

ORITUARY.-The Archbishop of York died at the Palace near York, Nov. 5th, after an illness of two days, in the 91st year of his age. He enjoyed the high dignity of his station, and performed its duties a period of 40 years, having been previously Bishop of Carlisle for 16 years.

The Times announces that the vacancy in the See of York is to be filled by Dr. Musgrave, the Bishop of Hereford, and that he is to be replaced in his present See by Dr. Hampden, Regius Professor at Oxford. -Eur. Times.

MISSIONARY LABOUR IN CANADA. Concluded.

Third Sunday of the month .- At morning service felt more power than usual in preaching, and it was given me to ask with confidence that the Lord would give me strength for the work to which he has appointed me. I rode my usual eleven miles to evening service, and found a large congregation, though two meetings had been held this day by a person sent by the Methodist preacher, and a third was holding at a little distance, at the time of my arrival. was encouraged by the attachment to me as their Minister, and to the Church whose servant I am, thus manifested by the people.

Monday .- Bible Class for an hour after breakfast; then rode through thick woods, forded a river, advanced towards the next, a few miles distant, which was very deep. Here I left my horse on the bank, got into a canoe which I found tied to the shore, nwed across and followed the track two miles through a swamp which no horse can pass, and where I had to step from one root of a tree to another, the heat all the time nearly insupportable. I was now in another Township, and arrived at a settlement composed of six American families and one English, who gladly received me. I held divine service in one of the shanties. The poor people had to take boards from the roof to make seats; a sermon had never before been preached in this place, nor has a Clergyman, so far as I could learn, ever seen this spot. I baptized nine young children, but refused to admit to that ordinance the grown boys and girls, requiring them to be first instructed in the principles of our holy religion. I pointed out to them a course of preparation; finding that the only copy of the Scriptures here was the remains of a very small Testument, I promised to send a Bible. -I then retraced my steps from this settlement, crossed the rivers again, was overtaken by night, and lost my way. Thanks to the Lord, I recovered the track and got back, by 10 o'clock, to the settlement which I left this morning, where they had been in anxiety for me, thinking that I was lost.

Tuesday .- I tode to a settlement 7 miles distant, where by appointment seven candidates for baptism -two of them adults-met me, whom I examined once more, and was gratified by their answers. Having addressed the people on the plan of salvation and on the nature of the Sacraments, I admitted the candidates into the Church .- I then proceeded a few miles further to see a family, members of the Church, who seemed delighted with my visit, and to whom I promised to hold a weekly service at their place. Turned homewards, and after stopping for some time it a place to instruct reached my home, having rode about twenty-two

on Wednesday, preached at the school-house, officiated at a funeral, and married a couple.

On Thursday I set out for the rere of the township, where I visited a few families, lecturing at one of the houses, where I remained all night. I continued visiting on the following morning, being

Friday, and among the rest I called on a household of French Canadians, with the head of which I had some conversation respecting purgatory, the mass, and reading the Scriptures; the man assented to what I advanced, and said he would be glid to see me whenever I could call. I visited the school, catechised the children, and then set out ca my return home which I reached in safety and with a thankful heart for work to do, strength of hody to do it with, and some degree of willingness to spend it in the Saviour's service. May God accept my endeavours, and let a blessing rest on

Fourth Sunday of the month.- My usual two services. Congregation in the morning small. Monday .- After Bible-Class, I rode to the adjoinng township, where I found a larger congregation than I had expected. After performing divine service and baptizing a child, I turned homewards, but on my way called upon two families; and it

was ten at night, when I reached my home. Tuesday .- My horse requiring rest, I set out on foot to see three families at the distance of a few miles. An old man from the United States afforded me much satisfaction by an hour's conversation during which he expressed his thankfulness for having been brought to see the way of salvation. It was plain to him now that we must come to Jesus as beggars, suing for mercy and pardon; and that we need grace to enable us to flee from sin and live to the glory of God. I gladly promised, as he asked me, to call again shortly and see him.

Wednesday.—I mounted my horse again to-day, having to visit the adjoining township, where I was desirous of calling upon several families. They expressed themselves greatly pleased to be sought out and called upon by a Clergyman. I passed the night at the habitation of an Irish family.

Thursday.—This day I proceeded further on, knowing of a Protestant family from the county Armagh in Ireland whom I was anxious to see. Diocese of Quenec.—Parish of Quenec.—
We have been requested to give notice that in order to accommodate members of the Church of I spent as much of the day with them as I could so It is evident that the Bishop of Exeter's object ciery to look forward to admission by him to the an evening service is to be re-established in that I had to stop and catechiae a few adult candidates

for baptism, on my return homewards; and I found his mercy grant that the innocent be not implicated myself at home at ten o'clock. Friday .- Visited the school, catechising the

Fifth Sunday of the month.—My usual morning service here, and evening at the tere of the town-

Monday .- At the Bible Class this morning, a good number of the scholars were found well prepared with Scripture Texts, which was a great advantage in catechising. This exercise gone through, I rode six miles again as last week, and found a good congregation assembled for divine service. Here I baptized four adults who had been under preparation during the last two months, and who seemed much affected. May they indeed be followers of Christ! I also baptized a child on this occasion; and I willingly consented to stay over night at an Irishman's house who, with his wife, manifested great delight at having the Clergyman for their guest. After night-fall, some neighbours came into the house, to whom I read and expounded a chapter, and then dismissed them with prayer.

On Tuesday I rose early, and went on foot to see a neighbouring family from the States, who were anxious to speak with me respecting baptism—not one of the family having been baptized. I endeavoured to direct them to a right view of the privilege and the responsibility of the act of dedication of themselves to God in this ordinance; then left them to return to my hosts, from whom I only took leave for the day, intending to visit many members of the Church who reside further on, so that I had to come back this way on my return. I was received with many expressions of pleasure at my calling; and met again with several adults who desired baptism and required to be directed to a suitable preparation. I had heard of an old Irish Protestant who lives in the house of members of the Church of Rome, and is in a very low state. With the assistance of a young man who kept me company, I found out this poor fellow, and he shed tears at seeing me. I begged of him to move into a Protestant settlement-to which indeed he has been invitedspoke with him on the state of his soul and the things concerning his salvation—pointing him, as a guilty sinner, to the Lamb of God who taketh away the sins of the world, and commending him to the grace of God in prayer.

By this time I began to feel that I had attempted to do, since Sunday, work which ought to be distri-buted over a week's time. I was scarcely able to sit on horseback-from the headache which had come on with great violence. Amidst severe pain I reached my hosts', who were glad to accommodate me for another night.

On Wednesday (the thirty-second day since the commencement of these extracts,) refreshed by a good night's rest, I hid my hospitable friends farewell, and made the best of my way homewards.

To the Editor of the Berean.

You will perhaps like to inform your Christian readers who were acquainted with, and cherish the memory of our dear departed brother in Christ, Lieutenant Win. Lioyd, R. N., that a hardsome tablet of white marble has been creeted to his memory, in the Naval and Military burial ground in this city. I have copied the inscription, which I herewith scal you.

B.

> SACRED To the memory of Lieut WM, LLOYD, R. N. who died in Montreal, of Typhus Fever, contracted in voluntary attendance at the Emigrant Sheds, July 12th, 1817, Aged 14 years, "
> " He was in the tenor of his life n servant of Christ, and in the habit of his mind the meekness of wisdom."

" I was sick and ye visited me." Mat. 25.

This Monument was raised as an affectionate memorial by surviving friends.

To the Editor of the Berean.

So, our City Corporation, notwithstanding your charitable expectations to the contrary, have actually decided by a large majority, that, so far as in them lies, the Parliament Hall shall be perverted into a Theatre! Two Gentlemen, Messrs. Kimlin and Aubin, applied, if I am rightly informed, for the said Hall for Theatrical purposes. One hundred and citizens of both races and all religious denominations, petitioned the Corporation against any such appropriation of the room in question. And the City Council, with these two documents before them, resolved with only three desentient voices (Messrs. Hall, McCie, and McLeod) to grant the request of the 2, contrary to the prayer of the 150! One might well ask, "is the Council a representative body, supposed to respect the known wishes of their Constituents, and existing merely for the public good ?" or " is it an incorporated autocracy, free to consult its own caprice, and gratify its own private preferences, in the face of public feeling, and at the public expense?" If the latter, why such mockery of free institutions as to listen to public remonstrances? If the former, why such mockery of these remonstrances by an utter disregard of them?-casting the unlawful weight of individual predilections into the ill-adjusted scale of private inclination, to make the request of 2 outweigh the reasonable claims of 150 !

But why patronize the stage at all ?--why at the present season?-and why the Corporation do it? Why at all, when Theatres are notoriously the handmaids of levity and irreligion? Why at the present season, when pauperism and disease are enacting real tragedies in our streets? Why by the Corporation after so recent a sacrifice of 46 valuable lives under its auspices in a Theatre furnished with scenery out of the City funds! Is no lesson to be learnt from the past? or is the Divine displeasure to be re-awakened by a reckless repetition of a like delinquency, when the very workmen now erecting barriers on the spot of that awful calamity seem at this moment to be warning against similar trespasses? The Insurance offices may guarantee the City against pecuniary damages by fire: but there is no security against the numerous and various evils of Theatrical exhibitions, except in the suppression of them. And when it is further considered that the encouragement of them, in the present instance, will involve the exclusion, from the Hall in question, of five or six public Institutions who en-joyed priority of litle to it, but whose useful meetings and lectures will be in consequence suspended. the shame and disgrace which stain the conduct of the Council will be seen to be equalled only by the guilt and wantonness of their attempt to seal by a wicked vote the doom of science, literature, and religion in the place, and to raise upon their ruins a nursery for vice and immorality l. Without any premium for insuring it, I promise them that sooner

and punished with the guilty !

Quebec, 15th Decr., 1847. [We are exceedingly sorry to find that our estimate of the City Corporation has been too favourable But cannot any thing be done to bring a restraining influence yet to bear upon them ?- EDITOR.]

To the Editor of the Berean.

Knowing that you are a decided friend to every roject which tends to form and encourage habits of thrift and economy among the industrious classes, take the liberty of sending, for insertion in the Berean, a little table which will show the comparatively large amount that may be accumulated by the savings of a few years, if regularly deposited in the Savings' Bank. Persons in the receipt of a small income are too apt to think and to say, when urged to deposit: Oh the little I can put by will never come to any thing! They forget that the very object of these useful Institutions is to receive and make good use of the small sums which the mechanic, the tradesman, the servant is able to put by from time to time; and I think the accompany-ing table will prove the truth of my assertion; that a saving of two shillings a week or four pence a day, if continued for fifteen years and regularly deposited in the Bank, will produce quite a snug capital for one to commence business with, if desired. Surely there are few who cannot lay by such a trifle for this useful purpose without missing it.

Quebec, Dec. 1817. Amount of Principal and Interest at the end of fifteen years, five pounds being deposited yearly.

100	De- posits.	In- terest.	Total.	
Dec. 31 Deposit this day 1848. One year's Interest	5 0 6			
Deposit	500) 4 6	10 4 6	
Deposit	50 e	1 1.1 - 5	15 13 6	
Dec. 31 Deposit. 1851. Interest on above Dec. 31 Deposit. 1852. Interest on above	506	0 18 11	21 7 11 27 6 10	
1853. Interest on above Dec. 31 Deposit.	5 0 0	1 10 7	33 11 1 40 1 8	
Dec. 31 Deposit	500	1 16 0 2 2 3	46 17 8 53 19 11	
Dec. 31 Deposit	5 0 σ	2 8 9	61 3 1	
Dec. 31 Deposit. 1858. Interest on above Dec. 31 Deposit. 1859. Interest on above	500 500	2 15 2	68 11 10 76 7 0	
1860. Interest on above Dec. 31 Deposit.	5.0 G	373	81 7 9 92 15 0	
1861. Interest on above Dec. 31 Deposit	5.0 0	3 14 5 26 9 5	101 9 5	

Deposits in fifteen years £75 0 0 Interest in the same time... 26 9 5

A saving of 2s, weekly produces. £101 9 5

N. B.—Interest is calculated at 11 per cent, up to £50; and at 1 per cent, above £50.

PAYMENTS RECEIVED .- Mrs. J. Anderson, No. 157 to 20S; Miss Blake, No. 192 to 213.

To Correspondents:—Received J. G. enclosing 5s. in his credit;—paper from H. J. will be made use of next week;—Tw. B;—C. E. A. will be attended to.

Mr. Thomas Jones, No. 1, Eric Street, is collecting Agent for the Berean, for Montreal and neigh-

Bocal and Political Entelligence.

The letters by the English mail of November 19th arrived at the Quebec Post Office last Saturday they were delivered that night. The newspapers have not come forward at the time we are writing; but the Morning Chronicle published an Extra on Tuesday about noon, giving intelligence which had been taken at Montreal from the European Times, and was communicated to this city by telegraph. We select or condense the most im-portant items of intelligence.

Parliament assembled on the day before the

Steamer left her port. The former Speaker was reelected. Commercial distress, and the state of Ireland were the topics which excited the most anxious expectation. It was thought that coercive measures would be resorted to, for the purpose of preserving order in Ireland. The Lord Lieutenant nad issued a Proclamation in which he declares his determination to adopt the most stringent measures for the prevention of crime.

Commercial affairs in the mother-country seem to bear a somewhat less gloomy aspect. A number of failures are indeed, reported, but no remark is made to lead to the supposition that any among them are of a nature to be extensively felt.

From Switzerland, it was reported that the discharge of guns had been heard on the western frontier, which led to the supposition that hostilities between the contending parties had commenced.

It was said that Asiatic Cholera had appeared in France.-Count Bresson, the French diplomatist who had conducted the negociation of royal marringes in Spain, has destroyed himself .- Count Mortier, French Ambassador at Turin, had attempted the life of his two children. This was ascribed

Among the passengers in the steamship Britannia, to Halifax, there were Sir Donald Campbell, Bart., Lieut. Governor of Prince Edward Island, and the Honble. J. Pore, Speaker of the House of Assembly of that Island.

UNITED STATES .- Congress met on the 6th instant. The House of Representatives elected Mr. Robert C. Winthrop their Speaker. The President's speech dwells at great length upon the war with Mexico. He recommends that territorial govern-ments should at once be organized in New Mexico and Upper California, showing that it is determined to keep these; and so to bring the Mexicans to appreciate at last the "forbearance" of the United States' government.

LAUNCH AT TORONTO .-- On the 1st instant, a vesor later a day of rockoning will come. May God in sel of 400 tons; called the Western Miller, and constructed for a propeller, was launched in fine style from the Starch Factory Wharf. She is intended for the direct trade between Toronto and Montreal. Her load, when drawing 81 feet of water, will exceed 4000 harrels of flour. The principal of the proprietors of this vessel are Messis. Gooderham & Worts, and Thorne & Co.

DARING ROBBERY at Montreal, on Monday of last week. —The office of Mr. Seely, Exchange Broker, in St. François Xavier Street, was entered during his absence of only about half an hour at about 3 o'clock in the afternoon, and upwards of 650 dollars were abstracted from the window and drawers. By the excellent management of the police, two persons were arrested in the course of the afternoon, upon whom sums of money nearly equal to that lost by Mr. Seely were found, and who have been fully committed for trial.

Post Office Commission .- We are much gratified in having it in our power to state, that the Commissioners appointed by Nova Scotia and New Brunswick to examine into and report upon, the existing order of our postal arrangements, with a view to the adoption of a system and rates of postage, more in accordance with the times in which we live, than now prevails, have, with the Hon-Mr. Cayley—the Commissioner appointed for Canada—unanimously adopted a report, which if acted upon, will give the inhabitants of the British North American Colonies, the advantage of a uniform rate of inland postage; and that such rate will not, at all events, be higher than that now in force in the neighbouring republic .- Herald.

An incident took place on Sunday evening last at the Bishop's Church, which had well nigh been attended with serious loss of life. During the celebration of evening service, a poor idiot wandered, unobserved, into the church, and her attention being attracted by the brilliant light of the wax tapers on the altar, she suddenly called out, " Fire !" alarm spread instantaneously, and a scene of indescribable confusion ensued; a general rush was made to the doors, which were speedily blocked up. Those in the gallery pews precipitated themselves in their fright down the narrow staircases, which were already wedged up, and numbers were trampled under foot, and so severely injured by the frantic efforts of the crowd to escape, that they were afterwards taken away insensible. It was not until after some time, and by dint of great exertion that the Bishop and his Clergy succeeded in assuring the affrighted congregation that there existed no cause for alarm, and in restoring order for the conclusion of the service .- Montreal Gazette.

A JUVENILE MEETING OF THE QUEBEC TOTAL Abstinence Society will be held this evening, in the Hall of the House of Assembly. Doors open at 1 past 6. Chair to be taken at 7; and proceedings to close at 1 past 8 o'clock. Several addresses will be delivered, and a Collection taken up to defray the expenses of the Meeting.

QUEBEC INFANT SCHOOL .- The annual examination of the children of this school will take place to-morrow, at 2 o'clock, in the School-room, St. Joachim Street, St. John Suburb.

The Election of Members of the Prov. Parliament for this City is appointed to be held on Tues-

NEXT MAIL FOR ENGLAND .- The Quebec Post Office has not yet received notification of the day when this mail will have to be made up.

P. S .- A letter from Montreal mentions that the Express mail, despatched by the Merchants of that city on Monday last, for the English steamer at Boston, has been seized on the other side of the line, by the American Post Office authorities, for an alleged violation of their regulations.

The English newspapers arrived this morning from Halifax.

BIRTHS. At New Glasgow, on the 19th ultimo, the lady of

the Rev. C. B. FLEMING, of a daughter. At Stornoway, on the 6th November, the lady of Lieut. BURNARY, R. E., of a son.

MARRIED.

At Guernsey, by the Rev. William Guille, John Moore Napier, Esq., only son of Major General W. F. P. Napier, to Miss Alexander, only daughter of Major Alexander, of the Royal Engineers.

DIED.

On the 10th instant, Thomas Fargues, Esq., M.D., for many years an emineat physician of this city.

Tuesday, after two days' illness, Margaret, daughter of Mr. Thos. Hasser, Diamond Harbour, aged 10 rears and 2 months.

EVENING SALE.

PLATED WARE AND FANCY ARTICLES.

Y AUCTION will be sold, on MONDAY and TUESDAY Evening next, the 20th & 21st inst. at the Rooms of the Subscriber, Palace Street.

Variety of Plated Ware and Fancy Articles. consisting of Branches, and other Candlesticks, Cruet Stands, Salvers, LiquorFrames, Fruit Baskets, Toast Racks, Butter Coolers, Snuffers & Stands, a German Silver Tea Set, Ivory handled Knives & Forks, Buck do., Papier maché Work Boxes, Dressing Cases, Envelope do., Inkstands, Work Tables, Tea Trays, Rose Wood Work Boxes, various sizes, Rosewood, Mahogany & Victoria Desks, Ladies' & Gentlemen's Dressing Cases, Silver Pencil Cases, Penknives, Suuff Boxes, Cards, Chessmen, Domin-oes, Back-gammon Boards, Cigar Cases, Wax Dolls, Hair, Tooth, Nail & Clothes Brushes, Fancy Note Paper, Envelopes, Family Stationery, Foolscap & Letter Paper, Blank Books, Quills, Pencils, Three Cases of States, assorted sizes. And a variety of other articles.

--- ALSO---

100 doz. of very Superior Golden Sherry, & 14 casks of Scotch Ale, in Quarts & Pints, belonging to a Bankrupt Estate, which will be sold without the least reserve.

Sale each Evening, at SEVEN o'clock. Conditions—CASH. B. COLE, A. & B.

Quebec, 15th Decr., 1817.

WANTED

A SITUATION for a good steady boy, 14 years of age, has been accustomed to help in the house, and also in the stable. The country would be preferred.

Apply at the office of this paper. Quebec, 15th Dec. 1847.

PIANO FORTE, TO LET. ENQUIRE AT THE OFFICE OF THIS PAPER. Quebec, Dec. 16th, 1847,

FOR SALE, POR SALE,

POR SALE,

RIGHT MUSCOVADO SUGAR,

Yara Tobacco, for making Cigars,

Lance Wood Spars, for Carriage Shafts.

J. W. LEAYCRAFT.

Quebec, 8th Decr., 1847.

THE CANADA

LIFE ASSURANCE COMPANY.

Establisher, 21st August, 1817.

FOR THE THREE-FOLD PURPOSE of making the knowledge and practice of Life As-surance, in its various branches, general amongst all classes in British North America;

affording to all residents therein the opportunity of availing themselves of these important benefits at the lowest cost compatible with safety; of retaining within this Province the accumulations

thus made, to the equal benefit of our country and the assured.

CAPITAL, £50,000.

wead office, hamilidin. CANADA WEST.

BOARD OF DIRECTORS: HUGH C. BAKER, PRESIDENT. JOHN T. BRONDGEEST, VICE PRESIDENT.

The Hon. Geo. S. Boulton, : Sir Allan N. MacNab, John Davidson, Richard O. Doggan. Thetfon Adam Fergusson, Daniel C. Gunn, Archibald Kerr. Sannel Kerr, William P. McLaren,

Nebemiah Merritt, Miles O'Reilly, James Osborne Richard P. Street. 11. Cartwright Thomas, George S. Tiffany, John Wetenhall, John Young.

BANKERS-THE BANK OF MONTREAL. SECRETARY,—T. M. SIMONS SOLICITOR,—G. W. BURTON.

AGENTS AT QUEBEC.

WELCH & DAVIES.

MEDICAL REFEREE, -J. MORRIN, Esq., M. D. Office, No. 3, St. James Street, Quebec.

Premiums to Insure £100 upon a Single Life.

The Premiums For LIFE may be paid in quarterly or half-yearly instalments, with the understanding, that should death occur in any year before the payment of all the instalments, those remaining unpaid shall be deducted from the policy.

EXAMPLE.—A person aged 26 next birth-day, an, by the payment of £1 11s.1d., secure the sum of £100, should he die within the year. By an annual payment of £1 12s. 7d. he can

secure the same sum should his death occur in Seven vears. By an annual payment of £1 15s. Sd. he can nsure the same sum at his death, whenever it may

By the increased yearly payment, of £2 4s, he can secure the same sum at his death, whenever it may happen, and participate in all the profits of this

branch of the Company's business.

Policies will be granted upon a single life at the above rates, for any sum from £50 to £1000.

The lives of Females will be insured at one year below actual age.

All policies will be payable within three months after proof of death is lodged with the Secretary.

The travelling and residence limits are very liberal. The Medical Fee for examination will in all

cases be paid by the Company, and no entrance fee or stamp duty will be required. At any time he has the option of discontinuing

he payment of the premium, by which means the Policy becomes void. But policies taken out FOR LIFE become of immediate value, and the Company pledge themselves to purchase them, if required, after a duration of five years. Again ; should the Assured be desirous at any

time of discontinuing the payment of the Annual Premium, the Company will grant him a Policy payable at death, (without any further claim for Premiums) for a sum which will equitably represent the value at his past payments, deferred until death.

In addition to the preceding Tables, the Coin-

pany is prepared to grant Policies to meet any particular case which may occur, either upon Joints. Lives or Survivorships, upon two or more Lives ;: or Deferred or Temporary Assurances for any desired term. As also Annuities, whether immediate, deferred, reversionary, or certain; or Endow-

To the intended Assurer, who may feel disposed to make an absolute Contract with the Company, (being interested neither in its profits nor risks); this Company offers a seale of premiums from 10 to 15 per centum below the rates of the generality of British offices-an important reduction in an annually recurring payment.

TABLE OF IMMEDIATE ANNUITIES, For every £100 invested with the Company.

AGE.	AMOUNT.	AGE.	AMOUNT-	AGE.	AMOUNT.
20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 40 40 40 40 40 40 40 40 40 40 40 40	£ s. d. 6 6 5 5 6 7 2 6 7 11 6 9 8 8 6 10 8 6 10 8 6 112 9 6 14 10 6 15 10 6 16 10 6 17 10 6 19 0 3 7 1 6 7 2 11 7 6 8 7 7 9 4	59	£ s. d. 7 11 0 8 4 7 7 12 8 7 14 4 2 7 7 16 2 1 8 8 5 5 2 2 6 8 8 15 3 8 8 15 3 8 19 3 7 3 3 8 8 10 14 10 17 5 8 10 11 3 8	61 62 63 64 65 66 67 71 72 73 74 75 77 78 79 80	£ s. d. 11 9 6 11 5 7 12 2 2 12 9 6 12 17 7 13 6 9 14 8 1 15 15 15 15 15 15 16 12 6 17 10 2 18 7 11 19 5 4 20 0 10 20 17 4 21 13 11 22 12 3 23 15 0 24 18 1

Example. A gentleman aged 55, depositing £1000 with the Company, will receive a Deed, guaranteeing to him a payment of £96 12 6 for every year he may survive; or, for a triffing reduction in the amount, he may receive the same either halfyearly or quarterly.

Forms of Application, together with any additional information, can be obtained by application at the Office of

WELCH & DAVIES.

AGENTS FOR QUEBEC.

No. 3, St. JAMES STREET.

NEW BOOKS.

JUST RECEIVED PER "ELIZA HALL" From Liverpool on the 12th inst.,

AND FOR SALE AT THE BOOK-STORE OF GILBERT STANLEY.

No. 4, St. Anne Street. CATALOGUES are now ready, and may be had at the Shop. Quebec, 18th Nov., 1847.

W. LECHEMINANT,

No. 1, Fabrique Street,

OFFERS FOR SALE the following articles, all warranted of the very best quality, viz — Superior Porpoise Oil, Sperm, Olive and Salad Oils; Sperm, Adamantine, Wax Wick and Tallow Candles; Castille and Toilet Soaps.

Smoked Hams, Dried Bacon, Smoked Bacon, Fresh Lobsters, and Salmon in tins; and a variety of Preserved Meats, hermetically sealed. -AND,-

Spanish Grapes, Lemons, Prunes, Raisins, Almonds, Apples of various kinds, &c. &c. Quebec, 7th Dec., 1847.

Quebec Provident and Savings Rank.

(ABSTRACT.) Aug. 31-Balance at the credit of Depositors £20,410 3 9
Deposited from Sept. 1st to Nov.

30th inclusive £20,951 10 1 Withdrawn in the same period.... 14,307 8 10 Increase since 1st Septr..... 6,644 1 3

Nov. 30-Balance at the credit of Depositors this day..... £27,054 5 0

Office open daily from Tex to half-past Two o'clock; and on Monday and Saturday Even-ings, from Six to Eight o'clock. Copies of the Rules, and every necessary information, may be obtained on application at the Bank. C. H. GATES,

Cashier. Office, Freemason's Hall, ? next the Post Office. Quebec, 9th December, 1817. C

JUST RECEIVED AND FOR SALE. VALUABLE and extensive assortment of

A GROCERIES, viz.:—
Teas,—Fine Old Hyson; Imperial; Southong and Young Hyson; Gunpowder Tea, of very superior quality, in small boxes. Sir Hans Sloane's, Dunn's Soluble, and Clark's

Am. Sweet Chocolates. Mocha and Jamaica Coffee. Grapes-very fine Raisins in layers. Zante Currants, Lemons, Apples, Prunes in jars, &c., &c. 50 Demijohns of English Gin. 76 do Hollands. 200 dozens Fine Old Rum, 32 years old,

Scotch Wiskey in bottles, 11 Dark Brandy do. do. do. Pale do. do. Copenhagen Cherry Cordial, Maraschino.

Curacoa, &c. Preserved Lobsters, Mackarel, and Salmon-Westphalia Hams.

Choese: North Wiltshire, Double Glocostar, and Cheshire. Sardines in Oil, &c.

English Sperm Candles, long fours. do. short sixes, Belmont do. ʻdo. Carriage Wax do. dò dò Sperm and Olive Cil.

With a large assortment of Pickles, Mustard, Sauces, &c.

JOHN BRADFORD, Quebec, 1st Decr. 1847. 2.m. 10.000 (vii.

Pouth's Corner.

LOVING AND LIKING. Say not you love a roasted lowl, But you may love a screaming owl And, if you can, the unwieldy toad That crawls from his secure abode, Within the grassy garden-wall, When evening dews begin to fall. Oh! mark the beauty of his eye, What wonders in that circle he! So clear, so bright, our fathers said He wears a jewel in his head! And when, upon some showery day, Into a path or public way. A frog leaps out from bordering grass, Startling the timid as they pass, Do you observe him, and endeavour To take the intruder into favour; Learning from him to find a reason For a light heart in a dull season.

And you may love the stawberry flower, And love the strawberry in its bower : But when the fruit, so often praised For beauty, to your lip is raised, Say not you love the delicate treat, But like it, enjoy it, and thankfully eat. Miss Wordsworth.

THE BOY AND HIS CONSCIENCE. One fine day in summer, a little boy was playing all alone in his papa's garden. The flowers had opened their bright leaves to the sun, and the birds were singing to the trees. It was a very pretty garden. Many a little boy, whose home is in a close, narrow street, in a large town, would have been glad, only to look at the gay flowers, to hear the song of the merry birds, and to watch the busy bee, as it sipped, first one sweet flower and then another, till its bag was full of noney, and then

flew away to put its treasure safe into the hive. The little boy was not quite happy even in this pretty garden, for instead of playing with the rake and spade which his kind papa had given him, he was standing still, looking at something. What do you think it was? It was not at the blue sky. It was not at the honey bee. It was not at the bird building its nest in the old tree. It was not at the pretty rose.

No, he was looking at a bush which grew in the garden: its branches were full of fruitsuch pretty, red fruit! So the little boy thought, for he had seen it when it was green. and watched it turn from green to red, and thought how good the currents must be, now that they looked quite ripe. He went up to the bush and touched the fruit-he stopped a minute, for he felt something in his heart which told him he was doing wrong—it was like a voice speaking to him. It was his conscience. Would you like to hear how this little child talked to his conscience? I will tell you. Conscience said, "Oh, do not touch that fruit, it is not yours." The little boy said, "But why? Mamma gave me some the other day, and if she were here now, I think she would give me a bunch." Then conscience said again, "It is not yours-wait till mamma comes." But the little boy said, "Oh, no, I cannot wait, I think I must pluck some." So he put out his hand. Ah! what made the little boy start then? He thought he heard a step. But, no, it was only the bird which was building its nest in the old pear tree. Again from the hills, and in others with lakes, cultivaconscience tried to be heard-" What made tion, and beautiful groves, until the distant view you start if you do not think you are doing is closed by the volcanoes, whose snows rest wrong? Oh, come away: Then the little boy against the blue sky, uncovered at this seasen by vraited a minute, and felt almost inclined to go a single cloud. from the bush, but he turned to look at the ripe currants once more, and they looked, to large paved area—fronted on the north by the him, brighter and nicer than ever. "You are cathedral, on the east by the National Palace, a thief," conscience said; but this time it did (the residence of the President,) to the south of onscience said; but this time it not speak quite so loud, and the little boy would hear no more of what conscience had to much easier to pluck the second bunch than it in Mexico, and, before I left, the building was was the first, and soon he had eaten a great nearly completed. Until that time the fruits, many. While he was eating, he heard his brother call him. Why was he afraid of that little voice? Why did he blush, and seem so ashamed, when the little boy came up to him and asked him what he was doing? Because he knew he had been doing wrong; and when we have done wrong, we are afraid of very little things, and always seem to think we shall be found out.

Well, it was of no use trying to play with his brothers and sisters. The day was clear and bright, and the kite flew well in the brisk wind, but the little boy had a heavy heart; he tried but he could think of nothing but the current of conscience came again and again to him, "You are a thicf." What did he do? He listened to his conscience again, which said, "Go and tell your mamma, and own your

fault to God, and ask him to forgive you."

It was not until conscience had begged the little boy very hard, that he would go; and when at last he went, it was not with the quick, light step, with which he used to run to his dear mamma, but very slowly and sadly. His eyes were cast down, his heart was full of shame and grief, and when his mamma looked cheerfully and kindly at him, as he went into her room, he felt again. "Oh, I cannot tell her." But conscience would not give it up, and at length he told her all: told her, in a low, broken voice, with the tears running down his cheeks, how naughty he had been; how he had stood by the current bush, and how he had plucked and eaten the fruit. His mamnia talked kindly, but sorrowfully, to him; for she was much grieved for her little boy's sin, and they both knelt down and asked Jesus to forgive him; and when he had prayed he felt a little happier, but not so light and happy as if he had not done that naughty thing.

him think of his sin, but it taught him two good things, which, I hope, he will never for-get; one was, that when he wanted to hide ros. This word, I believe, is not pure Spa-any thing, he might be sure it was wrong; and nish, but is derived originally, it is said, from

sure to make sorrow. Not the brightest day, nor the prettiest toy, nor the merriest play can make that heart light and joyful, in which there is a hidden sin.—The Nursery Guide.

PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES.

The following is a most remarkable and praiseworthy instance of what perseverance and industry, rightly directed, are able to effect. Among the graduating class at the last Commencement at Williams College, was one by the name of Condit, from New Jersey. This gendeman is a shocmaker, is married, and has a family of four children. Six years ago, becoming sensible of the blessings of an education, he commenced learning the simple branches, such as are taught in our primary schools. One by one, as he sat on his shoemaker's bench, he mastered grammar, arithmetic, geography, &c., with some occasional assistance from his fellow-workmen. At this time he determined to obtain a collegiate education. Without means, and with a large family depending on him for support, he commenced, and learned Latin and Greek, in the evenings, after his day's labour was over, under the direction of a friend; and, after the lapse of a year and a half, prepared himself, and entered the Sophomore class of Williams College. He brought his bench and tools, as well as his books, with him. The students supplied him with work: the faculty assisted him; and, aided by the fund for indigent students, and some occasional assistance from other sources, he was enabled to go through the college course, and, at the same time, to support his family. He graduated on his birth-day, aged thirty-two. He stood high in his class, and received a part at Commencement, but declined speaking. At the farewell meeting of the class, in consideration of his perseverance, talents, and Christian character, they presented to his wife an elegant set of silver spoons, tea and table, each handsomely engraved with an appropriate inscription.

Mr. Condit will now enter the Theological Seminary at New York, and will, no doubt make a faithful and popular minister-

What young man in this country will ever after such an example as this, despair of obtaining an education? - Common School Journal.

THE CITY OF MEXICO.

The plan of the city of Mexico is precisely that of a checker-board, with a great variety of squares. Straight streets cross each other at right angles, and at regular intervals. The houses are painted with gay colors-light blue, fawn, and green, interspersed with a pure white, that remains long unstained by the dry atmosphere.

The view of all these from the elevated tower of the cathedral (to which I soon repaired after my arrival in the capital) presents a mass of domes, steeples, and flat-roofed dwellings, frequently covered, like hanging gardens, with flowers and foliage. Beyond the gates, (which you would scarcely think bounded a population of 200,000,) the vast plain stretches out on every side to the mountains, traversed in some places by long lines of aqueducts sweeping to the city against the blue sky, uncovered at this seasen by

Below is the great square of the Plaza, a ence of the President,) to the south of which, again, is the museum, and a stone edifice recently built, in tasteful style, for a market. say, but gathered the fruit and ate it. It was The corner stone of this was laid after I arrived flowers, and vegetables, and most of the necessaries of the table, had been sold on the spot in shambles and booths, built of bamboos and reeds, sheltered from the rain and sun by thatched roofs.

In the south-western corner of the square the Parian, an unsightly building (crected I believe since the revolution) greatly mars the effect of the Plaza. It is a useful establishment, how-ever, as it affords a large revenue to the municipality, and is the great bazaar, where every article requisite for the dress of Mexicans, male or female, may be purchased at reasonable to forget the naughty thing he had just done, prices. On the pavement which runs round, sit numbers of coachmen, whose stands are in bush in the garden, and the sad, grave words the neighbourhood, and crowds of women with ready-made shoes.

West of the Parian, and all around the southern and western sides of the Plaza, or those portions of it which are not directly occupied by the cathedral and the National Palace, run the arched portals, similar to the arcade at Bologna. These are filled with gay shops, pedlers, cafés, old clothes, toys, flower-venders, sweetmeats, bookstalls, cutlers, curiosity-hunters, antiquities, (veritable and doubtful,) and the usual crowd of loungers and quidnuncs. Here the last revolution, or the probability of a new one, is in continual discussion by knots of idlers. Above stairs, in some of the dwellings are gambling houses, as formerly in the Palais Royal, with which the scene here presented does not, of course, vie in taste or splendor.

Brantz Mayer's Mexico as it was, and as it is. THE LEPEROS IN MEXICO.

Passing from the cathedral door to the southeastern portion of the city, you reach the outskirts, crossing in your way the canals from the lake. I have rarely seen such miscrable suburbs; they are filled with hovels, built with sun-dried bricks, often worn with the wea-The sight of that current bush often made ther to the shape of floors in the mud, while on their earthen holes crawl, cook, live, and mul-

they do not suffer from that loathsome malady, they are quite as disgusting.

Blacken a man in the sun; let his hair grow long and tangled, or become filled with vermin; Wheeler at their head, describe it as the Colet him plod about the streets in all kinds of rycian cave! In the side of the precipice just dirt for years, and never know the use of brush, above this excavation is cut a large niche or or towel, or water, even, except in storms, let receptacle for some votive offering, which has him put on a pair of leather breeches at twenty, been turned into a kind of Lilliputian chapel, and wear them until forty, without change or and dedicated to St. John, before whose altar ablution; and, over all, place a torn and blackened hat, and a tattered blanket begrined with abominations; let him have wild eyes and shining teeth, and features pinched by famine into sharpness; breasts bared and browned, and, (if females) with two or three miniatures ens the supposition. of the same species tottering after her, and another certainly strapped to her back; combine reason why Parnassus was anciently described all these in your imagination, and you have a recipe for a Mexican lepero.

There on the canals, around the markets and pulque shops, the Indians and these miserable whose lofty precipices towered above the city. outcasts hang all day long; feeding on fragments, quarrelling, drinking, stealing, and lying in its greatest purity, we ascended the ravine drunk about the pavements, with their children to discover its source; scaring in our progress a crying with hunger around them. At night number of engles from their lofty agries, that they slink off to these suburbs, and coil themselves up on the damp floors of their lairs, to dashed down from their majestic flight as if sleep off the effects of liquor, and to awake to they had been precipitated by an unseen power. another day of misery and crime. Is it won- Into this chasm, and from the Hyampean derful, in a city with an immense proportion vertex, the ancient Delphians were accustomed of its inhabitants, of such a class, (hopeless in to huri persons that were obnoxious to their the present and future,) that there are murderers and robbers ?-Ibid.

ears before Massachusetts. Her first settlers were the noblest spirits of Spain in her Augus. of it by Pausanias. In deference to great autan age, the epoch of Cervantes, Cortes, Pizar-thority, which bids us either to make copious

rims of Plymouth, who carried with them mi- spirit is evaporated, or men are not made of thing but their own hardy virtues and indo" table energy. Mexico, with a rich soil, and adapted to the production of every thing that Sir G. Wheeler, who remarks "that it is very grows out of the earth, and possessing every good and cool, fit to quench the thirst of those metal used by man-Massachusetts, with a sterile soil and ungenial climate, and no single article for exportation but ice and rock. How nothing is so sacred but they will venture to have these blessings, profusely given by Pro. profune it." It is a pity in these modern times vidence, been improved on the one hand, and that we cannot turn the water of Castalia obstacles overcome on the other! What is to so good account; though in truth our poenow the respective condition of the two coun- tical bacchanalians have increased to such a tries? In productive industry, wide-spread degree that the sacred source would soon be diffusion of knowledge, public institutions of drained .- Rev. T. S. Hughes' Travels in every kind, general happiness, and continually Albania. increasing prosperity; in letters, arts, morals, religion; in every thing which makes a people great, there is not in the world, and there never was in the world, such a commonwealth as Massachusetts. "There she is! look at her!"-and Mexico.

The above is from the pen of a Southerner, the Hon. Waddy Thompson, in his work on Mexico: if he be thought to exalt Massachusetts somewhat too highly, it is at all events a fault rather creditable to a writer who belongs to one of the slave-states. The extract may be of use to some of our country-folks in Low er Canada, who are too apt to attribute the want of advancement in prosperity to the "sterile soil and ungenial climate." How did the people in Massachusetts do? Instead of lamenting over what the soil and climate would not let them accomplish, they set themselves to find out what neither soil nor climate could forbid their doing—and they found plenty.
Sam Slick, the Yankee clockmaker, some

where says: "It ain't the country made us; dation; and there are other countries which quality and latest fashion, which he will make up might be "made," by the application of sober in his usual style, at moderate charges. industry, intelligence, and perseverance.

THE POETS' FOUNTAIN.

Having passed on our right that vast chasm in the rock Phædriades, down which the Castalian dews descend, we soon arrived at the wretched village of Castri, occupying the site of that gorgeous city which concentrated within its precincts the magnificence and treasures of the earth. Our arrival excited a great sensation among the poor inhabitants, who came flocking round us to gratify their curiosity; and amongst them a reverend personage, with a black beard hanging down his breast a full cloth-yard in length, the sign of his office as protopapas or chief-priest of Delphi. This reverend gentleman, who acted also as mystagogos or guide to the antiquities, showed remarkable traits of ferocity upon his countenance; which accounted for the Tatar whispering in my ear a caution against putting too much confidence in our conductor, who was strongly suspected of adding to his other occupations that of kleftes, in league with the banditti of the mountain.*

With this engaging character then we retraced our steps to the Castalian fountain, whose sacred stream, like the other sacred streams of Greece, is miserably degraded for instead of Muses and Graces, we found there only a set of coarse-featured Albanian girls, washing dirty linen: from the stone trough in which this operation takes place, the water flows in its ancient channel by the sides of the monastery, where it supplies the lustral vessels of the caloyers [monks,] and from thence descends into the rocky bed of the

Very near the fountain, or stone basin, is an excavation like a bath, cut in the rock, where probably the priests and ministers of the temple, as well as the Pythia, underwent the pre-

• In most of the crimes committed during my stay at Athens, (says Mr. Douglas in his elegant Dissertation upon Ancient and Modern Greece, p. 70.) a papas (or priest) was discovered as an accessory; and a gang of robbers or a boat of pirates is seldom without its chap-

another thing it taught him was this, that sin is | the Castalian lepra, or leper; and although paratory rites of ablution and purification, before they entered into the sacred place, Many travellers erroneously style it the Castalian fountain, and some of the early ones, with a lamp is constantly kept burning. This may be the site of that Hieron which was dedicated to the hero Autonous, since it coincides with the position ascribed to it by Herodotus. Its Dairy, and 196 acres of excellent Land-100 clearconsecration to the Evangelist rather strength-

> as a mountain with two summits: the error was occasioned by that great chasm in the rocks down which the Castalian dews descend, and Being determined to drink of the poetic water soared screaming over our heads, and at times deity or his priests; and the blood of the celebrated Esop once stained the rocks which we MASSACHUSETTS AND MENICO.
>
> Mexico was colonized just one hundred water clear as crystal, very excellent to the and popular principles.
>
> It is provided by the Rules, that the whole Diro, Columbus, Gonzalvo de Cordova, Cardinal libations or forbear to drink at the Castalian Ximenes, and the great and good Isabella, spring, we toasted its fair possessors nine times Massachusetts was settled by the poor Pil- in their own inspiring liquor: but either its such materials as they used to be; for we fully agreed with that facetious old traveller hot-brained poets who in their bacchanals spare neither God nor man, and to whom

EDUCATION.

GRADUATE, who teaches in one of the In-A stitutions of this City, can devote a few hours every afternoon to give instructions in the Classics, Mathematics, French, or any of the general branches of an English Education, to those young persons who may feel desirous to study.

For particulars and references, apply at the office of this paper. Quebec, 4th November, 1817.

FALL AND WINTER CLOTHING.

THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally. for their very liberal support with which lie has been favoured since he commenced business, and he confidently hopes by a constant attention to his with Bisnor's College, Lennoxville, has procured business, to meet with a continuance of their a large and convenient house adjacent to the School patronage.

stock of Double Milled West of England KERSEY 'tis we made the country.' Giving the word MERES, VESTINGS, &c. &c., having just 'made' its intended signification of "raised to prosperity," the boast is not without foun assertment of these actions of these actions of these actions of these actions and to Lieut. Col. Morris, assertment of these actions are the controlled to refer to the Rev. I. Doollittle, Lennoxville, the Rev. I. Hell-wutth, Sherbrooke, and to Lieut. Col. Morris, to prosperity," the boast is not without foun to prosperity," the boast is not without foun- assortment of those articles, all of the very best

> 12, Palace Street. Quebec, 13th Oct., 1817.

JOHN MICHAEL PYEIFFER. FROM GERMANY,

Musical Instrument Maker,

TUNER OF PIANOS, &c., AVING recently established himself in this city, and being provided with a complete set of Tools and Apparatus, is able to solicit public patronage with just ground of confidence that he will give satisfaction in the MAKING, REPAIRING, and Tuning of Pianos and other Musical Instru-

Orders intended for him, left at Mr. Molt's, St Angèle Street, will be promptly attended to. Quebec, 21st Sept., 1847.

FOR SALE,
At the Book-Store of G. Stanley, No. 4, St. Ann
Street, Quebec; and
R. & A. Miller, St. François Xavier St., Montreal, A SERIES OF FAMILY PRAYERS FOR TWO WEEKS, Selected from various approved manuals, by the

REV. CHARLES BANCROFT, M. A., (Now Rector of St. John's, C. E.) Price 71d. April 28th, 1846.

FOR SALE.

THREE SHARES in Bisnop's Coulege, Lennoxville:—the property of a Clergyman deceased. Inquire, if by letter, Post Puid, of the Rev. W. Bonn, Lachine.

COALS! COALS!! FOR SALE -NEWCASTLE AND SUND-ERLAND GRATE and d: s: NUT COALS. Apply to

H. H. PORTER, No. 36, St. Paul Street. Quebec, June21st 1847.

A BUILDING LUT FOR SALE. IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire of the Rev. C. L. F. HAENSEL, Ng, 15, Stanislaus Street.

FAMILY RESIDENCE AND FARM.

To be Let or Sold, BEAUTIFULLY SITUATED ON THE

RIVER ST. FRANCIS, Midway between Sherbrooke and Lennowille, Genteel Family: 3 Sitting Rooms, Nursery, Pantries, 2 Kitchens, 8 Bed Rooms, Dressine Room; ample Cellarage, Bath and Store Rooms &c.; 2 large Barns, double Stables, Coach-Houss

and very complete Outbuildings.
The FARM consists of a good Frame Cottage and ed; good Sugary; chief part well feneed, and in a high state of cultivation-11 miles from the terminus of the St. Lawrence and Atlantic Railroad, and 24 from Bishop's College.

Terms easy—price moderate.

The above offers many advantages to a purchaser, as property must rapidly rise in value directly the Railroad is opened,) at a small present outlay. Address, post paid, G. F. BOWEN, Esquire,

Sherbrooke.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System were exploring. At a less distance than one on which the Society is established, and their hundred yards we found the original fount with allocation to the Members is made on fair, simple,

rectors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years? standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to

R. M. HARRISON.

Agent for Canada. Quebec, August, 1845.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale.

R. PENISTON, India Wharf, Agent.

October, 1846.

FOR SALE, LIVE Oil in Pipes and Quarters.

WELCH & DAVIES. Quebec, 21th June, 1817.

FOR SALE

THAT pleasantly situated House in St-Mu. Bunner-with a spacious Yard, Stabling and Out-houses. Apply to

ARCHD. CAMPBELL, N. P.

Quebec, 27th January, 1847.

Master of the Gaamman School, in connexion premises, for the purpose of receiving as somepers The Subscriber also invites an inspection of his such of the pupils as may be entrusted to his care. MR. EDGAR is kindly permitted to refer to the

Lennoxville, 22nd Sept. 1847.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND,

Is published every THURSDAY Morning, BY G. STAHLEY,

Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS: - Fifteen Shillings a-Year, or Twelve Shil-

ings and Six Pence if paid in advance.
W. C. Evans, Esq., Montreal,
The Rev. W. Thompson, Christieville,
The Rev. Chables Bancroft, 18t. The Rev. Charles Bangroft, Benja. Bulland, Esq., G. F. Bowen, Esq., Sherbrooke, John Durnford, Esq., Toronto, The Rev. R. V. Rogers, Kingston, Samuel Muckleston, Esq., do. J. P. Battersby, Esq., Ancaster, C. W., Alex. Davinson, Esq., P. M., Niagara, G. W. Tho Rev. Henry Stoneman, Dunnville, C. W. Thours Chair Fro... London, C. W. THOMAS CRAIG, Esq., London, C. W., The Rev. S. B. Ardagu, Barrie, C. W., The Roy, S. B. Ardagii, martic, U. 17., II. Ince, Enq., Halifax, N. S., George Bliss, Enq., Fredericton, N. B., Frederick R. Staur, Enq., St. John, N. B., Commander Orlevan, R. N., Charlotte-Town, Prince

Edward Island, The Rev. C. H. WILLIAMSON, New York, are so kind as to act for the Berean. Terms in Great Britain: - Ten Shillings Sterling in advance. Subscriptions will be received by Mr. Jours

HENRY JACKSON, Bookseller, Islington Green, Islington

London.

Terms in the United States, including postage to the lines 1—83 Dollars a-year, or 34 Dollars if paid it advance; ACENTS AT

New York at 75 Nassau-street, Mr. F. G. Fish,
Brooklyn at 41 Front-street,
Appearisements, delivered in the evening before the
day of publication, inserted according to order, at 2s fd
for six lines and under, first insertion, and 74d each
subsequent insertion; for ten lines and above 'six lines
3s 4d first insortion, and 40d each subsequent insertion; above ten lines 4d per line first insertion, and
1d per line each subsequent insertion.

ld per line each subsequentingertipn.