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# The Berean.

**EDITED** 

# BY A CLERGYMAN

# OF THE CHURCH OF ENGLAND.

VOLUME II. 1845-6.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCHPTURES DAILY WHETHER THOSE THINGS WERE SO.

Acts xvii. 11.

QUEBEC:

GILBERT STANLEY, 4, ST. ANN STREET.

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

Volume: II.—No. ].]

QUEBEC, THURSDAY, APRIL 3, 1845.

[ Whole Number 53.

TO DIE IS GAIN.

PHIL. 1. 21. When musing sorrow weeps the past, And mourns the present pain How sweet to think of peace at last,

'Tis not that murmuring thoughts ariso, And dread a father's will; 'Tis not that meek submission flies, And would not suffer still.

And feel that death is gain.

It is that heavon-taught faith surveys The paths to realms of light: And longs her eagle plume to raise, And lose herself in sight.

It is that hope with ardour glows, To see him face to face, Whose dying love no language knows Sufficient art to trace.

It is that harrass'd conscience feels The pangs of struggling sin; Sees, though afar, the hand that heals, And ends her war within.

Oh! let me wing my hallow'd flight, From earth-born woe and care And soar beyond the realms of night. My Saviour's bliss to share.

#### SCRIPTURAL EDUCATION IN IRELAND

Address to the members of the Established Church of Ireland, by nine out of the four-teen Prelates of the same, namely His Grace the Lord Primate, and the Bishops of Kildere, Clogher, Kilmore, Down and Connor, Cork and Cloyne, Killaloe and Clonfert, Ossory and Ferns, and Cashel and Waterford. January 1815.

We, the undersigned Prelates of the United Church of England and Ireland, have judged down to us by those who have gone before and this, accordingly, they resolved to do; in to address those members of the Church who this deposit of truth, and to defend and done in this matter—they had the full concurare directly committed to our care and go-transmit it, pure and unmutilated, to those vernment, and all others who are disposed who are to come after us; while, on the to look to us for counsel and support, concern-ing the question of the education of the poor that the Church of Rome is able to retain and in Ireland. And as there are various parti-culars in the actual state of the question, we usurpations. It is well known that our proceed once more to the discharge of this Church exacts from all its ministers an exanxious, and in some respects painful, though, as we cannot but feel, clear and most important duty, in humble reliance upon the guidance and blessing of Almighty God.

Upon the former occasion to which we have referred, we felt constrained to make known the very unfavourable judgment which we had formed of the National system of that we could not approve of it, or assist in the management of it, or recommend to the patrons or superintendents of schools that they should place them in connexion with it.

It was with much reluctance and regret that we felt ourselves obliged to declare so decidedly and publicly against a plan of education established and maintained by the State to which we owe, and are ready to render, all duty not interfering with that which we owe to God. But this higher duty compelled us to express thus plainly and strongly our disapprobation and distrust of this system; and we lament that it does not now permit us to retract or to soften those declarations of our opinion. We consider it nons, practically admitting the false principles to be the more necessary to state this explicitly, because it is conceived by some its tyranny, and abandoning the great prinpersons that certain modifications of its rules, ciple of their own Church, concerning the however, being inadequate to the full attainfrom time to time introduced by the Commissioners of National Education, have done much to remove the objections on which it has been from the beginning opposed and rejected by the greater portion of the members of the Established Church. And as we are unable to form the same opinion of these changes, we deem it our duty to obviate the misapprehension to which our silence might give rise, by stating distinctly that we cannot discern in them any sufficient reasons for withdrawing or qualifying the condemnation which we have deliberately and repeatedly pronounced.

When the Government first announced its determination that this system should supersede those to which the State had before given support, it was very generally opposed by the clergy and laity of our Church. The grounds on which this opposition was made to rest were various. The undue prominence given to secular, to the depreciation of religious, instruction—the disregard shown to the position and claims of the clergy of the Established Church, tending to throw the direction of national education into the hands of the priesthood of the Church of Romeand other defects and evils, both of the system itself and of the machinery by which it was to be worked, were urged as grave objections against the proposed plan of education. While its opponents differed as to the importance which was to be assigned to some of these objections, there was one, upon the paramount importance of which all were agreed. The rule by which the Holy Scriptures were to be excluded from the schools during the hours of general instruction, was treated by all as so fundamentally objectionable, that while this should continue to be the principle of the system, they could not conscientiously connect their schools with it, even though all the other grounds of opposition were taken

In the former Societies for the education of the poor, with which the clergy were connected, they had, in accommodation to the unhappy divisions of this country, consented to forbear from any attempt to teach the formularies of our Church to the children of Dissenters, Protestant or Roman Catholic, who attended the schools of which they thad the superintendence, But they did not the word of God. There was in every school | rental authority, like civil as a Bible-class, and in every school to read the Bible was a part of the daily business : and all the children in attendance, of whatever religious communion, took their places in this class, as soon as their proficiency enabled them to profit by the reading of the Holy Scriptures. But the distinction of the new system was, that it placed the Bible under tween his parent's will and th will of God, or the same rule with books of peculiar in- to apprehend its effect in relising him from struction in religion, and excluded it, with the duty of submission, is no to be instructed them, from the hours of general education. or encouraged to resist the uthority of his And moreover, this great change was avowedly parent, even when it is unlaffully exerted ; made as a concession to the unlawful authority | yet that parent has no right drequire others, Holy Scriptures from its members.

It should not have been expected that the obligations so sacred to resist the spiritual of the most violent exercises of this tyranny that which is in fact the strength and protection of its worst errors. It was not press declaration of their belief of this great doctrine, and a solemn promise that they will regulate their ministrations in conformity is still further bound upon our clergy, when the poorer children of our own communion. they are, by God's providence, placed in But an earnest desire being felt to extend the circumstances in which they have to carry on a continual contest to the nuth, not merely for the deliverance of those who are in error, but for the preservation of those who are more immediately committed to their care, and in which it is plain that their prospect of of the advantages which they afford. While success in either object depends altogether become obscure or doubtful, in the same degree the cause of truth is weakened, and that of error strengthened in the land. And they could not doubt that if they connected of Roman Catholic children at the schools of their schools with the National system, and the Church Education Society fluctuates con-

It would seem that the Board, to which the management of national education is It changed the offensive, but true ground, on which the exclusion of the Scriptures from its schools was originally placed, for another who were acquainted with the state of the country knew that there was no real resistance from parental authority-a resistance which undoubtedly would have been successful if it had been aided, as it ought of this struggle was not to be looked for. For however true it be that Roman Catholics in general would prefer that their children were taught the Bible, this desire is seldom so enlightened or so strong as of itself to arouse them to a contest with the authorities of their Church. Under former systems they resisted the despotic power which forbad their children to read the Bible, chiefly because their submission to it would have involved the loss of an improved method of secular education. But when, in consequence of the establishment of the National system, no such loss would ensue," it was not to be expected that any considerable number would persist in opposing the mandates of their clergy, or that the latter would find any difficulty in constraining the parents, from whom they were able to withhold the Bible, to forbid the use of it to their children. This being the case, it must be felt that, under all the modifications is put forward so prominently, is really the authority of the Church of Rome, exercised on and through the parents of the children.

ecclesiastical, and all other lawful authorit derives all its force from the authority of pd; and therefore can possess none when is exerted in opposition to the Divine authity on which it rests. And, although a child who, from tender years or false training, unable to see clearly the opposition which may exist beby which the Church of Rome withholds the Holy Scriptures from its members.

Who clearly perceive this oposition and understand its effects, to be he instruments in It should not have been expected that the enforcing an unlawful exerce of his authoclergy of our Church, who are bound by rity over his child; and other have no warrant to become his instrument in such a case. tyranny and to oppose the errors of the Church | The distinction is obvious. (Ir clergy would of Rome, would join in a system of education of which the distinctive claim to acceptance and support was the aid which it gave to one the part of a child, until hey had good grounds for regarding that restance as intelligent and conscientious. By they could not recognise such an exertion opparental authority as if it were lawful, and end their assistmerely a question of the amount of good rity as if it were lawful, and end their assist-which was to be done by retaining the Bible ance in enforcing it. So that even if it were in its proper place in the education of the voluntarily exerted in forbiding the Bible to poor; though it would have been painful to be read, our clergy could not ponsent to bind give up this means of doing so much good themselves to aid in giving ffect to such an to the Roman Catholic children, to whom unlawful command. But when they regard (commended as they are in so many ways to their sympathies) the clergy in general have usurped authority of the Church of Rome, and the power of doing so little; but there was a still graver question of the amount of evil ing as a passive agent, in bilding the same which would result from the change, and the part which the clergy were to take in effecting it. The principle of "the sufficiency of the clergy may be able to do but little towards to the sufficiency of the clergy may be able to do but little towards the clergy may be a Holy Scriptures," as it is maintained by our delivering their Roman Catholic countrymen Church, is a fundamental principle of the most from such bondage, but they can at least keep momentuous importance. It is by means of themselves free from the guilt of becoming it that truth has been guarded and handed instruments in riveting its chains upon them;

rence and support of the lay members of the Church. The exclusive appropriation of the Parliamentary grants for education having left the Church destitute of its accustomed aids for the instruction of the children of the poor, the clergy and the laity, to supply the want which had been thus created, united in forming the Church Education Society for Ireland. The immediate and chief object of this Society is, with it. And the steady maintenance of it to afford the means of religious education to benefits of the schools to other communions also, nor only is the access glaziculal, but everything is done which can be done consistently with principle, to take away every hindrance to their availing themselves the reading of the Bible forms a portion of the upon their adherence to this principle, and business of the schools in which all children, that when it is in any degree allowed to when qualified, are expected to take a part, the formularies of the Church are required to

sufficiency and supremacy of God's Holy ment of its objects, diocesan and other Petitions were presented to Parliament, praying for such a revision of the question of educa-tion in this country as might allow the Estabcommitted, has not been insensible to the lished Church to share in the funds approforce of this grand and primary objection. Priated to the education of the poor. These Petitions having been unsuccessful, the operations and the wants of the Church Education Society were in the same way brought before occupy the post at first assigned to the authority of the Church of Rome. Those who were acquainted with the state of the Government, solicities that it is the state of the Government. allowed to participate with the English, in objection on the part of Roman Catholic the grant of money from which the latter anparents, speaking generally, to read the nually draws support for a system of educa-Bible themselves, or have it read by their tion in conformity with its own principles; thildren, but the contrary. And, in fact, when ecclesiastical authority was first exerted but we cannot bring ourselves to think it posto put down scriptural education in this country, it had to encounter very stubborn sure which has been dealt towards the Established Church of this country, in the important concern of education, and the great hardship of the position in which it has been thereby to have been, by the State. But a renewal placed, can fail ultimately to attract towards it such fair consideration as may procure for it due sympathy and redress. We, on the contrary, entertain a confident hope that, whatever be the hindrances which have hitherto obstructed that fair consideration, they are but temporary, and that they will pass away, leaving the Government free to afford the assistance which is so greatly needed by the Church Education Society, and to which its objects and its circumstances give it so strong a claim.

To all, then, who are interested in the maintenance and extension of the schools of the Church Education Society, we recommend steady perseverance, and the employ-ment of all suitable efforts to bring its case calmly and effectively before the public. And we cannot believe that our brethren in the faith in England will look on with apathy, while the Church in this country, faithful to its high office as 'a witness and keoper of judge themselves at liberty so to deal with all is still further to be considered, that pa- Let it be the aim of those who are engaged them more and more, and preserves them in withhold not any act of charity from those

leaving the issue of their labours—the time and measure of their success-altogether to his wisdom. And let us not be weary in well-doing, for in due season we shall reap if we faint not.

#### HABITATIONS OF CRUELTY.

Kalee is the most terrible divinity in the vhole pantheon of Hindooism, and her worship s the most immoral and obscene. She drank the blood of her slain enemies, and her temple s always recking with the gore of the animals sacrificed. I never could look at her image without a feeling of disgust and horror: she is represented as standing with one foot upon the chest of her husband Shiva, whom she threw down in a fit of anger; her tongue dyed with blood, is protruding from her mouth; she is adorned with skulls, and the hands of her slain enemics are suspended from her girdle. That man without a revelation becomes as it were half beast, half devil, can be seen in all the idol temples of Bengal. He seems to delight in choosing as an object for worship, something which bears an unnatural and horrid aspect. Truly says the apostle, "what the heathen sacrifice, they sacrifice unto devils." In the book of Kali Puranna it is written in reference to this goddess, that the blood of a tiger delights her for ten years, but the blood of a human being for one thousand years.

If any of her worshippers draw the blood from his own person and offer it to her, she will be in raptures of joy; but if he cut out a piece of his flesh for a burnt offering, her delight is beyond bounds. In so doing he is to say, " Hail, Mahamaya, great deceiving goddess, arise and devour the gift; thou hast satisfied my desire; accept my blood, and show me thy favour."

Kalee is an especial friend of thieves, robbers, and murderers. Every band of thieves

present to her a petition for success in their wicked undertakings. In her name they also worship the instrument with which they intend to commit house-breaking and murder; the following prayer is used on the occasion: "O instrument prepared by the goddess, Kalee commands thee to make an opening into the house, to cut through stone and bone, through

earth and wood, and cause the dust to be carried off by the wind." In full expectation of the divine preservation, they then proceed to the execution of their wicked designs.

Several years ago, the Government in India discovered a band of murderers, a closely united brotherhood, whose agents are dis-posed through all parts of the country, and are well known under the name of Thugs. As true disciples and followers of Kalee, they have carried on their murderous work for many years in perfect secrecy; and although of late hundreds of them have been hung and banished, the association is in existence to this day. For a long time their head-quarters were in the neigbourhood of Benares. Their main object is robbery, and in order to effect this, they strangle those who fall into their

There is a temple of Kalee, near the town of Mirzapore, above Benares, in which the Thugs were accustomed to assemble, and implore her assistance before they went abroad on their marauding expeditions; they also promised her a portion of the spoil.

vour to ascertain their circumstances, and the property they carry on their persons. Under a shady tree, or behind a hedge, in some retired spot, the company sit down to rest during the heat of the day, and fall asleep. Upon a given signal, the Thugs rush upon their defenceless fellow-travellers; a girdle made of cotton cloth, is with incredible swiftness thrown round their neck, and in a few minutes they are lying strangled on the ground. Their money and every thing of value is taken from them, and the corpses are buried in the sand, or in the earth. Such a readiness have these Thugs attained in their profession of murder, that in a quarter of an hour the whole business is done. They strangle a traveller if he have but four shillings' worth of property upon his person. When some of them are caught. and condemned to die on the gallows, they believe that they have not been conscientions and faithful enough, in their devotions to Kalee, or else she would certainly have protected them from harm. These Thugs have certain signs by which they recognise each other, through the whole of Hindoostan. When they are informed that they have been traced and pursued by the hand of justice, they disperse for several weeks, and meet again at some place, appointed beforehand.

I should think my Christian readers have proceeded far enough, to enable them to form pretty correct idea of the gods of the Hindoos .- From Missions in Bengal, by the Rev. J. J. Weithrecht.

# THE LORD'S DAY, A BOND OF SOCIAL ORDER.

So important is the Lord's day, that it connects and holds together ALL THE LINKS AND OBLIGATIONS OF HUMAN SOCIETY, which the violation of it tends to destroy. Government cannot subsist without religion. The institution which sustains Christianity, sustains those duties and habits, those virtues of the heart, that mildness and humanity, that regard to truth and the sanctity of an oath, that sense of conscience and prospect of the which have taken place in the rules, the Holy Writ, is struggling, unaided, to distribunal of Christ, which strengthens human matter remained in substance and fact unal-charge its most pressing duties, first to the authority, preserves the peace of communities tered; and that the parental authority, which children more immediately committed to its and nations, and is the bond of human socare, and then to all whom God has placed ciety. The Subbath recalls all these great within the sphere of its influence. But this principles, impresses them anew when ef-will be as God pleases, and when he pleases. faced, urges them when neglected, deepens

in this sacred cause, by his help to do his will, activity upon the heart. If the Sabbath be lost, man is selfish, proud; discontented, dis-loyal, turbulent. His conscience becomes hardened, his passions restless, his submission to human authority reluctant. If the Sabbath be duly observed, God governs the moral and intellectual being, the laws of God sustain the just rule of man, the grace and mercy of God in Jesus Christ attract the weary sinner, the obligations of conscience are vigorous and effectual, peace reigns within the breast, and willing subjection to authority as the ordinance of God, follows. Civil society is contained and held together by the Sabbath: which gives firmness and consistency to all the intercourse of man with man, to all the engagements which cement honourable commerce and the affairs of a peaceful agriculture, to all the current opinions and feelings which form the standard of

> The law of the Sabbath also unites all the classes of men one with another, by teaching them their common origin, their common guilt, their common mercies, their common duties. It places them before an Almighty Judge, and shrivels into insignificance the petty distinctions of rank and wealth, in the view of the eternal and all-glorious Potentate. To meet in one common temple, before one common Saviour, to supplicate one and the same salvation, sheds a humanizing, softening influence, gives a common sympathy, excites the feelings of brotherhood and inter-

> community.
>
> The Sabbath tends to humble man, and thus dispose him to all the duties of social and public life. The obstacles it removes. The pride and self-sufficiency of man it abates. It lays the foundation of lowliness, suavity of temper, forgiveness of injuries. It promotes a courteous, obliging carriage. "The rich and the poor meet together, the Lord is the Maker of them all." The Sabbath annihilates human vanity, teaches that God is no respecter of persons, exalts those of low de-gree. The Sabbath humanizes man by the very neatness and cleanliness and frugality which it diffuses. Its good order, decency, and comfort, elevate the moral character. Its mildness and calmness of devotion engender self-respect, in a proper sense of the word. Its doctrines and duties and sacraments and prayers subdue the ruder feelings, awaken the humane and tender associations, expel the ruffian-passions, relieve the servant, the child, the dependant, from the oppression of the austere master, and compose and mollify

Take the opposite abuses, and tell me what

vices and outrages are not committed upon

the intercourse of the world.

the Sabbath, when it is dishonoured and violated. Of those who are executed as victims to the infraction of the laws of their country, the greater part date their ruin from the flagrant breaches of this sacred day. Of the hideous and fearful sins of impurity and licentiousness, the Sabbath is the season. the degrading habits of drunkenness, the Sabbath is the period, the spot, the occasion. Schemes of rapine and dishonesty, are almost all planned in the abused hours of the Lord's day. The first steps are perhaps not discernible. An occasional neglect of the ordinances of religion brings no instant profligacy of principle. Society is secure. But the tendency soon appears. The moral sense is loosened. The fear of God, like a barrier. Three or four of them travel together; on their way they attach themselves to travellers, concupiscence pours out of itself. The enter into conversation with them, and endeadanger is augmented from the concealed labyrinths of the process. Should a loose companion say to a sober, religious youth, on the morning of the Christian Sabbath, "Go with me to-day, ruin your health, destroy your reputation, lose your money, kill your aged parents with grief, be a companion of prostitutes, rob your master, break the laws of your country, scorn God, be executed as a criminal, and plunge in the lake which burneth with fire and brimstone"-certainly the undebauched youth would tremble and fice. But the tempter conceals all this; he only says, "Do not go to church to day, spend the day with me;"-all the rest follows of course:--" the companion of fools shall be destroyed." The Sabbath-breaker is in truth prepared for every enormity, and every crime. He is a bold transgressor; he practically denies God's right to be worshipped, honoured, reverenced, obeyed. He says, God is not an object of admiration, fear, gratitude, love. He that thus contemns God, has no regard for man. Society is not safe with him. He may be restrained from crime by selfish motives; he is not restrained by conscience and religious ones.

Cast an eye on any one Lord's day in our great towns, and especially in our metropolis. Follow the Sabbath-breakers through the day. Class them. Tell me who they are. Count up their actions during the course of the sacred hours. Penetrate their secret chamber. See the influence of their doings on the subsequent week. Society totters under their crimes. Observe the families, the establishments for merchandize, the offices, the posts of public responsibility which they fill and trace the crimes, the outrages, the neglects, the falsehoods, the subterfuges, the nefatious and dark designs which the profanation of the Lord's day has engendered or matured-Yes, you have vice in all its forms and enormities, in the one sin of Sabbath-breaking.— The Right Rev. Daniel Wilson, D. D., Lord Bishop of Colcuttu.

SCATTERETH, AND YET INCREASETH. PROV. xi. 24.

Our charity must be with promptness and without needless delay, according to the sile counsel of the wise man, "Withhold not good at from them to whom it is due." That is,

who stand in need of your help. Say not tion. Passing by the earlier withdrawals of unto thy neighbour, Go and come again, and to-morrow I will give thee, when thou hast it by thee; he that so delays his helping hand, is next door to him that denies. And therefore, as occasion offers itself to us, let us speedily embrace the same, knowing that a speedy giver is a double benefactor, and the swifter that benefit comes, the sweeter it tastes; and on the contrary, a benefit loses its grace that cleaves to his fingers who is about to bestow it. What then shall we think of their charity who put off all to their deathbeds, never giving any thing considerable to God, till they can keep it no longer? These, by their last will and testament, give some-thing to God, yet without doubt it is against their wills, for could they have kept it longer, they would not have parted with it. The delaying of Christian charity is expressly against the command of God, who requires us to do good and to communicate of our wealth while we have time and opportunity. O that all, whom the Lord hath blessed with riches, would in their life-time become their own administrators, making (as one observes) their own hands their executors, and their own eyes their overseers. For certainly that beneficence which is exercised in a man's lifetime is the best, and most acceptable to God

Riches Increased by Giving.

# The Berean.

QUEBEC, THURSDAY, APRIL 3, 1845.

Since the commencement of our editorial duties, we have had to report various events presenting, in a very different aspect from what was by many thought possible, the great movement in the Church of England which has for some years engaged the attention of the religious public. We found, ready to our hand, a variety of cautions delivered, or condemnations pronounced, by the majority of Bishops, upon opinions which, by whatever name they may be designated, can at all events not deny their connection, by identity or descent, with the Tracts for the Times : and yet, so easy is it to confound warning against the dangerous tendencies of opinions, with an unwarranted imputing of motives to those who hold them, that it required some courage to take the position of a watchman, even so recently as twelve months ago, because it exposed to the ready charge of uncharitableness and of hostility to the assertion and the carrying out of Church principles.

A change has now taken place. We have had Dr. Hook-even Dr. Hook who congratulated Dr. Pusey upon his eucharistic sermonopenly confessing that there is a romanizing party in the Church-and that its members are found at Oxford-and that they are likely to claim him for one of themselves. We have had Mr. Ward's published opinions condemned as inconsistent with the subscription to the 39 Articles, upon which he obtained admission to his degrees in the University. We find Mr. Oakeley called upon by his Diocesan to resign his ministerial charge, since he avows himself to hold opinious agreeing with those for which his fellow-Collegian has been condemned. The Camden Society (a bond of union at Cambridge, as the Tracts for the Times were at Oxford) is condemned for a romanizing procedure, by the Judge of the Ecclesiastical Court; and Bishop after Bishop withdraws from connection with it, so that the Society itself prefers voluntary dissolution to the death by which it is threatened. And so the watchmen who till lately were thought to sound causeless alarms, may adopt the youthful champion's question: "Was there not"but no, we will make no accommodation, we will say literally-" Is there not a cause?"

For it must not be supposed that, because the existence of danger has at last become so evident as to call up the slow, but decisive action of academical and ecclesiastical judicatories, that therefore the watchmen may now consider their work as done, and betake themselves to rest. They will take warning from the candid admission made by the Venerable the President, in explaining the reasons for dissolving the Camden Society; bearing in mind also those tactics by which, on the close of the afford amusement, if the perverseness of it Tracts for the Times, vehicles for the circulation of matter not a whit less insidious were found in quarterlies, monthlies, and weeklies -not to speak of the variety of publications not bound to particular periods, from the "Ding Dong Bell' Nursery Rhymes, up to Saints Legends, with their lying signs and wonders

At the meeting to which the Committee presented its recommendation that the Camden Society should dissolve itself, Archdeacon Thorpe, speaking in justification of that course, expressed himself, by way of solace at the termination of their labours, to this effect: "The principles of union in churchmanship, to say nothing of architecture, which had been generated and fostered by the Society, would fructify more generally and forcibly, stripped of whatever was frivolous or inappropriate, in other ground and in other forms." Now it would be very satisfactory if it could be the speaker's meaning, that the introduction of the Altar and Credence Table, which was defended to the very last before two Church Courts, was of the frivolous or inappropriate things of which he will gladly see the Society stripped in its future fruitfulness. But so far is the Committee from acknowledging its wrong in that instance; that it never once adverts to their condemnation by Sir H.

Prelates (London - Down and Connor, to wit) it mentions the secession of the Bishops, of Exeter and of Lincoln, also of the Chancellor and Vice Chancellor of the Universitybut it glories in the admission, on that its funeral day, of two Colonial Bishops (we deeply regret to record it) those of Newfoundland and of New Brunswick. It keeps its list open it has seemed us that one feature in the for admission of new members for a couple of months yet-until the next general meeting, when the dissolution has to be finally ratifiedin order that those who wish may yet "record their adhesion to the principles of the Society,"-and so it leads us fully to expect that the kind of work which the ecclesiastical judge pronounced at variance with the spirit of the reformation, with the purity of Anglican doctrine, and the very letter of the rubric, will be done on "other ground and in other

If, therefore, we are very far from concluding that the danger to the Protestant character of our Church from a romanizing party in her is over, and if we determine, by God's help, to keep a watchful eye upon the ground where the seed scattered by Tractarians may spring up, and upon forms which it may next see appropriate to assume, we confidently apply to this charge laid upon us the manful young shepherd's words: "Is there not a cause?"

It is with much regret that we feel compelled to devote some part of our editorial columns to an alarming event which has grown out of the recent debates in the Provincial Parliament, and a notice of which, from the pages of a contemporary, will be found in that part of our publication reserved for secular intelligence, and in a letter from a Correspondent (OBSERVER) on the subject.

One of those altercations which have been so common, in the Lower House of Parliament, and so little to the credit of a portion of our Representatives during the session, brought about an "affair of honour." Two members of the House of Assemblytwo of the gentlemen whose perception of right and wrong, whose integrity of intention and wisdom in council are to contribute to the enactment of laws for the establishing of " peace and happiness, truth and justice, religion and piety among us"-shot at each other, because a disagreement had broken out between them which, to their minds, could be settled in no other manner.

If the character of the two individuals only wore concerned in the matter, even then it would be painful enough. But it acquires much greater weight, since, in their offence, the character of that body is involved in whose presence the altercation took place. A flat contradiction to a positive statement was given in so emphatic a manner that serious consequences could not but have been foreseen, and why was not the authority of the House interposed to prevent them? Fatal consequences have, we are thankful to say, not resulted in this case, but if either of the combatants had fallen, how grave the responsibility which would now rest upon the members of the House who were witnesses to the provocation, and who did not at onc assert their parliamentary privilege by forbidding, through measures in their power, its being judged according to the so-called Code

Code of honour, indeed: and our lawmakers bending their necks to its demands! We might speak of the rationale of the process:-a man's veracity is impugned-he goes out, fires a pistol at the offender, and the offender fires a pistol at him; and at the whiz of a ball close to his ear, he declares himself satisfied! The folly of the thing might did not give it too serious a character. We must hope that the Representative of our Sovereign will act with decision, and frown down, as it becomes him in the situation which he holds, all disposition at perpetuating, among men whose profession is not that of war, a practice, to the discouragement of which, in Her Majesty's Army and Navy, stringent regulations have been passed and, as recent intelligence proves, are consistently followed out by the competent authorities. We may look for an expression of the Governor General's determination to act in the same spirit towards the civil Servants of the Crown or towards aspirants to office. We place great confidence in the loyalty and good sense of the people among whom His Lordship represents our Sovereign; and we know much of the tenacity with which office is clung to by some, and the intense desire with which it is sought by others. Once let it become known that any one who shall give or accept a challenge will thereby fall under Lord Metcalfe's displeasure, and we will venture to say, the practice of duelling will at once become as unfashionable as it is un-Jenner: Fust among the reasons for its dissolu- godly and preposterous.

We are glad perceive that among the bills which thoughpey passed the Provincial Legislature, are rerved for Her Majesty's pleasure by the Gerner General, is that for the dissolution of it marriage between Captain Harris and hi wife Eliza Walker, against which bill, o its passing the Legislative Council, a prost was entered by five of the Members. The reasons upon which these Members. gentlemen resilieir protest are weighty, but proposed bill at particularly referred to in that documentleserves a passing remark as liable to great jection. The bill proposes to give liberty to aptain Harris to marry again, but not to the her party. Now we find it a most perplexit problem to realize the relative positions (these parties, in case the bill might presentherself before a clergyman in order to be maied to A. B. both of them ready to say I will : jection is made; the ground is demanded: Why, she is another man's wife!"-"Whre is her husband?"-"Oh, he is not her haband any more, he has taken another wife. - "But he cannot have two wives; how it this one his wife and he not her husband? " That is by way of punishment: she is cademned to celibacy!" Now in what capaity does the Legislature act when it thus ifficts upon an offender a species of punishment unknown to English jurisprudence ? We should be happy to think that it meant to achs the rigid guardian of public morals; but unfetunately it is not in the power of the Legislatre to prevent the woman from doing worse thin getting married again. It is satisfactory, therefore, to know that this piece of legislaton, novel in this country, will be brought unde special revision by the legal advisers attached to the Colonial Office in the mother-country, and we will hope that no encouragement wil be given, in this part of the British dominion, to the readiness with which divorces are pased in some of the adjoining States, and which is there lamented as one of the most questionable exercises of that great power o Parliament which stops at nothing short ofmaking a man a woman, or a woman a man-

JOHN RONCE AND HIS FOLLOWERS. Breslaw, Feb. 22nd.

The following is the confession of faith adopted by the followers of John Ronge:-ist. We throw off the allegiance of the Bishop of maintain full liberty of conscience, and contemn every compulsion, falsehood, and hypo-Father who has created the world by his omnipotent word, and who governs it in wisdom, justice, and love. I believe in Jesus Christ our Saviour, who, by his doctrine, his life, and his death, hath saved us from bondage and sin. I believe in the working of the Holy Ghost on earth, a holy, universal Christian Church, forgiveness of sin, and life ever-lasting. Amen! 6. We recognise only two and the Lord's Supper. 7. We uphold infant baptism, and receive, by solemn act of confir mation, as self-acting members of the congre gation, those persons who are sufficiently instructed in the doctrines of faith. 8. The Lord's Supper will be distributed to the con gregation, as instituted by Christ, in both forms. Auricular confession is rejected. 9. We recognise marriage as an institution or dained by God, and therefore to be kept holy by man; we maintain for it the sanction of the Church, and consider, with regard to the conditions and restrictions applying to it, the laws by the priest, and all pilgrimages. 11. We believe that the so-called good works have only value in so far as they are the emanation to manifest his faith by works of Christian love !'-The commotion which this new doctrine has produced in Germany and Poland is on the increase .- Newcastle Courant.

Who will not say 'here is another Luther: out with the additional lustro of a more en lightened age? It is not, however, a 'new doctrine,' but the old one—even 'the form of sound words' as ancient as the days of St. at 6d. each number. Peter and St. Paul-come to light again, and that out of the bosom of the Papal hierarchy, -But alas! no sooner does a little light spring up among her children, and men begin to run to and fro, and knowledge to increase,' than it is found necessary as a grand primary step to ensure success, and keep the flame from expiring, to "throw off all allegiance to the Bishop of Rome and his whole establishment:" so true is it that there can be no secure doctrinal reformation in connexion with that corrupt community. All branches of the Protestant Church will rejoice in this further accession to the cause of truth : and we hope John Ronge may be a powerful instrument in the hand of Providence in weakening, to their final overthrow, the still emaining strong-holds, of that unscriptural Church which seems to be the enemy of every other, the persecutor of all Bible-reading Christians, and the determined foe to refor-

. [We take the deepest interest in the movement above referred to, but let us not talk too Ditto W. Hale, Esq. per do. 1 Sundry small sums in Seigniory of here is another Luther,' inasmuch as he' that girdeth on his harness? is not to be boasted of as he that putteth it off. Let us accompany John Ronge through some of Luther's trials first—let us pray for him, more than exal him.—Editor.]

John Ronge, is a warm adherent of the Catholic religion, and it is not against it that he fights, but against the excrescences of Popery it is against the ultramontane phalanx, against the Jesuits and all who strive to shut out the light from Germany. But not one of them dares to refute him. On the other hand, he is flooded daily with addresses, acknowledge The Rubnical Question.—On the 27th of ing in the warmest terms the merit of his February, petitions were presented in the conduct, from Catholics as well as Protes. House of Lords, by the Earl of Fortescue, from

tants. His latter was first published in the "Vaterland's Blætter," a Saxon newspaper, 40,000 copies of which were sold in a few days, and was immediately reprinted in other newspapers in the different states of Germany, and subsequently even in Prussia, after the supreme consorship of that country had recalled the previous interdict upon its publication.

Ronge has been distinguished from his earliest youth for his ardent love of study, high-toned morality, and the deep and holy earnestness with which he has sought to investigate the truths of the Catholic Religion. Moreover, it is unquestionably true, that his letter to the Bishop of Treves is nothing but the product of his purest conviction, for he is a man whose lips never could utter an unwere to becoe law. The divorced wife truth; a man of the most unsullied moral character, who is invincibly strict against himself and indulgent to others. Nothing but his holy zeal for the purity and honour of religion, could have aroused him to denounce the abuses practised by the priesthood, in language so strong and remarkable as that used in his letter.—Deutsche Schnellpost (German Quick-post.)

The priest John Ronge, in Breslau, and his followers, have, after several meetings, finally constituted their church, and adopted the confession of faith put forth by the priest Czerski, the leader of the community of German Catholic Christians in Schneidmuhl in East Prussia. Subscriptions have been raised in many towns of Germany for the purpose of providing Czerski with the necessury funds for building a regular place of worship of his own, the service according to the new ritual hitherto having been held in a private dwelling. Two Roman Catholic priests in the province of Posen, Hubert, priest in the town of Razkow, and a country curate of the name of Wodzinski, have declared in his favour, and their Polish flocks have followed the example of their pastors. An officer of the Prussian army who asked the King to permit him to join Czerski, received the answer that there was no objection to his doing so, the new German Catholic confession being recognized by the state, and as such under his protection, and there is little doubt that the number of these seceders from Papal authority will rapidly increase throughout Germany. German Paper.

BELGIUM-THE MARQUIS D'AVUST .-Within these few months an aged nobleman of Rome and his whole establishment. 2. We high rank and large fortune, the Marquis D'Avust, the allied to high dignitaries in the temn every compulsion, falsehood, and hypo-crisy. 3. The basis and contents of the Christian belief are the Bible. 4. The free evangelical Protestant. Strong influence had investigation and interpretation of it is not to been employed by the priesthood to reclaim be restrained by external authority. 5. As the him to their faith, but in vain. While tolerant essential contents of our faith we lay down to his dependents who adhere to the Church the following symbols :- 'I believe in God the of Rome, he affords every facility and encouragement to the labours of the evangelical missionary, providing accommodation for him in his house and a place of public worship. Already a number of the domestics are statedly attending on the preaching of the Gospel, and devoutly inquiring into its Divine claims.— (Continental Echo.)

Dr. Kalley.—This gentleman, after his release from prison in the Island of Madeira, resumed those religious services which had proved so beneficial to many of the inhabitants of the Island, from whom the Roman Catholic priesthood had too long withheld the light of Scriptural truth; he himself remained unmolested, but the inhabitants who had profited by his instructions were subjected to every species of annovance and persecution. Unexpectedly, however, he received intelligence of an unfavourable decision upon his case having of the State alone as binding. 10. We be-lieve and confess that Christ is the only Me-he found it necessary, for his immediate diator between God and man; we reject, safety and for the assertion of his rights as a therefore, the invocation of saints, the adora-British resident in the Portuguese dominions, tion of relics and images, the remission of sins to embark at once for Lisbon where he intended to claim the liberty of performing religious worship in his own house, and of Christian sentiments; we reject therefore admitting thereto all who of their own acall commands of fasting. 12. We believe and cord chose to attend, whether Protestant or confess that it is the first duty of the Christian Roman Catholic.

> THE CHRISTIAN GUARDIAN (Church of England Monthly.)—This well and favourably known periodical is, since the month of February, edited by the Rev. Wm. Carus Wilson, M. A., Rector of Whittington. It is published by Seeley, London,

## ECCLESIASTICAL.

DIOCESE OF QUEBEC. Sums received by the Treasurer at Quebec on account of the Church Society, in the month of March, 1845: Collection at New Liverpool, Quin-

quagesima Sunday, ....£1 5 0 Ditto at Pointe Levi, per Rev. R. R. Burrage, Ditto at East Frampton, per Rev.

R. Knight, 1
Ditto at West Frampton, per ditto, 1
Ditto at Danville Mission, per Rev. R. Lonsdell, Subscriptions in Upper Ireland, per

gesima Sunday, per Rev. P. J.

St. Giles, per do. Collections at Rivière du Loup (en haut) per Rev. N. Guerout, . 3 0 0 Ditto at New Ireland, per Rev. R.

Anderson, 0.15 2
Ditto at 1st Inverness Church, per do 0.4 1
Ditto at 2d Inverness Church, per do 0.6 8

£28 16 01

T. TRIGGE, Treasr. Quebec, 1st April, 1845.

Exeter, South Molton, and Altringham, and from the Rev. Dr. Carwithen, all referring to the rubrical question, and praying for the in-terposition of Parliament to settle the question which had of late caused so much agitation throughout the Church, but especially in the Diocese of Exeter. The first of these petitions, as addressed to Her Majesty, was printed in our number of February 6th. The Earl having stated the circumstances under which the petitions had arison, the Bishop of Exeter rose and said, while declining to defend himself before the House, being a Spiritual Lord, and responsible, as he said, to the Church alone upon earth for his conduct, entered upon a statement of the course pursued by him and which had met with so much unexpected opposition in his own Diocese. Lord Brougham of the Laity, and the Bishops of Norwich and London of the Spiritual Lords took part in the discussion, and the petitions were laid on the table.

THE REV. FREDERICK OAKELEY, Senior Fellow of Balliol College, Oxford, and Minister of Margaret Chapel, Westminster.—The recent proceedings at Ox+ ford against Mr. Ward have drawn from the above Clergyman a letter to the Vice Chancellor of the University, for the purpose of clearing his position in that body. He refers the Vice Chancellor to the following passage in a pamphlet recently published by him (Mr. Oakeley:)

"I have no wish to remain a member of the University, or a minister of the Church of England, under false colours. I claim the right which has already been asserted in another quarter, of holding (as distinct from tenching) all Roman doctrine, and that notwithstanding my subscription to the Thirty-nine Articles." He declares his adhesion to these words, and his agreement with those views on the question of Subscription entertained by Mr. Ward, and which, in the case of that gentleman, have been condemned by vote of the University.

Since the publication of that letter, it was reported that the Bishop of London had suspended Mr. Oakeley: that report is contradicted, but Mr. O. himself admits that the Bishop asked him to resign; Mr. O. did not comply with the request, and it is now supposed that he will be proceeded against in the Ecclesiastical Court.

BERMUDA.-The Bishop of the Diocese held a visitation of his Clergy at St. Mary's Church, Warwick, on the 24th ultimo. A large concourse of persons was present to witness the solemn service. His Lordship administered the rite of Confirmation at St. John's Church, Pembroke, on the 3d instant, to 30 and at Christ Church, Devonshire, to 25

DIOCESE OF MASSACHUSETTS .- The corner stone of a new Church was laid at Boston on the 24th March by the Bishop of the Diocese, assisted by several of his clergy. It is named St. Stephen's, is situated in Purchase-street, and is to be under the pastoral charge of the Rev. E. M. P. Wells, in connection with the Episcopal City Mission Society; the sittings being all free.— The building is to be of free-stone, and the plans are by the architect of Trinity Church, New York. The liberality of a gentleman of Boston has furnished the means for its crec-

To the Editor of the Berean.

Sir,—Allow me to draw your attention, and that of the readers of your valuable Journal, to an " affair" which has recently taken place in Montreal, and which, if allowed to pass over unnoticed by the authorities, will appear to me to lay them open to a charge of inconsistency, of such magnitude, that I do not see how it can well be got over,

It is generally understood that regulations have been issued for the suppression of duel-ling in the Army and Navy; and from an article which has lately appeared in the public prints relative to a duel fought by two officers of the Hyacinth, at Antigua, there seems to be no doubt that these regulations are duly enforced, and severe punishment is visited upon the offenders, even to dismissal from the ser-

Now, Mr. Editor, why cannot this regulation be applied to the officers of the Civil Government as well as the Military? It is only a few days since we have seen paraded in the papers, the valiant achievements of two men. one holding a high station in the Government of the Province, and both of them Members of the Legislative Assembly; if they escape with impunity, what is become of " equal justice?" Even in case of death occurring, a duellist can seldom be overtaken by legal punishment; but if public opinion were to express itself-if an address were sent to the Governor General, requesting him to dismiss duellists from office and if, moreover, every right-minded elector both in the County of Megantic and the City of Quebec, and elsewhere, were to recollect, in the event of another election, that he cannot conscientiously vote for those who recklessly set at defiance both the laws of God and man : if these measures were adopted, we should but very seldom hear of duels in high quarters. I am, &c.

OBSERVER. a demonstrate de la lace de la la

To the Editor of the Berean.

Mr. Edisor,—One of the chief excellencies of the British Constitution is Trial by Jury. Tuetro men of honest, candid minds;—of good common sense;—are required to decide on all questions brought before them. Great tulents are not necessary to a Juryman,

because he is not to give an opinion drawn from argument, but from facts;—each witness testifying only what he saw and heard. Yet, he must be impartial. His mind must be aside from every thing like a conclusion. Nay, there must be no blas to this or that particular point;—for, or against the question. The judgment has to be made up, neither by fuvour or affection, but room EVIDENCE !

If it be necessary to a fair trial, that a Jury should be sensible, and so, ade to force a judgment according to evidence:—upright, and this, morally incapable of returning a verdict different from evidence; impartial and so, waiting, patiently hearing, calmly weighing both sides of the question before they return their decision :- if such be ruquired in the fordinary concerns of life, how much more needful in all cases, which arise between

Now, in this investigation - Whether of these two is of the higher value - The World or The Soul - Man is not intractial!

Our feelings are against the Soul; and, there fore, however good our common sense may be however capable of forming a correct judgment from evidence,—we are biassed, and the case, is heard with the mind leaning to the one side. Every fact which supports our view of the question is received and cherished far more than its merits deserve. All that is contrary is heard with suspicion; admitted with undue caution; and, perhaps, from the very inability of our prejudiced mind to see distinctly, it is rejected, whatever may be its value.

The difficulty, then, is evident, of our deciding as to "What shall it profit a man, if he shall gain the whole world and lose his own soul," Great however, as the difficulty is, it must not be admitted as sufficient cause for an unfair verdict. It would not be allowed in any matter of this life: rather, it would lead to a more diligent en-deavour to disabuse the mind of its already formed opinions; to rid itself of all bias. It would strive to see clearly—hear distinctly—weigh impartially,

and judge accordingly.
Would we blush to act dishonourably in an inquest when the Body, alone, is a party; and shall we do so in a case in which the Soul is concerned? Shall we suffer our prejudices to discolour the evidence for the soul's infinitely greater value, so that we form a judgment directly opposed to the testimony!

Let the readers of the Berean suppose themselves impannelled, and so, bound by every consideration, to well and truly try the case according to the evidence.

The case is propounded by "the Judge of all." As Counsel for the Soul, I pray God the Holy Spirit give you a sound judgment, enabling you

to give a true verdict.
You are to consider what each of these can do

Tot are to consider that each of these can as for the happiness of man.

The World offers, for this end, "the kingdoms of the world and the glory of them," great possessions, honours, riches, pleasures. It will give you the friendship of the children of the world and the honour which cometh from man.

The Soul makes no such offer. It does not deny that, usually, the world can make good its promises; but challenges the world to prove their

In answer, the World points to the rich man with his splendid equipage, his house, his gardens, his estate; to the Sovereign, or Noble, with his crown or coronet, or his well-earned rewards-the respect and homage of his fellows and in-

The Soul does not deny the pleasures of pros-perity, but admits them to be exceedingly grateful to the natural feelings; and that they form, when not too dearly bought, or held at too great a sa-crifice, an object worthy our search. But, with this large admission, it proceeds to test them by their power to promote the happiness of man here

and hereafter. The Soul points to some of the most blessed of this world's favourites. A Solomon, whose wisdom, power and wealth were greater than of all the kings before him; whose reign was one scene of uninterrupted peace. It does not, itself, decide on the merits of these blessings; but requests you to listen to him who had tasted, enjoyed to the full, all these pleasures: read Ecclesiastes i, 12 to the end; and ii. 1—12. This confession shows not only that honours and riches do not confer real, abiding pleasure; but that their honeyed treasures carry a sting, which always gives pain, oft-times death to human happiness. Ahab, at the moment of entering on his long hoped-for enjoyment of Naboth's vineyard, hears the sentence of his own death, and of the destruction of his posterity. John's advancement from a cap-tain in the army to the command of the kingdom, brought no equivalent to the remorse, his treach ery and murders must have produced. And did Hazael secure peace and happiness by the murder of his sovereign? Who would not prefer the comparatively virtuous "captain of the host of the king of Assyria." shuddering at the bare idea of becoming the monster which the Prophet had fore told, to the occupant of Assyria's throne, bought at such a price, and raised for such purposes? And to descend to humbler life: did Dives' purple, and fine linen, and sumptuous fare, offer a comto cool his tongue, and case the torment of the flames? The Soul denies that riches make the possessor a benefactor of society; or that he is, necessarily, honoured on their account; and points to some of the most beloved benefactors, who have had neither wealth nor honour, as sustaining its

gives comfort, nor makes its owner more useful nor can prolong life, or make death happy.

Again—The World pleads that it has become

position. Hence it concludes that "A man's life consisteth not in the abundance of the things which he possesseth. That abundance neither

religious. I am called Christian .- Nay! I am more .-I respect religion. It influences me in a great degree. I like many of its principles,—those which tend to the well-being of society—leading to respectability of character-teaching to "ho nour all men, love the brotherhood, fear God, honour

'At times, I go farther than this. I admire zeal in the clergy; - prefer those sermons which contain Gospel practice, urged on Gospel principles, to the mere moral essays, which a Heathen as well as a professed Christian, could consistently deliver. Regular at Church-attendant on the Lord's Table - observant of our ecclesiastical times and seasons - say my prayers, morning and evening-read my Bible, sometimes in the week, always on Sundays. Here is godliness with my riches; serving the Lord, joined to diligence in business!

I admit that my affections are not fixed on God; that I do not love and serve him as the first object of my heart: nor do I believe that he demands this of me. My family and dependents must have this; and then all to spare I give to

I am told that I must be converted, changed and become a new creature! This took place with me at my Baptism. Then, at the Font, was the only change I ever understood or think that I need. I leave all beside to the imagination of the enthusiast. Such ideas are beneath the sobriety

of the Churchman (1999) of the Churchman (1999) of the Myfaith, too, I acknowledge, is not what some would call, the "faith which worketh by love." It is enough for me, that I admit the truths of Scripture. To realize, in my own experience, the salvation of Christ—to have such a conviction of Christ's loxe, as would constrain mo to live to him, and for him—all these are the wanderings of good, it may be, but mistaken men. 'To deny myself the gratifications of this life.

whon enjoyment would not injure my health or reputation; or, as some call it, to "crucify the flesh with eits affections and lusts".—is Homish

Penance, and not a Bible dictate!! Annace, and not a Bible dictate!

And, then, my moral life!—my virtues!—my
Christian duties!—form a righteousness, which, if it be not complete, Christ and my propers will Legislative Assembly

this life and the next!—Just so much the more make up; so that I am quite satisfied with my as the importance of the Soul is greater than the self; I shall take my fill of this life—"eat, drink

Body!

Our Great Teacher proposed this as a question for the decision of mankind—"IVhit shall it profit a man, if he shall gain the whole world, and lose his own sout?" Or, what shall a man give in eschange for his sout?" (Mark viii. 36—7.)

Now, in this investigation—Whether of the state of society, doubts of its hairs the value of good order of society, doubts of its hairs the value of the good order of society, doubts of its hairs the value of the society. good order of society, doubts of its being the reli-gion of the Bible—that religion which has the promise of both worlds; not of the life which now s, only, but of that which is to come, also. This pleasing exterior—is it the religion of those who, with the eye of faith, seeing the promises afar off, were persuaded of them and even embraced them or, of the young Ruler who chose to keep what he had, rather than become a follower of Christ on the Saviour's terms—"go, sell all that thou hast and give to the poor?"

[To be concluded in our next.]

PAYMENTS received on account of the BE-REAN:-From Mrs. Ogden, from No. 53 to REAN:—From Mrs. Ogden, from No. 55 to 104; Miss Hale, No. 53 to 104; Miss M. Hale, No. 53 to 104; Captain Shuttleworth, No. 53 to 104; Mr. Palmer, No. 1 to 52; Mr. Gale, 53 to 78; Sergt. Shaw, No. 53 to 78; Rev. E. C. Parkin, No. 53 to 104; Messrs. J. C. Clarke, No. 53 to 104; James Bolton, No. 53 to 104.

To Correspondents: Received R. V. R.; W. D. arrived just last night!

#### Political and Aocal Intelligence.

SWITZERLAND.—Disturbances arising from the introduction of the Jesuits still continue, but it was hoped they would soon be accom-

PORTUGAL .- On the 17th Feb. the Queer gave birth to a Princess, and later advices mention that Her Majesty and the Infanta were doing well.

Morocco.—It was stated in the Berean of the 2d January, that Sweden had refused to pay any longer the tribute which she had been in the habit of paying to the Emperor of Morocco, for protection against the piracies of his subjects; the dispute which arose from this has been arranged by the Emperor giving up the unjust demand.

ARCTIC DISCOVERY .- It is in contemplation by the Government, to dispatch the vessels Erebus and Terror, on a voyage of discovery to the Arctic Circle. The expedition is expected to leave England the first week in May, and will be under the command of Sir John Franklin, who has just returned from the Government of Van Diemen's Land, assisted by Captain Crozier; and the vessels which were originally built for voyages of this kind, of unusual strength and with great accommodations, are each to have a screwpro-peller and a small steam power attached to them, to enable them to push through the ice. and are to take provisions, coals, &c. for two years. The route is to be through Barrow's Straits, between Cape Walker and Bankes's Land, and thence to the continent of America to the westward of Woollaston Land. The scientific character and attainments of those in command, and the capabilities of the vessels give reason to expect important results.

Lower Provinces. — The proceedings of the Nova Scotta Legislature up to the 14th ultimo, do not mention any decision on the petition for legislative aid towards continuing the steamboat communication between Picton and Quebec. The House of Assembly, by a vote of 27 to 19, had decided in favour of altering the election law so as to have all the electors polled in one day. The Legislature of Prince Edward Island met on the 4th ult. The Governor, in his speech, calls attention to the loss the revenue sustains by smuggling and to other matters of local interest, and no tices with gratification the advance of the educational institutions of the Island.

New Brunswick .- As the appointment of Mr. Reade to the office of Provincial Secretary was the cause assigned for the resignation of several members of the Executive Council and the consequent vote of " want of confiit seems right to dence" in the Assembl mention that Sir W. M. G. Colebrooke, the Lieutenant Governor, has received an address signed by 462 inhabitants of the township of Portland, approving of that appointment.

Appress to Lord Metcalfe.-In addition to the numerous addresses of congratulation which have been presented to the Governor General on his recent elevation to the Peerage, two have been lately received by him from this neighbourhood: one being from the St. George's Society of this city, and the other presented by a deputation on behalf of the citizens of Quebec. Both were very kindly received, and His Excellency in reply expressed his gratification at these marks of attention and good feeling on the part of the Society and the citizens.

MELANCHOLY DISASTER. - The dwelling house of a person named McCarty, at Beauharnois, was destroyed by fire on the 20th ult. when four children perished in the flames while the unfortunate parents themselves narrowly escaped the same fate, and lost all their property. A liberal sum was raised by subscription in Montreal to relieve their distress.

On Wednesday morning the 26th ulto., a hostile meeting took place at Montreal between the Hon. Mr. DALY and Mr. AYLWIN, arising out of an altercation which happened in the House on Tuesday evening, Mr. Aylwin being the challenger. The parties exchanged shots without effect. Mr. AyLwin then expressed himself satisfied and the parties left the ground. - Mont.

Courier. PARLIAMENTARY .- In the LEGISLATIVE Council resolutions were passed and an address; founded on them, was presented to the Governor Ceneral, recommending the same sessional allowance to members of the Council which those of the Lower House receive. Six Councillors dissented, for reasons mentioned at length, to which their names are attached. His Excellency replied that, having given the subject his attentive consideration, he was not prepared to recommend it to the consideration of the quantity. The streets are in a shocking con-Legislative Assembly

In the House of Assembly of Tuesday the 25th ulto., sundry petitions were presented.

The Resolutions passed in Committee on the supply granted to Her Majesty, were reported:

They are 178 in number, and comprise the estimate of expenses for the year 1845, amounting to £232,925 14s. \$d. The items were taken up seriatim and all passed without amendment, though the Rouse was divided upon several amendments offered. The expenses of the Legislature require £31,279 16s, 4d. Educational purposes £11,824 Ss. 10d: Hospitals and other charities £13,280: Public Works, £85,500.

An address to Her Majest, recommending the case of Alexander McLeod to her favourable consideration, was reported and concurred in, and ordered to be en-

A number of Bills which have been before the House for a long period, were read the third time and passed, among them the Bill to make better provision for Elementary Instruction in Lower Canada.

Bill to make provision for defraying certain Expenses of the Civil Government of this Province for the year 1845.

Bill to incorporate the Quebec School of Medicine, and the Bill to amend the Ordinance incorporating the City of Quebec. This bill increases the representation of St. John's and St. Roch's Wards.

Sessional allowances of £100 to members who have attended the whole session, and proportionate sums to those elected during the session, together with mileage at the rate of 10s. per 20 miles, were voted; and a number of the employés of the House received an allowance for their travelling expenses to the seat of Government, with the understanding that the grant would not again be made.

#### PROROGATION OF THE PROVINCIAL PARLIAMENT.

LEGISLATIVE COUNCIL CHAMBER, Montreal, Saturday, March 29, 1845.

This day, at Five o'clock, P. M., His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council, in the Parliament building. The assembled, His Excellency was pleased to command the attendance of the Legislative Assembly; and that House being present, seventy-two Bills were assented to in Her Majesty's name, by His Excellency the Governor General, and seven reserved for the further signification of Her Majesty's pleasure thereon.

Press of matter not allowing the insertion of the whole of the Speech with which His Excellency was pleased to close the first session of the Second Provincial Parliament, an abstract follows. His Excellency thanks the members for their attention to their duties, and congratulates them upon the general result, though he regrets that several important measures have been unavoidably postponed. He alludes to the American drawback bill lately passed. which he will bring before the attention of the Imperial Parliament: observes with satisfaction the prosperous condition of the revenue, which allows a considerable sum to be applied to public works, after providing, by the commencement of a Sinking Fund, for the reduction of the Public Debt; and concludes thus:

Honorable Gentlemen of the Legislative Council, and Gentlemen of the Legislativ Assembly,

You are about to return to your homes to resume those occupations which in most cases are indispensable for the support of your families, and which are unavoidably interrupted with some degree of injury to yourselves by your attendance on Parliamentary Duties. earnestly hope that you may be successful in your undertakings, and I beg you to convey to your several constituencies the assurance that Her Majesty's Government ardently desires the welfare of this Province, and is anxious that the whole of its Inhabitants, without distinction, and with perfect equality, may enjoy all the rights and privileges of a Free People, and experience the prosperity, con-tentment and happiness which are naturally derived from unfettered industry, prudent enterprise, good fellowship and brotherly love. And now, Gentlemen, with the heartfelt wish that you may be partakers in these blessings, will say farewell until we meet again. cannot, however, conclude without expressing my warmest thanks for the aid and support which you have afforded to Her Majesty's Government by your loyal, zealous and patriotic labours.

The Honorable the SPEAKER of the Legislative Council then declared that it was the pleasure of His Excellency the Governor General that the Parliament should stand prorogued to Thursday the Sth day of May next.

THE WEATHER .- Accounts from the Ottawa represent the weather as having again become somewhat colder since the last statement, so that some of the timber, which it was thought would have to remain in the woods may yet reach the market. Several accidents have occurred to teams in that neighbourhood, by breaking through the sice. The Ottawa river however continues quite firm. The harbour of Kingston has been open for a fortnight and a steamer and several of the lake craft have arrived there. At Montreal travelling on the river is becoming dangerous and there is but little snow or ice in the streets, while here in Quebec the depth of each is very great; but the mild weather and rain which prevailed during the early part of the week have contributed materially to diminish the

were taken by the authorities to remove the filth which has accumulated during the entire winter, it would render pedestrianism less dangerous and at the same time facilitate the departure of the ice.

ROUTE OF THE ENGLISH MAILS.—The statement in the last Berean concerning the future route of the Mails from England has been fully confirmed by the publication of two Despatches from Lord Stanley to the Governor General, which Lord Metcalfe laid before the House of Assembly. Lord Stanley informs the Governor General that after the March mail, the Correspondence between England and Canada will be landed and embarked at Boston, and sent through the United States in iron boxes, under charge of an officer to be appointed by the Post Master General.

Newspapers to and from England, are henceforth to be charged with a postage of one half-penny each, payable on delivery.

SECRETARY'S OFFICE, Montreal, 28th March, 1845.

His Excellency the Governor General has been pleased to appoint John Charlton Fisher, Esquire, to be Her Majesty's Printer for that part of the Province herctofore Lower Canada.

PASSENGERS. In the Packet Ship Toronto, at N. York from London, Messrs. J. E. Dean and C. W. Robinson 20th Regt. B. A.

In the New York from Liverpool, Capt. Rinney. B. A.

BIRTHS. At Montreal, on the 19th instant, the lady of George Taylor, Esq., 93d Highlanders, of a son.

On Thursday last, Marie Esther, aged 6 years, daughter of F. X. Garneau, Esq., City Clerk.
On Friday evening, Susan Eleanor, eldest daughter of John Bryan Woolsey, Esq., of this

city, aged 2 years and 4 months.
On the 31st March, Mr. John Parkhill, Painter. At Montreal, on the 28th ultimo, Martha, wife

of Thomas A. Cary, Esq., of the Receiver General's Office. At Montreal, on the 20th instant, Alice Charlotte, the beloved wife of George Taylor, Esq.,

93d Highlanders. On the 7th of October last, at Sea, on the way to Valparaiso. Robert Waddilove, Esq. R. N., eldest son of the Revd. W. J. D. Waddilove, of Hexham, England.

At the Astor House, N. York, on Tuesday the 25th March, after a short illness, Mrs. N. P. Members of the Legislative Council being Willis, daughter of Mr. Stace, late, storekeeper Royal Arsenal, Woolwich, England.

#### QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 1st April, 1845.

	5.			9.	· a
Reef per lb	0	37	a	0	4
Beef, per lb	0	3 5	a	0	4
Thitin per quarter	1	8	$\boldsymbol{a}$	2	6
	2	6	a	3	0
Veal per lh	0	3	а	0	ાં
Do ner quarter	0	O	a	0	0
Pork per lh	0	31	a	0	4
Venison, per lb.	0	0	a	0	U
Hams per lb	O	54	а	0	6
Veal, per lu Do., per quarter. Pork, per lb Venison, per lb Hams, per lb Bacon, per lb	0	4	a	()	4
Fowls, per couple	1	8	a	2	0
Fowls, per couple Ducks, per couple	2	0	a	2	G
Turkies per comple	3	0	а	8	Ü
Butter, fresh, per lb	0	U.	a	0	9
Ditto, salt, in tinnets, per lb	0	64	a	0	7
Eggs, per dozen	0	71	a	- 0	9
Geese, per couple	4	บิ	α	4	6
Geese, per couple	0	6	a	0	0
Potatoes, per bushel,	-1	3	n	1	6
Maple Sugar, per 10	0	4	a	0	0
Pens per bushel	1	3	a	4	6
Flour, per barrel	25	0	а	26	6
Do, per quintal	11	. 6	٠.		
Oats per bushel,	1	8	α	2	0
Hay per hundred bundles,	25	0	α	35	0
Straw ditto	17	0	a	20	0
Fire-wood, per cord	12	6	q.	17	6
Cheese per lb		44		o.	- 5
				-	

Pot Ashes per cwt. . . 20s. 6d. a 21s. 0 Peral do. do. . . . 22s. 0d. a 22s. 6

#### OMEAPEST CLOTHING ESTABLISHMENT In the Canadas.

T. BROWN, MERCHANT TAILOR. begs to call the attention of his customers and the public to his extensive Stock of well made up Chornes, to suit the Working Man and the Gentleman, at fully a third below the usual prices. Also, Clothes made to measure at the same low charge, and warranted to fit or no sale.

Quebec, 3d April, 1845.

## clothes, clothes.

BOY'S CLOTHING MADE to MEASURE, warranted of the best materials, and a firstrate cut.-No fit, no sale-and at prices as low as made up slop clothes can be bought. Always on hand an extensive assortment of WELL MADE UP CLOTHES AT

C. T. BROWN'S Merchant Tailor, Buade Street. Quebec, 3d April, 1845.

## SELLING OFF. GREAT BARGAINS.

To make room for his Spring Goods, C. T. BROWN is selling off his well assorted and extensive stock of MEN'S CLOTHING, at reduced prices, warranted all well made up Cheap Clothing Store, No. 8, Budde-St. Quebec, 3d April, 1345.

TO LET.

THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE,

da in St. Paul's Street. 11th Feby, 1845.

TO BE LET, THE House and Premises belonging
I to the Subscriber at LaCanardière.
Can be seen at any time.
M. STEVENSON. Quebec, 27th Feb. 1845.

FOR SALE, AOut Houses, Garden, and an excellent Well of Water,-well adapted for a small family. Apply on the premises, 9 D'Artigny Street St. Louis Heights. Quebec, 5th March, 1845.

PORTRAIT OF HIS EXCELLENCY LORD METCALFE, Governor General of British N. America, &c.

THE undersigned has received a few copies L of the above, splendidly executed in

MEZZOTINTO, taken from Mr. Bradish's Portrait recently painted, and which has been pronounced by competent judges to be an excellent likeness of His Lordship.

PROOF IMPRESSIONS, 20s.

The Portrait is accompanied by an Authentic Sketch of the Life and Public Services of His Excellency, gratis. G. STANLEY,

March 6, 1845. 15, Buade St.

# QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, rector.

Classics, Mathematics Revd. E. J. SENKLER. NATURAL PHILOSOPHY

ENGLISH.....LEWIS SLEEPER. ARITHMETIC......DANIEL WILKIE.

FRENCH AND DRAWING ... H. D. THIELCKE. PREPARATORY DEPARTMENT ..... REVEREND J. McMORINE. DIRECTORS.

REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Eso. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. Hox. F. W. PRIMROSE,

JOHN McLEOD, Esq. Secretary, ...JAMES DEAN, Esq. Treasurer, ...JOHN THOMSON, Esq.

Charges for boys under 10 years of age, £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance.

French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART. - Terms, £7 10s. per an.

The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of

the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

NOW IS THE TIME

OR those who wish to have true Likenesses of themselves or families with the beauty of colour, to call at Rooms No. 22, Mountain STREET, Lower Town, where they can be gratified with Portraits taken by the Photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FREDE. WYSE, who has Specimens to show.
Quebec, Jan. 15, 1845. 3m

W. HOWARD,

BLACK AND WHITE SMITH,

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

DEGS to return his grateful thanks to the D Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with,-and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he now has the honor to solicit.

Carriage Springs and Axles of all kinds made and repaired to order. His Shop is at the rear of Mr. Woodbury's, in-smith, Fabrique-St., entrance by the Gate. Quebec, Jan. 15, 1845.

INDIA RUBBER SHOES.

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

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

RECEIVED EX " BRITISH QUEEN," 145 HAMPERS Cheese, viz :
Double Gloster, double Berkeley Cheddar, Truckles and Queen's Arms C. & W. WURTELE,

St. Paul Street. Quebec, 23rd Sept., 1844.

THE NOVELTIES WHICH DISTURB OUR PEACE

LETTERS Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church, BY JOHN HENRY HOPKINS, D. D.

Bishop of Vermont. A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber,

G. STANLEY. Quebec, 5th Nov. 1844.

JUST PUBLISHED  $\mathrm{B}^{ ext{Y.G.}}$  STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen,

SCRIPTURE TEXTS To illustrate the Lord's Prayer.

SECOND EDITION.
5th December, 1844.

#### Fouth's Corner.

THE BACKWOODSMAN TO HIS VISITOR FROM THE CITY.

Wrap your warm cloak around you close, And hurry we o'er where you taper glows; There we shall find a fire as bright, A home as neat, and snug, and tight, Faces as gay, and hearts as light.
As a city ever shows:— You will find our good old mother there, Quietly fixed in her tall arm-chair;

The dog and cat, and half a score Of chubby rogues around the floor;— Nay, some so straight and tall are grown, I scarce can think they are my own; And when their height and age are told, I feel that I am growing old.

But we're at home—and at the noise Of horses, see my two brown boys Spring out to meet us-leave me these-Your carpet-bag and the valise; Haste to our hearth, and you will know The West some happy spots can show. Accommodated from the Children's Magazine

#### THE FORCE OF PATIENT ENDURANCE.

Sally was a feeble-looking girl, but she loved her Sunday-school, and, what is better still, she loved her Saviour. She had a sad, careless mother, who, "made Sunday morning, at breakfast time, the mother said to Sally-"Heigh thee, Sally, run to the shop and get us a loaf for breakfast." "Why, mother," said the girl, "it's Sunday." "And what if it day?" Poor Sally was going to observe that the loaf might have been got on Saturday night, and as it was unfortunately forgotten, it would be better to be without bread than break the Sabbath. Her mother, however, perceived that she was going to "preach a sarmunt," as she called it, and stopped all further inquiries on the subject of the loaf, by hitting the were so;" whether they were so re- was reserved for fu girl some heavy blows on the back, and then going to fetch the loaf herself. Sally wept not so much about the blows: she was grieved to see how careless her mother was; and her grief was by no means diminished when her mother returned, and said she should have no breakfast, because she would not fetch the loaf. Sally said nothing, but quietly

went off to school. This was only the beginning of Sally's troubles; for, on her return home to This blessing was not confined to a few. dinner, she had hardly entered the house It is said, "many of them believed;" canting Methodist, and she should have no dinner, for not fetching the loaf in the young friends have done under such cirtoo far off for me," says another; "I'd have gone to some o' the neighbours; and ingly bright in faith and love. I'd have got a bit of dinner somewhere." Well, but Sally did neither. Had she gone either to relative or neighbour, it would have been sure to have created a stir somewhere; and Sally knew what the consequence would have been if her you what she did. There was a little then all was quiet in that little room. There she went. She untied her bonnet, and dropt on her knees by the bed-side: "Oh, my dear Saviour," she said, "help a poor feeble girl to bear up under this. I'm hungry and I'm weak, and I'm albut thou has most broken-nearted : meat that my mother knows nothing of; come and feed my soul, and give me strength." And so she went on, as well as her sobs and weakness would let her; and she prayed for her mother, that God would teach her heart. And when she got up from her knees, though she had an empty stomach, she had a light heart; and she tied her bonnet, and crept quietly down stairs, and off to school. Her mother eyed her as she passed, and she saw a calmness in her white face, and a resignation in her eyes, red with weeping, that went to her very soul. Her teacher at the school saw that there was not get out of her what it was; and though the scholars were still more curious to know, Sally would not tell them. Poor girl! How many of them would have given her the last bit of bread they had in the world if they had known; for Sunday-school girls have hearts full of feeling for each other in sorrow. But her teacher with her pale face, and lisas any to answer questions; and as subjects of interest were spoken of one by one, she almost forgot her mother's cruelty and her own hunger. But as she was walking home, she was almost ready

to drop with feebleness; and when she

entered at the doorway, and her mother

saw her, a parent's feelings prevailed.

She was fairly subdued by her daughter's

quiet, patient submission. "Sally, my

girl," said the mother, "how sorry I am that I've kept thee starving all day;

here's thy supper;" and then she asked

if she had any thing to eat; and whether

she had told any one about it. You may

imagine the effect this would have upon

not by resistance; but by suffering; and

ne was never asked again to go and fetch

oaf on Sunday.

principle that sustained the apostles, the those holy men both spake and wrote. martyrs, so that every one could say-

"When I am weak, then am I strong, Grace is my shield, and Cunter my song." London Teacher's Offering.

ON THE CHARACTER OF THE BEREANS. ACTS XVII.

light of truth, so humility and candour ness of their message, to receive the and the ordinary illumination of the hu-Word. They admitted them into their man mind, more clear and defined. may fly before thy powerful rays, till all Synagogue, and with all readiness of But the two great evidences for the the earth shall be filled with thy glory.

vealed in the Scriptures, as the Apostles declared them to be.

the word, of this daily searching of the filment of those prophecies which were Scriptures, was, that they believed. The foretold by Christ and his apostles, may Holy Spirit graciously guided their in- be considered as a standing miracle quiring minds into all truth, so that they since it is utterly beyond the power of heartily embraced the word of salvation. "If any man will do his will, he shall predicted event independently of the will know of the doctrine whether it be of and purpose of God. Any man may God,"

This blessing was not confined to a few. | prove the truth of the prediction. when her mother declared she was a little also, "of honourable women which were Greeks, and of men, not a few." What a bright example, and what an encoumorning. Now what would some of our ragement is here held out to us. Many mediate influence of his Spirit dwelling of the Jews of Thessalonica no doubt in them. (1 Peter i. 10, 11) Thus the cumstances? "Why, I would have gone acted like these Bereans: for we read, in to my granny's," says one, "and have the 4th verse, "a great multitude beasked for some dinner there." "That's lieved." And in that city the Apostle lieved." And in that city the Apostle remain to be fulfilled to the end of time, planted a Church which shone exceed- form a chain of evidence to the divine

The carnal mind in every place is enmity against God; even in Berea the unbelieving Jews which came from Thessalonica stirred up the people, so mother had engaged in a stir, both as it of God gives us of the human heart. We room up stairs where she slept, and just or more polished times; the heart, till secured by grace, is the seat of sin. Whether he be enveloped in ignorance, or enlightened by science, he naturally hates the holy and pure light of evangelical truth.

righteous its humbling tendency; all, is God manifest in the flesh; the only Sawithout exception, love darkness rather viour and hope of perishing sinners. The than light, because their deeds are evil. joyful exclamation of such an enlightened Yet God has never left himself without a soul will be: "We have found him of witness. In every age he has had a seed whom Moses in the law and the prophets to serve him, who are accounted to the did write."-And should any sceptic Lord for a generation. Neither hath he reply "Can there any good thing come ever left his people without sufficient out of Nazareth?" The simple answer evidence, whereby to prove the truth of will be: "Come and see." In every his own revealed will respecting them. age, a generation of men have sprung up, Among the many facts which may be the serpent's broad, who have laboured adduced to prove the divine inspiration to bring the word of eternal truth into perhaps deserve notice.

something to do with Sally, but she could leither a philosophical, or a literary people. his day. There are no works amongst their ancient uninspired authors which can lay claim to genius. Yet the Books of their Prophets surpass all the celebrated writers of antiquity. What heathen poet, how-ever laurelled by admiring ages, can exceed the sublimity of their conceptions, the grandeur of their descriptions, and she sat in ther class, and looked at the exquisite taste and beauty of their imagery, when describing the glorious man in his lapsed and restored condition. How pure are the precepts—how precious the promises—how awful the threatening how solemn the warnings with which their writings abound!

heathen poets; with their deflication of to denounce the Holy Gospel of Jesus as the worst passions of mankind; with the chief of immoralities! It is truly impure character which they give to their awful to behold, how far men may travel gods; though embellished by all the in the road of sin and rebellion against flowers of rhetoric, and sweetened by the Almighty Governor of the universe. the family. Sally got the victory here, enchanting flow of numbers: it must | 1 Is there in the whole world a morality surely convince every unprejudiced mind, so elevated, so pure, so influential as the that such writings as the Jewish prophets morality of the Gospel? We need only

-willingly to suffer. It was the same Divine Spirit, under whose influence

Secondly, as it respects the New Testament. The writers of the New Testament, wih the exception of St. Luke and St. Paul, were men of no education; and their writings are the only standard of truth, respecting the character and work of the Saviour of the world. These un-As pride and prejudice shut out the morals to the highest pitch; and revealed those heavenly principles which alone are prepare the way for its admission. These able to restore man to the lost image of ent. In short, the whole moral change over an imposture exposed to ridicule, Bereans were more noble than those of his Maker. So did not the most reto the base refuge of ridicule and persecu- followed the said writers, called the pri- the instrumentality of the Gospel of tion. They possessed a more elevated mitive fathers, fell into many fancies and Christ. mind. Knowing the importance of the even errors, on certain points, as if it had Apostle's doctrine if true, they judged it, been permitted, in order to draw the line

mind, with a cheerful disposition of truth of Christianity, are Miracles and heart, listened to their preaching. Prophecy. At the time when the Lord Having thus permitted the light to Jesus declared himself to be the Messiah, shine upon them, they did not, like the and proclaimed the glad tidings of salva-Thessalonians, immediately expel it, by tion to a lost world, miracles were needno account of so much religion." One driving the holy messengers of mercy out ful, in order to prove the truth of his mis- from my mental vision. Remove the veil of their city; but they proceeded to sion, to manifest the divine approbation search the Scriptures. They brought the to his doctrines, and to fulfil the prodoctrine of the Apostles to the test of phetic character of the Messiah as redaily contemplate thy glorious character, God's holy word. This they did, not superficially, but carefully; they "searched Miracles were also necessary after his into thy holy image, and made meet for is," the mother replied; "dost think we the Scriptures." They dug deep into the ascension, to evidence the truth of those the enjoyment of thy heavenly kingdom. doctrines propagated every where by his sionally, but constantly: "they searched apostles, which declared Jesus to be the the Scriptures daily; with unwearied Son of God, the true Messiah, the Saviour assiduity, like those who were in carnest of the world. When these doctrines were to discover the pure gold of divine truth. thus fully attested, by the power of God This they did, not critically, but sin- accompanying the preaching of the cross, cerely; not to cavil with the apostles' miracles ceased in the Church as being

Yet a still more important evidence was reserved for future ages, no less declarative of the divine approbation to the Christian religion than miracles; and that The effect of this ready reception of evidence is prophecy. The gradual fulman to ensure the accomplishment of any predict, but the accomplishment must

> Christ as God in our nature foretold what should come to pass, through his own prescience. The Prophets and Apostles, as his servants, spake under the improphecies which have been fulfilled, and which are now fulfilling, and which still origin of Christianity, which Satan and his emissaries can never destroy.

These two external evidences of miracles and prophecy, taken together with the whole character of the blessed Jesus, that it was found needful to send away answering in every minute particular to Paul. What a striking picture the word the ancient prophecies of the Old Testament, and also in connection with the respects her parent and herself. I'll tell see man under all circumstances an internal evidence of the Gospel, arising enemy of God, whether he live in ruder from its agreement with the nature of God, and its adaptation to the wants of fallen man, ought, yea, and will satisfy every honest inquirer after truth, that Christianity is of God.

Such an one, through grace, will be led to acknowledge with heartfelt gratitude, The sensual shuns its purifying, the self- like the Bereans of old, that Jesus Christ of the Bible, the two following may discredit by false statements and sophistries of every kind. "Thy word is tried First, as it respects the Old Testament. to the uttermost, therefore thy servant It is well known that the Jews were never loveth it," was the language of David in

It may appear strange, in this age of light and information, that the New Testament should be arraigned by modern infidels as the most immoral book that is extant. Surely this must be the dying grasp of infidelity; for what can be more feeble than such an attack? They may as well assert that the sun, when shining without a cloud in its meridian splendour, is the darkest part of the visible creation. tened to all she said. Sally was as ready majesty, and unsullied purity of the one The sun is indeed as darkness to those that only true God .- the works of his hands are blind; and so are the things of God the ways of his providence—and the to those who are unenlightened by the wonders of his love. How skilfully do Spirit of truth. How strange! A Rothey dissect the human heart and de- man Emperor placed a statue of Jesus lineate to the very life the character of amongst his idol deities, on account of the excellence of his moral precepts; whilst modern infidels, reaping the benefits of his morality in the inestimable blessings of the British Constitution, dare, in deliance of common sense, com-When contrasted with the fables of the mon honesty, and common experience;

her heart; this constrained her to suffer reason, but the gracious revelation of the those who truly believe it, and live under delity from a superficial view of the heart; this constrained her to suffer reason, but the gracious revelation of the those who truly believe it, and live under delity from a superficial view of the heart; this constrained her to suffer reason, but the gracious revelation of the purifying influence, in order to ascer. Scriptures. They agreed together to ex-It lies in the pages of the Bible, and is the Bible, and Mr. West chose the resurpower of God unto salvation to every one | contempt for Christianity. But what was that believeth." Men of the most salettered men elevated the standard of vage natures have become mild; the by their own endeavours to overthrow from darkness to light, from sin to holi-

O! blessed Sun of righteousness, thou who art the light of the world, let thy not only expedient, but due to the great- of distinction between divine inspiration | bright beams shine upon it, that the deep

Shine, blessed Jesus, upon thy Church. Let all thy people become shining and burning lights in the world, shining by reflection to thy glory. Illuminate my dark mind. Take away the thick film from my heart, and let me behold thy glory with unveiled face. Yea, let me

#### D'AUBIGNE AND THE UNITARIAN.

Dr. Sewall in his late tour in Europe, in company with an Unitarian clergyman from New England, paid a visit to the justly celebrated writer of the History of the Reformation, Merle D'Aubigné. Soon after their introduction, D'Aubigné enquired of the Clergyman to what denomination of Christians he belonged. With some little hesitation, he replied he was an Unitarian. A cloud of grief passed over the face of the pious historian—and all was as before. The hour passed pleasantly, and the moment of parting came. D'Aubigné took the hand of the Unitarian, and fixing a look of great carnestness upon him, said: "I am sorry for your error. Go to your Bible-study it-pray over it-and light will be given you-God was manifest in the flesh."-Copied by a Friend.

#### THE INFIDEL CONVERTED.

It happened that a certain man who did not believe in the Lord Jesus, nor read the Bible, in travelling lost his way. It was very hot weather, and being very thirsty, he called at a cottage for some water. There was a little girl sitting at the door; and he said, "my child, do you think your mother would give me a mug of water?" "Oh! yes, by all means" (she replied) "if you will step in. sir." But the employment of the child arrested his attention. She was busily engaged with her book. "What are you reading, my dear?" he said, "My Bible, Sir." "Your Bible, child? Oh! I suppose you are getting off your task for school." "No, Sir, I am not." "Why then are you reading your Bible?" "Because, Sir, I love it." The man was struck. "The child reads her Bible because she loves it! why, I never read it with such a feeling in my life." He could not get rid of his feelings. The arrow of conviction was driven by the Spirit of God in a sure place. He began to read is Bible, not as at other times to scoff and ridicule, but to learn. And he began to pray with the feelings of a man who had discovered his spiritual need; and through grace such a change was effected, that he has, for some time, been as active in spreading and recommending the Gospel of Christ to his fellow-sinners, as before he was in vilifying it and blaspheming.

## MONASTIC LIFE.

We read a story of St. Anthony, who being in the wilderness, led a very hard and strait life, to whom came a voice, saying, "Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria." Anthony hearing this, rose un forthwith, and took his staff, and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house. Then Anthony said unto him, 'Come, and tell me thy whole conversation, and how thou spendest thy time." "Sir," said the cobbler, "as for good works I have none, for my life is but simple and slender. I am but a poor cobbler. In the morning when I rise, I pray for the whole city wherein I dwell, specially for all such neighbours and poor friends as I have. After, I sit at my labour, where I spend the whole day in getting my living; and I keep from all falsehood, for I hate nothing so much as I do deceitfulness; wherefore, when I make to any man a promise, I keep it and | paid in advance; perform it truly. And thus I spend my time poorly, with my wife and children. whom I teach and instruct as far as my wit will serve me, to fear and love God. And this is the sum of my simple life." life in the matter of perfection.

THE POWER OF TRUTH.

The celebrated Gilbert West and Lord cach subsequent insertion. af on Sunday. | have left for the benefit of mankind can- compare the lives of those who reject the Lyttleton, both men of acknowledged Advertising by the year or for a considerable ow Sally had the love of Chairman in not be the product of unassisted, fallen Christian revelation, with the lives of talent, had received the principles of infi- into be the product of unassisted, fallen Christian revelation, with the lives of talent, had received the principles of infi- into be the product of unassisted, fallen Christian revelation, with the lives of the lives

tain where true morality is to be found. pose what they termed the imposture of exhibited in the Spirit and conduct of its | rection of Christ, and Lord Lyttleton the sincere believers. The history of the conversion of St. Paul, as the subjects of Church in all ages attests this delightful their criticism. Both sat down to their truth that, "the Gospel of Christ is the respective tasks full of prejudice, and a the result?. They were both converted most impure have become chaste; the the truth of the Scripture. They came most ungovernable have become obedi- together, not as they expected, to exult but to lament their former unbelief, and Thessalonica. They were persons of a more ind wisest philosophers of antingenuous spirit. They did not resort quity. The authors who immediately feeted solely by the Spirit of God through discovered the truth of revelation. They ness, from Satan unto God, has been ef- to congratulate each other that they had published their inquiries, which form two of the most valuable treatises now existing, in favour of the truth of God's word. one entitled "Observations on the conversion of St. Paul," and the other, "Observations on the resurrection of Christ.'

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