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[Vol I.

THE HOUR OF PRAYER.

My God, is any hour so sweet, From blush of morn to evening star, As that which calls me to thy feet, The hour of prayer?

Blest is that tranquil hour of morn, And blest that hour of solemn eve, When on the wings of prayer upborns, The world I leave.

For then a day-spring shines on mo. Brighter than morn's otherial glow, And richer dews descend from thee, Than earth can know.

Then is my strength by thee renew'd. Then are my sins by thee forgiv'n, Then dost thou cheer my solitude With hope of Heaven.

Words cannot tell what sweet relief Then for my every want I find, What strength for warfare, balm for grief, What peace of mind.

Hush'd is each doubt, gone is each fear, My spirit seems in heav'n to stay; And ev'n the penitential tear
Is wiped away.

Oh, till I reach you peaceful shore, May no delight so valued be, As thus my immost soul to pour In prayer to thee.

TESTS OF CONVERSION.

From a Sermon by the Rev. G. Townsend M. A., Canon of Durham, upon: "My son give me thine heart." Prov. xxiit, 26.

Let us now consider how we may know whether we have given the heart to God, and, therefore, how we may know whether we be

That we may do this more effectually, and in a manner which shall come home at once to the reason of all who are auxious to make such an enquiry, we will compare the case of an unconverted man, who is devoted only to this world, and that of the converted man, who seeks the salvation of the soul as the one thing needful, in some one respect which shall point out to you the way in which their hearts are given-the one to this world, the other to God. Let us take the case of an unconverted man, who, without disregarding the laws of society, devotes his heart to the love of money; and let us take the case, on the other hand, of a Christian, who, without neglecting, by prudence and industry, to take care of his family, devotes his heart to the love of God. The one is anxious to obtain money as the only thing he values, the other is anxious to secure the salvation of the soul as the only thing really needful: the one desires to please himself, the other to please God: the one lives for the present world, the other for the future world: the one lives, thinks, studies, acts, and plans for this life, the other for the future life: one has his heart on earth, the other has his heart in heaven. Let us now compare these two characters together, as to the manner in which they em-ploy those faculties of the soul which, when taken together, may be said to constitute the heart; that is, we will consider how they employ their understanding and their will, will find that you will be yourselves described under one of the two classes. You will thus be enabled, by your own self-examination, to answer the question, whether your hearts are given to the world, or given to God; whether you are converted, or

whether you are unconverted. Compare them in the employment of their

understandings.

The understanding of the covetous and unconverted man is only directed to comprehending the ways and modes and contrivances by which his earthly treasure may be increased. He desires no knowledge but the knowledge of merchandize, gains, prices, values, and so on. He desires no wisdom but that of obtaining riches; no teaching but that of werldly caution and worldly experience. All the powers of his mind are limited and fettered to one grovelling object; and he has no room for any study of God or of his laws, of the soul or its salvation. But compare, now, with this the understanding of the converted man. This man, having his understanding instructed from above, desires, above all other knowledge, to comprehend the way of salvation; the modes by which the providence of God deals with man; the contrivances by which he may study more deeply, and find more time to comprehend, own hearts can, whether these affections be the mercy and the wisdom of God. All worldly or heavenly. What then, is the state the mercy and the wisdom of God. All worldly or heavenly. What then, is the state wordly knowledge is of no value to this mun, of your affections? What does the heartcompared with the knowledge of his own searching God perceive to be the objects of deep depravity; of that faith in a Saviour, these affections? Whatever they are, you which is the great remedy; of that power of are; "for, as a man thinketh in his heart, so the Holy Spirit, which, above all other is he." Examine yourselves: do your inward things, gives clearness to the intellect and inquiries thus far convince you whether your understanding to the simple. The powers conversion has begun or not? of the mind of this man are not limited and. There is, however, one more p fettered to earth; they soar with the wings of angels; they can ascend into the heaven of ed: let us compare them with respect to their heavens. He rejoices in the study of God conscience. I mention this last, because the and of his laws, of the soul and its salvation; and his understanding improves, and his mind expands to a degree which is inconceivable to of the motives of the soul, the thoughts of the those who never give their understanding to heart, and our state before God; and, therethe study of the will of God. I do not refer fore, it is the judge of all the things of which to earthly scholarship, nor to deep ex- I have been speaking. The conscience, then, tensive reading of books: I affirm this— of the unconverted man, who is wrapt up in that the most ignorant and uninstructed Christ- his love of riches or any worldly possession, ian, who gives his understanding to the endeavour to comprehend the government of moved by persuasions or threatenings. The
God, will obtain to an intellectual excellence conscience of the man, on the other hand, who in religious matters, which no human teaching is beginning to be influenced by the power can give. Would you, then, know whether which converts and changes the soul, is alive you have given the heart to God, and whether to the impressions of good, and sensible to the you are converted, begin with this question— power of truth in all its persuasions and threat-How do I employ my understanding? Am enings; and it looks holdly in upon the state

and depths, the length and the breadth, of the love of Christ? Do I study God and his ways, Christ and his love, the Holy Spirit begin with this proof of conversion, because

and his power, the soul and its salvation? I the eyes of our understanding must be enthings of God, which can never be comprehended by the unenlightened human understanding. Christian, I again ask you, in what manner do you use your powers of mind? in what manner do you employ your understanding?

Compare the worldly man and the converted man, as to the employment of their

The will of the covetous and unconverted is entirely directed to the obtaining of riches; his only desire is the treasure of this world. man— is to be rich towards God: his only desire is expressed in the language of the king of Israel: "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee." He pants after, he longs after, that only true richespeace with God, and change of soul. He de-sires the removal of guilt from the heart, and renewal by the power of God, as blessings and treasures which are infinitely more valuable than all the gold and silver of this treacherous and sinful world. He desires that his will should be conformable to the will of God; and there is no proof stronger than this that the heart is given to God, and that the conversion of the soul has begun. What is the state of your will? What are the desires of your heart? Do you seek to know whether you are converted? Answer this question to yourself. Do you pray in secret to the God who seeth in secret, and desire that your will may always choose those things which God has commanded us to prefer and do? If you are afflicted, and in calamity, can you submit your will to God, saying with him who was more afflicted than any of the sons of men, "Father, not my will but thine be done?"

Compare, again, the converted, and the un-converted, in their affections; and we shall derive another rule by which we may learn whether the heart be given to God, and the

soul be converted. The principal affections of the heart are hope and fear, and joy and grief, and love and hate. The only hope of the covetous man is to add to his store; his only fear, lest he suffer loss: his only joy is the possession of wealth; his only grief, that he must one day part with it; his love is attachment to wealth, which perishes in the using: his hate is not against sin, but against that only which would endanger or take away his possessions; and thus all the affections of his soul, are absorbed by his perishing treasures. The Christian, or the converted man, is very differently impressed: his affections are placed on very different objects; and no man can be mistaken in the question of his conversion or his unconversion, who will impartially examine the state of his affections, and thus endeavour to learn whether he has become obedient to the power of the Holy Spirit: whether he has obeyed the precept, " My son, give me thine heart." Christ's salvation; his fear is the possibility that he may not persevere to the end; his that he may not God is with him, in prosperity and in adversity, in life and in death, to do all things well: his grief is the remembrance that he has not done all that he ought to have done, in gratitude to him who has delivered him: his love is a noble and compounded feeling of devotion, and gratitude, and adoration, and praise, and confidence, and admiration towards deemer who has died for him, and the blessed Spirit who sanctifies him. His heart over-flows with this feeling. Love-love to God and his Saviour, and the souls of men-is the source of all his rapture, and happiness, and peace; and his only hatred, therefore, is directed against that sinfulness of heart within him which separates him from the consciousness of the love of God, and against everything also which would lead him to neglect, or forsake, or offend his God. Such is the contrast between the affections of the unconverted and the converted. God alone, the Judge before whom you will appear, can read the heart and perceive the objects and the nature of your hopes and fears, and joys and griefs, and love and hatred. He can tell, and your

There is, however, one more point of comparison between the converted and the unconvertconscience, under the direction of the Holy Spirit, is appointed to be the judge within us

I devoting my reason, my intellect, and the of the heart, and it dares to offer the prayer powers of my mind, to God? Do I endeavour to God: "Search me, O God, and try my daily to discover more and more of the heights heart: prove me, and examine my thoughts: No speculation seems to be important as it is, is still of less imporlook well if there be any way of wickedness, of known and approved sin within me, and lead me in the way everlasting." And I now, therefore, ask you if this is your prayer, and whether you dare to put the question holdly to yourselves, and desire to know lightened before we can see clearly those whether you are converted or not? I entreat you to examine yourselves whether your conscience tells you that you are in earnest in your religious inquiries with respect to your condition, and that you are giving the heart to God. Nothing but this will do. The ques-The will of the Christian -- of the converted this world, we cannot be converted in the world to come: "he that is unjust will be unjust still;" and as the tree falleth, so it for change, for repentance, for conversion. verted may return and repent; when the converted may be strengthened and encouraged and supported. Now is the only time when the conscience can bear witness to our being born again, or not; and when it can warn us, before it be too late, to repent and to be converted and live.

AGAINST PREVAILING ERRORS.

"Being desirous of avoiding topics of an irritating nature, I might probably have abstained from all allusions to our own internal dissensions, had there not been a danger that from my silence a wrong inference may be my duty to declare my condemnation of certain recent publications coming from the reputed leaders of a section in the Church, I have now to state that my sentiments have undergone no change whatever since. On the contrary, everything has tended to conwritings is to Romanism. It is painful to my feelings now, as on a former occasion, to have to utter a remark which I know will give some clergymen pain, for whose worth and character I have a sincere esteem; but whatever my real sentiments are, such and such only must I declare. It would be of little value to you to come and meet your Diocesan, and listen to his counsel, unless that counsel was the offspring of his own unbiassed judgpublic opinion considers the leaders of the movement I am far from thinking deserve the unqualified censure which has been heaped upon them; neither do I deny that the Church owes them an obligation. It is much to be wished that every one of their opinions was considered on its own merits, and that the general adoption of such parts as are conand ill-feeling, than all the denunciations we of such a party as I am referring to seems the cannot do better than recommend you to attentively peruse the preface to the Prayerbook. It is so fraught with a Christian spirit that it can hardly fail to procure the assent of all candid minds, to whatever party they may incline. What may be the result of the movement which has existed in the Church watched over and protected the Church will continue to do so unto the end. I cannot, for a moment, entertain the idea that Popery will it in an and especially with the Missionary. believe no country that once threw off the which Heaven continues to lavish its bonn-The periodical publication from which I used to receive my information as to the sentiments and movements of the party is abandoned and defunct; and some of the most learned and respectable of the party have publicly renounced and withdrawn from the Association. There may still be some who continue their zeal for Romanism, and who display their skill in balancing themselves so nicely on the edge as to prevent them from plunging into the abyss below. But this may oc explained on a well-known and univer sally-felt principle—the love of distinction, to the influence of which, although perhaps unknown to themselves, the conduct of the parties to whom I am referring may be attributed To you, my reverend brothren, let me advise, that whatever your sentiments may be on any particular point, you express them with that moderation which the apostle enjoins; and that your views may be properly directed, pray for the guidance of God's Holy Spirit, and trust that all things will contribute to the tranquillity, the purity, and extension of the Church

PURSUR YOUR STEADY COURSE. I cannot close this chapter on Study without offering to the Missionary a word of caution, in reference to the current novelties that are agitating the Church of

. The British Critic.

terous, to obtain currency in the Christian Church: and it requires unwearied vigilance, with constant and fervent the seductions of such flattering pursuits. No strength of human understanding, nor any extent of literary acquisitions, can render a man proof against their influence. To some persons the fascination before us is the question of eternity. If tion of novelty seems to be irresistible: the heart he not given to God now, it cannot and too often do we see even men emibe given to him after our life is ended. If nent for piety, and zealous for the hothe Holy Spirit does not change us now, it nour of God, led away from the obvious will be too late when the time of our trial is path of Christian duty in which they will be too late when the time of our trial is over and the power of the Holy Spirit is withdrawn from us. If we are not converted in this world we converted in the converted in this world we converted in the converted in the converted which even if converted in the converted in the converted which converted which converted in the converted which converted in the converted which c which, even if correct, could lead to no practical result of sufficient importance to compensate for the loss of services will lie for ever. Now is the accepted time thereby neglected. Every inducement to such aberrations I cannot but regard as a Now is the accepted time, when the uncon- device of the devil, to blunt the weapon which he could not persuade the hand that wielded it to return to the scabbard. 'We are not ignorant of his devices." If unable to curb the impetuosity of Christian zeal, he will endeavour to turn it from the right direction; and when in the smallest measure successful, he is satisfied. He knows, that every step in the devious track, like every degree of a line with the slightest inclination from the parallel, will take the wanderer farther and farther from the straight path of duty. This will account for the unstable drawn. Having three years ago deemed it notions, the unsound interpretations of Scripture, the unwarranted pretensions, which have followed one another in rapid succession in the minds of men who for the past ten or twenty years have been the meteors of public gaze. Practical firm my opinion that the tendency of those piety, unobtrusive exertions in the service of Christ, silent walking with God, are almost as little acceptable to the man who aspires to be admired as a light of the world, as to the covetous, the sensual, and the votary of pleasure. Such persons look back with contempt upon their humbler brethren who are content to follow in the beaten track of the fathers and reformers of our Church. Who has not ment and mature conviction. The party that heard them speak disparagingly of some devoted ministers of Christ, whose lives have been passed "in works of faith and labours of love;" and who have been honoured by their God, as the instruments of conversion and edification to thousands? If they see no sufficient reason to abandon the course which they have proved to sistent with the precepts and practice of the be of God, for every untried proposal Reformers should take place; for it would do which less stable and less experienced sun is a bauble; and with whose existence more to put an end to strife, and dissension, men choose to promulgate; if they still time itself is but the twinkling of an eye. prefer the obvious light of revealed hear in such abundance. The rapid advance truth which has hitherto been their faithful consequence of a tendency natural to man to guide, to every ignis futuus flitting their affections and their conscience. You The hope of the converted is Christ, and run, under such circumstances as I am speak around them; they are instantly set down run, under such circumstances as I am speak converted is Christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances as I am speak converted is christ, and run, under such circumstances are christian to the converted is christ, and run converted is christ, and r ing of, into the opposite extreme." After a for "blind leaders of the blind." And short account of the rise of the party his Lord-shall such novelties, or such imputations curse, and stand equally exposed to everlastby is the conviction that the providence of ship proceeded to say, "As to ceremonies I be allowed to divert the devoted Missionary from his course? Let him watch and pray," lest he enter into the temptation. Novelties in religion are always suspicious; and their practical tendency should be examined with care, before they are suffered to gain a lodgment in the for ten years it would be presumptuous in me mind. If this precaution, this reluctance the God who preserves him, the Holy Re- to attempt to foretell; but my own anticipato abandon "the old paths" for the new, deemer who has died for him, and the blessed tion is favourable, and I venture to hope that be censured as weakness of faith, or dethe same kind Providence which has hitherto rided as the imbecility of dotage, be it so. In such questions, with every Chrisever be dominant again in this country. I it ought to be "a very small thing that he should be judged of man's judgment yoke ever submitted to it again; and it is not (1 Cor. iv. 3). And knowing how easily probable that this enlightened nation, on and how frequently "Satan is transformed into an angel of light" (2 Cor. xi. 14). ties, physical as well as intellectual, will he will stand on his guard against every embrace those long-discarded superstitions, thing whose tendency is not obviously to further him in his high and holy calling, much more if it threaten to turn him aside. The pertinence of these remarks will not be questioned by those who are will not be questioned by those who are celestial city, say, what should be the ulti-aware, that the persons to whom they mate object of a Sunday-school teacher's refer, generally depreciate the exertions of exertion? Missionary Societies. It is not easy to understand how they can reconcile to their consciences such a disregard of the Lord Jesus's unequivocal injunction, to go "into all the world, and preach the Gospel to every creature" (Mark xvi. 15). -From the Missionary Vade Mecum, by the Rev. James Hough, A. B. Min-

vious duties. No speculation seems to be

too visionary, no pretension too prepos-

RESTORATION OF LEGISLATIVE POWER TO THE CHURCH.

ister of Ham, Surrey.

It will not, I trust, be deemed unsuitable on the present occasion to revert to another subject to which I have several of Christ on earth. Triennial Charge by the times invited attention, that is Church Lord Bishop of Gloucester and Bristol, 1844. government. It is one not only of great present, but of daily increasing interest to the Christian public, testified by Petitions presented the last session of Parliament, three to the upper House and one to the lower, besides one now about to be presigned. The absolute number of significative say, God has sent his Son in the

important as it is, is still of less importance than the variety of signatures to it, showing that it does not come from one district, or party, or class of men, but that it exhibits the members of the Church, prayer, to preserve the imagination from residing in various and distant parts both of Ireland and England; of persons wholly unconnected with each other, except as Churchmen, and unknown to each other, clergy and laity, and by men of various parties of the Church, and of no party. The feeling is widely spread, and manifestly on the increase, and is not slowly gaining ground, as to the desirableness of having a government for our Church. It cannot, therefore, be a matter of indifference to any well-wisher of that Church, whether the object proposed be an object to be desired or deprecated. It is, at any rate, sufficiently important to demand our most serious attention; and I cannot but think it to be the duty of every sincere member of the Church either to promote the attainment of the object, if convinced it is desirable, or if he think it an evil of an avoidable character, to take remedial measures for avoiding it; or if he consider it as undesirable but yet unavoidable, or if he thinks that the attainment of any legislative government for the Church fraught with danger in its advocacy, but is still convinced that it will take place, and that though it may be possible to oppose delay, utter prevention is impossible -if such is his conviction, he is bound, I think, to consider in what way the apprehendeddanger is to be guarded against or mitigated .- Charge of His Grace the Archbishop of Dublin, at his Visitation, 1844.

THE SUNDAY SCHOOL TEACHER'S OBJECT.

Addressing you as believers in all that rerelation teaches concerning the nature, condition, and destiny of man, I must point your attention to an object which stands on higher ground than any we have yet contemplated. It is for you to consider that each of the children, which are every Sabbath beneath your care, carries in his bosom a soul as valuable, and as durable, as that which the Creator has lodged in your own. Neither poverty, ignorance, nor vice, can sever the tie which binds man to immortality. Every human body is the residence of an immortal spirit; and however diminutive by childhood, or mean by poverty, or filthy by neglect, the hovel might appear, a deathless inhabitant will be found within. Every child that passes the threshold of your school on a Sunday morning, brings to your care, and confides to your ability, a soul, compared with whose worth the

And as these children partake with you in the dignity of immortality, so do they also in the degradation and ruin of the fall. The common taint of human depravity has polluted their hearts as well as yours. They, like ing misery. Denied neither the privileges of immortality, nor the opportunity of eternal happiness, so neither are they exempt from the obligations of religion. Without the duties required in your own case, in order to eternal life, they will never possess it. Faith, repentance, and holiness; or, in other words, egeneration, justification and sanctification, are as indispensable in their case, as in yours. Their danger of losing all the rich blessings of salvation, unless great exertions be made to instruct and interest their minds, is imminent and obvious. Look round upon the crowd of little immortals, by whom you are encircled every week; view them in the light which the rays of inspired truth diffuse over their circumstances; follow them in imagination not only into the ranks of society, to act their humble part in the great drama of human life; but follow them down into that valley, cloomy with the shadows of death, and from which they must come forth, "they that have done well to everlasting life; but they that have done ill, to everlasting shame and contempt;" and, while you see them plunging into the bottomless pit, or soaring away to the

The ultimate object of a Sunday-school leacher should be, in humble dependence upon Divine grace, to impart that religious knowledge; to produce those religious impressions; and to form those religious habits in the minds of the children which shall be crowned with the salvation of their immortal souls. Or, in other words, to be instrumental in producing that conviction of sin; that repentance towards God; that faith in the Lord Jesus Christ; that habitual subjection, in heart and life, to the authority of the Scriptures, which constitute at once the form and power of genuine godliness .- From the Episcopal Re-

GEMS or LUTHER .- It is the fault of every man's heart, by nature, to purchase the grace of God were he to sell it rather than take it as he now offers it to us, free, without price or merit. When simony reigned, and was in vogue, all men were anxious to build monasteries and churches, hy which they attempted to buy and self a title to heaven; but now that it is sented in the present session numerously offered for nothing, and without merit, now

flesh and he has become man; that to all who believe in him he has given eternal life; and that these treasures, namely, salvation from sin and death, the Holy Ghost, and the kingdom of heaven, shall be given for nothing,the world despises the grace and tender mercy of God. But when men taught that we could by our own works merit the grace of God, the people easerly embraced it, and offered to give all that they could to obtain it.

The apostle Peter admonishes us to resist the devil who, like a roaring lion, goeth about seeking whom he may devour. ought to carry ourselves thus in tribulations: we ought to be afraid because of our sins, yet not to remain in this fear, but to turn to God's grace; for commonly out of excessive joy proceedeth secureness, and again excessive fear produceth despair, both which God has expressly forbidden. We are not to despair of his mercy, nor be secure in ourselves.

The Berean.

QUEBEC, THURSDAY, SEPT. 26, 1814.

Our friend Philo-Berean has favoured us with the following note, referring to the Editorial in our last number:

My dear Sir,-Are you justified in citing, as an extravagant proceeding, a refusal to administer the Sacrament to a Presbyterian as

Might not a Clergyman, of truly Catholic spirit, feel himself bound by the letter of his instructions (see Rubric at the end of the Confirmation Service; to admit those only to the Lord's Table who have been confirmed or " are ready and desirous to be confirmed?"

In reply to this note, we will do ourselves first of all the pleasure of expressing thanks to our friend, for frankly communicating with us upon a point where he thinks us wrong. We should be exceedingly sorry, if we were found to censure harshly, when error proceeds from a conscientious regard to obligations solemnly entered upon. It would also be very contrary to our meaning if we were though to place on a level the three cases upon which we expressed the disapprobation which, as regards one of them, our friend thinks misapplied The two latter cases would seem to us Romanism in bloom, if they could be proved; in the former we should only dread that tendency towards it which we endeavoured to expose in our number of the week before last. Entertaining such dread, we are not quite sure that the word extravagant is too strong, when applied to the one case, while we are very certain that a much stronger term of condemnation might justly be applied to both the

Philo-Berean is aware that in the Church of England "discipline is well nigh lost.". The invitation to the Lord's table is given in the beautiful terms of our Communion formulary; the rubric which requires that those who intend to be partakers should signify their names to the Curate, is almost universally neglected, and persons come to the table upon the mere negative qualification, that no open scandal can be alleged against them. The conscientious Clergyman, while he longs for that restoration of discipline "in its full efficiency and its salutary influence upon the Church" which is anticipated by the preacher quoted below, shelters himself under the solemn warning which the Church teaches him to pronounce: "Judge yourselves that ye be not judged of the Lord;" and supposing that he is faithful, close, and searching in his public and private ministrations, we believe he is thus doing all that, under present circumstances, it is in his power to do. He allows the first direction of the rubrict in the Communion service to be generally neglected; but in the case supposed by our Correspondent, he fastens upon the closing direction in the service for Confirmation, in order to repel an applicant of whose religious character there is positive evidence, only she has not been confirmed, being a Presbyterian. We will gladly abstain from saying that this is extravagant, but we must say that it is very wrong. In fact, the rubric to which our Correspondent refers, seems to us one of those which the Bishop of Virginia has in view when he says (see Berean No. 21) " some passages in our Prayer Book, which seem, by their sound, to be relics of Rome, and are so understood by repeated decisions made in the Archbishop's many, when rightly interpreted, will appear to be solemn protests against Romish abuses." Our reformers had to correct the abuse of administering the Eucharist to infants; against by deciding that, before a person became a communicant, he should give an intelligent behalf by sponsors in baptism. It would be deviating very much from the mind of the reformers, if we made this rubric the occasion for a repulsive measure against consistent

• See the Lord Bishop of Montreal's Sermon preached on the eye of his departure for the Red

members of an orthodox, non-episcopalian

Let us remark, however, that, as we understand the matter, the person in question sought admission only as a guest. She lived, as a domestic, at a distance from the ministrations of the Church to which she belonged, but desired to partake of the communion in conformity with the ritual of the Church of England, when the opportunity occurred. I the case were that of a Presbyterian who wishes to enter into full membership with our Church, it would be a reasonable demand ipon such an individual to " be confirmed, or to be ready and desirous to be confirmed, such being the door of admission to the Lord's table in the Church of which she asks to become a member. But the admission of Nonepiscopalians as guests at the Sacrament in our Church is a very common and, we must say, a very commendable practice. In the United States, we repeatedly heard Episcopal Clergymen make this announcement, previously to the administration of the Lord's Supper: " Persons in regular standing with any other Church who may be desirous of partaking with us, are welcome to do so." We have known of this addition: "The table is the Lord's, not ours: ours is the privilege of receiving them, theirs is the risk, if they come unworthily." But there is higher authority for members

of the Church of England, than this. Our

friend knows that the canonical qualification

for sponsorship is, that the party have "received the holy Communion." (Canon xxix.) How did the King of Prussia, whose own baptism and confirmation were administered by a Clergy who have only presbyterian orders, become qualified, in the judgment of the Archbishop of Canterbury, to be sponsor to the Prince of Wales? We know that his admission has been objected to, and parties would make it out that the Archbishop does at Court, what the Priest must not do in his Parish; but this is a libel proceeding from the party engaged in the progress Rome-ward. We feel persuaded that His Grace welcomed the King of Prussia as, in the judgment of charity, a true-hearted, protestant Christian, whom he gladly linked together with the illustrious parents of our future Sovereign in a bond of sacred obligation that the Prince should be so brought up to understand the solemnity of his baptismal vow, promise, and profession, as to prepare him for a right understanding and consistent discharge of his future duties in guiding the affairs of his powerful protestant empire. We will just add the remark, that the Prussian Church, though her orders are presbyteran, recognises the solemnity of Confirmation, administered by presbyters. It is quite a different question whether members of the Church of Scotland, who reject the rite of Confirmation altogether, can consistently present themselves as sponsors at infant baptisms. This question we have not to treat on this occasion, but we wish to guard against misconception. Baptism and the Lord's Supper are recognised by the Church of Scotland equally with that of England; and they only are in question in the case supposed. The same scruples that would repel a Presbyterian for not having been confirmed, would reject the Confirmation of the Prussian Church for not being episcopal.

We must hope that we shall not be thought to look upon it as a light matter that any, either of the rubrics or of other Church regulations should be disregarded by the Clergy who are more peculiarly under obligations to observe them, or by the Laity, in whom one could wish to see more of a close attachment to the institutions of the Church than is common amongst them. We think i a great evil, that changes which have come over minds and things should have placed Clergymen in a position where in some cases it is very difficult and quite inexpedient, in others next to impossible, and in others again altogether impracticable to comply with the letter of their instructions by rubric, canon, or otherwise. In closing our last Editorial, the length to which we had already been led compelled us to defer a remark which we Court and partly confirmed by the superior tribunal, with regard to baptism, and by the close adherence to our Church-formulaties which may be required, the Clergyman is placed in the painful position of having to withhold from some children a privilege that, we apprehend, the rubric was intended which the Church intended for them. Laybaptism, we are told, is sufficient and must not be repeated. But it can at best be considered only as private haptism; and the account of his faith, and confirm, in his own Church in her maternal love towards her person, the vows and promises made on his children has provided a special service for receiving the subjects of such baptism into her body by public recognition. The form of doing this, adverted to in our last, is found in the office for private baptism. The Clergyman, after inquiring particulars of the act which has taken place, has one form prescribed to him from which he is not to deviate: "I certify you that in this case all is well done

Trinity by a lay-person, sufficiently baptized but few indeed would be prepared to say that in such cases " all has been well done and according unto due order.! The consequence is, that the affectionate solemnity of receiving the child into the Church can, in many cases where it may be desired by parents, not be performed.

Some Clergymen, thinking necessity to be above law, would perhaps be disposed to introduce into the service the modification to which we have here adverted. With regard o certain modifications in the service, and deviations from the rubric, it has here and there been understood that some individual Bishop or other in private made his Clergy feel easy in using that measure of liberty for which they knew their Diocesan would not call them to an account. The present Bishop of Calcutta once, in a Charge, told his Clergy that no deviations from the prescribed service could be allowed without his being consulted on the subject-or something to that effect. But nothing of this kind satisfies us by any means. Bishops have no more power to sanction deviations, than Presbyters to adopt them; and it was well observed, with reference to the Charge just referred to, that the course there contemplated would only just of one offender make two. But a recent occurrence in England has placed in a strong light the doubtfulness of all such expedients, and shown that the only safe course for Clergy and Laity is the recovery of legislative power to the Church, in order that she may rectify by law that which in her present fettered condition causes distress to the conscientious Clergyman, while it prevents some attached churchmen of the highest qualifications from ful to await the tardy movements of the we must conclude, will be extreamly dangerlaying themselves under yows, in the discharge of which they anticipate difficulties like those now referred to, and lead others to seek for a ministerial commission with other religious communities, when in their hearts they would give the preference to episcopal

The occurrence to which we refer is the suspension of a Clergyman by the Bishop of Exeter, for having omitted a clause in the collect after burial. We must defer the further treatment of this matter till our next number. In the mean time, we express the satisfaction which it gives us, to have a letter from our valued Correspondent L. C. to whom we shall look for further communications upon the deeply interesting subject of the acquisition of legislative power by the Colonial Churches. We also recommend to the attention of our readers the extract from the Archbishop of Dublin's Charge, to be found on our first page, as well as His Grace's remarks on recovery of that power by the mother Church, incidentally thrown out in the " Outline of Correspondence" printed in the Berean of the 12th instant.

The book from which we have extracted the article on our first page, headed "Pursue your steady course" was published in the year 1832, and the author, who had been for ber, consisting of the Clergyman, Church- than the sun, so we cannot but justly tax the years Chaplain to the East India Company wardens, and Pew-bolders,—The Rev. Joseph mis-credulity of those who will rather trust on the Madras Establishment, says in his preface that the substance of the work was written fourteen years before. The novel- resolution was adopted unanimously :ties to which he refers, were not those which have since that time sprung up to cause apprehensions to the Church at home, and to threaten the simplicity of the missionary work abroad; but his remarks are the more striking on that account.

To the Editor of the Berean.

Sir, -Some time ago, in answer to an inquiry on the subject, you were kind gratitude.—Herold. enough to explain that the inference was had appeared to warrant, that the posses- aid in the completion of the mission of the Rev. passing over of the Scriptures is committed the Elona Church in the mission of the Rev. was at variance with the genius of Epis-

devotion, and unreasoning obedience a universal duty, one need not look for evidence of congruity between church- County : all in the Diocese of Toronto. evidence of congruity between church-legislation and Episcopacy. Three hun-legislation and Episcopacy. Three hun-agera District.—The corner-stone of a small church were no church."—Bishop Jewel. dred years have passed since that church agara District.—The corner-stone of a small dred years have passed since that church at this place was laid on the 23rd of ventured upon a general Council; and mind has been making too great progress for her ever to venture upon another.

the exercise of private judgment, and desires no compliances but such as spring from intelligent conviction; then she has nothing to fear from liberty of thought, or freedom of debate, and every thing to gain from that description of christian conference which, eliciting and diffusing wholesome views of her principles, would invest her acts with the force of previous deliberation and approval, and her members with the feeling that they were interested in upholding a system which

they understood.
Why, then, have some 130 years been suffered to clapse since the Protestant Episcopal church of England was last allowed to hold her general Convocation? It would be instructive if any of your readers could favour us with a summary of the causes which operated to deprive her of her Legislature, and with a com-parative sketch of the relations previously and since subsisting between her and the

Meanwhile the tide of opinion appears to be keeping pace with the course of political events; so that, to whatever extent secular jealousy of clerical authority may have contributed to the absorption of ecclesiastical legislation in the civil legislature of the Empire, the altered character of that legislature is now awakening the apprehensions of the Church, and forcing upon her the alternative of either convoking her members to legislate for themselves, or of being legislated for by her quemics.

has been applied with the invocation of the tion of the Convocation, should it ever provide against all altempts whatsoever that be revived,—the Mother deigning to learn a lesson from the Daughter, by ditions and qualities that they judge necessary giving to the Bishops and Clergy in their deliberations and decisions, as is the case in the United States, the benefit of Lay experience and co-operation.

The Laity, indeed, having so long discharged the duty of legislating for the Nor can it be denied, that there is a great Church, will with reason conceive that difference to be observed in the conduct of those they have acquired some competency in of the reformed religion, and of the Roman the premises, and will choose, not to relinquish, but merely to transfer the exercise of their functions from their representatives in the Commons house of Parliament, to their representatives in the lower house of Convocation.

But whatever we may or may not live to see take place with regard to the Parent church, may there not be inquiries deserving of attention connected with the subject, as it bears upon the interests of her Colonial daughters?

If the revival of the Metropolitan Convocation under a modified Constitution would increase the efficiency of the Church in England, might not the creation of a Colonial one produce a like result in British North America ? And if we in a young country are unimpeded in our improvements by the hindrances presented in an old one by vested rights, venerated usages, and the crusted and complicated claims of obsolete laws and increase their party, and to gain it more credit long established Institutions, is it need- and power, which by what we see every day, mother country? and if not, is it prac- ous to the reformed religion, and must turn to ticable to organize the energies of our Provincial Churches; to subject all their favour that religion of which they are, either proceedings to Constitutional control; and to bring the congregated wisdom and perswade me or any man else, to endeavour piety of their members into deliberative to move their Highnesses, whom God hath and legislative action, under some such honoured so far as to make them the protectors Title as 'The Convocation of the Protest- of his Church, to approve of, or to consent to ant Episcopal Churches of British North things so hurtful, both to the reformed religion America?

consideration of your readers, and may count of the Prince and Princess of Orange's give rise at a future day to some further Thoughts upon laws for the security of the inquiries from your very humble Corres- Protestant religion.

ECCLESIASTICAL.

Townships,-The foundation stone of this to be sure, and regularly constant in his institution was laid on Tuesday of last week motion; the clock, as it may fall out, may go by the Lord Bishop of Montreal, who left too fast or too slow. We are wont to look at Quebec for that purpose and other public business on Monday of the week preceding, and returned last Saturday morning.

Christieville, on Friday, the 13th of Septemest, Esq., acting as Secretary—the following

Resolved,-That in the opinion of this meeting, William Badgley, Esq., Advocate of God, therefore whithersoever thou shalt turn Montreal, deserves the united thanks of the thyself, thou shalt find no end of controcongregation of this Church for his kind and liberal gift of the Organ lately presented to that tabernacle. Thou wilt say it is true, and them by him; and that, influenced by a grate- | that it is to be understood of the unity of the ful sense of their obligations for this substan- | Church; but hear and note; there was in tial proof of his generosity and kindness, the tabernacle the ark, and in the ark the they make known to him, through their Sec-retary, this public acknowledgment of their thou tell me of the husk of the tabernacle

HIS EXCELLENCY THE GOVERNOR GENerroneous, which existing circumstances ERAL has been pleased to contribute £10. to delivering over from hand to hand of the J. Mockridge;—also £10. towards the com-pletion of Christ Church, VICTORIA, Talbot District;—£10. in aid of the Church which Unless it were for the Word of God, our In the church of Rome, where thought is being erected at Princeton, Blenheim;is in chains, intelligence no element of £10, towards enlarging the Church at DE- were nothing. Whatsoever we have, we

> August last. GRAFTON, Newcastle District .- The Church

recently erected in this village, was opened But if Protestant Episcopacy encourages for divine service on Sunday the 15th instant. MARKHAM, 6th Concession.—St. Philip's Church is to be opened for divine service on Wednesday 9th October next.

A ()			
сомміттев	Average am't. of Grants ac- cepted.	£30,563 15s. £30,431 15s. £109 17s. 2d. 2,202 0 2,202 0 169 7 8 593 0 71 2 10 85 0	ians who were onding capen-
MINUTES OF	Grants of Grant accepted, &c. cepted.	£30,431 158. 2,202 0 498 0	tions of Christ by a corresp
ECTED FROM THE IN COUNCIL.	Grants awarded.	£30,563 15s. 2,202 0 593 0 85 0	o all denomins cy applied for,
S COLLECTED	Number of Applications.	277 13 7 1	ant was open t tion which th their disposal.
EDUCATION STATISTICS COLLECTED FROM THE MINUTES OF COMMITTEE IN COUNCIL.	Description of School. Applications.	National	The Parliamentary Grant was open to all denominations of Christians who were prepared to meet the portion which they applied for, by a corresponding capenditure out of the funds at their disposal.
EDUCA	Descrip	National British . Church an Wesleyan Roman Ca	The P prepared diture ou

disturb their peace, and that prescribe the confor all that shall bear employment in that kingdom, state, or corporation, and no man can pretend that there is any injury done him, that he is not admitted to employments when he doth not satisfie the conditions and qualities required.

Catholicks towards one another; the Roman Catholicks not being satisfied to exclude the reformed from all places of profit or of trust they do absolutely suppress the whole exercise of that religion, and severely persecute all that profess it; and this they do in all those places where it is safe and without danger, to carry on that rigour. And I am sorry that we have at this present so many deplorable instances of this severity before our eyes, that is at the same time put in practice in so many different places.

I would therefore gladly see one single good reason to move a Protestant that fears God. and that is concerned for his religion, to consent to the repealing of those laws that have been enacted by the authority of King and Parliament, which have no other tendency but to the security of the reformed religion, and to the restraining of the Roman Catholicks from a capacity of overturning it: these laws inflict neither fines nor punishments, and do only exclude the Roman Catholicks from a share in the government, who by being in employments must needs study to its great prejudice; since in all places, those that are in public employments, do naturally more or less. And who would go about to and to the publick safety .- From a State These ideas are thrown out for the ber 1687, by Mynn Heer Fagel, to give an ac-Document, being a letter written 4th Novem-

THE SCRIPTURE AND THE CHURCH .- The Scripture is the Sun, the Church is the clock, whose hand points to, and whose hand tells BISHOP'S COLLEGE, LENNOXVILLE, Eastern us, the hour of the day. The sun we know and listen to the clock, to know the time of the day; but where we find the variation sensible, to believe the sun against the Chairman At a meeting held in the clock, not the clock against the sun. As, Vestry of Trinity Church, in the Parish of then, we should condemn him of much folly that should profess to trust the clock rather Antisell Allen in the chair, and Charles For- to the Church than to the Scripture."-Bishop Hall.

> The contradiction of tongues doth every where meet with us out of the tabernacle of versies, except thou withdraw thyself into without the kernel of the Testimony? The tabernacle was ordained for the keeping and

Unless it were for the Word of God, our wisdom were nothing, and our knowledge LAWARE ;—and £10. towards building a have it by the Word. Without it, our prayer Church in Port Metcalfe, Walsingham were no prayer; without it, our sacraments were no sacraments; our faith were no faith; our conscience were no conscience; our

> To Cornespondents .- Received J. R. S. ...;-C. Y. with invoice;-E. of C, we will bear the suggestion in mind.

> We beg leave to acknowledge the following ayments to the Bercan since our last pub-

From Rev. R. Knight, 12 months; Mr. J. Brownley, 6 months.

Paid letters till 7, p. m., Unpaid till 9, p. m.

Political and Local Intelligence,

THE MAIL STEAMER UNICORN arrived on Thursday last, shortly after 3 P.M., bringing English dates to the 4th inst. from Liverpool and the 3rd from London. The news is on the whole satisfactory. The usual abstract from Williner & Smith's and other journals, of items of interest follows. In Commercial matters the aspect was favourable. The weather had been very fine, in consequence of which the harvest has been secured in excellent condition. This caused a decline in the prices of Canadian Flour, and Wheat. Money was plentiful, and the Manufacturing

districts were fully employed.

Nothing of material importance had occurred in England. The English Judges had confirmed the Judgment given in the Irish State Trials, which was anticipated. The House of Lords had not yet considered the

The Repealers continue their meetings. It is said, that they intend to commence a new system of annoyance to the Government by abstaining from the use of articles which by being taxed contribute towards the revenue of the country.

The Queen was again able to take exerpreached on the eve of his departure for the Red River, 12th of May late.

River, 12th of May late.

The Queen was again and to take exercise for by her enemies.

Nor can it be questioned that the all the perfact of the partakers of the haptism of this child." Now many a Clerkon minute in the day before the partakers of the Curate at least some time the day before the Arches, would be perfactly of a sembly whatsoever, in which there are not companied to which water, corresponding alteration in the composition in the composition.

exploit he received the thanks of Parliament and his pectage, together with a pension of £2, 000 during his life and that of his son. His death makes vacant the Colonelcy of the 43rd Regiment, now in this garrison.

alt is stated, that Her Majesty and Prince Albert are about to pay another visit to Scot-

FRANCE and French politics attracted a great deal of attention in England, owing to the unsettled state of our relations with that country in the Pacific, in connexion with recent events in Morocco. In France the war feeling towards England appears lamentably strong, and, if unchecked, can hardly fail ere long to cause disagreement and hostile measures between the two countries. The Prince de Joinville had bombarded the town of Mogador, the principal sea port of Morocco, and taken possession of the island which commands the harbour. It is supposed that Great Britain will oppose the retention of this post. The troubles in Taniti have been for the present amicably arranged. The London Times speaking of this topic, says, "The indignity to England has been cancelled without the smallest loss of dignity to France; we have got every concession that we could justly demand, and France has only given what she could not in justice withhold."

M. D'Aubigny, the French officer who arrested the English consul at Tahiti, had been reprimanded and suspended by his superior officer, until the will of his Government should be known.

SPAIN AND PORTUGAL present nothing except the usual statement of disturbances and civil discord.

ITALY also seems very much disturbed. Letters from Leghorn state that Austria, aware of the evils which Pontifical misgovernment has brought on the Papal States, has opened negotiations with the Head of the Roman Church with a view to important modifications in the Government.

EGYPT .- The Pasha, whose abdication was announced by the last English Mail, has returned to his capital and resumed his high

The Austrian government has issued an ordinance commanding that henceforth the different branches of science shall be taught in the University of Pesth, and in the schools of Hungary, in the Magyar language, which is the language of the mass of the people; up to the present time they have been taught in This is considered a great concession to the Hungarian race.

An antidote is said to have been discovered to that deadliest of poisons, Prussic Acid. Some of the latter was administered to dogs with and without the antidote. Those who received the poison alone died, while those who took with it the antidote survived.

TEMPERANCE .- The Kings of Bavaria and Denmark are reported to have signed the pledge of Total Abstinence.

KYANIZED COTTON DUCK .- The process of kyanizing (a term derived from Kyan, an Englishman, who made the discovery) is simply by immersing the cloth in a solution of corrosive sublimate, where it is to remain for a few days, until it becomes perfectly saturated, and it may then be made up into sails. W. G. Lyford, Esq., the Editor of the Balti-more Commercial Journal, has seen a sample, and pronounces it a handsome article, and as unspotted as new, notwithstanding it has been buried in the earth six weeks, in company with another piece not kyanized. The former, from its imperviousness to moisture, and quality of repulling mildew, and other soiling properties, remains as strong now in its texture as ever while the latter is soiled, mildewed, and so rotten, that it can be picked to pieces with the thumb and finger. The kyanized sail is pliable, and immediately after a rain, or severe frosty weather, can be shaken out, or handled with ease, in any way that may be required --- Merchants' Magazine.

THE POTATOE CROP.—Great fears are entertained in different parts of the Province lest the wet weather which prevailed so long during the summer months may have so inthis invaluable vegetable as to cause failure of the crop. From many quarters we hear of potatoes being found to rot in the ground, and of others which went to decay almost immediately after being dug. In the district of Montreal the evil seems to be more general than in this neighbourhood, tho' we believe it also prevails here to some extent. In connexion with this subject the following caution to farmers will be found worthy of

"FARMERS BEWARE. - Black Rot in the Potatoc .- An esteemed Minister of the Gospel called on us a few days since, and requested us to state for the information of our farmers generally, that last year in the northern part of New York, where the potatoe crop was affected by the black rot, largenumbers of Hogs and Cattle were killed by feeding on the pota-toes thus infected. We are thankful to our Rev. friend for the information, and hope our farmers will take the caution." —(Picton Sun.)

The first symptoms of the disease are said to be small black warts which corrupt and soon spread into the inside of the potatoe, discernible at the eyes.

Loss or Lives .- A violent tornado occurred at Montreal on Saturday afternoon last which the extremely short in its duration was very destructive. Unfortunately a boat exposed to its fury was upset, by which event four persons were drowned. The sufferers were Mr. Cook, writing-master to the High School at Montreal, two young men named Dean, lately from England, and a Mr. Wil-

Dissolution of the Legislature. - An extra of the Official Gazette received on Tuesday, contains a proclamation of His Excellency the Governor General, dissolving the present Provincial Parliament.

The Regatta took place at Montreal on Tuesday last and was well attended. We understand that three of the prizes were taken by Quebec boats.

CHANGES IN REGIMENTS SERVING IN

NORTH AMERICA. Corps of Royal Engineers-1st Lt C F Skyring to be 2d Captain v Coddington; 2d LLJ W Lovell to be 1st Ltv Skyring.

Ast (the Royal) Regt Foot-A R Mowbray, gent, to be Ens. without pur. v. Mein, whose appointment has been cancelled.

23d-Major A Champain from h p unatt. to be Major v W Cockell who exch, recg the diff; Capt II Seymour to be Major by pur v Champain who ret; Lt (i Ferguson to be Capt by pur v Seymour; 2d Lt P L Phillips to be 1st Lt by pur v Ferguson; L Agassiz, gent, to be 2d Lt by pur v Phillips.
52d. Foot—Ens. W. Fuller, to be Adjt v

Corden who resigns the Adjtcy only.

Goth—Capt F Murray to be Maj by pur v. Wilford, ret; Lt W M. Wood to be Capt by pur v. Murray; 2d Lt H. L. Bruyeres to be 1st Lt by pur vice Thurlow, prom; 2d Lt W B. Parker to be 1st Lt by pur v. Wood; R. W. Aldworth, gent, to be 2d Lt by pur v. Bruyeres; J H Payne, gent, to be 2d Lt by pur v Par-

71st-Lt J L M Carey from 44th F to be Lt v Erskine who exch.
74th—Lt the Hon F W H Fanc from 53d F

to be Lt v Walker exch.

89th-Lt G L D Amiel from 55th F to be Lt v Newbury app Paymaster Rifle Brigade.
Rifle Brigade—C V Oxenden, gent, to be
2d Lt by pur v Hildyard who ret; Lt J Newbury from 89th F to be Paymaster v Middleton app to a recruiting dist.

Brevet-Major A Champain 23d Ft to be

Lt Col in the Army.

Port of Quebec.

ARRIVED.

Sept. 19th. Brig Leven Lass, Crowe, Glasgow, Harris & Buchanan, (Montreal,) general cargo. 20th

Ship Sir R. Jackson, McGarry, Liverpool, Symes,

general cargo. Bark Pearl, Douglas, London, Gillespie & Co. general cargo.

Ship Rainbow, Arnold, Southampton, Benson. ballast. Brig Burrell, Foster, Lancaster, Sharples & Co.

- Wm. & Joseph, Crisp, Swansea, order, bal. Schr. Why Not, Dart, Marseilles, McGill & Co.

Bark Sylvia, Pile, Falmouth, order, ballast. Calypso, Glass, Penzance, LeMesurier of Co. ballast.

Brig Tasso, Cropton, Bristol, order, ballast.

— Sir W. Wallace, Husband, Shoreham,

Roberts, bullast Ship Malabar, Barker, Liverpool, Burstalls bal. Schr. Messenger, Miller, Glasgow, Auld & Co.

Brig Eagle, Kerr, Liverpool, Munn, salt. Brig Five Sisters, McMillan, London, Masson &

Co. general cargo. Bark Indus, Smith, Liverpool, Gilmour & Co. bal. - Magnet, Morton, Liverpool, Price & Co. general cargo. Centurion, Heppenstall, London, Atkinson,

& Co. ballast. John, Heselton, Liverpool, order, salt. British Queen, Lord, LeMesurier & Co. iron. Lochlibo, Taylor, Plymouth, Gilmour & Co.

ballast. Lord Scaton, Talbot, Dublin, LeMesurier & Co. ballast. Lady of the Lake, Jamieson, Glasgow, Dean,

& Co. coals, &c. Bridget, Knox, Dublin, Curry & Co. ballast Ship Hannibal, Irving, Laverpool, order, ballast, Brig Rhodes, Shepley, Bridgewater, Burstalls, bal.

Ship Columbine, Brookbank, Cork, Dean, & Co ballast Marchioness of Queensbury, Port Glasgov Gilmour & Co coals. Royal Albert, Gilles, Liverpool, order, bal

Bark Cambridge, Brown, Liverpool, Pickersgill & Co. ballast. - City of Waterford, Miller, Liverpool, Froste

timber and deals. Wanderer, Jenkins, Dublin, Pembertons

ballast. Bark Ockbrook, Lawson, Burstalls, coals, &c. Schr. Caroline, Demers, St. George's Bay, order fish and oil.

23rd. Bark Pathfinder, Harrison, Sunderland, Curry & Co. coals, &c. - Woodbine, Skeoch, Cork, Gilmour & Co.

-- Eleanor, McPherson, Liverpool, order, salt. -- Rob. Watson, Reid, London, Gilmour &

Co. ballast. Northumberland, McKinlay, Greenock, McCaw & Co. ballast. Rory O'More, McMaster, Liverpool, Moore

Granger & Co. general cargo. - Rankin, Meikle, Bristol, Gilmour & Co. bal. Pusey Hall. Barlow, Dublin, T. Froste & Co. ballast.

Syria, Cox, Liverpool, T. Froste & Co. gene ral cargo. -- Belle Brewer, Padstow, Lee, ballast. - Amethyst, Carter, Ilfracombe, Pembertons

- Monarch, Allan, Glasgow, Baird, gen. car - Jamaica, Martin, Liverpool, Dean, & Co.

general cargo. Blonde, Crawford. Greenock, order, ballast. - Duke, Portill, Liverpool, Symes, ballast. Brig Senbird. Lyall, Plymouth, Burstalls, ballast

——Finden, Willis, London, Chapman & Co. bal —— Clifford, Jones, Sydney, J. W. Leaycraft & Co. troops.
- Choice. Cram. Portsmouth, order, ballast. -Trinidad, McKenney, Liverpool, Mathewson

& Sinclair, general cargo. Mary Mitcheson, McEwen, London, Price & Co. ballast. Ship Rob. Ker, Maxwell, Belfast, Pirrie & Co.bal

- Sarah, Barclay, Liverpool, A. Shaw, gen.car Sherbrooke, Sterling, Cork, Levey & Co. bal Ellerslie, Harvey, Bristol, Gilmour & Co hallast.

- Calcutta, Lingard, Liverpool, Sharples & Co Conqueror McAulay, Liverpool, Parke & Co. salt.

Brig Johns, Pox, London, Atkinson, ballast. -- Orb, Routledge, Sunderland, Dawson, bal -- R. McWilliam, McDonald, Port Rush Curry & Co. ballast.

- Theodore, Cole, Mostyn, Dinning, coals. - Monarch, James, Lancaster, order, ballast. - Evenwood, Proctor, Neath, Burstalls, bal. Cuba, Pearson, Liverpool, Burnet, salt. Leo, Murphy, Gloncester, Pembertons, bal. ... Earl Durham, Langton, Liverpool, Alcorn,

.. Perseverance, Robson, Gloucoster, Pem-

berions, ballast.

Bark Ayrshire, Mackay, Newry, order, ballast.

M. Pollock, Pye, Liverpool, Gilmour, ballast.

Ganges, Blyth, London, Gilmour, ballast. ... Pons Elii, Huldic, Youghal, LeMesurier & Co. ballast. Acadia, Hogg, Falmouth, Burstalls, bal

... Hercules, Lightfoot, London, Benson, bal. ... Dominica, Bowman, Cork, order, cordage

.... Collina, Marshall, Gloucester, order, ballast. 1... Iroland, Marshall, Gloucester, LeMesurier

Ed. Thorne, Johnson, Bristol, Atkinson, bal. Medina, Buchahan, Waterford, Levey, bal. Hampton, Graham, Grangemouth, Gilmonr

Sir J. Palstaff, Rowell, Portsmouth, order G. Wilkinson, Brown, Trure, Symes, bal. Quebec, Livingston, Lundon, Gilmour. bal. Dahlia, Hooper, Plymouth, Chapman & Co paper hangings.

Barbadoes, Greig, London, Windsor, bal. Agnes Jane, Tuze, London, J. W. Leay eraft, general cargo. Ship Dædalus, Nicholas, Padstow, Symes, bal.

... Scotland, Thompson, Liverpool, Munn, salt. ... Gen., Graham, Jameson, Greenock, Atkinson, ballast. Ottawa, Thrift, Bristol, Gilmour, ballast. Brig Neptune, Atkinson, Port Glasgow. order, bal

Bark Dochfour, Wakeham, Bristol, Atkinson, bal ... Marmion: Harrison, London, Benson, bal. ... Calcutta. Preston, Southampton, Atkinson Edmond, Terry, London, Windsor, ballast, Lord Byron, Dunlop, Port Glasgow, Gilmour

& Co. ballast. Claud, Buckwell, Shoreham, Le Mesurier, bal .. Lord Ramsay, England, Bridgewater, Levey,

& Co. ballast. Brig Lune, Andrews, London, Windsor, ballast. ... J. A. Milvan, Cross, London, Gilmour bal. ... Fawcett, Plinn, Dumfries, order, ballast. Pero, Meredith, Cork, Chapman, cordage. Sir James McDonell, Evans, Dublin, Levey

& Co. ballast. Harvey, Cunningham, Southampton, Lowndes, ballast. Ship Mersey, Carroll, Menai Bridge. Oliver, bal

.... Consbrooke, Finlay, Belfast, Lee, ballast. 24th. Ship J. Black, Gorman, Limerick, Levey, bal. Bark Eleutheria, McDonough, Tralee, Hickson, ballast.

Alexander, Liddell, Cardiff, Burstalls. ballast. Acadia, Younger, Lancaster, Pickersgill,

ballast. Helen, Clayston, Strangford, Gilmour, bal. - Gartsherrie, Houston, Liverpool, Lepper, general cargo.

Harvest Home, Joss, Falmouth, Burstalls. ballast. Envoy, Mason, Londonderry, Pirrie, bal. Eleanor, Turney, London, Cuvillier, ge-

Cornwall, Richards, Fowey, Symes, bal. Pael's One, Coulson, Liverpool, Pickersgill & Co. ballast.

St. Lawrence, Tullock, Aberdeen, Mait-land, ballast. Tottenham, Evans, Youghal, Gilmour, bal. Vesper, Nattrass, London, Le Mesurier &

Co. ballast. Brig Astrea, Lewis, Weymouth, LeMcsurier & Co ballast. Kirkbride, Liddell, Cardiff, Jones, bal.

Cornelius, Hanford, Cork, Levey, ballast. Marquis Normanby, Lockhart, Liverpool, Kelly, general cargo. Loyal Briton, Pearson, London, Windsor, ballast.

W. Wilberforce, Huxtable, Barnstaple, Gilmour & Co. ballast. Queen Victoria, Arichat, Noad, fish. Bark Eldon, Gillespie, Newport, Pembertons,

Brig Auckland, Williams, Bristol, Sharples & Co. ballast.

Credo, Humphreys, Aberyswith, Symes, ballast. Emina Zoller, Prince, Sunderland, bal.

Ship Sir W. Scott, Brass, London, Windsor, ballast. Princess Royal, Morris, Liverpool, Gil-mour & Co. ballast.

Ship Catherine, Baird, Belfast, Burnet, bal. Brig Lady M. Fox, Lightbody, Belfast, Gil-

mour & Co. ballast. Bark City of Rochester, Campbell, London, Benson, ballast. Ship Dolphin, Sullivan, Newry Levey, do.

Brig Royalist, Thompson, Sythem, Symes, Shaw, Hewit, Maryport, order, ballast.

Bark Isabella, Robson, London, do. do. — Asia, Woodward, Rochester, Benson, do. 25th. Brig Pembroke Castle, Williams, Milford,

order, ballast. · Ajax, Chater, London, Le Mesurier, do.

- Mary & Harriet, Shaxson, Cardiff, do. do. - 574, Stubbs, Gloucester, Wilson, do. - M. Hudson, Tullock, Torquay, Joseph.do.

St. George, Pool, Maryport, Symes, do. Bark Chieftain, Pyne, Liverpool, Sharples, do. — Cyrus, Rae, London, order, do. Jupiter, Hicks, Bristol, Heward, gen. car.

- Elizabeth, Simson, London, Levey, bal. Ship Harmony, Jameson, Liverpool, order, do. Lock woods, Cookman, London, Burstalls.

— Eveline, Curwen, Newport, Sharples, do. H. M. S. Pique, Stopford, Halifax, Specie.

Brig Ocean, Quart, Maryport, order, bal.

— Grace, Wilson, Port Carlisle, do. do.

— Maria, Evans, Cardiff, LeMesurier, do. A. Mills, Kennedy, Belfast, Levey, do.

Idea, Robinson, Padstow, Symes, do. - Staindrop, Walker, Gloucester, LeMesurier, do.

Northam, Dalwell, London, do. do.

Rhydiol, Liddell, Cardigan, Symes, do.

- Lord Lambton, Buck, Liverpool, Froste, general cargo. Talisman, Popham, Exeter, Le Mesurier,

ballast. - Lloyds, Natts, Southampton, Price, do Bark Ann, Cropman, Plymouth, Benson, do. - Maria, Corrigall, Milford, order, do.

Ship Eliza, Snell, Liverpool, order, do. Victory, Kent, Bristol, Pembertons, do.

The total number of arrivals from Sea this year to the evening of the 25th inclusive,

To same period last year . . 1043 Excess this year

CLEARED. Sept. 19th.

Sept. 19th.

Bark Warrior, Huggins; Ship Java, Pickering; Bark Superb, McAllister; do, Urania, Clark; Brig Viola, Wilkinson; Schr. Ono, Williams; Bark Ann, Black; do, Abeona, Bryson; Ship Elizabath, Minty; Brig Ocean, Jobson; Bark Brothers, Hayward; do, Aldeboran, Fishwick; 20th

Bark Adeline, Downing; do, Pleiades, Peter; do, Countess of Mulgrave, Kelly; Brig Catherine, Coffey; Bark Tay, Langwell; do, Ninan, Fit.

oc. Countessof Mulgrave, Kelly; Brig Cutherine; Coffey; Bark Tay; Langwell; do Ninian, Pitcock; Ship Importer, McLaren; Brig Dorothy, Potts; Schr. Zabino, Loblane; Brig Glide; Wyzman, March Communication of the Communic

Ship Rosalama, Buckley, do Helen, Hunter ; Bark Bornea, O'Donnell ; Brig Governor, Gor-man ; Bark Nestor, Smith ; Brig Don, O'Brien ; Bark Try-Again, Heacock; Brig Cornwallis Da-vios; Bark Pallas, Hall; do: Tropic, Burgess; Ship Compton, Chapman; do: England, Everard.

23rd. Bark Evening Star, Green; Brig Bryan Abbs, Brown; do. Susan, Mills; do. Swallow, Bolton; Bark Primrose, Irvine; do. John Jordine, Brown; do. Creole, Clarke ; Brig Dykes, Milmer.

25th. Brig Auxiliar, Wright; do. Watermillock, Corner: do. Sarah & Maria, Bryan; do. Voluna, Easthope; Bark Ann Hall, Hubert: do. Collooney, M'Conoch; do. Romulus, Callender; Ship Coromandel, Stephens: Brig Transit, Ferguson.

PASSENGERS.

In the steamship Unicorn from Pictou— Miss Hale, Mrs. Baker, Mrs. Fraser, Rev. Mr. Campeau, Judge Bedard, Mr. Reid, Mr. Tilley, Major Campbell, Mr. & Mrs. Boxer, Mrs. Cruikshank, Mrs. Kerr.

In the bark Pearl, Douglas, from London-Mr. and Mrs. Baxter and child, Messrs. Burton, Simpson, Orton, A. Orton, Dr. Morson, Master Nicholas, and 11 steerage passengers In the Monarch, from Glasgow-Messrs

Arthur, Heron, Drynan and Simpson, Mrs. Johnson, Mrs. Taylor, Mrs Laurie, Miss Arthur, Miss Bland.

SHIPPING INTELLIGENCE. H. M. S. Pique, Capt. the Hon. M. Stopford, from Halifax, arrived in port on Monday afternoon, bringing the head quarters of the

52d Regt., and specie for the Commissariat. She is announced to leave on the 30th inst. for Halifax, with the head quarters division of the 74th Regt.

The Symmetry, for Quebec, put back to Sunderland 22nd August, with loss of bow-

Cove of Cork, Aug. 17-Put in-The Woodbine, 17 days from Newcastle for Que-

bec, leaky. The fine bark Lochlibo. Captain Taylor, arrived here in the remarkably short passage of 21 days from Plymouth. Capt. Taylor reports that on the 4th instant, in lat. 48, long. 74, W. he spoke the bark Bellona, from Bideford, to Quebec, out 7 days. The master went on board the Lochlibo, and reported his ship making much water, but declared his

intention of attempting to bring her to Quebec. The steamer St. George, from Upper Canada, which struck in the rapids on her way down has arrived here and is now in Lampson's dock repairing.

Halifax, Sep. 12 .- Cleared Schr. Lazy, Bernier, Quebec and Montreal, Rum, Oil and Guano; 14th, Bark Arab, Quebec.

VESSELS SAILED FOR CANADA UP TO THE 3d inst. Liverpool, Aug. 22-Orlando; 23d-Mar-

quis of Bute; 24th—Pacific, Berwick; 26th— Palmerston; 27th—Wm. Fisher, Atalanta; 28—Orbit; 30th—Promise, Milton, Gem, Emigrant, Lord Wellington; 31st—H. Bliss; Sept. 1—Highland Mary; 3d—Rockshire; Indian Chief.

The Clyde, Aug. 26—Ann Moore; 29th-Onyx; 30th—Mary Allan.

Deal, Aug. 18-Camden; 19th-Wilton Castle; 20th—Caroline; Promise; 23d—York, Clio, Sophia; 29th—Lady Scaton; 30th Wanderer; Sept. 1—Cecrops.

Plymouth, Aug. 29—Florence:
Portsmouth, Aug. 21—Lord J. Russell,
Vittoria: 25th—Roslyn Castle: 27th—Athelstanc.

Cork, Aug. 18-Columbine; 30th-Bridgetown. Hull, Aug. 28th-Patriot; 31st-Gilmour

Various Ports-Aug. 11-Concord; 12th-Montreal, Acorn; 15th—Athelstane; 17th— Ellen, Eldon; 18th—Sunbeam, Tagus, Eliza Adnett; 19th—Amity, Suir; 20th—Arethu-sa, Ceylon. Sophia, Wm. Dawson; 24th— Energy; 26th—Neva, Hannah; 28th—John and Mary; 20th—St. Arns, Polander 21th and Mary; 29th-St. Anns, Friends; 31st-Jane.

LIVERPOOL MARKETS.

Montreal Pot Ashes p. cwt. new 24 0 a 00 0 olddo 24 0 00 0 Pearl Ashes do 25 0 25 9 Canadian Flour p. brl. duty pd. 25 6 26 6 Wheat per 70 lbs. 66 do

TIMBER.

Quebec Yellow Pine, p. cub. ft. 1 5\ a 1 Red Pine do 1 7 1 Red Pine 20 Oak Elm Ash. Birch Masts, Calliper, Red, do 20 3 0 $\tilde{2}$ 6 Yellow, do 30 Poles, do 1 4 1 8
Deals, Y. p. std. 100, 2d ql. £10 10 £11 10
do 3d do 9 0 10 0 Staves, Quebec Stand. p. M. 45 10 55 0 W. O. pun. do 16 0 17 10 Red Oak p. M. Oak & Ash do 4 10 Oars—Ash, p. running foot Handspikes, Hick. per doz. 379 10s.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tucsday, 24th Sept., 1814. s. d. s. Beef, per lb..... 0 3½ a 0

١	Beef, per th
١	Mutton, per lb 0 4 a 0 5
-	Ditto, per quarter 2 6 a 3
ł	Lamb, per quarter 2 0 a 2
ı	Vent. per Ib
ı	Do., per quarter 3 6 a 4 c
1	Dark nor th
7	Hams, per lb U. 15 a.
1	Bacon, per lb
	Butter, fresh, per to
	Ditto, salt, in tinnets, per lb 0 63 a 0
ý	Marci, per lo, a a a a a a a a a a a a a a a a a a a
	Potutoes, per bushel, 1 8 a 1
1	Turnips, per bushel, none.
2	Maple Sugar, per to o
j,	Peas per busher, Assessed Age Care 2017
	t thicks, nor counter 2 0 6 0
	Eggs, per dozen, 0 6 a 0 0
ď	Powls, per couple 2 3 a 2
	Flour, per barrel 25 0 a 25
÷	Oats per bushel, 1 4 a 1
	Hay per hundred bundles, 25 0 a 30 (
Ü	i Straw - California - Californ
í	Fire-wood, per cord 10 0 a 12

Pat Ashes per cwt. . . . 2 is . 6d. a 25s. Od Pearl do, do. 25s. 0d. a 25s. 6d.

DECEIVED, per John Horton, China, Sarah, Jamaica and British Qucen :-Best Black Lend, Nos. 1 and 2. Genuine White Lead, Nos. 1, 2 and 3, Putty, Paints, assorted colours, Sheet Load and Lead Pipe, Patent Shot, Canada Rose Nails and Spikes, Horse Nails, English and Best Bar Iron, Scrap and Russin Bar Iron, Sheet and Hoop Iron, Anvils, Spades and Shovels, Cast Stoel, Borax, Block Tin, Coil and Trace Chains, Shop Twine in balls. -ALSO-

Proved Chain Cables and Anchors, "Acraman's" Patent do. do. --AND--200 Boxes Tin Plates, 200 do. Canada Plates.

C. & W. WURTELE. St. Paul Street. Quebec, 23rd Sept., 1844.

RECEIVED EX " BRITISH QUEEN."

145 I I AMPERS Cheese, viz :
Double Gloster, double Berkeley, Cheddar, Truckles and Queen's Arms. C. & W. WURTELE,

Quebec, 23rd Sept., 1844.

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

Improved do. Parlour and Office Stoves, Summer American Ploughs,

Hollow-ware and various small Castings. -ALSO-Single and Double Stoves,

Cambouses, Register Grates and Coolers. —ÄND—

Pig Iron. C. & W. WURTELE,

St. Paul Street. Quebec, 20th Sept., 1841.

TO MERCHANTS AND MILL OWNERS. THE undersigned having been appointed Agents for the "Missisquoi Foundry Company," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes,) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available

C. & W. WURTELE,

St Paul Street.

will answer.

in situations where no other kind of wheel

Quebec, 20th Sept., 1814.

NOTICE To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist.

EGAL proceedings will be taken forth-with for the recovery of outstanding Debts due to this Estate. HENRY W. WELCH,

Assignce, No. 38, St. Peter-St Quebec, 13th Sept. 1844. FOR SALE BY THE SUBSCRIBER,

NE Hundred Boxes Havana Clayed Sugar, ex " Elizabeth. 44 Puncheons Molasses ex " Thomas "

Muscovado Sugar in 11hds, and Barrels. J. W. LEAYCRAFT. Quebec, 9th Sept. 1844.

INDIA RUBBER SHOES. THE subscriber acquaints his triends and the L 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, Quebec, 10th Septr. 1844.

TO TEACHERS. PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a-year. For information apply at the office of this

paper. 29th August, 1844. BRIGHT SUGARS. NOW LANDING and for Sale by the Sub scriber, the CARGO of the Brig "KATE," from Cienfuegos. 151 Hogsheads, / Very superior Muscovado

38 Barrels, Sugar, 2 Boxes White clayed Sugar, 19 Tins Arrowroot.

J. W. LEAYCRAFT. Quebec, 12th July, 1844.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c. POR Sale by the Subscriber, Duty paid, or in Bond for exportation. 236 Hhds. very bright Porto Rico Sugar,

100 Bags first quality do. Coffee, 90 Hhds. Superior Cuba Sugar, 150 Puncheons, Cuba Molasses 27 Tierces (Cuba Molasses, 80 Puns. Porto Rico Molasses, 5 Puns. Jamaica Lime Juice.

30 Tins do Arrowroot, 10 Tons do Logwood. J. W. LEAYCRAFT. Quebec, 1st July, 1844.

BOOT AND SHOE WAREHOUSE, 14. Buade Street.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelied French Fronts, Maxwell's Spurs, with a great variety of other articles in

The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed Top Boors made to order.

THOMAS COWAN: Quebac, June 27, 1844, and I have the reco

Fouth's Corner.

GOD FORMS RUPERT ANEW. (Conclusion of the Wax-figure.)

Rupert made a model of clay, so beautiful that it was admired by every one that saw it; his master sculptor seemed willing to overlook all the faults in Rupert's temper, while he encouraged the But his fellow-students were not so disdetermined upon playing him a trick that should stop his boasting. Late one night, Rupert came in to look at his Achilles in order that he might dream with the brighter view of his future glory: but what was his consternation, when he found the head of his model to have disappeared! He looked all about for it, but instead of what he sought, he found a slip of paper containing these words: "The missing part of this model will be restored, as soon as the maker of it shall modesty towards his associates."

His passions were excited to a fearful height. His voice burst out in vows of vengeance; but instead of doing himself good by that, he heard a titter outside, as of some one to whom his loss was merriment. Blind with rage, he rushed out and struck with his stick at some persons whom he saw trying to escape. When they found themselves attacked, they offered resistance; and it appeared that one of them was armed, for Rupert received a severe wound from a sword or dagger. A doctor was sent for as soon as he had dragged himself to his lodgings: it was found that his life, indeed, was sculpture for a long while; and as soon as his wound was sufficiently healed, the doctor told him he had better return to his own country, in order that he might be of severe trials to his temper, and of disrecovery was in a change of air, a quiet, unruffled state of mind, and such kind attendance as he could not meet with among strangers with whom he had become no favourite.

Rupert was so much weakened in body, and depressed in spirit, that he gladly evening before he was to set out, the body and head of his Achilles had become complete again. He looked at the beautiful model; the stick with which he had provoked the self-defence of his adversaries was in his hand; he struck some blows at the clay upon which he had bestowed so much labour, and presently it lay before him in fragments. Thus he relinquished his dreams of earthly greatness, and set out on his slow and painful

journey to Weissenburg. It is plain, that the pride of his heart was not subdued, though his expectations were blasted. But God's time for spiritual workmanship upon him had arrived. The fatigue of his journey brought him to his native village in a state of great exhaustion. His father had recently died, his mother had moved into a very small house at the other end of the village, and lived in the most retired man- a title to exercise control over you; if, pupils, in renewed efforts to make the as bright as the sun : all the angels shinner, in order to make her small means above all, you feel that He to whom you school-room a happy place: one to which ing, likewise, in their glory, the body of suffice for her support. The remembrance of his wilful course in going has placed authority in her hands-can away from home, without the consent of father or mother, made him very desirous, now at least to prove a comfort to his remaining parent. Her first sight of him, languid and emaciated as he was, lated to advance your own progress, to seemed indeed rather to add to the weight promote your own happiness, and to of her affliction. But she received him cheer and sustain her in those labours, with no reproaches; a mother's tenderness towards a sickly child was awakened in her : she felt that she had something to live for, and that called her off from the painful contemplation of solitude in her widowhood. While she made herself busy to provide a corner for her son's bed and table, Rupert's moist eye surveyed all the well-known furniture of the house. Between the two windows, there was his father's oflice-desk: upon it the figure of Lavater in wax, the successful effort of Rupert's genius in the days of boyhood; on the shelf higher up, Lavater's religious writings which his father had procured, after the wax-figure had excited such lively interest in the neighbourhood, and out of which he used to read to the family on winter-evenings. A hundred recollections crowded upon Rupert's mind. He found the tools with which as a boy he used to work; his school-books and drawings, and the Family Bible. That book he had not opened desk now, and looked for a passage which he well recollected to have learned in his Text Book for Sunday Catechising: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. He found it in the 11th chapter of St. Matthew's gospel, and at the 28th verse. Then his eye went a little forwards and a little backwards. His heart bore witness to it, that the things which give rest were

these tender emotions in him, and resolved to take up the Saviour's yoke and to bear his burden.

Now when his mother told him that she had prepared a chamber for him where respect for your teacher. If you poshe might restand be comfortable, he went in, took the Bible out of his trunk which rising genius of his promising scholar. he had neglected during all the time of his absence, and fell upon his knees to pray posed. In proportion as Rupert's vanity that God would open his understanding and increased, their envy was excited; they his heart to be savingly taught the things which make for our peace. It was the first prayer he ever offered to God out of a heart sighing and longing for salvabefore he laid himself down to sleep, tion. God dealt with him in a most fatherly manner. As his eyes were streaming with penitential tears, his heart melted with submission and gratitude. The Saviour's unconquerable love in praying for those who crucified him, spoke invitingly even to him, though he felt himself the chief of sinners. The acceptance which the penitent thief met with on the cross, ashave learned to conduct himself with sured him that he need not despair. He saw Jesus, such a Saviour as he needed; faith brought him to the cross, and the fountain which has been opened for sin and uncleanness poured its stream over him. He felt justified and rose from his knees, a new creature.

His disposition now fell in with that of his mother: they endeavoured to be each other's comfort. By the time that he had unpacked his trunk, his father's desk was prepared for him to take possession of. He inquired after the bee-hives, and where he was to get wax, that he might resume such easy work as he might have strength to accomplish, contentedly applying what skill he had acquired, to nobler purposes than he had fornot in immediate danger, but that he merly set before himself. He told his must give up the thought of working at mother that he could make likenesses, and models of many serious and useful objects, without hurting himself, and so he could provide for their housekeeping together. When night set in, he offered to read out of far away from scenes which reminded him Lavater's works. The mother kept at her knitting, until he laid that book aside, and appointed hopes and blasted prospects. brought the Family Bible to the table. He told him, his only hope of complete Then she also rolled up her work, heard him read a portion of the word of revelation, and knelt with him in a short, but fervent act of devotion. This became their ordinary practice, in which they closed their days of cheerful industry by evenings full of peace and heavenly consolation. After a year thus spent, which Rupert often acadopted the doctor's advice. On the knowledged to be the only happy time of his life, his wound began to trouble him; he had to take to his bed, and after a few days of exceedingly patient suffering, he entered into that rest fully which he commenced to seek on the day of his return, a bruised reed, to his native village. He died in peace, the workmanship of God's renewing and sancti-fying grace. May our last end be like his!

> THE DUTIES OF SCHOLARS. From an Address to Young Ladies.

Act in the fear and in the love of God. "Obey your parents in the Lord;" respect that authority which they have plac-

A little reflection will teach you how necessary this is, both to your happiness and welfare. If you truly respect your teacher; if you feel that seniority in years and superior attainments give her must be accountable for all your actions you refuse obedience to all her reasonable requests? Will it not beget not only obedience, but that cheerful compliance with her wishes, so well calcuanxieties, perplexities, and discouragements, that strew the path of a teacher with those sharp thorns that pierce her at every step of her laborious undertaking? I appeal to your own experience, when you feel the truest happiness! When you enter the school room resolved to do your duty; in accordance with this resolution striving to have every recitation perfect, to exercise that controul over yourselves that shall enable you to be honestly silent when silence is requiredwhen in your classes, giving that attention to explanations which will enable you to understand what is explained to you -and when a request is made, yielding that prompt obedience which it is your duty to yield? or coming to school without any anxiety to do what is right; careless whether you are prepared for recitation or not; seeking only to avoid detection in infringing the rules of the school; in your classes listless and inattentive; your minds vacant and wanderfor several years: he took it from the ing, when they should be fixed upon the subject; your hands, perhaps, pulling your books to pieces, and even your teeth, it may be, assisting in the undignified and wasteful occupation; while every opportunity you can procure stealthily, occupied in distracting your neighbour's attention; and, to crown all, insulting language at any request, however reasonable, which happens not to be hidden from him, whilst he reckoned himself among the wise and prudent; he felt as if he wished to return and bein accordance with your humour? You can be at no loss to answer when you feel come as a babe, that they might he "reyealed" unto him. He longed to sit at

who is "meek and lowly in heart." He just in proportion, in general, as you conbegan to thank his heavenly Father for form more or less to what is your duty; the way in which he had been led to feel and certainly you will have no healtation in acknowledging which most tends to your improvement. Thus it seems to me that the performance of all your duties springs from this root: a just sense of sess it, you will endeavour to be correct in recitation; for her labours for you entitle her to this return. You will strive cd the river of death, and, as I trust, has to be obedient; for she has a right to your obedience. You will be attentive when obedience. You will be attentive when addressed, for if you truly respect her, you will not refuse to listen when she is endeavouring to instruct you. You will be silent during study hours, for you will be unwilling to distract her attention, amid pressing duties, by noise and confusion. You will be assiduous in your studies : for without assiduity, you can neither do her credit, nor give her satisfaction. You will preserve order and decorum, because the bottom of the mischief. They are not they are necessary to make things pass pleasantly and satisfactorily.

I think I hear you say, -It is all very true; this is certainly our duty; but it is not very easy to do it. I grant it. You no doubt experience much pleasure, very often, in doing these very things; sunshine, and breathe the pure air, and you know not how to bear the confinement of the school-room. The natural buoyancy of youth leads you to social enjoyments, and it is painful to submit to thing has ruffled your temper, or a slight indisposition has made you irritable, and you are not prepared to be thwarted in your wishes. I assure you, I feel all these difficulties in your path. I sympathize with you, and desire, as much as possible, consistently with my duty, to make your duties pleasant to you; and believe me, you will find them easy, just in proportion as you perform them cheer-

And do you think I have no difficulties? I am sure you do not; and it is all teachers-you would then know how support: you would then be able to understand how your respectful, cheerful obedience—how your assiduity and improvement, can pour the balin of consolation into a heart, whose wounds sometimes need oil and wine.

But I do not wish to dwell upon personal feelings. Let those who feel conscious that they have endeavoured to lighten my burthens, by performing their duty cheerfully and pleasantly, be assured as he hath this morning wakened thee in they have my gratitude and love; and thy bed, out of the sleep of nature. At may those who feel conscious they have the dawning of which resurrection day, erred in this respect, strive to prepare Christ shall come to be glorified in his tates. And let us all unite, teacher and like unto his glorious body, shall shine memory will love to revert in future Christ surpassing them all in spiendour years. When the Holy Scriptures are and glory. If the rising of one sun make give a strict account of our thoughts, works done in the body, receive from him who is appointed Judge of the quick and dead, Jesus Christ our Lord and Saviour ... Elizabeth Winter.

ACROSS THE RIVER. " Part of the host has crossed the flood, And part are crossing now.'

About six years ago, I was travelling on the borders of the Hudson, and on the most beautiful portion of that noble stream, where its waters seem to rest against the highlands of Fishkill, and form the Newburgh Bay. was riding on the western shore, dotted with elegant country-seats, and so elevated as to command a fine view of the opposite county of Duchess. Passing a substantial mansion, I observed carriages standing around the entrance, and a hearse that plainly indicated the occasion of the gathering. It was some-thing more than curiosity, it was the dictate of a natural sympathy, that induced me to stop and mingle with the multitude.

It was easy to learn from the first whom I addressed, that a young man, the son of parents now advanced in life, was to be buried. The clergyman in attendance was just closing his remarks as I stopped at the door, and after a short but cloquent pause in the service-for silence is always eloquent in the house of mourning-the afflicted father rose, and overcoming the emotion with which he struggled, spoke a few words to the friends indulging yourselves in impertment or that surrounded him. It was unusual, to me insulting language at any request, how altogether singular, for a parent thus to obtrude his grief upon the car of the multitude, and the effect was therefore, on my mind, unfayourable; but a moment dispelled the feeling, as he spoke not of his sorrows; but of the happiest, nor can you be at all in the consolation, which a kind Providence had doubt, which contributes most to the mingled with the bitterness of grief. He had comfort of your teacher. And I think, a family of sons growing up around him, and, the feet of Jesus, and "learn", of Him lalso, you will admit that your pleasure is said he, "a few months ago one of them re-

moved to the other side of the river, and resides on the shore, in view of the spot where we are assembled. And now I find my thoughts are over there far more frequently than they were before. I had I friends there whom I loved, and I had an interest in the people, but I had no son there; but since that child has been e-resident beyond the river, my heart is there often, and loves to be there. So it has been with me, during the few days that have passed since this other son crossa father there; but I had no child. Now I have an interest in heaven, such as I never felt until one of my own children went there to live."- Western Episcopalian.

NOVEL-READING .- The mischief of novels is not in lectures, or creeds, or apothegms. Far from it. It is in the charm which the author throws around his characters. The sympathy we are made to feel for them is at rebuked; their vices are not the themes for animadversion, certainly not of sober animadversion; their sins, at the most, are accounted vourable opening to the dense population of the petty errors and genteel foibles-things to be laughed at rather than seriously reprobated. Now, who can fail to see that the legitimate Now, who can fail to see that the legitimate structed to unite with them, which will thus tendency of such company, so introduced, afford an easy communication when completed, and negatively so commended, is to make us from the River St. Francis to Montreal, a disbut at other times they seem burthensome. approve when we should condemn, to be tance of about 75 miles. You weary of the same unvarying round pleased when we ought to be displeased, and In every other section of occupation. A pleasant day invites to love or at least respect those whom we ships, the Company have for sale, EXCELLENT you to walk abroad and enjoy the bright ought to despise or abhor? Would a virtuous mother apprehend no danger to the morals of the occupation of Emigrants and others. her family from the company of a vicious and immoral domestic, after a friend, whose opinion they respected, has applauded her character; or, what is the same thing, so repre-sented it as to receive admiration? Would the restraints that must be imposed. A such a mother deem it sufficient, in these cirlesson is difficult, and you do not feel in cumstances, to read homilies on virtue and a mood to overcome difficulties. Some. pure morals to her children, while the domestic remained in the family? Would she not drive such a nuisance from the bosom of her family as she would a vile and detestable serpent? And yet there are those to whom is entrusted the care of the immortal mind, who will allow the elements of death to come into their families, fresh from the heart and the pen of the most finished libertine of the age, and see nothing to fear .- Mother's Magazine.

HOW TO BEGIN THE DAY.

As soon as ever thou awakest in the morning, keep the door of thy heart fast a source of unleigned pleasure to me to shut, that no earthly thought may enter, know, that some of you, at least, sym- before that God come in first; and let above, once a week, until forbid. pathize with me; that you endeavour to him, before all others, have the first place lighten my burthens; that you take plea- therein. So all evil thoughts, either will sure in pleasing me. Could you see all not dare to come in, or shall the easier be that I feel; could you know all that I kept out; and the heart will more savour have to encounter-the cares, the per- of piety and godliness all the day after. plexities, and the discouragements, that But if thy heart be not at the first awakbeset my path, in common with that of ing filled with some meditations of God and his Word, and dressed like the lamp necessary to me is your sympathy, your in the Tabernacle, every morning and evening, with the oil olive of God's Word, and perfumed with the sweet incense of prayer, Satan will attempt to fill it with worldly cares or fleshly desires, so that it will grow unfit for the service of God all the day after. Begin, therefore, every day's work with God's Word and prayer. Meditate how Almighty God can, in the resurrection, as easily raise up the body out of the grave, from the sleep of death, for themselves the pleasures of an approving conscience, by obeying its dicthousands of his saints, being fashioned years. When the read, let us remember it is the instructions of the Almighty Jehovah to which we are privileged to listen. When we bow ourselves in his presence, let us say, sands of bodies far brighter than the sun sands of bodies far brighter than the sun. The Subscriber having been appointed Agent to shall appear and accompany Christ as his to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered cause thee to lose thy part and portion of words, and actions, and, according to the the eternal bliss and glory of that day which is properly termed the Resurrection of the just, but endeavour thou, with the eyes of faith, to foresce the glorious light of that day. - BAYLY.

> On Missions to the heathen .- If those lands had scented woods and mines of gold Christians would find courage to go there; no would all the perils of the world prevent them. They are dastardly and alarmed, because nothing is to be gained there but the souls of men. Shall love be less hardy and less generous than avarice ?- Francis Xavier.

THE TONGUE. There are but ten precepts of the law of God, and two of them, so far as concerns the outward organ and vent of the sins there forbidden, are bestowed on the tongue, (one in the first table, and the other in the second)—as though it were ready to fly out both against God and man, if not thus bridled .- Leighton.

PLEA FOR UNION. Warmest friends may fall out, e'en in print. Yet love one another most dearly Though there's something vexatious in it, That their thoughts do not blend more nearly

Two Christians may sadly differ, But 'tis zeal for the truth excites them ; And each waxes stiffer and stiffer, Till the common enemy frights them.

Yet let but some foe of all right Urge a quarrel where quarrel was none, To expel him they quickly unite, And Christians again are one.

And why not be one before? Why always at sixes and sevens? Why not practise on earth the lore

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