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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 eagerly 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. We 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 security, 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, 1844.

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 such?

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 thought 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 others.

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 formula; 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 in the rubric 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 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 that, we apprehend, the rubric was intended by deciding that, before a person became a communicant, he should give an intelligent account of his faith, and confirm, in his own person, the vows and promises made on his 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 eve of his departure for the Red River, 12th of May last.

† So many as intend to be partakers of the holy Communion shall signify their names to the Curate at least some time the day before." Book of Common Prayer.

members of an orthodox, non-episcopal community.

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. If the case were that of a Presbyterian who wishes to enter into full membership with our Church, it would be a reasonable demand upon 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 Non-episcopalians 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 presbyterian, 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 it 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 are glad to append to the observations now offered upon Philo-Berean's queries. By the repeated decisions made in the Archbishop's Court and partly confirmed by the superior tribunal, with regard to baptism, and by the close adherence to our Church-formularies which may be required, the Clergyman is placed in the painful position of having to withhold from some children a privilege which the Church intended for them. Lay-baptism, we are told, is *sufficient* and must not be repeated. But it can at best be considered only as *private* baptism; and the Church in her maternal love towards her children has provided a special service for receiving the subjects of such baptism into her body by public recognition. The form of doing this, advertised 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, and according unto due order, concerning the baptism of this child." Now many a Clergyman, adopting the law as declared by the Dean of the Arches, would be perfectly ready to pronounce a child to which water

has been applied with the invocation of the 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 to 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 laying themselves under vows, 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 orders.

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 years Chaplain to the East India Company on the Madras Establishment, says in his preface that the substance of the work was written fourteen years before. The novelties 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 enough to explain that the inference was erroneous, which existing circumstances had appeared to warrant, that the possession and exercise of Legislative authority was at variance with the genius of Episcopacy.

In the church of Rome, where thought is in chains, intelligence no element of devotion, and unreasoning obedience a universal duty, one need not look for evidence of congruity between church-legislation and Episcopacy. Three hundred years have passed since that church ventured upon a general Council; and mind has been making too great progress for her ever to venture upon another.

But if Protestant Episcopacy encourages 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 elapse 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 comparative sketch of the relations previously and since subsisting between her and the state.

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 enemies.

Nor can it be questioned that the altered circumstances of the times would suggest the wisdom and necessity of a corresponding alteration in the composi-

tion of the Convocation, should it ever be revived,—the Mother deigning to learn a lesson from the Daughter, by 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 Church, will with reason conceive that they have acquired some competency in 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 long established Institutions, is it needful to await the tardy movements of the mother country? and if not, is it practicable to organize the energies of our Provincial Churches; to subject all their proceedings to Constitutional control; and to bring the congregated wisdom and piety of their members into deliberative and legislative action, under some such Title as "The Convocation of the Protestant Episcopal Churches of British North America?"

These ideas are thrown out for the consideration of your readers, and may give rise at a future day to some further inquiries from your very humble Correspondent.

ECCLIASTICAL.

BISHOP'S COLLEGE, LENNOXVILLE, Eastern Townships.—The foundation stone of this institution was laid on Tuesday of last week by the Lord Bishop of Montreal, who left Quebec for that purpose and other public business on Monday of the week preceding, and returned last Saturday morning.

CHRISTIEVILLE.—At a meeting held in the Vestry of Trinity Church, in the Parish of Christieville, on Friday, the 13th of September, consisting of the Clergyman, Churchwardens, and Pew-holders,—The Rev. Joseph Antisell Allen in the chair, and Charles Forest, Esq., acting as Secretary—the following resolution was adopted unanimously:—

Resolved,—That in the opinion of this meeting, William Badgley, Esq., Advocate of Montreal, deserves the united thanks of the congregation of this Church for his kind and liberal gift of the Organ lately presented to them by him; and that, influenced by a grateful sense of their obligations for this substantial proof of his generosity and kindness, they make known to him, through their Secretary, this public acknowledgment of their gratitude.—*Herald.*

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to contribute £10, to aid in the completion of the inside-work of the ELORA Church in the mission of the Rev. J. Mockridge;—also £10, towards the completion of Christ Church, VICTORIA, Talbot District;—£10, in aid of the Church which is being erected at PRINCETON, Blenheim;—£10, towards enlarging the Church at DELAWARE;—and £10, towards building a Church in Port Metcalfe, Walsingham County: all in the Diocese of Toronto.

NANTICOKE, Township of Walpole, Niagara District.—The corner-stone of a small church at this place was laid on the 23rd of August last.

GRAFTON, Newcastle District.—The Church recently erected in this village, was opened 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.

EDUCATION STATISTICS COLLECTED FROM THE MINUTES OF COMMITTEES IN COUNCIL.

Description of School.	Number of Applications.	Grants awarded.	Grants accepted, &c.	Average amt. of Grants accepted.
National	277	£30,563 15s.	£30,481 15s.	£109 17s. 2½.
British	13	2,202 0	2,202 0	169 7 8
Church and Parochial	7	593 0	498 0	71 2 10
Wesleyan	1	85 0	—	—
Roman Catholic	—	—	—	—

The Parliamentary Grant was open to all denominations of Christians who were prepared to meet the portion which they applied for, by a corresponding expenditure out of the funds at their disposal.

THE OLD SAFE-GUARDS.

It is certain, that there is no kingdom, commonwealth, or any constituted body or assembly, whatsoever, in which there are not laws made for the safety thereof; and that

provide against all attempts whatsoever that disturb their peace, and that prescribe the conditions and qualities that they judge necessary for 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 satisfy the conditions and qualities required.

Nor can it be denied, that there is a great difference to be observed in the conduct of those of the reformed religion, and of the Roman Catholics towards one another; the Roman Catholics 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 Catholics from a capacity of overturning it: these laws inflict neither fines nor punishments, and do only exclude the Roman Catholics from a share in the government, who by being in employments must needs study to increase their party, and to gain it more credit and power, which by what we see every day, we must conclude, will be extremely dangerous to the reformed religion, and must turn to its great prejudice; since in all places, those that are in public employments, do naturally favour that religion of which they are, either more or less. And who would go about to persuade me or any man else, to endeavour to move their Highnesses, whom God hath honoured so far as to make them the protectors of his Church, to approve of, or to consent to things so hurtful, both to the reformed religion and to the publick safety.—*From a State Document, being a letter written 4th November 1687, by Mynn Heer Fagel, to give an account of the Prince and Princess of Orange's Thoughts upon laws for the security of the Protestant religion.*

THE SCRIPTURE AND THE CHURCH.—The Scripture is the Sun, the Church is the clock, whose hand points to, and whose hand tells us, the hour of the day. The sun we know to be sure, and regularly constant in his motion; the clock, as it may fall out, may go too fast or too slow. We are wont to look at 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 clock, not the clock against the sun. As, then, we should condemn him of much folly that should profess to trust the clock rather than the sun, so we cannot but justly tax the mis-credulity of those who will rather trust to the Church than to the Scripture.—*Bishop Hall.*

The contradiction of tongues doth every where meet with us out of the tabernacle of God, therefore whithersoever thou shalt turn thyself, thou shalt find no end of controversies, except thou withdraw thyself into that tabernacle. Thou wilt say it is true, and that it is to be understood of the unity of the Church; but hear and note; there was in the tabernacle the ark; and in the ark the testimony, or tables of the Law; what dost thou tell me of the husk of the tabernacle without the kernel of the Testimony? The tabernacle was ordained for the keeping and delivering over from hand to hand of the Testimony. In like manner, the custody and passing over of the Scriptures is committed unto the church, but the life of the tabernacle is the Testimony.—*Lord Bacon.*

Unless it were for the Word of God, our wisdom were nothing, and our knowledge were nothing. Whatsoever we have, we have it by the Word. Without it, our prayer were no prayer; without it, our sacraments were no sacraments; our faith were no faith; our conscience were no conscience; our church were no church.—*Bishop Jewel.*

TO CORRESPONDENTS.—Received J. R. S. L.;—C. Y. with invoice;—E. of C, we will bear the suggestion in mind.

We beg leave to acknowledge the following payments to the Berean since our last publication:—

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

ENGLISH MAIL.—To be closed to-morrow: 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 Willmer & 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 question.

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 exercise in the open air. The death of Lord Keane is announced. He distinguished himself (being then Sir John Keane) in the campaign against Afghanistan, and especially at the taking of Ghuznoe, for which gallant

exploit he received the thanks of Parliament and his peerage, together with a pension of £2,000 during his life and that of his son.

It is stated that Her Majesty and Prince Albert are about to pay another visit to Scotland.

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.

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 office.

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 Latin.

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.

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 injured this invaluable vegetable as to cause a failure of the crop.

FARMERS BEWARE.—Black Rot in the Potatoe.—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, large numbers of Hogs and Cattle were killed by feeding on the potatoes thus infected.

LOSS OF LIVES.—A violent tornado occurred at Montreal on Saturday morning last, which tho' extremely short in its duration was very destructive. Unfortunately a boat exposed to its fury was upset, by which event four persons were drowned.

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.

CHANGES IN REGIMENTS SERVING IN NORTH AMERICA.

Corps of Royal Engineers—1st Lt C F Skyring to be 2d Captain v Coddington; 2d Lt J. W. Lovell to be 1st Lt v Skyring.

23d—Major A Champain from h p unatt. to be Major v W Cockell who exch, regt the diff; Capt H Seymour to be Major by pur v Champain who ret; Lt G 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 V Fuller to be Adj't v Corden who resigns the Adj'tcy only. 60th—Capt F Murray to be Maj by pur v Willford, 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 Parker.

71st—Lt J L M Carey from 44th F to be Lt v Erskine who exch.

74th—Lt the Hon F W H Fane 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 Hillyard 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.

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. coals.

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

Bark Sylvia, Pile, Falmouth, order, ballast. Cylpso, Glass, Puzance, LeMesurier & Co. ballast.

Brig Tasso, Cropton, Bristol, order, ballast. Sir W. Wallace, Husband, Shoreham, Roberts, ballast.

Ship Malabar, Barker, Liverpool, Burstalls bal. Schr. Messenger, Miller, Glasgow, Auld & Co. general cargo.

Brig Eagle, Kerr, Liverpool, Munn, salt. 21st.

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. Lochlido, Taylor, Plymouth, Gilmour & Co. ballast.

Lord Seaton, Talbot, Dublin, LeMesurier & Co. ballast.

Lady of the Lake, Jamieson, Glasgow, Dean, & Co. coals, &c.

Bridget, Knox, Dublin, Curry & Co. ballast. Ship Hannibal, Irving, Liverpool, order, ballast.

Brig Rhodes, Shepley, Bridgewater, Burstalls, bal. Ship Columbine, Brookbank, Cork, Dean, & Co. ballast.

Marchioness of Queensbury, Port Glasgow, Gilmour & Co. coals.

Royal Albert, Gilles, Liverpool, order, bal. Bark Cambridge, Brown, Liverpool, Pickersgill, & Co. ballast.

City of Waterford, Miller, Liverpool, Froste & Co. salt.

Ed. Thorne, Johnson, Bristol, Atkinson, bal. Medina, Buchanan, Waterford, Levey, bal.

Hampton, Graham, Grangemouth, Gilmour & Co. coals.

Sir J. Falstaff, Rowell, Portsmouth, order, ballast.

G. Wilkinson, Brown, Truro, Symes, bal. Quebec, Livingston, London, Gilmour, bal.

Dahlia, Hooper, Plymouth, Chapman & Co. paper linings.

Barbadoes, Greig, London, Windsor, bal. Agnes Jane, Tuzo, London, J. W. Leaycraft, general cargo.

Ship Dordalus, 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 Doctfour, Wakeham, Bristol, Atkinson, bal. Marmon, Harrison, London, Benson, bal.

Calcutta, Preston, Southampton, Atkinson, ballast.

Edmond, Terry, London, Windsor, ballast. Lord Byron, Dunlop, Port Glasgow, Gilmour & Co. ballast.

Clauit, Buckwell, Shoreham, LeMesurier, bal. Lord Ramsay, England, Bridgewater, Levey, & Co. ballast.

Brig Laine, Andrews, London, Windsor, ballast. J. A. Milvan, Cross, London, Gilmour, bal.

Fawcett, Plinn, Dumfries, order, ballast. Pero, Meredith, Cork, Chapman, corlage.

Sir James McDonnell, Evans, Dublin, Levey & Co. ballast.

Harvey, Cunningham, Southampton, Lowndes, ballast.

Ship Mersey, Carroll, Menai Bridge, Oliver, bal. Constrooke, Finlay, Belfast, Lee, ballast.

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, Jess, Falmouth, Burstalls, ballast.

Envoy, Mury, Londonderry, Pirrie, bal. Eleanor, Turney, London, Cuvillier, general cargo.

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

St. Lawrence, Tullock, Aberdeen, Maitland, ballast.

Tottenham, Evans, Youghal, Gilmour, bal. Vesper, Natrass, London, LeMesurier & Co. ballast.

Brig Astrea, Lewis, Weymouth, LeMesurier & Co. ballast.

E. 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, Barnstable, Gilmour & Co. ballast.

Ship Rosalima, Buckley, do Helen, Hunter; Bark Borneo, O'Donnell; Brig Governor, Gorman; Bark Nestor, Smith; Brig Dun, O'Brien; Bark Try-Again, Heacock; Brig Cornwallis, Davies; Bark Pallas, Hall; do. Tragic, Burgess; Ship Compton, Chapman; do. England, Everard.

Bark Evening Star, Green; Brig Bryan Abbs, Brown; do. Susan, Mills; do. Swallow, Bolton; Bark Primrose, Irvine; do. John Jordan, Brown; do. Croela, Clarke; Brig Dykes, Milner.

Brig Auxilar, Wright; do. Watermillock, Corner; do. Sarah & Maria, Bryan; do. Voluna, Easthope; Bark Ann Hall, Hubert; do. Collooney, M'Conoch; do. Ronulus, Calender; Ship Comorandel, Stephens; Brig Transit, Ferguson.

PASSENGERS.

In the steamship Unicorn from Picou—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 bowsprit.

Cove of Cork, Aug. 17—Put in—The Woodbine, 17 days from Newcastle for Quebec, leaky.

The fine bark Lochlido, 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 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—Marquis 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 Seaton; 30th Wanderer; Sept. 1—Cecrops.

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

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

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

LIVERPOOL MARKETS.

Table with columns: Montreal Pot Ashes p. cwt. new, do do old, do Pearl Ashes do, Canadian Flour p. brl. duty pd., do Wheat per 70 lbs.

TIMBER.

Table with columns: Quebec Yellow Pine, p. cub. ft., Red Pine, Oak, Elm, Ash, Birch, Masts, Calliper, Red, Yellow, Poles, Deals, Y. p. std. 100, 2d ql., Staves, Quebec Stand. p. M., W. O. pun., Red Oak p. M., Oak & Ash, Oars—Ash, p. running foot, Handspikes, Hick. per doz.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 24th Sept., 1844.

Table with columns: Beef, Mutton, Ditto, Lamb, Veal, Pork, Hams, Bacon, Butter, Ditto, Lard, Potatoes, Turnips, Maple Sugar, Peas, Ducks, Eggs, Fowls, Flour, Oats, Hay, Straw, Fire-wood, Pat. Ashes, Pearl do.

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

Proved Chain Cables and Anchors, "Acramans'" Patent do. do.

200 Boxes Tin Plates, 200 do. Canada Plates. C. & W. WURTELE, St. Paul Street.

Quebec, 23rd Sept., 1844.

RECEIVED EX "BRITISH QUEEN."

145 IIAMPERS Cheese, viz: Double Gloster, double Berkeley, Cheddar, Trunkles and Queen's Arms. C. & W. WURTELE, St. Paul Street.

Quebec, 23rd Sept., 1844.

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

PREMIUM Cooking Stoves, Improved do., Parlour and Office Stoves, Summer do., American Ploughs, Hollow-ware and various small Castings.

Single and Double Stoves, Cambouses, Register Grates and Coolers. AND— Pig Iron. C. & W. WURTELE, St. Paul Street.

Quebec, 20th Sept., 1844.

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 in situations where no other kind of wheel will answer.

C. & W. WURTELE, St. Paul Street.

Quebec, 20th Sept., 1844.

NOTICE

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

LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate.

HENRY W. WELCH, Assignee, No. 38, St. Peter-St. Quebec, 13th Sept. 1844.

FOR SALE BY THE SUBSCRIBER, ONE Hundred Boxes Havana Clayed Sugar, ex "Elizabeth."

44 Puncheons Molasses ex "Thomas" Muscovado Sugar in Hhds. and Barrels. J. W. LEAYCRAFT. Quebec, 9th Sept. 1844.

INDIA RUBBER SHOES.

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

MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 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 Subscriber, the CARGO of the Brig "Kate," from Cienfuegos.

151 Hogsheads, Very superior Muscovado Sugar, 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.

FOR 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

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, Buede 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 Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line.

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 Boots made to order. THOMAS COWAN. Quebec, June 27, 1844.

YOUTH'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 rising genius of his promising scholar. But his fellow-students were not so disposed. In proportion as Rupert's vanity increased, their envy was excited; they determined upon playing him a trick that should stop his boasting. Late one night, Rupert came in to look at his Achilles before he laid himself down to sleep, 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 have learned to conduct himself with 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 not in immediate danger, but that he must give up the thought of working at 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 far away from scenes which reminded him of severe trials to his temper, and of disappointed hopes and blasted prospects. He told him, his only hope of complete recovery was in a change of air, a quiet, untroubled 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 adopted the doctor's advice. On the 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 manner, in order to make her small means suffice for her support. The remembrance of his willful course in going 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, seemed indeed rather to add to the weight of her affliction. But she received him 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 office-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 for several years: he took it from the 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 hidden from him, whilst he reckoned himself among the "wise and prudent;" he felt as if he wished to return and become as a babe; that they might be revealed unto him. He longed to sit at the feet of Jesus, and "learn" of Him

who is "meek and lowly in heart." He began to thank his heavenly Father for the way in which he had been led to feel 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 he might rest and be comfortable, he went in, took the Bible out of his trunk which he had neglected during all the time of his absence, and fell upon his knees to pray that God would open his understanding and 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 salvation. 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, assured 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 formerly set before himself. He told his 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 Lavater's works. The mother kept at her knitting, until he laid that book aside, and brought the Family Bible to the table. 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 acknowledged 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 sanctifying 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 placed over you.

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 a title to exercise control over you; if, above all, you feel that He to whom you must be accountable for all your actions has placed authority in her hands—can you refuse obedience to all her reasonable requests? Will it not beget not only obedience, but that cheerful compliance with her wishes, so well calculated to advance your own progress, to promote your own happiness, and to cheer and sustain her in those labours, anxieties, 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 control over yourselves that shall enable you to be honestly silent when silence is required—when 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 wandering, 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, indulging yourselves in impertinent or insulting language at any request, however reasonable, which happens not to be in accordance with your humour? You can be at no loss to answer when you feel the happiest, nor can you be at all in doubt, which contributes most to the comfort of your teacher. And I think, also, you will admit that your pleasure is

just in proportion, in general, as you conform more or less to what is your duty; and certainly you will have no hesitation 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 respect for your teacher. If you possess it, you will endeavour to be correct in recitation; for her labours for you entitle her to this return. You will strive to be obedient; for she has a right to your 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 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; but at other times they seem burthensome. You weary of the same unvarying round of occupation. A pleasant day invites you to walk abroad and enjoy the bright 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 the restraints that must be imposed. A lesson is difficult, and you do not feel in a mood to overcome difficulties. Something 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 cheerfully.

And do you think I have no difficulties? I am sure you do not; and it is a source of unfeigned pleasure to me to know, that some of you, at least, sympathize with me; that you endeavour to lighten my burthens; that you take pleasure in pleasing me. Could you see all that I feel; could you know all that I have to encounter—the cares, the perplexities, and the discouragements, that beset my path, in common with that of all teachers—you would then know how necessary to me is your sympathy, your support: you would then be able to understand how your respectful, cheerful obedience—how your assiduity and improvement, can pour the balm 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 they have my gratitude and love; and may those who feel conscious they have erred in this respect, strive to prepare for themselves the pleasures of an approving conscience, by obeying its dictates. And let us all unite, teacher and pupils, in renewed efforts to make the school-room a happy place: one to which memory will love to revert in future years. When the Holy Scriptures are 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, "Surely God is in this place;" and let us bear constantly in mind the remembrance of that great day, when we must give a strict account of our thoughts, words, and actions, and, according to the 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. I 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 Dutchess. Passing a substantial mansion, I observed carriages standing around the entrance, and a hearse that plainly indicated the occasion of the gathering. It was something 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 eloquent 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 that surrounded him. It was unusual, to me altogether singular, for a parent thus to obtrude his grief upon the ear of the multitude, and the effect was therefore, on my mind, unfavourable; but a moment dispelled the feeling, as he spoke not of his sorrows, but of the consolation, which a kind Providence had mingled with the bitterness of grief. He had a family of sons growing up around him, and 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 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 a 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 crossed the river of death, and, as I trust, has entered into heaven. My thoughts are often there now. True, I had friends there before; a 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 the bottom of the mischief. They are not rebuked; their vices are not the themes for animadversion, certainly not of sober animadversion; their sins, at the most, are accounted petty errors and genteel foibles—things to be laughed at rather than seriously reprobated. Now, who can fail to see that the legitimate tendency of such company, so introduced, and negatively so commended, is to make us approve when we should condemn, to be pleased when we ought to be displeased, and to love or at least respect those whom we ought to despise or abhor? Would a virtuous mother apprehend no danger to the morals of 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 represented it as to receive admiration? Would such a mother deem it sufficient, in these circumstances, to read homilies on virtue and 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 shut, that no earthly thought may enter, before that God come in first; and let him, before all others, have the first place therein. So all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the heart will more savour of piety and godliness all the day after. But if thy heart be not at the first awaking filled with some meditations of God and his Word, and dressed like the lamp 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, as he hath this morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which resurrection day, Christ shall come to be glorified in his saints, and every one of the bodies of the thousands of his saints, being fashioned like unto his glorious body, shall shine as bright as the sun: all the angels shining, likewise, in their glory, the body of Christ surpassing them all in splendour and glory. If the rising of one sun make the morning sky so glorious, what a bright shining, and glorious morning will that be, when so many thousand thousands of bodies far brighter than the sun shall appear and accompany Christ as his glorious train? Let not any transitory profit, pleasure, or vain-glory of this day cause thee to lose thy part and portion of 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 foresee 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; nor 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 whose 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 That gladdens the heaven of heavens? —WILKS.

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The Company are also permitted to refer to the Hon. T. C. Aylwin, M.P.P., Quebec.
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Dr. Bouthillier, M.P.P., St. Hyacinthe.
And generally to the most influential gentlemen of Canada East, Sherbrooke, August 26, 1844.

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