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The Bazaar.

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

No. 23.]

QUEBEC, THURSDAY, SEPTEMBER 5, 1844.

[Vol. I.]

Poetry.

THE FAIREST OF THE FAIR.

Say sinner, wilt thou go with me,
And leave the gay delusive scene,
Where dangerous snares are laid for thee,
And ruin smiles with treacherous mien?
Oh, quit a while the tempting bait
While I my gentle suit declare,
All heavenly charms around me wait,
For I am Fairest of the fair.

For thee I left the realm of bliss,
Nor cast one sorrowing look behind,
For thee endured the darkest night,
And bare the blast of winter's wind;
I clothed myself in mortal clay,
Humble my birth, and hard my fare,
Thy helpless sorrows to allay,
Though I am Fairest of the fair.

Come, and I'll pardon all thy sin,
And take thy load of guilt away;
I'll make thy spotted nature clean,
And turn thy darkness into day;
Through life I'll guide thee with mine eye,
And make thee my peculiar care;
For all thy wants there's rich supply
In ME, the Fairest of the fair.

FROM A MS. BOOK.

EPISCOPAL TESTIMONY.

Close of an Address by the Right Rev. John Johns, D. D., Assistant Bishop of Virginia, at the Annual Meeting of the Convention in May last.

Under ordinary circumstances, the preceding record of services and statistics, with such interspersed remarks as the facts suggested, would comprise all that is called for in an annual address. It is, however, as I have reason to believe, expected that I should embrace this occasion to record briefly my testimony touching the difficulties by which the Church at large has, within the last few years been disquieted. Those difficulties have been too often identified to require being defined here, and too ably met, as I conceive, to need any new mode of resistance for their counteraction. To their origin, nature and tendency your attention has just been directed by the address of my Right Reverend Brother.* With the principles of that address, my own views so accord, that to give it my endorsement would be enough to acquit my conscience at this juncture. The whole system which it opposes, I cannot but regard as unscriptural—at variance with the doctrines of the Reformation, as embodied in our Articles—and so pernicious in its influence, that were it to succeed in effecting the changes which it seeks, by assimilating to itself the standards and usages of the Church—that Church, in the language of the present Metropolitan of India, "would not be worth preserving"—or rather, so far as primitive truth and protestant principles are concerned, it would be already destroyed. I am constrained to regard the whole system as originating largely in a most mistaken desire to magnify unduly the office and functions of the Christian ministry, by superadding to its just claims, pretensions to a kind of priestly character and service, not only unrecognised, but discountenanced by the Gospel. To effect this, the nature, design, and efficacy of the Sacraments, and the range and powers contemplated by the evangelical commission, are withdrawn from the light in which they are set by the inspired penmen, and shrouded in a mystery which overawes investigation, and invested with a superstitious sanctity which forbids all interference. The relation of anxious inquirers to the Saviour, is thus seriously changed. Instead of a direct personal approach to Him whose language is "come unto me," they are required to seek acceptance and sanctification through the hands of a priestly order, to whom, exclusively, the dispensation of these blessings is committed, and by whom they are imparted in a way which, after all modest explanation, savours more of spiritual legerdemain than of evangelical truth and simplicity. To sustain this spurious system, the appeal is not directly to the Scriptures—these alone, by many who have spoken out, are represented as an insufficient, and on some points, an unsafe rule of faith and practice—whilst others of this school, without indulging in positive expressions of disgust, betray the same mind by maintaining that the only safe position from which to study the Word of God is in company with the post-Nicene fathers and in submission to their conscientious interpretations. Hence the theory which insists, not avowedly on another rule than the Sacred Scriptures—but upon that which is tantamount to such substitution, the recognition of what is termed the concurrent testimony of the fathers as authoritative in the determination of the meaning of Scripture, and binding on the conscience. Their competency as witnesses to matters of fact, we do not question. For the information which they furnish, we are grateful. But as theologians and expositors of God's Word, we receive their opinions not without due consideration. The moment we admit the insufficiency of the Sacred Scripture—associate any thing co-ordinately with it as a rule of faith, or yield implicitly to the authority of any uninspired teachers, we become liable to gross imposition and fatal error. Any system which even connotes at such a surrender of Christian liberty and prostration of human intellect, needs, in my view, no other condemnation. The Bible, my brethren, after all, is and must be our religion. As Clergy, we are bound by solemn oath of office, to teach nothing as necessary to Salvation, but what may be clearly proved by Sacred Scripture. It is because our Creeds and Articles may be so proved, that we believe them. And it is

because our ecclesiastical organization and our mode of worship have, as we are satisfied, this clear sanction, that we maintain them. It may be necessary to feel one's way down into the darkness and corruption of the middle ages in quest of other views and practices which, when found, are worse than useless—tending in general to exalt the priest at the expense of the Saviour—despoiling Him of his mediatorial garments for the adornment of His ministers—and impoverishing and degrading His people, to aggrandize and glorify those who should deem it honour enough to be "helpers of their faith and joy." To say that the dogmas and ceremonies, which it is now attempted to revive amongst us under the miserable misnomer of "Catholic verities and usages," and the sanction afforded by the unguarded language of later fathers and the occasional inflated phraseology of a few of earlier date—do not differ materially from the wholesome truths set forth with so much simplicity in our Articles—to maintain that the present controversy is mainly a mere verbal disagreement, is preposterous—unless words have no definite meaning, and serve only to cloud and conceal, and not to convey ideas. That the movement which we condemn is made in such mystery—that such, to a considerable extent, is the character of the style and thought of many of its abettors, we concede. It is not surprising, therefore, that they should sometimes be misapprehended—and if so, the fault is with themselves. But it must be observed, they profess to understand, and they deplore the uncanonical position of the church to which they avowedly belong. They mourn over it as "working in chains." They have declared their purpose to be "unprotestantize" it. We give them credit for their discernment and design. We see that what they desire, would indeed be the result of the prevalence of their schemes, which we regard as Romanism not in germ only, but in considerable and increasing development. And as we are satisfied with the Church as it is, and seek no change, but least of all, such change as they would give us, we feel bound, according to our vow, "with all faithful diligence to banish and drive away from the Church these erroneous and strange doctrines, contrary to God's word, and both privately and openly to call upon and encourage others to do the same.

LABOURERS FOR THE HARVEST.

Let us look at the instrumentalities we possess for the performance of this work. It may be said, that though the harvest is plenteous, the labourers, according to the text, are few; and that therefore, while the prospect of the former is calculated to arouse our energies, the view of the latter is equally depressing to our hopes. Yet, when the Saviour spoke these words, the labourers were few; very few; and to one who did not reflect on the power of Him with whom is "the residue of the Spirit," it must have seemed a vain thing to attempt with so few the regeneration of the world. But since that time, the company of the preachers has vastly increased: they were then to be counted by tens, but now by tens of thousands: so that this part of the text is not so applicable in the present day. And when we reflect on what was done in the life-time of the "few" to whom the Saviour's words had reference, we cannot but think, that if their spirit were restored to the Church again, she might, with the multitude of labourers which she now possesses, and an ordinary measure of blessing, speedily bring the world under the influence of Christianity, in profession wholly, and in principle in good degree. The resources of the Church then, in this view, are abundant in regard to men. But there is another view of this matter. Not only are those actually enlisted, be their spirit what it may, more numerous than when our Lord was upon the earth, but the mass out of which new conscriptions are to be made is vastly increased. At the date of the delivery of our text, if any man was made a missionary, he must first be made a convert: now the converts are many, out of whom missionaries may be called. Christian men—and every true Christian has in him the germ of that principle which make a man a true missionary. Christian men are numerous amongst us. In this sense also, therefore, the labourers abound. There is some force in this remark, as it appears to me, especially in application to young Christians.

In every great enterprise, as the planning and counselling and directing belong naturally to the aged, so the execution devolves upon those of fewer years. Now of the young there are many within the bounds of the Church, our portion of it particularly, who, I might say, are waiting to have their energies called forth and directed to the missionary field. Many are the young men of strong heads and warm hearts, and sanctified affections, ready, when the matter is properly laid before them, to hear and obey the call of the Church, and go wherever the spiritual wants of men may seem to require. My own observation would lead me to conclude, that there are quite as many, of the character described, ready to go forth, as the older members of the Church, whether clerical or laic, in their zeal for the cause, are ready to urge to the duty, or even to let go.

So far as there is a deficiency in the supply of labourers, one chief obstacle is the unwillingness of parents to part with their children. This is true not only of those who by baptism in their infancy are members and merely members of the visible Church, but even of fathers and mothers who have personally acknowledged themselves not their own, and have presented themselves to God, their bodies and souls, and all that they have, and are, in the most solemn rite of our religion. Even they allow their mere natural affection as parents, to stand in the way of their Chris-

tian duty and privilege. They are unwilling to give up the society of their children, or unwilling to see them give up the prospect of comfort and, it may be, eminence at home, to go to an obscure and distant corner of the world. It is indeed most astonishing that it should be so,—that a follower of Christ should desire any thing so much for his children as that they should live a missionary life, and be laid, yea, even prematurely, if only worthily, in a missionary grave. One would think if the very "joy and crown of rejoicing" of a Christian parent, that God had given his child the heart to forsake all for Christ; and that if the labours of the missionary field, or the insalubrity of the climate, or any other peril by land or by sea, should send him "before his time" to heaven, it would be more than sufficient consolation for that parent through the rest of his own earthly pilgrimage, though made lonely and sad thereby, to reflect that he had one waiting him above, who had travelled thither by the way Apostles trod. As he professed to count Christ more "precious" than all things else, one would think his first desire would be that his child should be able cheerfully to leave father and mother, brothers and sisters, and all other objects of affection on the earth, from love to Christ and those for whom Christ died. Oh the gross inconsistency! A Christian parent holding back his child from the most Christian form of life! One who has by solemn profession given his very heart unto the Lord, refusing to surrender his child, even though he testifies that the Lord has called him, and that he feels ready, like the youthful Samuel in the temple, to reply: "Speak Lord, thy servant heareth." Yes, this is a great inconsistency—a sore evil. One of the severest rebukes ever uttered by the tender and compassionate Jesus, was directed against this spirit. In the passage referred to, the words are addressed indeed to the son, but they fall most heavily on the parent. On a certain occasion a disciple whom our Saviour had called to follow him, expressed himself by the plea: "Lord, suffer me first to go and bury my father."—a sufficient plea on the principles of the mere natural man, or of a carnal Christianity. But what was the answer? "Jesus said unto him, Follow me, and let the dead bury their dead."—We judge no man: what are we that we should judge another man's servant? But in view of these words, may not professing Christian parents be urged to inquire, whether, when they keep back their children from the missionary field, they do not betray some of that "deadness" to God and eternal things, which is here condemned; whether they are not deficient in that all-absorbing view of Christ and his glory, that entire devotion to his kingdom and cause, which are here insisted on?—The children of this world might shame such children of light. Patriotism has often accomplished for others, what their religion cannot do for them. During the Revolutionary war, a traveller came to the hut of a poor widow, and found her at her door busily occupied with her needle. He had been informed that she had a family of sons full grown, but he knew nothing more. As in the warmth of his patriotism he ventured to urge, that in the then pending struggle for civil rights and national existence, nothing should be kept back; that though in widowhood she ought not to withhold her sons from the service of her country; her quiet answer was, that two had already gone to the wars and perished, and she was now making garments for the third and last, that he also might go,—she could only hope not to perish!—We are commanded to make to ourselves friends of the Mammon of unrighteousness: might not the Christian parents we have been speaking of, take a lesson from the patriotism of the world?—From the Rev. Dr. Sparrow's Sermon before the Board of Missions of the Protestant Episcopal Church in the United States, preached in June last.

THE LATE REV. CHARLES SIMEON'S EXERCISE OF PATRONAGE AND LIBERALITY.

Mr. Simeon's conduct in these respects has indeed been objected to, on the ground of its tendency to advance the interests of a party, and thus to promote schism and its attendant evils. But this objection derives all its force from a misapprehension of the actual state of things in our establishment. There are, there always have been, and there probably will long continue amongst its ministers, and its members, very different opinions on points of essential importance. On the one hand it is maintained that "man is by nature depraved and sinful," that we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, and not for our own works or deservings; that "we have no power to do good works, pleasant and acceptable to God, without the grace of Christ preventing us, that we may have a good will, and working in us when we have that good will." On the other hand, these statements are either directly opposed, or in great measure explained away; the depravity of man is regarded as little more than a figurative expression: it is asserted that he is by nature innocent; that he is accepted of God, if not in whole, yet at least in a great degree, by his own merits; and that he can repent and turn to God when he pleases. Now they who maintain the one class of these positions, must regard the supporter of the other as advancing dangerous and destructive doctrines, and it therefore becomes the duty of those who are fully convinced in their own minds of the dangers to which their opponents are exposed, to exert themselves to the utmost to bring them off from their pernicious sentiments, and render them sound in the faith. If I apprehend an individual to be in danger of everlasting death, true charity requires me to use every lawful means in my power to

rescue him from his danger, and bring him into the way of life and salvation; and it is a false and mistaken charity which leads me to let him go on, in what appears to me evidently a wrong course, under any fallacious imagination, that perhaps he may not be so very wrong as he appears to be, or may possibly at last be saved though as by fire. On the contrary it is an obvious duty to warn, entreat, beseech, and by every means in my power persuade him to turn from the dangerous path, and enter into the way of life and peace, now while there is hope. On this principle Mr. Simeon acted; while men called him uncharitable, he evinced true charity by exerting himself to his measure, yea, and beyond his measure to rescue others from those dangers to which he saw they were exposed; and the effect of his exertions was such, that multitudes were through his instrumentality brought to sounder views, and went forth to preach those doctrines, which, however opposed by some, and distasteful to others, are yet interwoven and embodied with the Liturgy, the Articles, and the Homilies of our church. With those doctrines the sentiments entertained and promulgated by Mr. Simeon were strictly accordant, and we invite all who have any doubts upon the subject to compare the statements in his *Horæ Homileticæ* with those of our authorized formularies, and to compare both with the only infallible standard, the Word of God.

Such was ever his own conduct. His appeal was to the Law and to the Testimony; he called the attention of the members of our church to the form of sound words established and daily used amongst us. He appealed many years ago to wise men to judge what he said by that standard; while able himself both to read and preach, he read prayers with inimitable feeling, and tenderness, and propriety; and it was his delight after he had been compelled gradually to relinquish other attempts of doing good, to receive at his rooms a few students or young ministers, and assist them in attaining the rare and difficult art of reading our admirable Liturgy with propriety, affection, and ardent devotion.

The same zeal for the glory of God which actuated Mr. Simeon's exertions with reference to the particulars already noticed, induced him also to labour on behalf of the various institutions which have been, from time to time, established for the promotion of true religion in the world. The Church Missionary Society—the Bible Society—and especially the London Society for the Conversion of the Jews—occupied a prominent place in his affection and his liberality; and to their support at different periods he contributed to the amount of many thousand pounds: while he travelled, and preached, and pleaded in their behalf as long as his health and strength would permit. He devoted considerable sums of money to the assistance of poor pious students, and to preparing suitable young men for, and maintaining them at, the University. He was also a liberal contributor to numerous other charities, and to many, very many cases of private distress; in such instances he was always ready to attend to the recommendation of friends. His bounty was prompt and large, and bestowed with the feelings of one who knew that it was more blessed to give than to receive.—From a Sermon by the Rev. Thomas Webster, Rector of St. Botolph's, Cambridge.

THE BISHOPRIC OF JERUSALEM.

Exhibiting Union.—It is to be hoped that the bishopric of Jerusalem may become the bond of union between Christians of England and Germany. The Prussian Monarch intends to send members of his own Church to Jerusalem, to receive orders at the hands of the new Bishop, and then to assist in labouring amongst the Jews, or in ministering to those among their own countrymen who may settle in the Holy Land, subject to the jurisdiction of the new Episcopate; and thus, in the city of peace, and over the tomb of the Saviour, the national Churches may join the right hand of fellowship, and commence a communion which, it is to be hoped, will speedily become universal. That such an union of Protestant Churches is as desirable as a re-union with the ancient branches of Christ's Church, can be doubted by none, whose desire for catholic unity is sincere. The charity of him who would exclude, from the sphere of his sympathies, the Protestant, though sound in the faith, and court to his embrace those, of whom his own Church teaches, that they commit "idolatry to be abhorred of all faithful Christians," is not the charity of the Gospel. The religion of Christ carefully marks out the difference between the form, even though divinely appointed, and the substance, which is as unchangeable as God himself. And he is but slenderly read in the Gospel who elevates the former to the rank of the first, or even the second great commandment, or maintains that sacrifice is more acceptable than mercy. If we truly desire the cessation of all schism, and the re-union of all Christ's believing people, we must especially desire that all those who have been delivered from the errors of Romanism, may be associated in apostolic discipline as well as doctrine, and both be united to those Churches of the East, who join in the same protest against Papal usurpation. The Bishop of the Church at Jerusalem appears as the first-fruits of an union so desirable, the emblem of the hearty co-operation of national Churches in extending the kingdom of God.

Not making light of error.—It is universally conceded, that schism and heresy are sins which the Church of England may not connive

at: It is equally certain, that in the churches amongst which she is to appear in the completeness of her discipline there exist errors of doctrine and practice, of which she cannot dare to make herself a partaker. It is doubtless our duty to treat these errors with all tenderness—to remember who made us differ—to be humbled at the thought of our own abuse of superior light and privileges. But no appearance of external unity can warrant us to make light of the difference of right and wrong, to do evil that good may come, or to sacrifice truth. And here it is to be hoped that the sight of pure reformed worship, directed by a bishop, and accompanied by the good offices of Anglican Christians, will be peculiarly beneficial. The heretical Churches of the East are considerable, both for their numbers and their power. To restore such in the spirit of meekness, is the Church's bounden duty: for though erring, they are still children, purchased with Christ's blood, and called by His name. In the time and manner of their original excision there is much to palliate their guilt. In their present professions there is much to make us doubt whether they are obstinate in error. But, whatever their error or their sin, the chief Shepherd came to seek and to save that which was lost, and has left us an example to follow His steps. In making this attempt, a bishop of our own Church would have much in his favour. He would appear, not as the champion of a party, but the advocate of truth. Having no selfish interests to advance, no triumphs of controversy to achieve, he may be listened to dispassionately, and be liable to conciliate to truth, without making any concession to error. Happy the Church, and blessed the minister who shall in any wise contribute to heal those ancient wounds! Thrice blessed and thrice lovely "the feet of him" who shall exhibit, in the East, Christianity unstained by idolatry, unobtrusively manifest the light of pure religion to professing Christians, and remove the stumbling-block out of the way of Jew and unbeliever. To make known the Gospel to the Jews is a main object of the present appointment. The pious monarch, who has called upon the English Church and nation to unite with him in this labour of love, had his attention first arrested by the Mission to the Jews in Jerusalem, and the attempt to build a Protestant church upon Mount Zion. He saw that, without religious freedom and legal protection, the success of these labours must be much impeded; and that, without a bishop as representative of the Reformed Church and her interests, her claims could scarcely be understood; and least of all, a beneficial influence be exercised over the Churches of the East. The Royal proposition, therefore, had special reference to the work of preaching the Gospel to the Jews; and the superintendence of those who labour in it will constitute no inconsiderable part of the Bishop's care and duty. That it is an important object, a scriptural duty, worthy a monarch's attention, a bishop's care; a Christian church's most strenuous efforts, can be doubted only by those who misinterpret the prophets, or misunderstand the Gospel.—The Rev. Dr. A. McCaul's Sermon at the consecration of the Right Rev. Bishop Alexander.

The King of Prussia on the erection of a Protestant Episcopate in Jerusalem.—"His Majesty cannot doubt that Protestant Christianity owes it to herself and to her Lord, in such a moment, and on such a stage, not to present to the world the stumbling-block of her discord and separation, but to set the good example of her communion in faith, and her unity in action. She does not intend to present herself in those countries, in the face of those more anciently established communities, and in presence of Jews and Mohammedans, in order to persecute, to deprive, to exclude, to create dissension, or to disperse and to dissolve. She will announce her mission to the world, not as a work of hatred and jealousy, but as a message of charity, of peace, and concord."

FAMILY PRAYER.

A household in which family prayer is devoutly attended to, conjoined with the reading of the Scriptures, is a school of religious instruction. The whole contents of the sacred Volume are in due course laid open before its members. They are continually reminded of their relation to God and the Redeemer, of their sins, and their wants, and of the method they must take to procure pardon for the one, and relief for the other. Every day they are receiving "line upon line, and precept upon precept." A fresh accession is continually making to their stock of knowledge; new truths are gradually opened to their view, and the impressions of old truths revived. A judicious parent will naturally notice the most striking incidents in his family in his devotional addresses; such as the sickness, or death or removal for a longer or shorter time, of the members of which it is composed. His addresses will be varied according to circumstances. Has a pleasing event spread joy and cheerfulness through the household? It will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? It will give occasion to an acknowledgment of the Divine equity; the justice of God's proceedings will be vindicated, and grace implored through the blood of the Redeemer, to sustain and sanctify the stroke. When the most powerful feelings, and the most interesting circumstances, are thus connected with religion, it is not unreasonable to hope that, through Divine grace, some lasting and useful impressions will be made. Is not some part of the good seed thus sown, and thus nurtured, likely to take root and to become fruitful? Deeply as we are con-

* The Right Rev. Bishop Meade; see the last two numbers of The Bazaar.

• Mark xii. 28, 31.

• The King of Prussia.

vinced of the deplorable corruption of the human heart, and the necessity, consequent on this, of Divine agency to accomplish a saving purpose, we must not forget that God is accustomed to work by means; and surely none can be conceived more likely to meet the end.—Robert Hall.

DIVINE GRACE.—Grace doth not pluck up by the roots, and wholly destroy the natural passions of the mind, because they are dis-tempered with sin; that were an extreme remedy, to cure by killing, and heal by cutting off; no but it corrects the distemper in them: it dries not up this main stream of love, but purifies it from the mud which it is full of in its wrong course, or calls it to its right channel, by which it may run into happiness, and empty itself into the stream of goodness. The Holy Spirit turns the love of the soul towards God in Christ, for in that way only can it apprehend his love: so then Jesus Christ is the first object of this divine love; He is *medium unitatis*, through whom God conveys the sense of His love to the soul, and receives back its love to Himself.—Leighton—*Com. on 1st Peter, chap. i. 8, 9.*

The Berean.

QUEBEC, THURSDAY, SEPT. 5, 1841.

We extract two passages from the sermon preached by the Rev. A. McCaul, D. D., formerly Missionary to the Jews, at the consecration of the first Protestant Bishop of Jerusalem, containing some very appropriate remarks upon questions which were raised at the time of the erection of that See. It is delightful to find "the request of His Grace the Archbishop of Canterbury" adduced for the publication of a sermon in which the modern, heart-withering limitation of the term "Church" to episcopal communities, solely, possessing the apostolical succession, is so openly disavowed and so strikingly reprov- ed: "The charity of him who would exclude, from the sphere of his sympathies, the Protestant, though sound in the faith, and court to his embrace those, of whom his own Church teaches, that they commit 'Idolatry to be abhorred of all faithful Christians', is not the charity of the Gospel."

Probably it is not known to all the readers of the *Berean*, that the plan for erecting the Bishopric of Jerusalem originated in the earnest desire of the King of Prussia, who commissioned that distinguished Christian statesman, the Chevalier von Bunsen, to negotiate on the subject with the British Government, and to make a munificent offer of half the necessary endowment for the support of that Episcopate. The offer having been most favourably received by the English Sovereign, and the highest ecclesiastical authorities entering with readiness into the plan of associating the Church of England with the King of Prussia in an endeavour at creating a centre for Protestantism in the Holy Land, the wrath of those who "court to their embrace" Rome, while they "exclude from the sphere of" their "sympathies" the non-episcopal, however sound-hearted, Protestant, was excited, and the scheme was strongly condemned: a scheme which not only proposed to intrude a Bishop upon a locality where other bishops—heretical ones, it is true, or superstitious, or enslaved to Rome, or in some way or other blind leaders of the blind—are already claiming jurisdiction, but joined hands in this work with the national Church of Prussia which has not retained the apostolical succession, and therefore possesses only presbyterian orders, though it recognises the supervision of clergymen by others under the name of Superintendents. They were the parties, probably, who objected, on the same ground, to the Prussian monarch's admission as Sponsor at the baptism of our future Sovereign, the dear little Prince of Wales—a confirmed Papist, say the Emperor of Austria, would have been quite acceptable with them—the parties who have for some time used their well-concerted endeavours to reform the Church of England back again to the adoption of views against which the Reformers protested at the risk, or at the cost, of their lives.

Very different from this is the spirit which breathes through the sermon before us. It is matter of rejoicing to the preacher, to see "the national Churches"—the national Church of England, and the national Church of Prussia—"join the right hand of fellowship in the city of peace, and over the tomb of the Saviour." He can not conceive, how any one "whose desire for catholic unity is sincere" could doubt the desirableness of such a union of Protestant Churches any more than of a reunion with the ancient branches of Christ's Church. He, who has himself had much personal intercourse with Christians of the continental Churches, looks with gladness at the members of the Church of Prussia coming to Jerusalem to receive orders, as missionaries in that part of the field, at the hands of the new Bishop—not as penit- ent supplicants, to disavow the religious com-

munity which received them as church-mem- bers by baptism, nurtured them in their tender years, and received their religious profes- sions at the ripper period of their lives in the rite of confirmation under presbyterian ad- ministration: but, by virtue of a compact sanctioned by the English Church-rulers, presenting themselves as members, in full standing, of a sister Church; delivering, as unobjectionable documents, their certificates of baptism and confirmation; and in no wise renouncing allegiance to the Prussian Church, their mother, while they shall declare their readiness to receive their ministerial commis- sion from the English prelate.

Neither is there in this altogether novelty. The Archbishop of Canterbury, as well as the Bishop of London have in numerous cases within our own personal knowledge (and other Bishops probably with as little hesitation) conferred orders upon non-episcopalians upon the production of their certificates of baptism from a non-episcopal clergy. It is among "The novelties which disturb our peace" that at this day we hear the cases mentioned with approbation, of persons to whom the element of water has already been solemnly applied with the invocation of the Holy Trinity, and who ask for re-baptism at the hands of an Episcopal Clergyman. Sanction given to cases of this kind has called forth the powerful zeal of the Bishop of Vermont in four letters addressed to "the Bishops, Clergy, and Laity of the Protestant Episcopal Church" to which he has affixed the title just quoted "The Novelties which disturb our peace."

We have intimated that something of novelty there is in the contemplated arrange- ment consequent upon the erection of the Bishopric of Jerusalem. We do not know what, in their ministerial character, is ex- pected to be the position of members of the Prussian Church, who may receive orders from the Anglican Bishop, towards the Church which has trained them up, and from which we do not find that they will be required to separate. We feel quite assured, that the Prussian Church will be ready to recognise their orders, if at any future time they should return to their native land; is it intended that they should use their liberty and follow their inclination by performing clerical ser- vices in conjunction with the Prussian Church, or that they will decline interchanging their ministrations with the Clergy of the Church which sent them forth and with whose testi- monials they presented themselves as Candi- dates for the episcopal orders they have ob- tained? There is something new in this, and what the working of it is expected to be, we do not pretend to know.

It is, indeed, supposed that the King of Prussia himself is favourably disposed to- wards transplanting into the established Church of his dominions altogether an Episcopate derived from the succession preserved in the English Church. If it were so, he might an- ticipate that those of his subjects who may be ordained at Jerusalem would pass only from one episcopal Church to the other, if their labours were transferred from the Holy Land to their native country. But it remains to be seen, whether the Prussian Clergy will fall in with the views of their Sovereign in this mat- ter; possibly he may encounter resistance from his divines, which he is not accustomed to meet with from politicians. This, however, seems certain, that the kind and conciliatory course pursued in this matter by the Primate and Bishops of the Church of England, who willingly treat with the Prussian Church as a sister, though they guard the advantage which their own Church possesses in her unbroken succession, is likely to win the Prussian di- vines to a measure which would make the two communions one in the derivation of their orders, even as they are in the essentials of Christian doctrine; whereas the arrogant spi- rit of those who will not treat with non-episcopalians, except on the preliminary of their being out of the pale of the Christian Church, and having neither holy orders nor sacraments, is not likely to create any thing but what is hitherto brought to light among the best, the sound-hearted and right- minded men in the continental Churches: unmingled disgust and confirmed alienation.

ECCLESIASTICAL.

LACOLE CHURCH, in connexion with the Church of England. His Excellency the Governor General has contributed Ten Pounds towards the completion of this building.

KENYON COLLEGE, OHIO.—The Board of Trustees, on the nomination of the Right Reverend President, have unanimously elected the Rev. Wm. Sparrow, D. D., to the Presi- dency of this College. Dr. Sparrow was formerly Vice-President of it, and is now Di- vinity Professor in the Virginia Theological Seminary: the preacher of the sermon from which we give an extract on our first page.

WASHINGTON COLLEGE, HARTFORD.—The alumni of this Episcopalian Institution, have addressed to the Trustees a request that its name may be changed to that of Trinity Col- lege, there being several other colleges in ex- istence bearing the name of Washington, which makes it desirable for one or the other to have a more distinctive name.

ABSTRACT OF THE CHURCH TEM- PORALITIES' ACT.

1. The soil and freehold of all Churches of the Communion of the United Church of Eng- land and Ireland, now erected or hereafter to be erected in the Diocese of Quebec, and of the Church Yards and Burying Grounds at- tached or belonging thereto, shall be in the Parson or other Incumbent thereof, for the time being, and the Church Wardens: pro- vided that nothing herein contained shall ex- tend to affect the rights of any Parsonage or Rectory now established by Letters Patent, or of any Proprietary Chapel or any other Church or Body of Christians, to any landed property or Church now erected.

2. All the Pew-holders in such Churches, and all persons holding sittings therein, hold- ing a certificate from the Churchwardens of such sittings, shall form a Vestry.

3. A meeting of such Vestry shall be held on Monday in Easter-week, every year—no- tice to be given on Easter-Sunday, for the purpose of appointing Church-Wardens; one to be nominated by the Rector or other Incumb- ent, the other to be elected by a majority of those present and entitled to vote; if the clergyman do not nominate his Churchwarden, both the Churchwardens to be elected; if the Vestry do not elect theirs, then both to be nominated by the Clergyman. If the Vestry- meeting should not take place on Easter Monday, then the Churchwardens to be ap- pointed at any subsequent Vestry-meeting. In case either of the Churchwardens die, or change his residence to twenty miles or more from such Church, then a Vestry-meeting to be called, for the election of a new War- den, if it should be the one elected by the Vestry, or for the nomination of a new one if it should be the Clergyman's Church War- den.

4-5. No person eligible except members of the said Church and Vestry, twenty one years old. Wardens to hold their office for one year, or until the election of their successors; those elected or nominated to fill up vacancy, to hold office until the next annual election.

6. Church Wardens to be a Corporation to represent the interest of such Church and of the members thereof—may sue and be sued &c.—it shall be their duty, from time to time to sell, lease, and rent Pews and Sittings, upon such terms as may be settled and appointed at Vestry meetings—such sales, leases, or rent- ings to be subject to rent-charge, as may be assessed by the Vestry.

7-8. Pews acquired by absolute purchase shall be construed as Freeholds of Inheritance—may be sold to members of the Church of England and Ireland, conveying the same rights, subject to the same rent and charges.

9. Church Wardens to deliver an account in writing, entered in a book, to the Church Wardens succeeding them, within fourteen days, of all money received and paid, sums assessed and not yet received, goods &c. in their hands—members of the Vestry to be permitted to inspect the said book at all reason- able times: Church Wardens making default, to be proceeded against at law.

10. The Clergyman, or the Church-wardens have power to call vestry meetings, upon eight days' notice publicly given in the church, and affixed to the outer door: it shall be their duty to do so, if application be made in writ- ing by at least six members of the vestry.

11. The Rector or Incumbent shall preside as Chairman, when present, at the meetings of the Vestry; the Vestry Clerk, or if no Vestry Clerk, then such person as the Chair- man may name, shall be Secretary; proceed- ings of the meeting to be entered in a book and preserved.

12-13. Rent of Pews and Sittings to be regulated by the majority of those present and entitled to vote at vestry meetings. Clerk, Organist, Vestry-Clerk, Sexton, and other subordinate servants of the Church, shall be nominated and appointed by the Church- Wardens; salaries and wages to be brought into the general account.

14. Fees on marriages, &c. and charges on breaking the ground in church-yards and churches, to be regulated by the Bishop or the Ordinary appointed by him.

15. Vestry may make By-laws, not repug- nant to this Act, nor contrary to the Canons.

16. Grants of land or personally which may be made to the Bishop and his successors, for the endowment of his See, or for the general uses of the Church, or for the use of any par- ticular church then erected or thereafter to be erected, or for the endowment of a Parsonage, Rectory, or Living, &c. and grants to any Parson or Rector or other Incumbent and his successors for the endowment of his Par- sonage, &c. shall be valid and effectual, &c.

17. And be it enacted, that in the event of any person or persons, bodies politic or cor- porate, desiring to erect and found a Church or Churches, and to endow the same with a sufficiency for the maintenance of such Church, and of Divine Service therein, accord- ing to the rites of the said Church of Eng- land and Ireland, it shall and may be lawful for him or them to do so, upon procuring the license of the Bishop under his hand and seal for that purpose; and thereupon after the erection of a suitable Church, and the approp- riation by the founder thereof of such Church so erected, and of lands and hereditaments, or other property, adequate to the maintenance thereof, and of an Incumbent, and adequate to the usual and ordinary charges attendant upon such Church, such provision being made to the satisfaction of the Bishop, such founder, his heirs and assigns, being members of the said Church of England, or such body politic or corporate, as the case may be, shall have the right of presentation to such Church, as an advowson in fee presentative, according to the rules and canons of the said United Church of England and Ireland.

18-19. No spiritual jurisdiction conferred by this Act. The words "Diocese of Quebec" to mean Lower Canada.

ABSTRACT OF AN ACT For the Incorporation of the Church Societies of the United Church of England and Ireland, in the Dioceses of Quebec and Toronto.

After stating the object of the said Societies, in nearly the same terms as they are set forth in the 1st Article of the Constitu- tion of the Church Society for the Diocese of Quebec, and the names of the individuals who signed the petition to the Legislature for an Act of Incorporation, the Act declares that the said individuals and such others as are now members of the said Societies respect- ively according to their Constitutions, (be- sides such other members as shall from time to time hereafter be elected to be mem- bers,) be Bodies Corporate and Politic, in name and in deed, the one by the name of "the Church Society of the Diocese of Quebec" and the other by that of "the Church Society of the diocese of Toronto" and that the same shall have each perpetual succession and a Common Seal with power to change, alter, break, or make new the same, as often as they shall judge expedient, and that they and their successors by the same names, respectively, may sue and be sued, implead and be impleaded, answer and be answered unto, in any Court of Record, or other place of Judicature within this Province; and that they, and their successors by the names afore- said, shall be able and capable in law, respec- tively, to purchase, take, have, hold, receive, enjoy, possess and retain, without license, in mortmain or *Letres d'Amortissement*, all mes- suages, lands, tenements, and immovable property, money, goods, chattels, and moveable property, which have been or hereafter shall be paid, given, granted, purchased, appropri- ated, devised or bequeathed in any manner or way whatsoever, to, for, and in favour of the said Church Societies, respectively, to, and for the uses and purposes aforesaid or any of them, and to do, perform and execute all and every lawful act and thing useful and neces- sary for the purposes aforesaid, in as full and ample a manner, to all intents, constructions and purposes, as any other Body Politic or Corporate by law may or ought to do.

It is further enacted that all lands, mes- suages, &c. now the Society's property or which shall hereafter become so, and rents, &c. arising therefrom, are vested in the said Corporations respectively, and that they, or the Central Boards, or such other Executive and Managing Committees thereof as may be appointed and authorized for this purpose by the by-laws which may be made in the manner hereinafter mentioned, have power to alienate or exchange, demise, let and lease such lands, &c. and hold the purchase-money, rents or profits thereof for the uses and pur- poses before mentioned and none other.

The said Corporations shall from time to time hold meetings, to be called together ac- cording to their by-laws, to transact the busi- ness of the said Corporations; at which meet- ings they may elect members as the major part of those then present shall think fit: but no act done at such meetings shall be valid, unless six persons of such Corporations at least shall be present, and the major part of them consent.

The said Corporations, or the major part of those present at such meetings, shall and may, respectively, make any constitution, by-laws, rules and regulations which to them shall seem meet, reasonable or requisite, touching and concerning the well ordering and governing of their affairs and the administering and improv- ing of their property and the more effectually promoting their purposes; also may abrogate repeal, change or alter the said constitution, &c. if it shall seem to them expedient: the constitution, &c. made by them to be binding upon the members; provided the same shall not be repugnant to the purposes of the Cor- poration or to the laws in force in this Province.

No such constitution, by-law, rule or regu- lation, nor abrogation, &c. of the same to be of any force or effect, until it shall have been sanctioned and confirmed by the Bishop of or administering the Diocese for the time being, by writing under his hand.

Nothing in this Act contained shall affect the rights of Her Majesty, Her heirs or suc- cessors, or of any person or persons, or Body Politic or Corporate; such only excepted as are hereinafter mentioned and provided for.

This Act to be deemed a Public Act, and to be judicially taken notice of as such by all Judges, Justices of the Peace, &c. without being especially pleaded.

"The Declaration and Protest of the un- dersigned Clergy of the Church of Eng- land, called forth by the exigencies of the present times.

"We, the undersigned Presbyters of the United Church of England and Ireland de- clare our firm and unaltered attachment to the doctrines of our holy religion as they are em- bodied in the formularies of our Church, ex- pressed in her Liturgy, and defined in her Ar- ticles, taken in their plain and literal sense, and as the same are generally set forth in the Homilies and other writings of the fathers of the Reformation.

"And we do hereby solemnly renew our protest, in conformity with our ordination vows, against the errors of the Church of Rome, as those are confirmed by the decrees of the council of Trent, authorized in the creed of Pope Pius IV., and maintained in the writings of Romish Doctors and Modern Apologists: and we further testify against any modified system of Popery, which, by under- mining the supreme authority of the Holy Scriptures as containing all things necessary to salvation, by subverting the great doctrine of justification as contained in the Eleventh Article, and teaching for doctrines the com- mandments of men, tends to lead men's minds back to the errors and practices abjured by our venerable Reformers.

"Finally, while we deprecate all attempts to re-establish a spiritual despotism, by deny- ing to the people all right of judgment in matters of faith, we desire to make a public profession of our unshaken attachment to the Church of England, her apostolic order and wholesome discipline; and of our willingness to render due obedience to our ecclesiastical rulers, in all things lawful."

No less than 2,328 clergymen have sub- scribed to this Declaration, and this number might have been augmented (we quote from a circular issued by the originators of the plan), had any public agency been employed; but there has not been any means used, by adver-

tisement or otherwise, to call the attention of the clergy as a body to the subject. The com- munications have all been of a private nature; and even the expense attending the printing and circulating of lists has been defrayed by a few individuals.—*Bristol Paper.*

BAPTISMAL REGENERATION.—We have been gratified to see an extract from a notice of a sermon of Bishop B. T. Onderdonk, first published in the "Long Islander," and then copied into several of our Church periodicals, in which he positively denies that the Church teaches "that baptism effects a change of character, and not a mere change of state." Mistakes on this subject seem to be very frequent and inveterate both within and be- yond the limits of our Episcopal community. The causes in which they originate should be inquired into, and if it can be safely done, they should be removed.—*Episcopal Recorder.*

CHRISTIAN SLAVERY IN AFRICA.

In former times, when vessels navigated through the channel (if it may be so called) of the Canary Islands and the coast of Wad- noon, a great number of vessels were cast away, and many slaves were made. But now, as masters of vessels have become ac- quainted with this dangerous coast, they pass to the west, and not to the east, of the Can- aries; and there are but few shipwrecks in comparison with former times. Still, how- ever, fishermen from the Canaries are fre- quently either surprised when becalmed or whilst fishing near the coast, or seized when wrecked by the furious trade-winds, which sweep the rocky shores with destruction six months out of the year. The Arabs, having got them in their possession, act with all the cunning and avarice of the slave-dealer, aided by the Jews, who always render it more difficult for the consular agents of Mo- gador to purchase them; for although a Jew, by the Mohammedan law, cannot purchase a slave, yet, by purchasing them through others from the Arabs, who first seize them, the poor slaves are usually kept months in the Desert before they can be redeemed.

Throughout the whole of Morocco and its neighbouring deserts, Jews are found in swarms, being necessary to the commerce of the Morad Arabs. Of course, being slaves themselves, for slavery is the prolific source of all vice, the Jews almost universally prac- tise the most detestable and grovelling im- moralities in this country, and they can only be trusted in cases where concealment is ne- cessary for their own safety. The Arabs having got possession of their Christian cap- tives, coax them, to see if they understand any mechanical arts, which the Arabs greatly esteem; and, if so, they refuse to sell them, and carry them into the Desert. But those who cannot, or will not, make themselves useful, are generally sold to the consular agents of the city, provided they are not massacred amongst the Arabs in their quarrels for the booty.

There is now a Spanish fisherman near Wadnoon waiting to be redeemed. The Arab sheiks who hold him, demand two hundred dollars for his redemption. Mr. Willsliere, British vice consul here, who acts for the Spanish, objects to the price, as being too much. Besides this, he is afraid to ad- vance any money for the captive's redemp- tion, as when once paid, he may never get it back: the Spanish Government—a people so chivalrous in by gone days, and so proud of their country against the people of this very country—not being now over-zealous in the redemption of their captive countrymen. Mr. Willsliere redeemed a Spanish boy some three years ago, and had the greatest diffi- culty in getting the Government of Spain to refund the purchase money. In the present case, the poor man lingers between hope and fear at Wadnoon, his only real protection being the avarice of his master, who, like all slave-dealers, is supposed to be willing to take care of him as he takes care of his horse. It is reported in the south that this poor man is one saved out of four, the other three hav- ing perished on the coast, or by the massacre of the Arabs. But, however, at present, we know nothing certain of this, although but a few days' journey from the place where the disaster took place: so miserable is our means of information with respect to putting a stop to this system of Christian slavery.

Various ways and means might perhaps be adopted. In the first place, the Emperor of Morocco, pretending that he has a jurisdiction over all these countries as far as the confines of the Desert, (if he has, or, as the prince of the orthodox Mussulman church of Morocco, may pretend to have, with the appearance of right) he could, if he would, get the greatest part of these slaves immediately released. But if the Emperor has not the power, Great Britain has. A single individual sent to that country from the British Government would be able to make a treaty with the sheiks of the district, that is, the country along the coast of Wadnoon and extending to the Desert, by which, for a trifling sum, all Christian slaves could be instantly delivered up as soon as taken. It is true that these Christian slaves are principally Spaniards, but certainly that would, or should, rather increase the zeal of humanity to release these poor Spaniards from a cruel and hapless sla- very in the wilds of the Zahara. It would be necessary, however, that the British Government should open some commercial relations with the Arab tribes of the south of Morocco, in order to conciliate their good- will.—*Anti-Slavery Reporter.*

EXTRACT FROM AN AFFECTIONATE APPEAL TO ALL WHO LOVE THE LORD JESUS CHRIST IN SINCERITY,

By the Ven. Archdeacon JEFFREYS, of Bombay.

If, then, you will agree with me to inter- pret Scripture according to the loving Spirit of the Gospel, and the essence and spirit of the commandment, I think I can this day set before you a duty of such universal bearing upon the whole spirit of the Bible, especially upon all the com- mandments of Christ and his Apostles, that the whole Scripture seems as it were with one voice to cry out to us to perform it. And if I can show you such a duty as this, my brethren and fellow Christians, let us be up and doing, let us bestir ourselves in our Master's work. Let us be *doers*

of the word, and not hearers only, deceiving our own souls.

Let us begin, then, with the exhortation of the Apostle Paul in the 6th chapter of 2nd Corinthians, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now, are you sincerely desirous of an opportunity of obeying this command? and, if so, let the Christian lay his hand upon his heart, and, as in the presence of God, ask himself this question, What is eminently and especially the unclean thing of the present day? Can he call to mind any thing in the present day (if he honestly tries to do so) which more than all others especially deserves this name? The particular occasion which may call for this command of the Apostle, to come out and be separate, and not to touch the unclean thing, must be different in every different age of the world; but the spirit of the command itself is always the same.

As times and circumstances vary, that which more especially constitutes the unclean thing of one age, may be different from that which constitutes the unclean thing of another. But the duty of abhorring and protesting against the unclean thing in every age, whatever it may be, is eternally the same! Now what does conscience suggest as eminently the unclean thing of the present day? Surely, when it is considered that INTemperance is the foul blot of England, the foulest stain in our national escutcheon, more particularly of Protestant Europe; how it is the parent of crime; how it hardens the heart, scars the conscience, blights the affections, and stirs up the secret lusts of the soul; it may emphatically be called the "unclean thing." There is no other unclean thing in the present day at all to be mentioned with it. Also the expression, "come out from among them and be ye separate," means something more than a mere negative position. To every honest mind it conveys the idea of doing something positive, of coming out and departing from the tents of these wicked men, and protesting against their soul-murdering customs. Now, the question is, are you willing to obey this command, or are you not? And above all, are you willing to assist others in obeying it? What is the length and breadth of your sterling Christianity? You are called upon to make a stand on the side of Christian temperance, and to take up a ground on which your poorer Christian brethren, down to the very lowest orders of society, can stand safely and securely, and, by your protest, to make all slippery and doubtful ground, all dangerous customs and courtesies, shameful and disgraceful. It is your duty to pull, drag, persuade your brother off this ground, by every possible motive that you can bring to bear upon him. It is not the question, whether it be unclean and dangerous to you; you must protest against that which you know to be pregnant with danger to him. Now, here is an opportunity of obedience: will you come out and be separate, and let it be seen who is on the Lord's side, or will you not?

Again, the Apostle says,—"The grace of God, that bringeth salvation, hath appeared unto all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." If ever any thing on earth deserved the name of worldly lust, it is the lust of intemperance, for it stirs up every lust of the heart, and is the father of all lust. And it is no argument at all to say that it does not happen to be a lust to you, for it is a soul-murdering lust to millions. In Britain alone six hundred weekly die the death of the drunkard and (if we are to believe the Word of God) go down to the lake of everlasting fire. It is not pretended that you can convert these men to Christ and save their souls. That is in the power of God alone, and he may or he may not give grace unto repentance. But if these six hundred souls die this week, their time of trial is cut off, and they go to the region where there is no more hope! Now, are you Christians indeed? Hath the grace of God which bringeth salvation appeared unto you, and are you really looking for the glorious appearing of the great God and your Saviour Jesus Christ, who hath given himself for you that he might redeem you from all iniquity, and purify you to himself, a peculiar people, zealous of good works? And will you do nothing for your brother, when Christ has given himself for you? If so, where is your Christian peculiarity? Where is your zeal for good works, when you can calmly see the very worst of Satan's engines filling your country with crime, and will not so much as lift up a finger to oppose it?

Again the Apostle says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Follow not a multitude to do evil!" And does not the principle I am now contending for (call it the temperance so-

ciety, or call it by any other name you please); does not the principle, I say, speak the very same language as St. Paul? For it protests against conforming to the foolish maxims and customs of the world, which, whether it be intended or not, are productive of so much evil. And it is a direct refusal to follow the multitude in this respect to do evil. For these customs undeniably are the school in which every drunkard, that ever lived, first learnt that habit which has ruined his soul, and blasted his hope and happiness both for time and for eternity. Now, in the name of honesty and candour, in the name of Christian sincerity, what is the meaning of this command, "Be not conformed to this world?" Does it mean that we are forbidden to conform to the customs of the world as long as they are only silly, and foolish, and unprofitable; but that as soon as they become the parent of lust and murder and crime, and miseries, more than can be numbered, then we are at liberty to conform to them as much as we please? Will any man mock this command of the Holy Spirit of God, by asserting that it was intended to teach us thus to strain at a gnat and swallow a camel? Here, then, is a plain command, easily intelligible to a plain man, and here is a specific opportunity proposed for you to obey it. Here are no abstractions, or barren generalities, but a plain test of Christian obedience, to prove the sincerity of your faith and love.

Again the Apostle says, "Have no fellowship with the unfruitful works of darkness; but rather reprove them." Now the blackest deeds of darkness that ever were done on earth, are done by intoxicating drinks. Almost all the robberies and murders that are committed, are planned under the inspiration, and executed under the excitement, of intoxicating drinks. "They raise the courage of the burglar to the point of action, and sharpen the steel of the midnight assassin." And he who by buying, selling, or using them, or admitting them to his table, keeps up their respectability and encourages others to use them, has a kind of fellowship with the unfruitful works of darkness, unfruitful in all good, and fruitful in every evil, mischief, crime, and misery, that ever cursed mankind. There is no avoiding this conclusion, by all the quibbling in the world, for it is the plain, straight-forward meaning of the passage. If the Apostle had written this passage in the spirit of prophecy for the express purpose of enforcing the fundamental principle of temperance societies (I do not say the societies themselves but the principle on which they are founded) he could not have chosen words more directly appropriate to the subject.

To CORRESPONDENTS.—Received Layman; C. V. Islington, the June parcel is received; W. C. Cambridge;—Grz will be forwarded.

ENGLISH MAIL.—To be closed on Thursday, the 12th inst: Paid letters until 7, p. m.; unpaid till 9, p. m.

Political and Local Intelligence.

ARRIVAL OF THE UNICORN.

This vessel, with her accustomed regularity, has furnished us with English dates to the 20th ult. We are happy to announce the achievement of Her Majesty, which auspicious event took place on the 6th August, when Her Majesty was safely delivered of a Prince, who is to have the title of the Duke of York. The Queen and her infant were joining well. The Privy Council directed a public thanksgiving in consequence.

COMMERCIAL MATTERS generally were in a very satisfactory state. The manufacturers were fully employed. Harvest operations had been slightly interrupted by rain, but a few days of fine weather would suffice for securing the crops. The Corn Market continued firm at our quotations.

POST OFFICE ESPIONAGE.—The reports of the Committees of both Houses of Parliament have been made. On an average of 21 years, the warrants for opening letters in Great Britain have been about eight annually, of which about six have been upon the representation of Magistrates, to bring criminals to justice, and two for political considerations. The Committee state "that upon looking back through the proceedings of several administrations, they find the practice to have been nearly uniform, the power to have been sparingly exercised, and never from party or personal motives, but always from a desire either to promote the ends of justice or the best interests of the country." The report having been presented upon the adjournment of Parliament, no action had taken place in reference to it. Parliament had adjourned to the 5th September, to enable the House of Lords to give judgment in the case of O'Connell.

The King of Saxony left England on the 4th ultimo, to return to his own dominions. It is said to be the intention of Her Majesty the Queen to visit Ireland early in the ensuing summer. Prince William of Prussia had arrived in England on a visit to Her Majesty. IRELAND continues perfectly quiet. The meetings of the Repeal Association are still held, but the oratory is of a very harmless kind, and the "rent" decreasing.

FRANCE.—Hostilities between this country and Morocco have, unfortunately, been commenced. The city of Tangiers was bombarded on the 6th ult. by the French squadron under command of the Prince de Joinville, and at the very time when the Governor of Gibraltar supposed that warlike proceedings would be avoided. The French account states that in one hour the batteries of the place were dismantled and the fire silenced, with severe loss to the Moors, who fire themselves sustained but trifling damage, although the resistance was gallant and vigorous. The news had created a great sensation in England, and

it is supposed would be noticed in Parliament when they came together again.

EGYPT.—The Pasha Mehmet Ali, who acted such a prominent part in European politics a few years since, has abdicated in favour of his son Ibrahim. Various causes are assigned for this step.

DEATH OF JOSEPH BONAPARTE.—This individual, at one time King of Spain, died at Florence on the 28th July, after a long illness. The Pope is also stated to be dangerously ill. The Romagna remains in an unsettled condition.

REPORTED NEW MINISTRY.—For some time reports have been prevalent of the formation of a cabinet, but nothing positive has yet been ascertained upon the subject. The latest rumour is that a ministry had actually been formed, composed of the following gentlemen:—

- Hon. D. B. Viger, President of the Council.
Hon. W. Morris, Receiver General.
W. H. Merritt, Esq., Inspector General.
D. B. Papineau, Esq., Com. of C. Lands.
James Smith, Esq., Attorney Genl., East.
Jean Chabot, Esq., Solicitor Genl., do.
Hon. W. H. Draper, Attorney Genl. West.
Hon. H. Sherwood, Solicitor Genl., do.
Hon. D. Daly, Provincial Secretary.

The following paragraph extracted from the reply of His Excellency the Governor General, to an address recently presented to him by the inhabitants of the county of Drummond, encourages the hope of a speedy arrangement of matters, so that His Excellency may be relieved of some part of the heavy burden which has so long been borne by him without any assistance except that of subordinates in the various public departments:—

"It has been my unceasing endeavour since the resignation of the late Executive Council, to form such an administration as would gain the confidence of the People and the Parliament. Obstacles beyond my control have hitherto impeded its completion; but I trust that they are at length surmounted, and that the arrangement about to be announced, will deserve and obtain the approval of the country."

P. S.—An Extra of the Official Gazette, dated the 3d inst., was yesterday received, confirming the above statement, as regards Messrs. Draper, Smith, Papineau and Morris.

THE ARMY.—Captain W. Fraser's company of the Royal Artillery left this garrison yesterday afternoon for Montreal: the band of the 60th Rifles escorted them to the Steamboat. They have been replaced by Captain Dacre's company which arrived in the Apollo.

Port of Quebec.

ARRIVED.

- Aug. 25th.
Brig Coadjutor, Gibbon, St. John, Newfld., order, ballast.
29th.
Bark Agnes Gilmour, Anderson Liverpool, Gilmour & Co. salt.
30th.
Brig Marten, Dunn, Esquimaux Bay, M. McKenzie, ballast.
31st.
Schr. Mary Ann, Bourdages, Halifax, Noad & Co. general cargo.
— Emma, Blais, Magdalen Island, Bernard, fish and oil.
Ship Coromandel, Stephens, London, Lee, ballast.
Sept. 1st.
Ship Bellona, Auld, Glasgow, A. Shaw, general cargo.—2nd voyage.
— Rosanna, Buckley, Liverpool, order, ballast.
— Margaret, Joyce, Liverpool, Pemberton, ballast.
Bark Mahina, Jump, Liverpool, Armour & Co. general cargo.—2nd voyage.
— Afghan, Black, Liverpool, Dean, & Co. salt.
Brig Briton, Lightfoot, Dublin, order, ballast.—2nd voyage.
— Coson, Moran, Cork, P. McGill & Co. coals.
— Riffeman, Hull, Gloucester, order, ballast.
— Tolla, Crowe, Sunderland, order, ballast.—2nd voyage.
— Elliotts, Gaseigne, Belfast, LeMesurier & Co. ballast.—2nd voyage.
— Southampton, Foster, Gut of Canso, order, plaster and fish.
— Welcome, Pile, Palmouth Anderson & Paradis, coals.
— Laurel, Pecker, London, order, ballast.
Bark Evening Star, Green, Hull, Burstalls, bal.
— Mary, Tate, Carthage, order, ballast.
— Eblona, Rowland, Waterford, order, wine.
— John Jardine, More, Liverpool, Symes, bal.
— Spermacetti, Moon, Plymouth, D. Bernard, ballast.—2nd voyage.
— Pleindes, Peter, London, order, ballast.
— John Francis, Deawy, Cork, Levy & Co. ballast.
Ship Greenock, Fleck, Liverpool, J. Munn, bal.
— Chieftain, Williams, Liverpool, Tibbits & Co. ballast.
— Rienze, Smith, order, coals, &c.
Brig Jane, Eliza & Ann, Lesante, Tralee, Symes, ballast.
— Barrell, Connor, Waterford, order, ballast.—2nd voyage.
Schr. Velocity, Shelmut, Halifax, order, sugar, and fish.
H. M. Troop-ship Apollo, from Portsmouth, via Newfoundland, with a company of Royal Artillery.
2nd.
Ship Mountaineer, Bogart, Liverpool, Tibbits & Co. ballast.
— Borneo, O'Donnell, Limerick, Lavey, & Co. ballast.—2nd voyage.
— Wm. Pirrie, Agnew, Liverpool, Pirrie & Co. ballast.
Bark Britannia, Sharp, Tralee, order, ballast.—2nd voyage.
— Coverdale, Benson, Flusby, Gilmour, bal.
— John, Leighton, Gloucester, Gilmour, bal.
— Collooney, McConochy, Aberdeen, order, ballast.
3rd.
Bark Argentina, Tilton, Liverpool, Price & Co. general cargo.
— Primrose, Irvine, do do, coals.
— Richmond, Stanbury, Milford, order, bal.
— Quole, Clarke, Londonderry, Lloyd & Lepper, ballast.
— Countess of Milgrave, Kelly, Liverpool, Burstalls, ballast.
Brig Hibernia, Gambles, St. John, Newfld., Atkinson, & Co. ballast.
— Rose Maerom, White, Waterford, Levey & Co. ballast.
— Susan, Mills, Belfast, order, ballast.
— Sylvanus, Robson, Penzance, Gilmour & Co. ballast.
Ship Anoy, Clarke, Liverpool, G. Black, sub.
— Compton, Chapman, Liverpool, E. J. E. Oliver, ballast.
Bark Abena, Bryson, Newry, Pemberton, bal.
— Emma, St. John, Plymouth, Gibbons & Co. bal.

- Brig Viola, Wilson, Burnstaple, LeMesurier & Co. l.
— Betsy, b. Londonderry, Pirrie, bal.
Schr. Ono, Williams, St. Ives, order, ballast.
— Sabine, Leblanc, Arichat, Noad & Co. fish.
— James Smith, Babin, Arichat, Fraser, fish. 14th.
Bark Brothers, Hayward, St. John, Newfld., Symes, ballast.
Schr Mary & Margaret, Hoffman, Labrador, Noad & Co. oil.

CLEARED.

- Aug. 29th.
Ship Courtney, Turner; Bark Mearns, Hons-ton; do. Liverpool, Swinford; Ship Agenor, Giffney; Bark British King, McKee.
30th.
Bark Solway, McLellan; do Henry Duncan, Kent; do Standard, McMullin; Ship Independence, McCappin; Bark Lord Sandon, Welch; do. Renfrewshire, Burns; do. Yorkshire, Bache; do. Irvine, Madgewick; do Independent, Kirkley; Ship Oulah, Slater; Bark Sir Charles Forbes, Mather; Ship Mary Barbara, Marmand; Bark California, Auld.
31st.
Schr. Marie Reine, Roy; Brig Martha Ann, McDonald; Ship Queen, Dixon; Brig John Thompson, Babcock; Bark Imogene, Foreman; do. Lady Campbell, Power; do. Vansittart, Richardson, do. John & Mary, Broughall; Brig Marimus, Dick; Bark Canton, Nicol; Brig Lucerity, Cockburn; do. Mary Ann, Brown; Ship Jane, Potts; do. Harrison, Atkinson; Bark Tam O'Shanter, Ellis; do. Arelussa, Lator; Brig Friends, Rose; Bark Elizabeth, Weatherley; do. Dyson, Crockett.
Sept. 2nd.
Schr. Berle, Morrin, do. Esperance, Mercier; do.
3rd.
Brig Wm. and Mary, S. Ayre; Schr. Providence, G. Leblanc.
4th.
Brig Mary, Small; do. Silurian, Moon; Schr. Three Brothers, Oliver; do. Gipsy, Bears.
PASSENGERS.
In the Steamship Unicorn from Pictou: Mr. and Mrs. Primrose, Miss Caritt, Mr. and Mrs. A. P. Ross of Pictou, Mr. Primrose of Halifax, Capt. Everard 60th Rifles, Mr. Green 43rd Regt., Mrs. Usborne and two children, Mr. Williams, 2 children and servant, Messrs. E. Burstall, McKay, Mitchell, Waring and Dr. White; besides about 40 in the steerage.

SHIPPING INTELLIGENCE.

Capt. Anderson, of the bark Agnes Gilmour, reports that he fell in with the wreck of the brig Pandora, in lat. 47, 40, N., long. 37, 30, W.—Her masts were gone by the deck—sent a boat on board and took off a dog.

Capt. Gibbon, of the brig Coadjutor, brought up five boys—part of the crew of the bark Ritchie, wrecked in July last, at Shotts, Newfoundland.

The Unicorn passed about 100 sail coming up the river, 30 of which above Bic, among them the Emma, Java, Cumberland and Dauntless. H. M. S. the Pique was to sail from Halifax on the 3d inst. for Quebec, with part of the 52nd Regt. The Bark Cairo from Plymouth arrived at Grosse Isle on Sunday, having lost 8 passengers on the voyage from small pox and scarlet fever. The Bark Warrior, Haves, timber laden from Richibucto for Bideford went ashore at the Magdalen Islands on the 15th ulto. crew and materials saved.

H. M. Troop ship Apollo, Commander William McLean, which sailed from Chatham, (England) on the 17th July, arrived here on Sunday, with Capt. D. J. Dacre's company of the 5th battalion of the Royal Artillery, and a detachment, for service in Canada. The Apollo had also on board a company of the 7th battalion of the Royal Artillery, which was landed at Newfoundland. She reports having passed about fifty sail in the river, bound up. Also reports having spoken, Aug. 5th, in lat. 47, 23, long. 21, 45, the British Queen, of North Shields, bound to Quebec. Aug. 10th, in lat. 49, 20, long. 32, 15, W., the bark Dachfour, of Bristol. Aug. 28th, off the Bird Rocks, passed the brig Emma, of Chepstow, the bark Jane, of Plymouth, and bark Primrose, of Limerick, bound to Quebec.

The ship Rosanna, spoke the brig Energy from Quebec, for Limerick, out 31 days, in lat. 45, 00, N, long. 36, 52, W. On the 14th Aug., the brig Hope, from Quebec, for Bar-mouth, out 22 days, on the banks of Newfoundland.

The Cozon, spoke on the 18th Aug. the Spring, of South Shields, in lat. 46, 55, N, long. 59, 10, W. from Quebec, out 21 days—all well.

The bark Joha reports having spoken on the 5th Aug. the brig Symmetry, from Gloucester to Metis, out 20 days.

The Coverdale spoke the bark Druid, from Quebec to Bristol, in lat. 45, 29, long. 56, 32.

The bark Mary, spoke, on the 19th Aug. the Melissa, of Greenock, from Liverpool, out 42 days, near St. Pauls, bound to Bay Chel-eurs.

The Eblona, spoke the bark Falcon, from Quebec, on the 18th Aug. in lat. 45, 37, N, long. 31, 51, W.

The brig Clifford, Capt. Jones, and Glide, Capt. Wymane, have been engaged by the Admiral, at Halifax, for the conveyance of part of the 52nd Regiment to Quebec, and were expected to sail at the beginning of the present month.

The treasure and other valuables saved from the wreck of the ill-fated Saladin, have been removed from the Bank of Nova Scotia, at Halifax, and shipped on board the Mail steamer which sailed from that port on the 18th Aug.

Halifax, Aug 20th.—Arrived—Schr Gaspé Packet, 15 days from Montreal. St. John, (N. B.)—Aug 22nd.—Cleared—Schr John Boynton, McLean, for Quebec, molasses, &c.

New York, Aug 29th.—Brig Pioneer, Knowles, from Baltimore, for Braintree, Mass. arrived at Philadelphia on the 24th inst. in distress, leaky, &c. 22nd inst. 70 miles S. E. of Cape Henlopen, came in contact with a Br. bark, supposed the Christian, (from Philadelphia, for Quebec,) which struck the P. about midnight, stove in her broadside. broke both plankshears, started the decks, carried away fore and fore-top-sail yards, split sails, injured rigging, backstays, head-stays, &c. and it is supposed the cargo is considerable damaged.

VESSELS SAILED FOR CANADA TO THE 17th AUGUST.

The Clyde—July 31.—Messenger; Ang 1—Lover's Lass; 2—Lord St. John; 3—Lady

of the Lake, Favourite, Jane Brown; 10—Wallace, Mary; 13—Northumberland, Jas. Campbell; 14—Marchioness Queensbury; 17—Gen. Graham, Neptune, Columbia. Liverpool—Aug. 3—Cambridge; 5—Argyle, Canada; 6—Margaret, Lord Lambton; 8—Pallas; 10—Columbus, Duke of Cornwall, City of Waterford, Magnet, Souter Johnny, Lady Milton, Royal Albert, Victory; 11. Alex. Grant, Hannibal, Hero of Acre, John, Marquis of Normandy, Peel's One, Pullock; 12—Malabar; 14—Gartsherrrie; 16—Indus, Scotland, Eagle, Syra, Sir R. Jackson. Dublin—Aug. 1, Mary Jane; 2, Margaret, 3—9—Bridget, Wanderer; 14—Pusey Hall; 16—Lord Seaton.

Deal—Aug. 5—John Craig, Glenlyon, Vesper, Findon, Matrimon, Hercules; 10—Euphrosyne, Johns, Marnion, Ajax, City of Rochester; 14—Ganges, Quebec, Eleanor. Bristol—Aug. 2—Ellen Scott, Brit. Queen; 5—Feronia, Swift, Tasso, Five Sisters; 11—Collinia; 16—James and Mary. Southampton—Aug. 5—Emma Zoller, Harvey; 9—Rainbow; 16—Lloyds. Plymouth—Aug. 9—Ann, Tweed, Priscilla; 16—Dahlia, Ann, Ann Crossman, Seabird.

Falmouth—Aug. 9—Geo. Wilkinson, Ed. McMillan, Silvia; 10—Delia; 13—Herrings.

Cork—Aug. 13—Dominica; 14—Mar. Various Ports—July 29—Clarinda; Aug. 1—Mary, Louisa. Thisle; 2—Collra, Amethyst, Dispatch; 3—Collooney, Thames, Orb, Naiad, W. Tell, Perseverance, W. Wilberforce, Credo, Eliza Ann; 4—Leo, Talisman, St. George; 5—Trusty, Employ, Astrea, Edmond, Sir J. Falstaff, Urania, Maria, Pembroke Castle; 6—Wm. and Joseph, Belle; 7—Clio; 9—Calyppo, Saucy Jack, Consbrook; 10—Eleanor, Good Intent, Cornwall, Industry, Swift, Tasso, Sarah Maria; 11—Pearl, Don, Carleton, Eveline, Chiefstain, Hampton; 12—Reaper, Venture; 13—Orb; 14—Symmetry; Ann Mills; 15—Athelstane, Eliza Kirkbride, Dolphin; 16—Talisman, Ceylon, Sir W. Wallace, Ayrshire.

LIVERPOOL MARKETS.

Table with columns for Timber per cubic foot, Quebec Yellow Pine, Red, Spruce, Oak, Elm, Ash, Birch, Masts, Caliper, Deals, Yellow, per stand, 100, 2nd quality, 3rd do., Staves, Queb. stand, per M, W.O. Fun., Red Oak, Oars, Ash per run, foot, Handspikes, Hick, per doz., Canadian Flour per bbl., do. Wheat per 70 lbs., do. Pot Ashes p. cwt. new, do. do. old, do. Pearl do.

QUEBEC MARKETS.

Table with columns for Corrected by the Clerks of the Markets up to Tuesday, 3d Sept. 1844, 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, Pot Ashes per cwt., Pearl do.

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.

JUST PUBLISHED

BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. 29th August, 1844.

BRIGHT SUGARS.

NOW LANDING and on Sale by the Sub scriber, THE CARGO of the Brig "Kare," from Glenfheads. 151 Hogsheads, 1 Very superior Muscovado 35 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 Bacs first quality do. Coffee, 90 Hhds. Superior Cuba Sugar, 150 Catechous 1 Cuba Molasses 27 Tierces 80 Puns. Porto Rico Molasses, 5 Puns. Jamaica Lime Juice, 30 Tins do. Arrowroot, 10 Tons do. Lardwood. J. W. LEAYCRAFT. Quebec, 1st July, 1844.

Youth's Corner.

THE WAX-FIGURE.

On Saturday the 25th of May, in the year 1793, a travelling carriage was rolling along the rough high-way which leads from Dietfurt to Nuremberg, and few people passing it could help being struck with the remarkable appearance of the gentleman who sat in it. There was in his face an expression of love, together with seriousness, which became the dress he wore, and showed him to be a minister, and one to whom souls would like to open themselves as to a guide and counsellor. Those who passed by, therefore, not only took their hats off very civilly, as the custom in that part of Germany was, but brightened into a friendly look as their eyes met those affectionate ones which looked out of the carriage.

And yet, little Rupert of Dettenheim grew as pale as death, as he was leaning against his father's fence, when he suddenly saw this remarkable countenance. He thought no more of taking off his hat, than he used to do when he passed any of those stone images of saints which one often meets with by the road-side in Germany; for in truth he could scarcely understand how the gentleman in the carriage could have life in him any more than the stone image. And now I will tell you how this happened.

A few weeks before, one Mr. Weber of Berlin, in his travels to exhibit a beautiful figure of the celebrated John Caspar Lavater of Zurich, had visited the city of Weissenburg to which the village of Dettenheim is so near that Rupert used to go backwards and forwards to school there. The face and hands of this figure were made of wax; the whole body was dressed; and he was sitting in his chair, just like a person alive. Rupert went to see it with his father and mother; and it was the most wonderful thing he had ever seen in his life. His father had some of Lavater's writings, out of which he read to his family nearly every evening since they had been to see the wax-figure; and when little Rupert was leaning against the fence the holy-day I am telling you about, he was just recollecting again all the features which he had looked upon at Weissenburg, and he was thinking whether it was not, after all, Lavater alive that he had seen: that was the moment when the carriage passed by; and the venerable gentleman in it was none other than Lavater himself, on his great journey from Switzerland all through Germany to Denmark. Now perhaps you will not wonder so much at Rupert's fright, when he saw the eyes moving, and lips speaking which had already so much impressed him; the trouble with him now was, to believe that the person in the carriage was not just the wax-figure again, and how it had become alive?

But by the time that the carriage had rolled on a little way, Rupert's face became as red again as the saints would become if they were alive and could see people kneel down and make prayers to them. He felt quite ashamed of himself, that was one thing; but the next thing was that he determined to have another look at Lavater's face; and a real good one, for he could hardly say now that he had seen him yet. Up, then, he was in an instant, and scampering after the carriage.

You need not be afraid that he will get very much out of breath; the German postillions fifty one years ago were a very slow sort of people, and if they had wished to be quick, the bad roads would not have let them. Besides, Rupert knew how to manage. His mind was not at all to catch a look at the old gentleman again, while the carriage was moving; he took it for granted that they would make a halt at Weissenburg, and there he would see him to his heart's content. He, therefore, climbed up very quietly behind the carriage, and so he was Lavater's fellow-passenger, which was another great thing for him to wonder and rejoice at.

Before they made their entrance at the Weissenburg gate, however, Rupert slipped off from his seat, and walked hard after the carriage which was jolting at a slow pace over the round stones of the pavement. At every one of the inns in the city, he hoped to see the postilion stop his horses; but he passed one after another, and to Rupert's great disappointment, out he drove at the opposite gate. What was to be done? It was half past twelve, and Rupert ought to have been at home to dinner. But he would be too late, though he were to return immediately. He had no permission to be away from home at all at this time: but he thought he would be excused for the liberty he had taken, if he really attained his object and got a good, comfortable sight of the celebrated Lavater; whereas his father was less likely to be reconciled, if he did not persevere in the attempt and succeed in it.

A second time, therefore, he ran after the carriage, and took his seat behind. It was a very comfortable ride between two rows of trees as far as Ellingen, and then to the Post-house of Pleinfeld, the proper place for changing horses. Here at last, the carriage stopped, Rupert now had the indescribable satisfaction of seeing Lavater alight and, with his daughter Nette, enter into a room on the ground-floor, into which he could look from the street, so as to observe all that went on. Here he saw the venerable man immediately sit down with paper and ink-

stand before him; he was constantly applied to from all parts of Germany, Switzerland, and even more distant countries for advice in matters of religion or benevolence, and could not let the few moments run to waste that he had to wait for the refreshments ordered. When their simple meal was set before him and his daughter, Rupert felt very strongly that he was foregoing his own dinner for the gratification of seeing a great man eat his; and he began to question with himself, whether he was not undergoing too much self-denial: he also made up his mind to be satisfied with what he had seen, and neither to risk the displeasure of his parents, nor deny the claims of a hungry stomach any further. But he felt perfectly happy when he thought of being put off with dry bread and cold sausage on his return, considering that he was the only person in Dettenheim that had seen the great Lavater write letters and eat omelet.

At two o'clock, fresh horses were put to, once more Rupert had a full view of the expressive features which, he had determined, nothing should efface from his memory: then the carriage rolled on, and Rupert ran, jumped, and walked his long way back, till, tired, dusty and hungry, he stood before his parents, "Rupert, Rupert, where in the world can you have been all this time?"

To be continued.

THE YOUNG DELIVERER.—The following touching incident is said to have occurred on board the steamer Shepherdess, which sunk during last winter on the Missouri river, causing a frightful destruction of life.

"Among the passengers was a lad, about fourteen years of age, named Casely, or Cassey, from Shelby, Ky. When the boat began to sink, his first movements were to drag a younger boy, who was asleep, from a state room and carry him on the upper deck, while the cabin was fast filling with water. On the upper deck he saw two infants, which in the alarm and confusion had been left almost naked and without a protector. The young hero caught them up, stripped himself of almost all his clothing, which he wrapped around them, took one under each arm, and commenced breathing upon their faces, alternately from one to the other. He stayed upon the wreck with others of the passengers, until taken off by one of the boats from the city, with the infants still under his arms alive and well, and he still engaged in breathing on their faces. These children should be taught to lip their deliverer's name 'among their earliest words.'"

The closing sentiment we commend to Christian parents. That it is just and proper, no one will doubt. It is the prompting of natural gratitude; and should the parents of those children survive, they would be deemed below human, if they did not employ every device that would serve to imprint upon the memory and affection of their children, the name of their young deliverer.

Now we ask, what are the obligations of Christian parents? A great Deliverer has come to save their children from eternal death. Christian parents, will not you teach the name of Jesus to your children, among the first sounds that you utter in their ears?—*Oberlin Ecologist.*

THE SABBATH IN MY FATHER'S HOUSE.

Among the many reflections on my early days, I trust I shall never forget the manner in which the Sabbath was observed in my father's house. In very many cases where the day is observed as it ought to be, the Saturday evening is observed as a season of preparation for it, by leaving off at an early hour all attention to the business of life, and by trying to draw off the mind as much as possible from this world, in order that it may become calm, and have nothing to engage its attention in the morning but the meditations and exercises which Sunday is calculated to call forth. Such was the manner in which the Saturday evening was observed in my father's house. The boots and shoes were all cleaned—the Sabbath day's suit for all was looked out—the conversation of the evening turned pretty much on the expectations and improvements of the coming day—and the devotional exercises around the family altar (whilst the Ebenezer was gratefully erected for all the blessings of the week) had a special reference to the ordinances of the sanctuary, and the preparation of the heart for them which comes from God.

On the morning of the day itself, it was no unusual thing for the younger branches of the family to be rwoke by the sound of prayer from the soft, sweet voice of the mother. When they arose, there was no hurry, nor confusion; and though all wore a serious look, yet it was such seriousness as indicated that the Sabbath was a delight to them. When they had got up, the closet was visited by all in succession. It was a room set apart for the purpose, and was usually, as a matter of course, visited first by our parents; and, as I think of it, I cannot but regard it as a hallowed spot; and ardently do I wish that every family on the face of the earth had such a place for such exercises. Breakfast was soon despatched, and family worship, according to the practice of pious families in Scotland, was reverently gone through—

that is, the presence and assistance of God was first implored, in a short address at the throne of grace; four verses of a psalm were then usually given out, which all united in singing; a chapter was then read, with the Practical Reflections in Brown's Family Bible, which was followed by a simple but earnest prayer suited to the day, and the expression of a heart that was intimately acquainted with the Scriptures, and no stranger to the delights of communion with God. After this, all began to prepare for public worship; and if any time remained, it was usually occupied in looking over the passage that was to form the subject of lecture, which all knew, as the venerable man of God who was then our minister, lectured regularly in course. When the ringing of the parish bell announced that the hour had arrived when we should go up to the house of God, all were ready, and all glad to go. None stayed behind, and none wished to stay, unless detained by sickness.

The public exercises of the day were usually highly instructive, and deeply impressive; and as evening services then, except on sacramental occasions, were exceedingly rare, they were generally over about four o'clock, P. M. About five o'clock the family was again assembled for worship, and to implore the blessing of God on what they had heard, and on the means of grace to all, that the seed which had been sown might take root, and in due season, in very many instances, might bear much fruit. An early tea then followed to recruit the energies of the body, and no sooner was it over, than all began to attend to the duties of the evening—the parents to peruse some of their favourite authors, and the children to learn the Catechism. Between seven and eight o'clock, the father commenced asking the questions, in the answering of which the mother—for the sake of example, as well as her own improvement—joined with the children, and the whole of it was gone through with every Sabbath evening. A few words, in the way of address from the father, closed the exercise; for, like Abraham, he ceased not to "command his children after him, to keep the way of the Lord." All then betook themselves to reading such works as were suited to their age, and the state of their mind, with which the family library was pretty well stored, such as the works of the Erskines, of Boston, Guthrie, Halyburton, Rutherford, Wilson, Trail, Flavel, Durham, some of Owen's, &c. Between nine and ten o'clock, all again assembled for family worship, and then prepared for rest; each again in secret commending himself, and all the members of the family, to the care of the Shepherd of Israel. Such was the Sabbath in my father's house. It was literally a day spent in religious exercises, in gaining religious knowledge, or in seeking the grace, or cultivating the dispositions, which were to fit us for the Sabbath of heaven, where some of the family have triumphantly gone, and whither the rest, it is hoped, will all in their appointed season arrive.

When I look around me, and see how the Sabbath is generally observed now, even in families professedly the followers of Christ, I cannot help exclaiming—It was not so in my father's. The religious arrangements of the age seem to me more calculated for the outward show of religion than for the cultivation of that piety which pervades, and purifies, and blesses the most interesting of all earth's associations—the domestic circle. Alas, with regard to the almost universal desecration of the Sabbath—a subject which is justly exciting so much alarm in every friend of Zion—I cannot help feeling that a not inconsiderable portion of it has taken its rise in the trifling manner in which the day is observed in many families professedly Christian. And until a remedy is applied here, and the Sabbath in the family at home becomes more like what it should be, no great change in the public observance of the day can reasonably be expected to take place.—*Friendly Visitor.*

THE CROWNED BENEFACTOR.

On a certain day in the month of November 1724, the door of a fisherman's hut on the Lake of Ladoga was opened, and the old widow who occupied it with her only son, since her husband had lost his life in the pursuit of his perilous trade, made her appearance with looks of anxiety and words of entreaty which she directed to the young man within the house. It was her son Stephen, who had made every preparation for going on board the passage-boat to which he belonged, and would not be persuaded to stay behind, when the captain was willing to encounter the storm. "Don't fear, mother, don't fear; I have been out in worse weather than this, and you wouldn't have me disappoint the rest of the crew. There's Paul looking for me." "Yes, come Stephen," said the weather-beaten old mariner, "she is full of passengers already and we must go across, whether we like it or not."

There was no use in trying to keep back her son after this; Paul assured her, there was no danger, though a prospect of hard work. But when she saw how the little craft was crammed full of people, and how they laboured to get through the dashing and foaming waves and round the projecting rock under which she had been anchoring, her heart misgave her; she hastened back into her hut, hid her face in her apron, and felt more desolate than ever. She had been a lonely widow for some time, and her son was all the stay she had in this life. And was she now going to lose him also? She endeavoured to commit him to the kind

care of his heavenly Father, but it was hard work; she could not make up her mind to submit to God's will in case it should be ordered that her son must lose his life in that storm, and as she insisted upon having her own will, no consolation could reach her; unbelief and distressful forebodings made her exceedingly wretched.

In the mean time, the boat's crew had been working to little purpose with all their might. As many of the passengers as could find room to stoop and raise themselves, kept baling the water out of the vessel, but the waves beating in, filled her again faster than they could remedy. They made scarcely any progress, and at last the captain resolved upon putting about and making for their anchoring-place again. But whilst they were trying to do that, the boat stuck fast upon the sand. Stephen was out in an instant, trying to shove her off; but instead of setting her free, he worked himself deep into the sand, and to his old shipmate's horror, was heard to call out "Never mind me, but don't venture out here." Paul was at the helm, and therefore, having charge of the whole boat, could not abandon that, even if he had seen any means of helping the young man by jumping in after him. The waves were dashing into the boat furiously, and the danger was imminent, when two boats, from a man-of-war anchored at some distance, suddenly presented themselves, and threw a rope to the craft in distress, by means of which to tow her off from her perilous situation. But no sooner was the safety of those under his charge in the boat so far provided for, than Paul's anxiety was wholly directed towards Stephen. Upon pointing out his danger to the men who had so nobly come to the rescue, one of the boats immediately made towards the sinking lad, and a tall, active man in her jumped in to take him round his waist and help him up. Of course, he did not succeed without endangering himself nearly in proportion as he relieved the other; but with the help of his own boat's crew, he got Stephen and himself into the boat, and now it went right towards shore, Paul having called out to them, "Now take him right ashore to his mother, if ye would have a widow's blessing on ye."

They were ready enough to pull towards where the rescued lad might be taken care of, for no sooner was he in the boat, than from the exhaustion and terror he had gone through, he lay like one dead. By the time they landed him, the old mother was there to recognise the body of her son with piercing lamentations as over one dead and gone. The tall sailor, in rather a commanding and impatient manner, but still with a deal of good-nature, bid her make blankets warm and water boil, rather than stand howling; and as she hardly knew how to let go the body, or where to find the blankets, he himself, dripping wet as he was, pulled them out from under the bed-clothes, and got Stephen undressed, laid on the bed and wrapped up, as well as could be done in a hurry.

But the young man's swoon passed off, before many remedies had been applied to him, and the over-happy mother had just recollected herself so far as to turn her thoughts towards her son's deliverer, and to pour forth her thanks to him, and beg of him now to take care of himself by changing his clothes, when Paul with his crew and passengers, and the crew of the other man-of-war-boat arrived at the door, and amidst loud exclamations of gratitude and exultation asked to see their illustrious benefactor: the tall sailor was the Emperor of Russia, Peter the Great.

COOL FORETHOUGHT IN DANGER.—Mr. John Jacob Astor, of New York, now one of the richest men in the United States, arrived at Baltimore in the year 1784, a humble emigrant from Germany, at the age of twenty. During a storm off the American coast, which threatened the destruction of the ship and all on board, while the other passengers were lost in apprehension, and regardless of ought save self-preservation, the young German appeared upon deck, dressed in his best clothes. This excited some surprise; and when asked his object in discarding the more appropriate garb he had worn during the voyage, he replied—"That if he escaped with his life, it would be with his best clothes; and if he perished, no matter what became of them."—*From a memoir in the Merchants' Magazine.*

A FAITHFUL STEWARD.—Mr. Edward Colston, an eminent English merchant, on one occasion had given up as lost one of his ships trading to the East Indies, nothing having been heard of her for three years. But unexpectedly she arrived, richly laden. When his principal clerk brought him the report, stating what riches she had on board, Mr. Colston declared that as he had totally given her up for lost, he would not now claim any right to her; he ordered the ship and merchandise to be sold, and the proceeds to be applied towards the relief of the needy, and his directions were immediately carried into execution.—[The matter taken from the Merchants' Magazine.]

THE BIBLE RECOMMENDED.—We learn from the writings of Chrysostom, that the Scriptures were in use amongst the people in his day, since he often exhorts even the poorest of them to make the Scriptures their daily study, to read them after their usual meals, and in the hearing of their wives and children; assuring them, that "the servant and the rustic, the widow and the child might understand them."—"Are the Scriptures only to be read by the monks?" asks the worthy patriarch; "or are they not still more needful for you; as the man who is daily exposed to danger and to wounds, stands most in need of the physician."—*Friendly Visitor.*

HAPPINESS FOUND.—You want happiness: where do you seek it?—In the creature.—You will be disappointed. Seek it in God, and you will be happy.

OMNISCIENCE.—A man may admit that God knows every thing; but if at the same time he commits in secret the sin for which God will punish him, what is his admission worth? He that constantly practices integrity, and aims at perfect purity of thought, he believes God's omniscience to some purpose.

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