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Vol. I.

poetrp.

THE REFINER AND PURIFIER OF SILVER. Malachi iii. 3

He that from dross would win the precious ore, Bends o'er the crucible an earnest eye, The subtle, searching process to explore; Lest the one brilliant moment should pass by, When in the molten silver's virgin mass He meets his pictured face as in a glass.

Thus in God's furnace are his people tried. Thrice happy they who to the end endure! But who the flery trial may abide, Who from the crucible come forth so pure That He whose eyes of flame look through the whole

May see his image perfect in the soul?

Nor with an evanescent glimpse alone, As in that mirror the reliner's face, But stampt with Heaven's broad signet there be shown

Immanuel's features, full of truth and grace: And round that seal of love this motto be: Not for a moment, but Eternity!

CHRIST, THE GOOD PHYSICIAN.

A SERMON

BY THE REV. JOHN HAMBLETON, A. M. MINISTER OF THE CHAPEL OF EASE, ISLINGTON.

" Himself took our infirmities, and bare our sicknesses." MATTH. VIII, 17. Concluded.

But not only are bodily infirmities and sicknesses permitted and commissioned by our God and Saviour, but further, Jesus still sympathizes with his afflicted servants. He is "the same yesterday, and to-day, and for ever." He is as full of compassion now as when he personally healed all manner of diseases. And how does he now express his sympathy?

By alleviating outward or bodily suffering with inward consolations. How does he enable the almost fainting soul to hang upon his promise, to plead it in prayer, to derive from it new support and refreshing encouragement! The endearing view of himself in all his gracious offices which Jesus often gives to his people in the near prospect of eternity, the out-pouring of his Spirit on their thirsting souls, the holy confidence in looking up to his Father as their Father, to his God as their God; the willingness, yea, the carnest desire, if such be the Divine will, to depart and be with him, the heart-cheering anticipations of heaven which he imparts, and the bright visions of glory with which he irradiates the dark chambers of the opening grave; these things, brethren, make it good to be afflicted, and are a rich compensation for all the outward suffering, all the faintness, all the tediousness of a protracted illness.

Jesus further sympathizes by the personal ministration of his servants. "I was sick, and ye visited me.??! A volume of animating motives is there provided in a single sentence to encourage his servants in health to visit their brethren in sickness. And then how refreshing in the chamber of sickness are the visits of a servant of Christ! The whisper which announces his approach raises the weary head from the pillow, makes the dim eye glisten with joy, and revives the languid spirits with expectation. The nearer sound of his footsteps is, amid the stillness of a chamber, as the approaching sound of heavenly music. He comes with love in his heart, the gospel of mercy on his lips, and sympathy beaming in his countenance. He recalls to the sufferer's mind one precious promise or another of the Divine word: he recounts the uses and benefits of affliction: he points to the example of all the suffering people of God; he exhibits the cross of Christ, as the only, yet sufficient, dependence for a sinner's justification; he sets forth Christ as an intercessor and advocate, as well as the propitiation for sin; he urges to self-examination, to penitence, to faith, to prayer; yea he unites in fervent prayer himself for the presence and sanctifying grace of Him, who is emphatically named the Comforter.

Yet again, Jesus sympathizes by the affect tionate sympathy which he excites in absent friends. Is it no consolation in sickness to know, that if one member of Christ's mystical body suffer, all the members suffer with it? Is it nothing, when Sabbath after Sabbath comes round, and the heart begins to sadden with the thought, "I am shut up; I cannot go into the house of the Lord;"? is it nothing then to know, that all the faithful members of our church then pray "for all sick persons," "for all those who are any ways afflicted or distressed in mind, body or estate;" or that at the hallowed communion they beseech God of his goodness "to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity?" And, oh! is it nothing to know that Christians, more specially connected with us, are urgent in special supplications for our having Divine support, consolation, sanctifying grace, and, if it please God, a merciful restoration to health. As one lately brought from the chamber of sickness, I can testify, that few things affected me more while there, than the information conveyed to me, in several ways, of the intense interest felt in my behalf in this parish, and in my native town, and among my affectionate relatives, and also among the poor villagers, who form the interesting congregation in the parish where sickness overlook me. As I am conscious of nothing in myself to excite so general sympathy, I place it all to the account of the

I hear that any wept on my account? I could not restrain tears at the intelligence; not tears animate them in health, to cheer them in sickness, to support them in death. Do they express joy at my recovery? I can truly the health and strength restored in answer to joy and happiness of those with whom I am ministerially connected.

testify, there is a reciprocity of feeling. Did

Once more, Jesus sympathizes in his people's sicknesses, when he is pleased to restore them to health. We attach too much credit to secondary causes, as if the physi-cian's skill, the medicine, the air, restored health; as though we teared to give unto God the glory due unto his name. But physicians, medicines, means, are only instru-ments which God is pleased to employ. If he withhold the blessing, all prove ineffectual. The most skilful physician, after employing every means, then retires bailled, and silently, if not in words, confesses, There is One far greater than I. But if the Divine blessing be vouchsafed in answer to the prayer of faith, then the most simple remedy, a lump of figs, as in the case of Hezekiah, or clay moistened with spittle, as in that of the blind man, proves effectual.

Lastly, Jesus yet further expresses sympathy in his people's sicknesses, by the sanc-tifying benefit with which he accompanies their restoration to health. "Himself hath done it: I shall go softly all my years." "The living, the living, he shall praise thee, as I do this day." Thus spake Hezekiah, evidently benefited by the visitation of sickness, and his restoration to health. Then hear the inspired Psalmist's words, probably penned on a similar occasion, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.?! Can the shipwrecked mariner forget his deliverance? Can the man escaped out of a house in flames forget his escape? Can the criminal, condemned and expecting death, forget the arrival of a free pardon, and the opening of his prison doors? Then, and not till then, may the Christian, brought back from the very margin of the grave and the threshold of eternity forget the mighty hand which arrested death's uplifted arm, rescued the prisoner of sickness, mitigated disease, gradually restored strength, and sent back the sufferer to finish the work which may yet be given him to do. When a sickness has been sanctified, there commonly remains long after on the soul a softening influence, a tender impress of Divine love, an affecting recollection of Divine consolation, which often in the privacy of meditation, fills the eye almost un-consciously with tears of gratitude. Then, also, a more chastised sobriety of feeling pervades the whole man, accompanied with a deeper and more influential sense of the nearness of eternity, the uncertainty of health and life, the misery of an unconverted or undecided state, the value of the soul, the fluence of his love. With all this there follows—nor is this a light benefit—a greater and more tender sympathy of spirit with all the afflicted, sick, infirm, and dying, in this vale of tears.

I pass over, as an inferior benefit flowing from the religion of Jesus Christ, though one not undeserving of mention, the tendency of religious truth, cordially believed, to produce resignation, patience, serenity, cheerfulness which states of mind wonderfully tend to forward recovery of health,-a secret this, not always known to physicians, nurses, and parents.

Thus, brethren, have we seen, in several ways, that Jesus is still the good Physician, even in our bodily infirmities and sicknesses. He sends them in mercy, he sympathizes in them by alleviating outward suffering with inward consolations, by the personal ministration of his servants, by exciting sympathy in absent friends, by frequently restoring the sick to health, and by the sanctifying benefit wherewith he follows their restoration.

But there is a higher and more important sense in which Jesus is the good Physician even in the spiritual fulfilment of the text. Himself took our infirmities, and bare our sicknesses." Yes, brethren, Jesus himself took our spiritual infirmities, and bare the moral sicknesses of our nature. The other were a light benefit without this. It is good to have him to sympathize with us in sickness; it is pleasant to be raised by him from the bed of weakness, to feel strength return to taste again the invigorating air, to behold nature renewing the earth in vernal loveliness, and to enjoy the intercourse of friends. But all this were not enough for a man of an awakened mind. I have yet to die; sickness will soon again come. I want a physician for my soul; one who can quicken with spiritual life, heal all infirmities, deliver from the second death. Jesus is all this: in this sense, quite as much as in the other, " Himself took our infirmities, and bare our sicknesses." Wherefore came he into the world? Not, surely, merely to heal the sick in Judan at that time. For that he could have omployed agents, and sent down gifts of healing on his ministers. But himself took our nature

Isa, xxxviii, 15. † Psa. ciii 2-4.

among us; himself endured pain, and weari-And in this sympathy, let me further ness, and fainting, and death, and that the death of the cross, that our moral sicknesses might not end in death, that our spiritual inof sorrow for my sufferings, but tears of gra- firmities might be removed, that he might titude to God for exciting so many hearts to purchase for us the true balm in Gilead, and feel an interest in so unworthy a minister of lead us to the tree of life, the leaves whereof Christ. Did they pray for me? I did, and do, and trust I ever shall pray, that they may have all the consolations of the gospel to sicknesses, suggests to us the idea of a person's taking up and bearing away a great and oppressive load. And such were our sins. When we are ingenuous enough to allow consay, that it is the wish of my heart to devote science to do its work, and the Rible to show ourselves to ourselves; when, fully admitting their prayers, to the furtherance of the eternal our own sins, we are aroused to understand the immense evil of all sin, then we see our sins to be a burden,—we are weighed down under them, -we have no hope of deliverance in ourselves. Such was the confession of the Psalmist: "Mine iniquities are gone over my head: as an heavy burden they are too heavy for me." Thus Hezekiah: "O Lord, I am oppressed; undertake for me." Such, also, is our own confession as often as we approach the Lord's Table; "We do earnestly repent, and are heartfly sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable." And oh, brethren, what a view of that burden do the sufferings of Jesus give! Behold him on the road to Calvary, with his body bruised and wounded with recent scourgings, and bowed down under the weight of his cross. Yet that was not his heaviest burden. Simon, the Cyrenian, could also bear his cross. Behold him, then, hanged on the tree, his hands and feet pierced,-his whole frame dislocated! Yet that was not his heaviest suffering. The two thieves by his side were also crucified. But there was an inward suffering, a weight bowing down his soul, a load of agony and sorrow which none but himself could bear, and which

forced him to cry, "My soul is exceeding sor-rowful, even unto death." "My God, my God, why hast thou forsaken me? ? Couple this inward load with all his outward sufferings, if you would grasp a faint idea of Jesus imself hearing our spiritual sicknesses, himself suffering for our sins, "the just for the unjust, that he might bring us to God." But HIMSELF bare and suffered all this. He sent no angel; he commissioned no inferior agent; but HIMSELF bare our sins. No other was equal to the heavy task. Men, angels, and archangels, would have sunk under the oppressive load. Infinite was the guilt contracted; infinite must be the atonement, or infinite will be the punishment. "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righte-ousness, it sustained him." "Himself bare our sins in his own body on the tree. 33. And

thus he bare our moral sicknesses. If, then, for this is the practical issue of the whole, we put our whole confidence for salvation in his meritorious cross and righteousness, if this confidence be not the cold assent of our lips, but the reliance of the heart, implanted by the Holy Spirit blessing the testimony of Jesus in his word and doctrine; if it be a living principle, continually growing, even amid the storms and this of life, in strength, and simplicity, and holy fruits of ness, and fainting. You will begin then now. love, obedience, and, spirituality of heart; Do I read aright the resolution of your hearts? then, take courage, him that thus cometh May I report that answer to my Divine unto Jesus he will in no wise cast out. Master? Nay, report it yourselves. Go to him "Though your sins be as scarlet, they shall in faith and prayer: apply to the good Phybe as white as snow." † The chief of sinners sician: make known to him your spiritual may take comfort from the faithful assurance state: lay open to him the wounds of your that "Christ Jesus came into the world to heart, follow his prescriptions: and from his save sinners." ‡‡ Remember, here again, that own word—and he is the Truth—I can assure the good Physician is omnipotent and full of you, and thousands now in heaven could sympathy. Your spiritual case is not beyond his power to head. Man may tell you that faithful to his word; in him you will have you are too far gone. Philosophers and mo-pardon, peace, strength; in him you will have ralists may refuse to attempt to restore one so it wisdom, righteousness, sanctification, and dead in sin. The Priest and the Levite of redemption ;" in him you will have forthe Law may see you lying bruised and giveness of sins past, a pattern of all holiness wounded, and yet pass by on the other side. But Christ, the good Samaritan, as he still journeys through a suffering world in the Gosnel of his grace, is come where you are; he has compassion on you; he offers to bind up your wounds, pouring in oil and wine, and to

nelp you forward on the way to heaven. But, one may say, Though I humbly trust unpardoned sin, I yet feel sin, as a moral sickness, working in my members, and often dispiriting my heart, and causing me to cry, "O wretched man that I am! who shall deliver me from the body of this death ?" § Let the Apostle's reply to his own question be yours to our own heart :- "I thank God, through Jesus Christ our Lord." Jesus is here also the good Physician. By his grace and Spirit. sanctifying the means and instruments which he is pleased to employ, he enables his believing people to mortify sin, to subdue the flesh, to withstand temptation, to resist the devil, to overcome the world. He can thus make bodily infirmities tend to the strengthening of the soul, bodily sicknesses to spiritual health, the perishing decays of the outward man to the reviving and renewing of the inner man. Does he send sickness? He can make that sickness an era in your history, a golden speck in the map of life. He can make the chamber of sickness a school of instruction, a Bethel, a Bethesda, a place for erecting the stone of help, Ebenezer, saying, "Hitherto hath the Lord helped us." He can enable you to leave that chamber more humble than you entered it, more dead to the world and alive unto God, more devoted than

Psa. xxxviii. 4. Isa, xxxviii. 14. 1 Matt. sxvi. 38.

1 Pet. ii. 24. 1 1 Tun. i. 15. V Ibid, xxvii, 46.
 I Isa, lix, 16.
 I † Isaiah i 18. § § Rom. vii. 24.

him, then, in temptation. "He is able to succour them that are tempted." Have recourse to him for a remedy against every moral evil, for an effectual antidote against the poison of a corrupt and corrupting world. Keep but near to him in faith and love, walk under the teaching of his Spirit, following his footsteps, and depending on his grace, and "sin shall not have dominion over you;" your moral sicknesses shall not be unto death: Jesus shall heal your brokenness of heart, and bind up your wounds; he shall give you a precious cordial in tribulation, and uphold your spirit amid the faintings of death.

Brethren, what encouragement have we to love, and praise, and trust, and delight in so suitable, so sufficient a Saviour! Shall his religion any more be thought a gloomy, melancholy doctrine? Away with such a notion. The religion of Jesus, rightly apprehended, is the spring of all peace, and hope, and consolation, and joy. It is food to the hungry, drink to the thirsty, medicine to the sick, and a staff to the weary soul. It gilds with a hallowed and benignant light the lowly cottage of the poor, the solitary cell of the prisoner, the chamber of sickness, the bed of death, the darkened house of mourning, and the gloomy

receptacles of the dead.

Make this religion, I affectionately entrent you, a matter of personal experience. My experience, or any one's experience of its blessedness, is nothing to you, if you are not induced yourselves to "Taste and see that the Lord is good. † Have you been sick, and yet religion? Suspect, in the faithfulness of love I implore you, again and again suspect, search, examine, and compare, in an humble, carnest, prayerful spirit, whether the religion, which then gave you no comfort, were indeed the religion of the Hible, the gospel of Jesus Christ applied to your own heart, wrought into your principles of conduct, and influencing your whole spirit and conversation. Or, have you forgotten the good impression which sickness once appeared to make in you? Have you forgotten the alarm which you then felt the vows you made, the prayers you offered? Has the world regained the dominion over your hearts? Are you still undecided? Is the concern of the soul postponed till sickness shall again come, and force you to remember that this world is not your home? Consider, ere it be too late, that death does not always send sickness to announce his coming; he may come suddenly, at a day, an hour, a moment when he is least expected. Then, how solemn to awake from the delusions of time and sense into the awful realities of eternity! Consider also whether the views of sin, and death, and eternity, with which you were then impressed, were not more like the true and correct views, the views which God himself takes, than your present notions. Consider yet again, that eternity is certainly nearer now than it was then—that contempt of former warnings, if still persisted in, must lamentably harden the heart—that it is a poor thing to put God off with the very dregs of life; and, that although in sickness it is easy and delightful to exercise religious principles already formed, it is a difficult and dangerous experiment to have the great work to begin amid defirium, and pain, and feebleconfirm the assurance, that you will find him and a living source of animating grace.

Christian brethren, "THE TIME IS SHORT." We are but strangers and pilgrims here. Our warfare will soon be ended. And then, what joy to have done with infirmities and sicknesses both of body and soul; to behold Him that took them and bare them away; to see him as he is; to observe the scars in his gloin Jesus as my Saviour from the burden of rified body; to trace in them the only remaining memorials of our sins; and at every gaze to find matter for a new burst of adoring gratitude, "Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing !" 1

THE CASE STATED.

To show Dr. Pusey's real view of what has been the state of things in our Church in consequence of the Reformation, I need but quote

one passage :"The period of restoration in body or mind in individuals, or states, or churches, is always the most critical. The struggle is the sharpest, and the peril and suffering the greatest, when the Evil Power is about to yield to the Divine command, and quit the body it has possessed. The evil spirit cried and rent him sore, and came out of him; and he was as one dead; insomuch that many said, he is dead. But Jesus took him by the hand, and lifted him up, and he-arose. If we then are sore rent, so that to some it seems as if our church must be rent asunder, we may be cheered by our very sufferings, and hope the more that Satan hath? the greater 'wrath' with us because he knoweth that he hath but a short time; we may the more hope that He is about to take?

* Heb. ii. 18. † Rom. vi. 14. 1 Psa. xxxiv 8. 1 Cer. i. 30. T Rev. v. 12.

Master, whose unprofitable servant I have supon him; himself was made flesh, and dwelt ever to your Redeemer's service. Apply to set by the hand, lift' us sup, and' we shall 'arise.' "-(Letter, page 152; or 126, 3d edition.)

The change, therefore, which took place in our Church at the Reformation, was caused by Satan taking possession of it; and the object of the efforts of Dr. Pusey and his party is, that they may be instruments in God's hands for making Satan "quit the body he has possessed" by the re-introduction of "catholic" truth. This, I suppose, is a set-off to the remarks (so much complained of) of the Bishop of Chester, in which he has attributed the revival of popish errors in our Church to the agency of Satan. This, Dr. Fusey thinks "shocking to write," but he is not at all shocked at representing our Church itself as having long been possessed of an evil spirit, which he hopes is now about to be cast out.

His opponents, he says, "cannot understand persons confessing with holy Daniel for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us,' and yet that they 'yearned over her stones, and it pitied them to see her in the dust." No, indeed, they "cannot understand," how those who have given their hearty assent and consent to the doctrines and services of our Church as settled by our Reformers, should maintain that for these very things we are "a reproach to all that are about us," and "in the dust." But there is one thing they can understand, how "for our sins and the iniquities of our fathers," we may become "a reproach to all that are about us," if, instead of ministering found no comfort under sickness from your to men the pure gospel of Christ, the blessed religion? Suspect, in the faithfulness of tidings of salvation, as revealed in the word of God, we play the dog returning to his vomit, and "reappropriate" the foul and soul-destroying errors from which, by the blessing of God, we were delivered at the Reformation, again becoming part and parcel of that mystery of iniquity, of which the warning voice of prophecy, as interpreted by a cloud of wit-nesses among our most able divines, has said, "Come out of her, my people, that ye be not partakers of her sins."

And ground indeed there is for her humiliction at the present state of our Church. Which of her faithful sons will not mourn over her present trials and distractions, and lament that, instead of having all her energies engaged in the work of her high calling, she is occupied with disputes upon the very first elements of the doctrine of Christ, her ministers pointing to different sources for the very waters of life. Well may it excite her, carefully to examine the account she can give of her stewardship, when that gospel with which she has been entrusted seems about to be exchanged for "another gospel, which is not another," but the mere fiction of those who, relying upon the vain imaginations of man, "trouble" the Church, and "pervert the gospel of Christ."

As it respects the future condition of our Church, much, as Dr. Pusey says, depends, under God, upon the course taken by our ec-clesiastical authorities; and it would be difficult to overrate the responsibility which rests upon them at the present moment.

Whatever studied indistinctness there may be in some of Dr. Pusey's statements, one thing at least is clear, that his party have armed themselves for a contest never to be discontinued in our Church, until it has "a decisive issue ;" and so deeply does that contest affect the very foundations on which our Reformed Church is built, that "on the issue" of the struggle, Dr. Pusey himself tells us, hangs the destiny of our Church. warning given is distinct and decisive. or the other party, we are told, must give way. The struggle will be carried on till then. We are fairly admonished, that there will be no peace in the Church as long as the two parties co-exist within her. Such is the language in which our ecclesiastical rulers are addressed by one who appears to study to clothe his thoughts in the mildest words.

In what way the dangers of "the present crisis" are to be met, is a question, into the discussion of which I will not presume to enter. That the difficulty is one which cannot be avoided, that sooner or later a decisive step must be taken, that the danger is daily increasing from the number of young and inexperienced individuals who are being misled by the plausible sophisms of the Tractators, must, I suppose, be evident from the Letter under consideration.

The very fact that there is now a body of teaching, a doctrinal system, put forth in our Church by certain of her clergy as, to say the least, consistent with her standard of doctrine, which is unblushingly confessed to be in almost all points agreeable to the decrees of the Council of Trent, is one which in itself involves the most serious consequences. As long as this system remains uncondemned by our ecclesiastical authorities, so long may its existence among us be taken as a proof that Romish doctrine may be preached by an Anglo-Catholic consistently with his subscription to our Thirty-nine Articles; so long will it remain to be appealed to by future generations in vindication of any approximation to Romanism to which the bias of the age may incline, so long will it remain as an effectual bar to any warm feeling of affection and confidence on the part of the Foreign Protestant Churches towards the English Church.

I rejoice, therefore, that Dr. Pusey has himself appealed to our ecclesiastical authorities on the subject. And the case so submitted to their decision may be summed up in two brief questions. Are individuals among us to be allowed to "reappropriate" atpleasure, and in-culcate upon the people as "catholic" truths, doctrines which our Reformers rejected, and drew up the Thirty-nine Articles to cradicate from among us? Is a party which has armed itself for a struggle never to be terminated but in "a decisive issue" in its favour, whose subtle eaching is continually drawing over numbers

· Heb. xiii. 8.

T Matt. xxv 36. † Jer xxxvi. 5.

7 Hid. ver. 19.

standard, and whose object is to undo what was done at the Reformation, to be allowed to work out its plans undisturbed?

Upon the answer given to these questions depends, under God, the well-being—the existence—of our Reformed Church.—(Goode's Case As It Is.)

THE SUN OF RIGHTEOUSNESS.

The incarnation of the Messiah was promised under the beautiful image of the rising sun the "Sun of righteousness," when he arises with healing in his wings, dissipating the shades and damps of night, and spreading light and joy and health around. It is supposed this beautiful metaphor was suggested by the fact that every morning, about sunrise the Levant and about Smyrna, a fresh breeze blows from the sea across the land which from its utility in clearing the infected air is called Doctor. The prophet Malachi who lived in that region, probably alluded to this fact in nature, when he spoke of the sun rising with healing in his wings. Morally, the same sun of righteousness still gilds the east, and rises with healing influences to purify the souls of men from deadly exhalations of sin, and brings life, and health, and joy to those who are ready to perish by this fatal miasma.

The Berean.

QUEBEC, THURSDAY, AUG. 15, 1844.

We can easily imagine, considering the locality where our friend Obadiah Quest's sphere of labour lies, that he must be much annoyed by the visitations of fanatical men who pretend to get up revivals, and in the main effect nothing beyond hollow, boisterous profession, and dissatisfaction with the ordinary means of awakening souls out of their sleep of sin. Our opinion of revivals has been indicated on two occasions before (Berean Nos. 3 and 6): once, when we put in a demurrer against a demand upon our Church that she should be the friend of revivalswhen our plea was, that the meaning of the term was not yet sufficiently elicited to make it plain what was required of us; the other time, when we introduced a notice of the remarkable work of grace which took place, a number of years ago, at West Point, by the heading "Revivals, Testimony by two Bishops," Drs. McIlvaine and Polk, one of them the pastor whose flock was so graciously visited, the other one of those who received lasting benefit at the time. We think the eagerness for getting up revivals is wearing off; at the same time, we trust that the anxiety of Pastors and of Church-members will not cease, that God would in his great mercy, from time to time, " revive his work" and make his " people rejoice in him."

We remember a remark which that competent witness and judge in this matter, the Bishop of Ohio, once made in speaking on the platform of the Prayer Book and Homily Society in London, when he declared that the term " Revivals," after cutting off all the hollow and delusive pretences which have shell tered themselves under it, " covered a great work of God;" but he went on to state, of what eminent use, in such seasons of awakened feeling, he had found the liturgy of our Church as a standing guide to our devotions, at times when there is the greatest danger lest the work (in its origin sound and warranted, because it sprang from a deep sense of guilt and danger) through the perverting tendency of human nature break through wholesome restraints, become unmanageable, and run into fanaticism. We do not profess to give precisely the Bishop's words, but we think we are right in stating the experience to which he then referred. It is not meant, that forms of prayer are the only mode which should be adopted at such seasons, including the social meetings which then will be more than usually sought for and enjoyed, for the expression of the soul's wants and feelings; but we consider that the adherence to our liturgy to which we are bound at our regular public worship, has a composing, moderating, and rectifying effect upon strongly excited worshippers under it; it brings into view, authoritatively, the Scripture motives for alarm, and the Scripture warrants for help-is calculated to elevate the soul when suffering under depression, and calls it back when disposed to fly off into dangerous heights of ecstacy. It addresses itself to feeling in its legitimate exercise-we know nothing of religion without the exercise of feeling; how is the sinner to be alarmed by the threatening wrath to come, without a work upon his feelingshow is he to be drawn to the Saviour with cords of love, warmed into zeal for his Redeciner's glory, and moved to self-denying efforts for his fellow-creatures' good?

There may be individuals who view with jealousy every appeal to the feelings in matters of religion. Some, without ever having had their own feelings called forth, have become church-members by the purely intellec- nal happiness of the people.

of young and inexperienced minds to their | tual effort of an investigation of the claims put forth by various systems of religion—we have met with such, and have found them no ornaments to the christian church. In the pride of their intellectual attainment, they have disdained to take upon them the Saviour's yoke and to bear his burden. They have seemed to defy men around them, to point out any deficiency in their religious profession, while they have distressed humble disciples by their apparent steel-heartedness against the demand of learning meckness and lowliness of heart at the feet of the great Teacher. Theirs is the error of setting up man's contrivance for the work of God, as truly as such is the error of those who get up revivals of the kind which our Correspondent condemns: and from the prevalence of one as well as the other may the great Head of the Church guard our friend's flock and the Diocese in which he and ourselves pursue our humble labours.

ECCLESIASTICAL.

VITTORIA, Township of Charlotteville, Talbot District.-The corner-stone of a Church was laid at this place, on the 17th of June Divine service was performed at the school-house, the Rev. J. C. Usher, Rector of Brantford preaching an appropriate sermon: the Rev. F. Evans, Rector of Woodhouse, offered up the prayer for the Church Militant, and o addressed the assembly on the site of the intended building. It is expected that it will be opened for divine worship before the end

TRACTARIAN DEFERENCE TO EPISCOPAL THORITY .- On the Sunday after Ascension-Day, May 19, in Trinity Church, Nantucket. preached in the morning, and again in the afternoon; and catechized the children. In the evening confirmed 14. The whole number confirmed in this church since the last Convention is 33. My revered predecessor in office expressed his regret at certain peculiarities practised by the Rector of this parish in conducting the service; regarding them as bearing a resemblance to the ceremonies of a communion, from whose superstitions we were at the Reformation happily delivered. At my first visit to Nantucket last summer, I affectionately desired that they might be relinquished; but I am grieved to state, that, notwithstanding my earnest request, both at that time, and since also, some of these objectionable singularities are still continued.—From the Bishop's address to the last Convention of the Diocese of Massachusetts.

[The Tractarians, against whose errors so my testimonies from our Bishops have been printed in the columns of the Berean, have all along professed to entertain the most exalted sense of Episcopal authority, and to be ready to yield to it implicit obedience, if once it pronounce itself. When Tract No. 90 raised such a storm of indignation that even the Bishop of Oxford pronounced his disapprobation of that Tract, they took to themselves great praise for publishing no additional numbers, of the series, but they have continued e-printing the former numbers, and the condemned No. 90 itself, without hesitation, besides that the authors continue to use their pens probably with as much industry as before, only avoiding the title of "Tracts for the Times." The above extract affords some further insight into the value of their regard to ecclesiastical authority. Bishop Griswold had countenanced, and if Bishop Eastburn now would favour, the Ronanizing novelties of the Rector of Nantucket, there would be all submission; but their Protestant disapprobation they may express as they please, their Tractarian Presbyter sets them at defiance.—Editor.

QUEBEC AUXILIARY BIBLE SOCIETY.

A General Meeting of the Quebec Auxiliary to the British and Foreign Bible Society was held on Tuesday evening, the 13th instant, in St. Andrew's Church, which was again kindly

granted for that purpose.
W. S. Sewell, Esq., Sheriff of Quebec, having been requested to take the Chair, called upon the Rev. W. Squire to open the pro-

ceedings of the evening with prayer.

The Chairman then directed the Secretary to read the Report, after which the following Resolutions were unanimously adopted :-

Moved by the Revd. J. Clugston, seconded by Thos. Smith, Esq. M. D. Staff Surgeon, 1.-That the Report now read be adopted.

and that it be published and circulated under the direction of the Committee.

Moved by the Revd. W. Squire, seconded by Mr. W. White,

2.—That this Meeting cordially responds to the sentiments of gratitude expressed in the Report, for those measures of His guidance and blessing which it has pleased Almighty God to bestow on the continued operations of this Society; and humbly prays that prevail ing hindrances may be removed, and that wider spheres of labour may be ovened in this Province for the distribution of the Sacred Scriptures.

Moved by the Revd. C. L. F. Haensel, se conded by Mr. W. Blight,

3.—That the best acknowledgments of this Meeting are justly due for the liberality uniformly experienced by the Quebec Auxiliary, from the Barent Institution, - the diversity and extent of whose operations in every quarter of the globe, as well as the Catholic spirit of whose Constitution, entitle it to the cordial and prayerful support of all who love the Lord Jesus Christ in sincerity.

Moved by the Rev. J. Cook, D. D., seconded by Mr. R. Peniston,

4.—That the condition and prospects of this Colony in regard to general instruction, call for active, persevering, and combined exertion, to secure for posterity the inestimable blessings of a Scriptural education, as affording the surest foundation for the dominion of the British Crown, and for the temporal and elerMoved by the Rev. J. Borland, seconded by Mr. J. Musson,

5 .- That this meeting recognises with approval the services, both in town and country, of these Ladies and Gentlemen who have pronoted the great work of Bible circulation in this Province; and that the following Gentlenen be appointed the Officers of the Society for the ensuing year:-

COMMITTEE.

Danl. McCallum, R. Middleton, Messrs. E Baird, W. Blight J. Musson, D. Burnet, Asst. Com. Gen. Rae, R. Cairns. D. Cameron, R. Peniston, W. H. A. Davies, W. S. Sewell, H. W. Welch, W. Henry, W. Hossack, J. W. Leaycraft, C. Wurtele. D. Logie,

Treasurer, . . . Mr. J. McLeod, Secretary, . . . " J. Hale, " D. Wilkie. Assist. Sery., . .

The meeting, which was attended by a umerous assemblage of Ladies and Gentlemen, occupied the spacious lower part of the Church; and was rendered interesting by appropriate addresses in support of their repective resolutions, delivered by the Rev. J. Clugston, the Rev. W. Squire, Mr. W. White, the Rev. C. L. F. Haensel, the Rev. Dr. Cook, and the Rev. J. Borland.

A collection was made which amounted to £11 1. 8., in aid of the general operations of the Society; and, the proceedings of the neeting having been completed, the Rev. J. Clusston was requested to offer a closing address to the throne of grace, after which the Chairman declared the meeting adjourned.

ABOLITION OF SLAVERY.

From a letter by Ex-President John Quincy Adams, on the last Anniversary of the British Slave Emancipation, 1st August; written on the 29th of July.

The Abolition of Slavery in the Colonies of Great Britain, by the Parliament of that realm, was an event, at which, if the whole human race could have been concentrated in one person, the heart of that person would have leaped or joy. The restoration of eight hundred thousand human beings from a state of grinding oppression to the rights bestowed upon them by the God of Nature at their birth, was of itself a cause of rejoicing to the pure in heart throughout the habitable earth. But that is not he only nor the most radiant glory of that day. It was the pledge of Power and of Will of the mightiest nation upon the Globe, that the bondage of man hall cease; that the manacle and fetter shall drop from every limb; that the ties of nature shall no longer be outraged by man's inhumanity to man; that the selfevident truths of our Declaration of Independence shall no longer be idle mockeries, belied by the transcendent power of Slavery welded into our Contitution. It was the voice of the herald ike that of John the Baptist in the wilderness, proclaiming, as with the trump of the archangel, that the standing, fundamental policy of the British Empire was thenceforth the peaceable Aboli tion of Slavery throughout the world.

Well then may the friends of Freedom and of Man rejoice at the annual return of that day. Well may they, from far and wide, assemble and meet together in mutual gratulation at the return of so blessed a day. Well may they come in crowds to cheer and encourage one another to contribute, every one according to his ability, to the final consummation of this glorious and stupendous underand good name of my country, whose Government, under a false and treacherous pretence of co-operating with Great Britain for the suppression of one of the forms of this execrable system of Slavery, has been now for a series of years pursuing and maturing a counter action of the purpose of Universal Emancipation, and organizing an opposite system for the maintenance, preservation, propagation and perpetuation of Slavery throughou

the carth. For the last fifteen years this unhal lowed purpose has been constantly, per severingly and unblushingly persisted in with a pertinacity of exertion and a per fidy in the use of means never surpassed by any conspiracy ever formed against the liberties of mankind.

On the subject of the abolition of slavery in the United States, an overture has been made by the Synod of Lothian and Tweeddale to the General Assembly of the Free Church in Scotland, to the effect that the Assembly "take into their serious consideration the propriety of addressing, in a friendly and brotherly spirit, the Presbyterian and other Churches in the United States of America, on the subject of the continuance of slavery in that country, and the countenance alleged to be given to it by professing Christians and religious communities." The General Assembly has appointed a Committee to take the subject under review. the Rev. Drs. Candlish and Cunninghan addressing the Assembly on the subject The latter of these two Clergymen was one of the Deputation who recently advocated the cause of the Free Church among the Churches in the States; and we must confess that we perceive a measure of caution in the language held by them from which they would be free, if a sympathy had not sprung up in them with the American Churches whose teaching does not correct the inconsistency of bitants of the communes of Cagnes, Saint-

slavery. Dr. Candlish cautions "that of Grasse, Department of Var, all members of nothing hasty should be said or done. We should broach this subject not merely with the vehement indignation which we are apt to feel whenever slavery is contemplated, but also with a just regard to what may be, upon the whole, the most likely method of prosecuting the abolition of this great iniquity; and especially, Sir, in reference to the relation subsisting, or which may, in the providence of God, subsist, between the Free Protesting Church of Scotland and the Presbyterian and other Churches in America, it is important for us that we should first of all institute inquiries—that we should fairly and fully consider in what way we may best improve our facilities of intercourse pray that Your Honours would determine with those Churches, with a view to promote the abolition of this great evil of slavery. I would desire, therefore, to abstain on this occasion from pronouncing any judgment as to what the American Churches have been doing, or ought to do, in this matter: for to a large extent, as a Church, we are ignorant on the whole subject. I would desire, also, that the Assembly should take the matter into their serious consideration, and should, before addressing the American Churches, have a Committee appointed to prepare such an address as they shall see fit, if they judge it expedient; and also to make such inquiries as may enable them to prepare such an address most suitably. Generally, I would say, that it seems as if in the providence of God, our Church had been brought at this time into friendly relations with the Churches in America, that thus possibly our influence may be exerted upon them for good, even as their influence in many particulars may be exerted upon us for good; and it cannot be the desire of any of us that the present opportunity of mutually doing good should be marred by any precipitate procedure.''

Lest we should seem to be sheltering our Episcopalian brethren in the United States, while we make a remark immediately applicable to a Non-Episcopal communion, we proceed to mention the pain which it gave us lately, when we read a condensed report of the last North Carolina Convention of the Protestant Episcopal Church. From the Bishop's address, we found the following extract:

"Another mark of encouragement, is our continued success in communicating the Gospel orally to our colored population. It is true, for want of Missionaries and Catechists, we have not been able to extend our labours in this department beyond a very limited field. Still our success in this field is undiminished. Just in proportion as Scripture knowledge is throughly communicated to this people, accessions are made to the communion, and christian principle seems to control the life. The main thing, indeed, with this impulsive race, is to fix in their minds, by catechetical training, the Cardinal truths of Holy Writ. In the case of adults, it must be acknowledged, there is great difficulty in effecting this. But not in the case of children. They are quite as apt in committing to memory, and I think in comprehending the meaning of what they learn, as white children. And on large plantations, where they are kept from bad influences, they are much more likely than white children, to receive deep religious impressions. I was greatly encouraged, on my last visitation to Lake taking.—My unwillingness to participate Confirmation, a number of those for congregation was small, but very respectable. whose instruction I prepared, three years The following day, I took a stroll through ago my oral Catechism. So much enpose, for some time cherished, of preparing a Scripture Catechism on the same plan."

To Bishop Ives here it is a settled fact that the instruction of the coloured population must be carried on orally, because, as we understand it, the depravity of the public mind still continues the prohibition to let slaves be taught to read, even as the jealousy of slave-holders would prevent their learning, if the legal prohibition were withdrawn. Against this enormity, the Bishop's voice must not be raised; he must occupy himself with writing another Catechism so simple that the slaves may be able to commit it to memory by having it repeated to them, seeing that they must not learn to read it.

Yet the Bishop and his Clergy generally are (we say it from the depth of our conviction) pious, laborious, and conscientious ministers of the gospel and affectionate pastors to black as well as white: they are doing the best they can under existing circumstances; but to get those circumstances altered, they can do nothing, because the public mind will not let them. This is a fruit from the ecclesiastical (we mean the purely voluntary) system in the United States, which distresses the inquirer who would find out the mode by which the admitted mischievous effects of State-connexion could be avoided without running into the opposite evils of that popular domination which enables those who are to be taught, to forbid the handling of topics distasteful to them, by their teachers.—Eniron.

Petition from one hundred Roman Catholics to the French Chamber of Deputies, dated 31st March last.

"We the undersigned proprietors and inha-Republicans continuing and justifying Laurent, and Cannes, in the Arrondissement joyed.

the Church called Roman catholic, have the honor of representing to Your Honours 1st That we have more than doubts upon the religion which the priests teach us, being fully convinced that they have inspired our fathers, under the threat of being delivered to the senot commanded by, the word of God. 2dly That we wish with all our souls to recover the religion as Jesus Christ has instituted and the Apostles have taught it, and to that end to unite ourselves to the reformed Christian Church called the protestant: but forasmuch as we cannot assemble for our worship with out finding the municipal authorities, urged on by the priests, threaten us with prosecu tion under the 291st article of the penal code we come with great humility and respect to whether the fifth article of the Charter has the force of law in our dear country, or indeed to give it an interpretation which shall put an end to our arbitrary oppression."

THE MADEIRA PERSECUTION .- A letter from the British Ambassador at Lisbon to the Lord Provost at Edinburgh states positively that the sentence of death pronounced agains Maria Joaquina could not be executed without the sign manual of the Sovereign, and that he has been assured, neither the extreme penalty of the law nor any extraordinary severity would be put in force against her. The case of this woman had become known in Great Britain and remonstrances on the subject from Edin burgh had reached Lord Howard de Walden but " the Portuguese government had as ye no knowledge whatever of the circumstance. when that diplomatic functionary asked then questions upon it. What comfort it is to know that no extraordinary severity will be exer cised against her, only they will keep her in the condemned cell, until they make up their minds to write to their masters in Lisbon and ask what is to be done with her! "Their tender mercies are cruel."

To the Editor of the Berean. Sin,-On Saturday the 6th of July, I left Quebec for a short trip down the St. Lawrence, and spent a few days in that beautiful and romantic village Rivière du Louy en bas I had heard much of the place, and was anxious to see it. My passage was taken under a full persuasion, that the boat would arrive at my destination before the sacred hours of the subbath-day; but to my regret we were oblig ed, during the night, to anchor near the "Brandy Pots," on the north side of the channel; it was about six in the morning when we made for the opposite shore, where the village is situated. The morning was one of those charming ones in the middle of the year, when every thing appears to its greatest advantage. The sun rose beautifully in the heavens; the light breezes from the river

gave the scene a peculiar loveliness. The first object that attracted our attention on nearing the land, was the neat picturesque church, perched on the side of a hill prettil encircled with trees. It stands nearly in the centre of the village, and does great credit to the taste and liberality of the few Protestant

moving the ships of various sizes on its waters,

Having letters of introduction to a very worthy person of the place, I soon found my self comfortably and hospitably housed at the "Lodge," which stands on a nice sloping hill a short distance from the water's edge. The large stabling and offices remind one of a gen tleman's place at home; the neat garden and lawn make you in love with it; and then, the Rivers du Loup and St. Lawrence within sight, give the whole one of the most en chanting appearances I have ever seen in Canada. This residence is not only the most striking, but the sweetest spot about Riviere

The day being the one which God has commanded us to keep holy, I felt it my privilege to attend divine service. I was pleased to see Scuppernong, to find among the class for ed: the service commenced at 11 o'clock; the how decently and orderly every thing appearcouraged was I with this result, as to de- though small; every cottage has its garden termine, by God's permission, to employ and some of them very good ones indeed. To my first leisure in carrying out my pur- my surprise, I found here one of the largest and best hotels in the Province; a few of the rooms were then occupied by wealthy families from Montreal, who had come down for the benefit of the sea-bathing, and they were daily expecting some more from other parts of the country, which would form a very elegant circle of society for a short time. This village is calculated to become a much frequented watering-place, being the nearest of the kind to Quebec and Montreal. There were a few persons from Kingston, Western Canada, who had also come down for the benefit of their health. I could not help noticing one thing that the strangers all appeared happy. It is true, that they were away for a short time from the anxieties of life, or business; that, combined with the beauty of the spot, the salubrity of the air, and the general kindness of the inhabitants would render their stay comparatively happy. To remind me of the uncertainty of every earthly enjoyment, I learned that the steam-boat in which I had intended to return had got aground, and so I was at a loss for a passage, while I knew there were kindred spirits at home who would feel anxious for me. I had to make my way back, the best way I could, in a schooner; and were it not for the smallness of the craft, I should have found this a pleasant way enough, the wind being fair, so that we were only a few hours in coming

up.

The scenery on both sides of the St Lawrence is beautiful, parts of it magnifi-cent and I have gone down the Hudson from Albany to New York, have passed the "Thousand Islands" on my way to Lake Ontario, have been on Lakes Erie, Huron, and Rice: but to my taste the trip from Quebec to Rivière du Loup exceeds them. How forcibly was I reminded of home, and how strongly did the days of childhood rush back to my memory, when I used to stroll along the beach, scrambled over rocks, gathered sea shells, paddled in the light blue wave heard the scream of the sengull, and listened to the sea dashing against the pebbly shore. Peace and happiness to those light hearts that I left there, and thanks to the friends whose kindness and hospitality I enTo the Editor of the Berean.

Stu,-There must be such a thing in religion as perception or feeling, secret, silent, devout and heavenly feeling; but then it does appear to me, that all genuine and divinely inspired feeling in religion, must be different and distinguishable from that which is only animal and factitions, or that which is advocated and excited by the fanatical getters-up of what are commonly called religious revivals. Some learned and religious men, having turned away with disgust from the factitious and uproarious effects of such popular excitements, have un-wittingly denied all feeling in religion, and have thereby given the advocates of such fanatical excitement the advantage over them in argument, so that they have been often represented to the world as the enemies of all vital godliness.

That there must be such a thing as feeling in all true religion, in all practical and vital godliness, is what, I should humbly conceive, no one, on mature and serious deliberation, would presume to deny. But how are we to distinguish vital godliness? or how are we to understand the "believing with the heart unto righteousness," except by supposing it to have a practical influence upon the feelings of the human heart? Or how is religion to renew the heart, or to make us happy, without an influence upon our inward feelings? Nay, let me ask you, whether all conviction in religion, all genuine devotion, spiritual worship, and religious enjoyment, must not of necessity imply the influence of truth and of the Holy Spirit on the feelings of our hearts? We are to realize the final consummation of our expectations in the world to come only in the fulness of an everlasting joy; and here below it must be our best, our happiest consolation, to know that, "In His presence is fulness of joy, and at his right hand there are pleasures for ever more." Our best security on earth, amidst the changes and temptations of this evil world, must be the happy influence of true religion on the feelings of our hearts. " And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." An entire exclusion of religious feeling from the worship of Almighty God, would seem to banish all felicity from the celestial regions of eternal joy.

But then, it must be an egregious blunder to confound religious feelings with our animal feelings, and mere factitious excitements with divine communications: and it must be a greater blunderstill, to fancy that we are to coerce the Almighty into a compliance with our wishes, and to bring down the out-pouring of the Holy Spirit at our hidding. The notion of getting up a revival of religion by any popular excitement, would always seem to me to savour of impiety; and the notion of any factitious conversion to God, would seem to con-found the agency of God upon the human heart, not only with mere elemental action, but with machinery and manual power. That there is a communion of saints, a religious sympathy among the worshippers of God; and that this is one of the numerous and happy advantages of public worship, we have no inclination whatever to deny; on the contrary, we would gladly estimate that blessing at its utmost value, and we would fain improve it to the best advantage.

We are also very well aware, that in the propagation of the Gospel, the agency of some men is rendered much more efficient than the agency of others; some men being better qualified for the propagation of the Gospel by the gifts of nature and by the discipline of education, as well as by the more important qualifications of an ardent and active picty, and the ordinary gifts of the Holy Ghost. We are likewise ready to acknowledge, that some religious ordinances and forms of public worship are better adapted to the purposes of propagat ing christian truth and christian picty than others are: but then we think the rule by which we ought to judge of all such adaptation. fitness, and efficiency, must be the teaching of the Sacred Volume. The great Apostle of the Gentiles was perhaps the ablest and the most successful minister of Jesus Christ that ever

gifts and graces, of equal zeal and diligence, arisen by adding unto these unities. Look for Monly Ali, who fills that office. These two were labouring in the Church of this Diocese, -the fruits of their labours would be quickly visible in the diffusion of truth, and in the dispersion of error, in the conversion of the people unto God, and in the dissemination of christian picty, and in all the practical benefits of the Gospel among men. But then we have no idea that in such a case we should hear of any thing like what have been denominated as religious revivals, because we can find nothing of that character recorded in the sacred volume. We find nothing therein like a getting-up of a religious excitement, and a popular and factitious stimulant applied to the religious sympathies of mankind. The agency of God is always recognised therein, and not the agency of man; or if the latter is mentioned incidentally, it is always shown to be dependent

and subordinate, and is rendered successful only

by a recognition, a devout and constant re-

cognition of the agency of "Him who worketh

all things after the counsel of his own will.

The ancient prophet prays, "O Lord, revive thy work;"—and the apostle speaks of that season, "when the times of refreshing shall come from the presence of the Lord;" -and the passage quoted by the Apostle Peter on the day of Pentecost, must extend its promise of the outpouring of the Spirit upon all flesh to all succeeding ages: but all periodical, and humanly appointed revivals of religion, religious excitements generated by popular fermentation and human agency, are but, to say the least of it, a species of religious quackery, consisting of man's con-trivance substituted for those blessings which can come only from above, even from "the Father of lights, with whom there is no vary-ing neither shadow of turning." Nevertheless, while we reject what we believe to be factitious only in religion, and all theoretical speculations on religious revivals which we believe to be founded upon such untenable assumptions, it is but just and right to expect that we should give some more rational and scriptural account of what are called revivals of religion, or of what we might with more propriety denominate as the propagation of the Gospel by the most efficient human agency, or rather, by that kind of human ERRATUM: In our last Editorial, the quo-agency and by all those human means which tation from I John 5, 4, should run "Whatwill be the most acceptable with God, and by soever is born of God," &c.

which we may the most effectually secure his blessing in the propagation of the Gospel

among men. Such an undertaking, I am well aware would of necessity require profound research into the sacred volume, and the most abstracted and ingenuous observation of that which passes in the human heart. I say again, Mr. Editor, to you, and to your readers old and young, both learned and illiterate, that, situated as I am amidst this backwood scenery, nearly excluded from intercourse with literate and reflective men, and well nigh deprived of all those sources of inquiry both from men and books with which you are favoured in scaports and in cities, I can do but little more than send to you my own private cogitations and laborious ponderings of thought, in the cheering hope that other men of larger opportunities and of more gifted minds, and men whose minds are fully alive to the vast importance of religious feeling, the Divine agency in all its secret and regenerating operations on the human heart, may be induced thereby to bend their minds to these inquiries, and to rescue the subject of religious revivals, and the more interesting subject of religious feeling out of the hands of ignorant, fanatical, and visionary men.

Obadiah Quest.

THE OFFICE OF RELIGION. Religion bars not the lawful delights that are taken in natural things, but teaches the moderate and regular use of them, which is far the sweeter; for things lawful in themselves are in their excess sinful, and so prove bitterness in the end; and if in some cases it requires the forsaking of lawful enjoyments, as of pleasure or profits, or honour, for God and for His glory, it is generous, and more truly delightful to deny them for this reason, than to enjoy them. Men have done much this way for the love of their country, and by a principle of moral virtue; but to lose any delight, or to suffer any hardship for that highest end, the glory of God, and by the strength of love to Him, is far more excellent and truly pleasant.-Leigthon, Com. on St.

Peter, chap. i. 8, 9. The delights and pleasures of sin, religion indeed banishes, but it is to change them for this joy that is unspeakably beyond them; it calls men from sordid and base delights to those that are pure delights indeed; it calls to men, drink ye no longer of the puddle, here are the chrystal streams of a living fountain. There is a delight in the very despising impure delights; as he said, How pleasant is it to want these pleasures? But for such a change, to have in their stead such delights, as in comparison the other deserve not that name; to have such spiritual joy as shall end in eternal joy, it is a wonder we hasten not all to choose this joy, but it is indeed because we believe it not.

Say not then, if I betake myself to the way of godliness, I must bid farewell to gladness, never a merry day more; no, on the contrary, never a truly joyful day till then, yea, no days at all, but night to the soul till it entertain Jesus Christ, and His Kingdom, which consists in those, rightcourness, peace, and joy in the Holy Ghost. Thou dost not sacrifice Isaac, which signifies laughter, but a ram; not thy joy, but filthy sinful delights that end in sorrow.

Oh! seek to know in your experience what those joys mean, for all describing and commending them to you will not make you understand them, but taste, and see that the Lord s good: you cannot see and know this goodness, but by tasting it : (" lauda mellis dulcedinem quantum potes, qui non gustaverit, non intelliget."—Aug.)—and having tasted it, all those poor joys you thought sweet before, will then be bitter and distasteful to you.-Ibid.

THE CEMENT OF CONCORD. All our knowledge must be measured by an unity, the unity of faith; all our worship by an unity, the unity of spirit. All our obedience, by an unity, the unity of love and of uprightsuccessful minister of Jesus Christ that ever was commissioned by Divine appointment for that great and holy and benevolent employment among men; and we are ready to believe, that if but twenty ministers of equal lieve, that if but twenty ministers of equal real and diligence, with an anomal men; and we are ready to believe, that if but twenty ministers of equal real and diligence, we shall find that the great divisions which have been caused in the Church of God, have been caused example, at the Church of Rome. We hold one Scripture, they add their traditions. We hold one judge of controversies, the Word of God; they add their papal infallibility. We hold one Mediator between God and man, the Man Christ Jesus; they add many mediators of intercession. We hold one satisfaction by the blood of Christ once offered; they offer daily sacrifices without shedding of blood; and add penances and purgatory of their own. We worship one God, they add angels and saints of their own creation. We teach justification by the merits of Christ alone, they

add the righteousness of our own works. And yet they accuse us of division in the Church, who hold close to that primitive unity which was first delivered to the Saints, and refuse to admit those vain inventions which man's wisdom, or his folly have introduced .- Works of Edward Reynolds, D. D. Lord Bishop of Norwich, A. D. 1660.

DEATH OF A MISSIONARY.—We regret to notice the painful intelligence of the decease of the Rev. Dr. Grant, the intrepid and devoted missionary of the American Board of Commissioners for Foreign Missions (Presbyterian and Congregational) whose labours in the East and printed account of his researches have given him deserved celebrity. He died of typhus fever at Mosul, April 24th of this year.

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.

We beg leave to acknowledge the following subscriptions to the Berean since our last pub-

lication :--From Mrs. R. Cartwright, 12 months; Messrs. Goddard, 6 months; Anderson, 12 months; McQuilkin, 12 months; H. Walker, 12 months.

ERRATUM:- In our last Editorial, the quo-

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 practises integrity, and aims at perfect purity of thought, he believes God's omniscience to some purpose.

Political and Local Intelligence.

TRADE AND AGRICULTURE .- The Manchester Guardian gives the following summary of the occupations of the population of Great

Farmers, graziers, and yeomen 1,126,861 Agricultural labourers . . . Total in agricultural occupations. Trades and occupations not agri-5,180,953 511,440 Alms-people, pensioners, paupers and beggars
Other persons, not described 75,150 Residue of population (women & 10,991,331 children) .

. 18,650,965 Total population . The agriculturists of Scotland are not more than one-twelfth of the population, and in England not more than one-thirteenth. The probable result of a similar examination of the Irish population on returns is as follows:

Farmers, graziers, and yeomen . Agricultural labourers . . . 1,364,758

Total in agricultural occupations 1,815,069 Frades and manufactures not 1,579,914 agricultural Occupations ministering to Health (Physicians, surgeons,&c.) Charity (officers of institutions)

lustice (attorneys, Gov. offices, & police) Education (teachers, librarians; &c. 16,764 Religion (clergy, missionaries, &c.) Alms people and paupers 7,192 36,137

3,511,741 Residue (women and children) . 4,663,383

8,175,124 Total population of Ireland

The Post Office has yielded a revenue of £632,000 during the year, notwithstanding the low rate of postage at home : will not the mother-country make the same experiment n Canada that it has made at home; and give us a chance of producing the same result; the increase in letter-writing making up for the reduction in postage?

LIVERPOOL CORN MARKET .- From a Price Current with which a friend has kindly faroured us, we make a few extracts, which show the state of this market at the date of the sailing of the last steamer. In consequence of the large supply and the prospect of an early harvest, the transactions were quite limited and the prices of both Canadian Wheat and Flour slightly receded, the following being the market rates:

Canadian Wheat, red, per 70 lbs. 7 3 a 7 5 Do. do. white do. 7 7 a 7 9 United States do. red, do. 7 5 a 7 8 Canadian Pease, white, per Qr. 32 0 a 36 0 Indian Corn, per 480 lbs. 31 0 a 37 0 Canadian Flour p. brl. of 196 lbs. 27 6 a 28 0 do. 30 0 a 30 6 U. States do.

THE EMPEROR OF MOROCCO.—The Algeric publishes a letter from Tangier, which contains some interesting biographical details relative to Muley Abderralman, the Emperor of Morocco. It appears that he poisoned Solyman Abderrahman, his predecessor and cousin. This letter concludes with the following paragraph :- " Since the accession of the present Emperor to the throne of Morocco, he has before his eyes the crime by which he ascended it. The fear of poison incessantly presents itself to his imagination. No one sons are born of the same mother, an English woman, called in the language of the country Rahmouna. Sidi-Mohammed, the presumptive heir to the throne, is a man of about 36 years of age. His blue eyes and fair hair betray his semi-Britannic origin. As to Muley Abderrahman, he is a man of from fifty to sixty years of age, robust and of an active habit, but of a cruel character. Sidi-Moham-med replaces his father on all important occasions. It is said that he commanded the Moroquin troops at the battle of Lalla Magrania on the 30th of May. He had for a long time maintained a direct communication with Abdel-Kader, whom he encouraged in his resistance to the French. The Moroquins assert, that but for him the ex-Emir would have made his submission several years since. Every time that a letter arrived in Abd-el-Kader's camp from the prince of Morocco, it gave rise to great rejoicings."-London

BARBADOES .- Late dates from this island have been received via Philadelphia, which give a very satisfactory account of the state of the growing crops. The census recently taken makes the island to contain 122,198 souls.

MONTREAL COURT HOUSE .- True bills have been found against Lepage and Mercure, for arson, as having set fire to the Court House.

The trial of Felix Mercure on an indictment for larceny has resulted in his acquittal. This is the person mentioned ibove, who, together with one Lepage, was arrested on suspicion of having set fire to the Court House at Montreal: he remains therefore in custody until his trial upon this charge takes place.

LAST ELECTION FOR MONTREAL.-The Grand Jury at Montreal have thrown out the bill for the murder of Champenu, which was presented to them against Mr. Dyde, one of the magistrates on the ground at the last elec-tion, and Lieutenant D'Arcy of the 89th, the officer in command of the troops which were called in requisition on that occasion.

SANDWICH ISLANDS .- An agent from the government of these islands arrived at Mont-

OMNISCIENCE. - A man may admit that God I real last week; on business connected with the Hudson's Bay Company's Territories. He conferred with Sir George Simpson, Governor of that extensive portion of the British dominions, recently arrived at Lachine, as was noticed in the last number of the Berean.

ESCAPE FROM PRISON.—On Saturday last. one of the Penitentiary Convicts effected his escape from that prison, and has not yet been retaken. His name is Robert Roberts. A eward of \$100 has been offered for his re-The adroitness with which he effected his escape from a prison where such an attempt seems altogether hopeless, proves him o be a clever and dangerous rogue. Every effort should be made for his recovery.-

Kingston News. It appears that the prisoner had been taking nedicine and was in consequence allowed to leave his work for a short period in the day time-which he diligently occupied in cutting or breaking the lock of his cell, and having fixed the lock to prevent discovery or inspection in the evening, he succeeded in eluding the vigilance of the keepers and made his escape during the night. The following is a description of Roberts:—

"The said Robert Roberts is a native of Yorkshire, England, 35 years of age, stout built, 5 feet 7 inches high, fair complexion, grey eyes, light brown hair, and is a carpenter by trade. He speaks slowly with a full voice; his hair is cut close, and whiskers shaved off."-Kingston Chronicle.

Dr. Thos. W. Robinson has been elected by the Corporation of Kingston to serve as Mayor, during the remainder of the term of office of Dr. Sampson, whose resignation was recently announced.

ROAD FROM KINGSTON TO THE OTTAWA .-A meeting was held at Kingston, last Thursday, at which Resolutions were passed preparatory to measures to be taken for the ourpose of opening the country to the north of that place, and making a good road from it to the Ottawa.

The Rev. Dr. Ryerson has concluded his promised defence of Sir Charles Metcalfe by ninth and last letter.

The Quebec Criminal Term closed on Saurday last. Among the sentences we notice hose of Jean Richard for stealing a mare, two years in the House of Correction: Anthony Pascal, for an assault upon his daughter, three years in the Provincial Penitentiary.

ATLANTIC STEAMERS .- A short time ago a communication appeared in the Gazette, proposing to establish a new line of ocean-steamers to ply between Liverpool and Quebec during the summer months, for the greater convenience of passengers, including the middling and lower classes. As no signature was attached to it, the letter itself had no weight, but the project seems to be received with great favour in all parts of the country, and it is to be hoped that the plan will be carried into xecution. The writer proposed that there should be a steamer as often as once a fortnight between these two places: to be fitted up with comfortable accommodations for cabin and steerage passengers, the price of the former not to exceed £25 currency, and for the latter £8 currency. Probably it might be rated as high as £10. Such an enterprize is well worthy of the serious attention of those who are concerned for the prosperity of the country and who have the capital to undertake it.

There can be no doubt that it would meet with liberal encouragement; and as the number of travellers has been found by experience to increase in proportion to the greater facilities offered by increase of speed and reduction of price, if prudence and economy were observed, a fair return would be received for the outlay. A great impetus would probably be imparted to the prosperity of the colony, as emigration of the better class would be pro-moted and greater facilities would be afforded to commercial men, in the transmission of their orders and the receipt of their goods: the steamers might easily carry three or four hundred tons of light goods. We adopt the wish expressed by a contemporary, who says: We shall be glad to hear something more of it than suggestions in print.

Bort of Quebic.

ARRIVED.

Aug. 8th. Brig Elizabeth & Anne, Wright, London, Lee, bal Schr. Julie Marguerite, Blais, Arichat, Noad &

9th. Schr. Lady Sale, Gosbee, Guysboro, Noad &

Co. fish. Sophia Maranda. Boudrot, Arichat, D Fraser herrings. 10th. Bark Canton, Nichol, Liverpool, Gilmour & Co.

salt. Standard, McMullen, Livercool, do. bal Brig Catherine. Coffee, Liverpool, general cargo,

Montreal. 11th. Bark Vansittart, Richardson, Newcastle, T. Froste

II. Dancan, Kent, Liverpool, Pembertons, ballast. 12th. Bark Ariadne, Garrick, Newcastle, A. Shaw,

& Co. ballast.

Co- bullast.

Montreal, general cargo.

Brig Bravo, Brown, Halifax, LeMesurier & Co. Margaret, Pridham, Cadiz, Leaycraft, salt

and wine. Jessie Amelia, Eccleston, Glasgow, Allison & Co. Montreal, general cargo Bark Solway, McLellan, Liverpool, Pembertons

Sarah Stewart, Low, Liverpool, order, salt. Ship Courtenay, Turner, Liverpool, T. Froste &

Bark Tay, Harrison, Liverpool, Jos. Froste. Bark Renfrewshire, Burns, London, Gilmour &

14th. Bark Queen, Dixon, Liverpool, J. Munn, ballast,
-- California, Auld, N. York, McCaw & Co. do.
Brig Marinus, Dick, Gloucester, Atkinson & Co. ballast.

CLEARED.

Aug. 8th. Ship John & Robert, McKenzie; Bark Blake Sharp; Ship Inconstant, Beacon; do. Aberden, McGrath; Brig Saphiras, Brown; Bark Scotland. Hamilton; Brig Leila, McDonough; Ship Ben Nevis, Herron.

9th-Brig Exile, Pordyce; Back Harper, Murphy;

Brig Allison, Proctor; Bark Ellergill, Hill; Brig Margaret, Puc.

10th. Sehr. Lady, Michon; do. Intended, Nant; do Caroline, Dennis; Ship Jessie, Oliver; Brig Clutha, Pringle; do. Gem Whitehead; do. John Ingo, Dunn; do Arab, Gardiner; do. Tynemouth Castle, Pegg; Bark Wm. Hannngton, Stove; do. Aurora. Scott.

12th. Bark Lavinia, Wilson; do Glenbervie, Russell; Brig R. H. Allen, Keatley; do. Paragon, Bell; Bark St. George, Phillips; do. Brunswick,

Beckett; Brig Proctor, Chisholm; do. Wm. Hutt, Rankin; Steamship Unicorn, Douglas. 13th. Brig Buchanan, Oliver; do. South, Durham; Ship Lord Scaton, Pitzsimmons; Brig Ann Elliot, Thompson; do. Vibelia, Paterson.

Schr. Neptune, Richard; Brig Tagus, Smith; do. Unity, Blackburn; do. Queen of the Tyne, Scott; Bark Ceres, Tilby.

Passengers .- in the packet ship Indepenlence, sailed from New York for Liverpool-Mr. Higginson and servent, of Canada.

By the Unicorn, for Pictou.-Mr. and Miss Cuvillier, Mr. and Miss Stewart, Mr. A. and Miss Phillips, Judge Bedard, Mr. and Miss Boggs, Major Whinyates, R. E., Mr. H. Ritchie, Mr. Smith, Master Smith, Mr. Tetu, Mr. Christie, Mrs. Bolton.

SHIPPING INTELLIGENCE. The ship Independence, McCappin, master, 34 days from Belfast, arrived at Charlotte-Town, Prince Edward Island, on the 26th July, with about 360 passengers, 156 of whom she lauded there, and would proceed for Quebec with the remainder.

The bark Civility, from Quebec, bound to London, was lying in the Gut of Canso on

the 20th July, waiting for a fair wind.

Halifax, July 30—Cleared—Schr. L'Italienne, Brulotte, for Quebec, oil and confectionary. Aug. 1st-Cleared-Schr. Coquette, Levy, sugar, rosin, &c., for Montreal. 2nd -Arrived-H. M. S. Illustrious, from Ber-

Mr. Russell who had been down to Cape Chat, for the purpose of bringing up the Transport Premier, wrecked at that place last fall, returned here last week by land, having been unable to do anything with the wreck. He states that she lay in such a position as on the first easterly wind to drive on shore. The purchasers, we understand, are confident of realizing from the wreck, more than sufficient to cover all expenses.

BIRTH. At Toronto, on the 24th ult., the lady of Dy. Ass. Com. General Stanton, of a daughter.

OUEBEC MARKETS.

Corrected by the Clerks of the Markets up to

Tuesday, 13th Au			1.		
	s.	d.		S.	d
Beef, per lb		35	a	0	-4
Mutton, per lb	U	-1	α	U	41
Ditto; per quarter	2	6	u	3	0.
Lamb, per quarter	. 2	()	et	- 3	6
Veal, per lb	. 0	4	Œ	O	.5
Do., per quarter	2	6	α	4	6
Veal, per lb	U	31	a	0	4
Hams, her th	. ()	ີ້	d.	O	6
Bacon, per lb	Ü	.1	a	a.	. 4
Bacon, per lb	. 0	8	a	U	8
Ditto, salt, in tinnets, per lb .	0	5	а	0	6
Lard, per lb.	0	10 L 3	a	 25 (1) 	· C
Lard, per lb	. υ	10	a	1	O
Turnips, per bushel,		12	one		ler.
Maple Sugar, per lb	0	41	a		4
Maple Sugar, per lb Peas per bushel,	2	0		15 -45	6
Ducks, per couple	2	Ô	а	$\overline{2}$	6
Eggs, per dozen	0	5	a	ō	6
Eggs, per dozen,	$\check{2}$	Ű	G.	$\tilde{2}$	ü
Flour, per quintal	$1\bar{2}$	ŭ	a	12	6
Oats per bushel,		3	a	៊ី	ĭ
Hay per hundred bundles,	6	30	1 77	32	Ü
Straw ditto	. 16	.0		17	6
Fire-wood, per cord	7	6	a		Ö
rocenood, per cord	• •	. 0	. (1	10	···

BRIGHT SUGARS.

NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "KATE," from Cienfuegos.

154 Hogsheads. \ Very superior Muscovado 38 Barrels, \ Sugar, 2 Boxes White clayed Sugar

19 Tins Arrowroot.

J. W. LEAYCRAFT. Quebec, 12th July, 1344.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c.
TOR Sale by the Subscriber, Duty paid, or in Bond for apparent JUICE, &c. &c.

Bond for exportation: - 236 Hhds, very bright Porto Rico Sugar. 100 Bags first quality do. 90 Hhds. Superior Cuba Sugar,

150 Puncheons, Cuba Molasses 27 Tierces

80 Puns. Porto Rico Molasses, 5 Puns. Jamaica Lime Juice,
30 Tins do Arrowrout,
10 Tons do Logwood.
J. W. LEAYCRAFT.

Quebec, 1st July, 1814.

RECEIVED ex Rory O'More, Brilliant, Mary and Nestor, TIN PLATES, CANADA SCYTHES and

Sickles,
Sheet Lead, Patent Shot, Common and Best
White Lead in tins,

Blister and Spring Steel, Pig Iron and Castings, "Smith's" Bellows, Anvils and Vices,

Iron Wire, Spades and Shovels, Logging and Trace Chains. ---AND---

Register Grates.
C. & W. WURTELE,
Paul Stree St. Paul Street. Quebec 27th June, 1844.

THE Subscribers have received ex Acadia, Auckland, Great Britain, and Wandsworth. Best and Common English Iron. Hoop Iron, Sheet Iron, and Boiler Plate, Zine, Block and Bar Tin. Sheathing and Brazier's Copper, Trace and Coil Chains, Axle Blocks and Pipe Boxes.
Clout Nails, Canada Rose Nails and Deck

Spikes, Patent "proved" Chain Cables and Anchors, Coal Tar, Red Lead and Refined Borax. -ALSO PER "GEORGIANA."-

Best Button and Fig Blue in 30 lb Baxes, C. & W. WURTELE, St. Paul Street.

Queber, 6th May, 1811.

Fouth's Corner.

CRUELTY OF THE HEATHEN.

I shall begin with the cruelty of parents to their children. One of the Missionaries from New Zealand says, that when children are born, their parents actually pray to their gods to make them savage and fierce, and put small pebbles into their mouths, which they hope will get into their hearts and have the effect of hardening them. In Africa, Mr. Moffat tells us that they make the poor little boys sleep out in the open air all night to make them hardy, and force the girls to hold hot irons in their hands in order that they may be fit for work. But I wish this was all. One of the Missionaries of the Church Missionary Society says, that once near Sierra Leone he saw a father selling his own son to a slave-dealer for two gallons of rum, an old musket, a little powder, and a few other trumpery articles, worth altogether about six and twenty shillings.

But even this is not the worst. In the South Sea Islands, and in many other parts, there is a dreadful custom of killing the poor children when they are quite young, and I could tell you many dreadful stories which would make your flesh creep, about mothers having killed seven or eight, and even more, of their own children. I remember hearing Mr. Leupolt tell the children of this place that the High Priest at Benares had a baby born, and a wicked man who pretended to know future events told him that if the child lived, the father would die. The wretched man instantly took his own child by the feet, and with one blow. dashed out its brains upon the stones.

I must now come to shew how the children are avenged upon their parents for their cruelties. In India it is the commonest thing possible for children to murder their own parents as soon as they become too ill or too infirm to maintain themselves. Mr. Leupolt told me that one of his native readers was walking out one evening at Benares, and he saw some people carrying what appeared to be a corpse, towards the river. He allowed the bearers to pass, intending to speak to the crowd who were following them. Suddenly the covering was thrown from the body, and the man they were carrying cried out that he was not dead, but only very ill, and that they were going to murder him because he was so much trouble to them. The reader remonstrated, but in vain. They said he might as well die then as afterwards.

Mr. Schoen, in his Journal, says, that among the Ibos, in West Africa, if a mother gives birth to twins, the poor infants are put into two pots and left to die in the woods; and that if a child cuts its top teeth before its bottom ones, they always kill it, because they think it is a proof that the poor child will turn out very wicked if they allow it to live.

I could fill all the pages of this Magazine with dreadful stories of this kind, but I must not write any more, or you will be tired of them. I will, therefore, finish this letter by telling you something which happened in happy England. A clergyman in Nottinghamshire was once called to visit a parishioner on his deathsubject were very much altered. clergyman asked him what had altered them. He said, that a few nights before, he awoke about midnight from a doze and looked about to see if any body was watching him, and in a moment his two dear sons were at his side to see if they could do any thing to comfort him. He remembered having heard at one of the Missionary meetings, that the Hindoos are in the habit of drowning their aged parents when they become a burden to them, and the thought flashed across his mind, To what do I owe the difference? He remembered that it was the Gospel of Christ which had made his children to differ from the children of the heathen, and with his dying breath he gave glory to God for his mercy.-Rev. F. M. Cunningham.

SOW THY SEED.

Lady W- was left with a family of young children; and being a person of eminent piety, and great zeal in the cause of her divine Master, her first care was, to endeavour to bring up her children in the fear of God, and in the faith of the had been so much comforted and sup- Sir Herbert Taylor, -a last acknowledgblessed Gospel of Jesus Christ. For ported in his illness. this purpose, she was unceasing in her them a proper sense of the infinite value of their immortal souls. Her labours, however, appeared at the time to be lost with her sons, who all seemed to turn a deaf ear to her instructions. At last. her youngest son determined to go into the navy. This excellent mother objected, from her fear of the many temptations to which young men are too comthe counsel and example of, all their reand nothing could induce him to alter, it. lants, who were standing in tears near the His Majesty's state altogether incapa-

prayers to his heavenly Father, in his his hand. behalf, Lady W--- employed herself in preparing his outfit; and, as she had Queen, who was naturally anxious that proved a source of joy and consolation to found from former experience, that he was decidedly averse to, nay, sometimes ridiculed, her pious advice and instructions, she considered it hopeless to attempt to renew them; and the only resource she could think of was, to put a Bible amongst his clothes, at the time she was packing them for him, previous to his departure. She accordingly folded up a small Bible in paper, having first written her son's name, and her own under it, on the first leaf, and put it at the bottom of his trunk unknown to him. He went to sea, and was not heard of for some time; until at length the painful account reached her ears, that the vessel in which he sailed had been lost, and her son in it. The thought so deeply affected her, that he had died in an impenitent and unprepared state, that she determined to withdraw herself from all society, even of her religious friends, and to devote herself entirely to the religious instruction of seamen and their families, in the hope of being the humble instrument, in the hands of the Redeemer, of saving some from believe." the wrath to come.

She spent her whole time in going about from house to house amongst them; reading and explaining the Bible, delivering tracts, and conversing on heaven and heavenly things, with such as she could humble acquiescence in the doctrines of prevail upon to listen to her; regardless of the coarse repulses, rude rebuils, or more frequent contempt and ridicule to which she was often exposed.

One day, however, on calling at the dwelling of an aged seaman, and pre- of which his Majesty so thankfully apsenting him with one of her little tracts, he looked up at her with a grateful smile, and said; "ma'am, I have for some time benevolent visitor replied. "How long have you been led to seek and love the Saviour?" "Oh! ma'am, answered the veteran tar, "ever since the ship was lost, in which I last sailed. We had a young gentleman on board, who used to collect he sailors about him, in different parts of the ship, and read the Bible to them. He was lost with the ship, but I escaped; and when I saw my danger of being lost too, all the things which he had read to me came into my mind, and I thought what must have become of me, if I had then been taken into the presence of my holy God, in the midst of my sins. And these thoughts have remained with me, I thank God, ever since; and I have from that time devoted myself entirely to a religious course of life." "Can you tell me," anxiously inquired his pious instructor, "the name of the youth who read the Bible to you?" "No ma'am," he answered, "I do not remember who or what he was, but I have got his Bible, which is the only thing I could save in the ship; and I saw it, and picked it up, and put it into my breast, and brought it safe home, and have kept it safely ever since; and if you will wait a minute, I will go and fetch it you." He did so, And I leave you to judge of her feelings, on opening the book, to see her son's and her own name in it; and thus to recognise it as the very Bible she had put into bed. The dying man told him that he his trunk; and to have the blessed conused to think him much too earnest about firmation, that her labour for her son's was about this period of the day, that he getting money for the Missionary Society; eternal welfare had "not been in vain in tenderly besought her Majesty not to her of the Protestant Episcopal Church, from but now he was dying, his views on this the Lord." She was so deeply affected make herself uneasy about him; but that his seventeenth year. Every morning and by this truth, that she had not the power he was already anticipating his speedy evening, his family were gathered around him of utterance, but silently lifted up her dissolution, was evident from his expresher beloved son had been renewed by heaven."—Children's Friend.

LAST DAYS OF KING WILLIAM IV. In the course of the night, the Queen observed to his Majesty that the Archbishop [of Canterbury] had only been invited to stay till the following day; that his Grace wished to be honoured with his to-day, his Majesty appeared surprised, commands, and that he had expressed till Sir Herbert added, "It is Monday, himself not only willing, but anxious to Sire; there is no post, and no boxes are stay as long as his services could be either acceptable or useful to him. The King immediately said, "Yes; tell him to stay Henry Wheatley, who had entered the It will be the greatest blessing of God apartment. The King regarded him with to hear that beautiful service read by him once more; alluding to the Liturgy of the Church of England, from the frequent evidently influenced by the same motive use of the prayers of which, his Majesty which had prompted a similar action to

Monday, June 19 .- Though his Malabours, in reading and explaining to them jesty passed a tolerably tranquil night, of not uneasy slumber, the Queen almost the Holy Scriptures, and impressing upon yet no corresponding effect was produced upon his health. Decaying nature could no longer be recruited by the ordinary sources of strength and sustenance. His Majesty, however, rose at seven, for he had at no time during his illness been con-fined to his bed, and had even for some weeks anticipated by an hour his usual time of rising. There was much in the look expressive of the most perfect resig-King's language and manner this morning nation. Once or twice, indeed, this feel monly exposed in that service; separated which spoke of approaching death, as they are, at such an early ago, from On awaking, he observed to the Queen, "I shall get up once more, and do the lations and friends. She, therefore, im- business of the country;" and when plored him in the most carnest manner to being wheeled in his chair from his bedgive it up, and choose some other pursuit. room to his dressing-room, he turned Her entreaties, however, were all in vain; round, and looking with a benign and ing of this day, that the Archbishop visited his mind was fixed on going into the navy, gracious smile on the Queen's attend the King for the last time.

With a heavy heart, therefore, and fervent | door, said "God bless you;" and waved | citated him from joining in any act or ex-

the hope so fervently expressed by the King on the preceding night might be gratified as soon as possible, the Archbishop entered the King's room, and was received, as at all other times, with the bishop said, "My best prayers are offered significant tokens of joy and thankfulness which his Grace's presence never failed to call forth.

On this occasion the Archbishop read the service for the Visitation of the sick. The King was seated, as usual, in his easy chair, the Queen affectionately kneeling by his side, making the responses and assisting him to turn over the leaves of the large Prayer-book which was placed before him. His Majesty's demeanour betokened the most genuine spirit of devotion. Though unable to join audibly in the responses which occur in the service, yet when the Archbishop had rehearsed the articles of our creed, his Majesty, in the fulness of his faith, and labouring to collect all the energies of sinking nature, enunciated with distinct and solemn emphasis the words "All this I steadfastly

During the whole service, his Majesty retained hold of the Queen's hand, and in the absence of physical strength to give utterance to his feelings, signified by his fervent pressure of it not only his our holy faith, but his grateful acknowledgment of those promises of grace and succour which so many passages of this affecting portion of the Liturgy hold out to the dying Christian, and the belief

preciated in this hour of need. With the other hand, his Majesty frequently covered his eyes and pressed been led by grace to know the value and his brow, as if to concentrate all his comfort of religion." "Have you?" his powers of devotion, and to restrain the warmed emotions of his heart, which were so painfully excited by the distress of those who surrounded him. His Majesty did not allow the Archbishop to withdraw without the usual significant expression of his gratitude, "A thousand thousand thanks."

It was when the Archbishop pronounced the solemn and truly affecting form of blessing contained in the "Service for the Visitation of the Sick" that the Queen, for the first time in his Majesty's apartment, was overpowered by the weight of affliction.

The King observed her emotion, and said in a tone of kind encouragement, ' Bear up, bear up.'

At the conclusion of the prayers, his Majesty saw all his children; and as they successively knelt to kiss his hand, gave them his blessing in the most affectionate terms, suitable to the character and cir-cumstances of each. They had all manifested the most truly filial affection to his Majesty during his illness; but on Lady Mary Fox, the cldest of his Majesty s surviving daughters, had chiefly devolved the painful, yet consolatory duty of assisting the Queen in her attendance on the

The extreme caution of his Majesty and his anxiety to avoid causing any pain or alarm to the Queen, was very remarkable. He never alluded in distinct terms to death in her Majesty's presence. It heart in adoration and praise to her be- sions to several of his relatives. Even at loved Saviour, who had thus condescended this advanced stage of his disease, and to cheer and comfort her heart with this under circumstances of the most distressundoubted testimony, that the heart of ing debility, the King had never wholly intermitted his attention to public busi grace; and that he had died "a child of ness. In accordance with his usual ha-God, and an inheritor of the kingdom of bits, he had this morning frequently desired to be told when the clock struck half-past ten, about which time his Majesty gave audience to Sir Herbert Taylor. At cleven, when Sir Herbert was summoned, the King said, "Give me your hand. Now get the things ready." On Sir Herbert saying that he had no papers a gracious look, and extended his hand to him, as he did also to Doctor Davies. ment of their faithful services. His Maesty then passed several hours in a state uninterruptedly kneeling by his side, and gently chafing his hand, from which assurance of her presence his Majesty derived the greatest comfort.

During this afternoon, to such an extremity of weakness was the King reduced that he scarcely opened his eyes, save to raise them in prayer to heaven, with a ing found expression in words. "Thy will be done;" and on one occasion he was heard to atter the words, "The Church-the Church !" and the name of the Archbishop.

It was about nine o'clock in the even-

ercise of devotion; but, as at each pre-At nine o'clock, by the desire of the ceding interview, his Grace's presence the dying Monarch, who strove in vain to convey any audible acknowledgment of the blessings which he sensibly enjoyed; but when, on leaving the room, the Archup for your Majesty," the King replied, with slow and teeble, yet distinct utter-

> After this exertion, his Majesty gently moved his hand in token of his last farewell, and the Archbishop withdrew.

ance, " believe me, I am a religious man!"

As the night advanced, a more rapid diminution of his Majesty's vital powers was perceptible.

His weakness now rendered it impracticable to remove him into his usual bedroom, and a bed was accordingly prepared in the Royal closet, which communicates with the apartment in which his Majesty had passed the last ten days of his life At half-past ten, the King was seized with a fainting fit, the effects of which were mistaken by many for the stroke of death. However, his Majesty gradually, though imperfectly, revived, and was then removed into his bed.

From this time his voice was not heard, except to pronounce the name of his valet. In less than an hour his Majesty expired, without a struggle and without a groan, the Queen kneeling at the bedside, and still affectionately holding his hand, the comfortable warmth of which rendered her unwilling to believe the reality of the sad event.

Thus expired, in the seventy-third year of his age, in firm reliance on the merits of his Redeemer, KING WILLIAM THE FOURTH, a just and upright King, a forgiving enemy, a sincere friend, and a most gracious and indulgent master.

> THE LATE MR. JACOB LORILLARD. Merchant in New York.

He was apprenticed at an early age, when he had received but little schooling; finding himself deficient in knowledge, he spent the evenings in study, when other boys in situations like his, after their day's work, would seek amusement.

For some time, he spent, what money he could save, upon books for the improvement of his mind; then he began to save in order to have a capital to commence business with. When he had a thousand dollars of his own, his brothers lent him two thousand more, and then he commenced business on his own ac-

His property, when he died, was more than a million of dollars. He often said, he had become so rich, because he did not make haste to be rich.

He was always ready to do good, giving money, or lending it to deserving people when they were in want, and particularly fond of finding out industrious persons that he might help them in the outset of life.

One day, in the depth of winter, a woman called upon him to ask for help that she might procure some wood. He had some doubt about her; so he told her he would make inquiry, and she had to go away without any relief Walking in the street, immediately after, with a gentleman who was present when the woman applied to him, he saw a cartload of wood for sale. He at once bought it, and ordered it to be delivered at the woman's door, whose address he had accurately taken down. His companion was surprised, and asked him: "Did you not say you would make inquiry about her first?" "O yes," he replied, "but while I make inquiry, she might freeze to

He professed religion as a consistent memfor domestic worship; a portion of the Lord's day was always devoted to the religious in struction of his children. When he felt his end approaching, he called his children around him, addressed appropriate counsel to each of them, and soon after, sank away easily and gently, and slept in the Lord.

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Faith and Practice .- By H. M. Ps. exix. 57.—Thou art my portion, O Lord! have said that 1 would keep thy word.

1st Samuel, 111. 10.—Speak, Lord! for thy ser-

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