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The Bazaar.

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

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THE DYING BOY.

Come nearer, mother, raise the curtain high,
And let us look upon the spangled sky;
Leave still thy hand in mine. Put back the hair
That clings around my brow; say, wilt thou wear
One of these tangled curls when I am dead,
Nor tears to bitter o'er the relic shed?
My Saviour calls me to a heavenly home,
And angels near me gently whisper "Come!"
While from their golden harps the echo rings,
I hear the rushing of their shadowy wings.
Listen, my mother; though thy voice be sweet
Unto mine ear, the gladsome strains that greet
Thy slumbering boy, have tones of deeper love,
Murm'ring about my couch, around, above,
Like music in the air. When in the sea
The red sun nightly sets, it seems to me
That angels must be there, and track their way
From the bright chambers of eternal day.
Thou'lt think of me when thou dost look on high,
In those bright mansions, far beyond the sky;
Thou'lt think of me, I know, when earth seems fair
And summer's blossoms scent the sunny air:
O, then remember that my lot will be
Where flowers unfading bloom, that I shall see
Thousands of dazzling creatures that below
Have walked in righteousness, and that I go
Where, in the glistering robes around the throne
A halo bright reveals the Holy One.
Mother, thy face is from me, but I feel
The fast, warm tears that o'er my weak hand steal,
And thou dost tremble. If I ceaseless find
Thy fond love, ever watchful, ever kind—
If thy untiring care no change could see,
Think what God's changeless love for us must be;
Though slumber o'er thy anxious heart may creep,
There's one whose eye of love will never sleep.
Dark shadows o'er my eyelids steal along;
Say, dost thou hear the angels' swelling song?
If thou couldst listen to their joyful hymn—
But, mother dearest, e'en thy form seems dim;
Thou wilt not leave me, though the night is come,
Wouldst thou couldst lead me to my radiant home!
Come nearer yet, and still my cold hand keep,
And O, sweet mother, now I faint would sleep.
Church of Engl. & Magaz.ine.

CHRISTIAN EDUCATION.

PROV. XXII. 6.

"Train up a child in the way he should go: and when he is old, he will not depart from it." There are two things in these words for us to consider—a command and a promise; and these two things are here, as everywhere else in God's Word, inseparably linked together; for, let but the command be faithfully obeyed and the promise will be most certainly fulfilled.

1.—Consider, first, the command which the text contains:—"Train up a child in the way he should go." Now, this is a command to educate children,—but, to educate them in the right way. All education is not a blessing—far from it; that education which is without godliness, which takes not the religion of Jesus Christ for its foundation, and the revealed Word of God for its rule; (and that revealed Word interpreted, not according to the conceits and fancies of any private individual, but according to the rule of the universal Church of Christ;) I say, that education which is without godliness, which takes not the Christian religion for its basis, and the Bible for its rule, is more likely to prove a curse than a blessing. That education which is merely secular, which regards man only as a being for time, and takes no notice of him as a being for eternity—which cultivates his intellect, and adorns his taste, and improves his understanding, but does not touch his heart—such education, my brethren, is worse than useless. Man is a fallen creature, mark you; and man is an immortal creature also; and, therefore, all education, to be sound, and to be useful, must deal with him as such. If, in cultivating his mind, you do not counteract the corruption of his nature, and his tendencies to evil, what do you do? You only increase his power for mischief, and make him the more expert instrument of evil. If you teach him to be wise for this world, without making him wise unto salvation, by the sanctifying principles of the Gospel, you only deal with him as if his existence were to end with the years of his life,—as if he were without a soul, and as if there were no eternity to come!

But, such, I need hardly tell you, is not the education which is commanded in the text. When we are enjoined to train up a child in the way he should go, we are commanded to educate him as a fallen and a sinful creature; and yet as a creature for whom Christ died, and for whom light and immortality has been brought to light by the Gospel. And what does such education, the education of such beings, and for such purposes, imply? It implies scriptural instruction—godly discipline—wise correction—and holy example.

1. The command of the text implies scriptural instruction. Now, teaching, to be scriptural, must combine doctrine and practice, faith and duty. Take two passages out of the Word of God as an answer to the question, What is scriptural truth? "All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." This is doctrinal truth. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This is practical truth. And both doctrinal and practical truth must be

united in our teaching: the one is not complete without the other. The one is the foundation; the other the superstructure; and any system of education which leaves out either one or the other, is defective and will fail of success.

2. Besides scriptural instruction, education implies godly discipline. And this is indeed a most important part of all religious training. Control is to be exercised over the child from the first. He is not to have his own will, nor to follow his own way. He is to be brought into subjection; obedience is to be learnt,—this is the main point with every child, obedience. "Children, obey your parents in the Lord, for this is right." "Likewise, ye younger, submit yourselves to the elder. Yea, all of you be subject one to another." The principles of dutiful submission are the principles of the Gospel of Christ, and their fruits are blessed indeed, both in families and in society at large,—order, harmony, peace, and love. Now, these principles must be early enforced in the case of children, by a due exercise of authority, and by judicious restraints upon their corrupt wills; else, the contrary disposition of independence, and of casting off the yoke, will soon discover itself; and that Spirit is not from above, but from beneath,—it is the temper of those who kept not their first estate. It cast down the fallen angels from heaven. It drove our disobedient parents out of Paradise. Its fruits are the very gall of bitterness. Wherever it has shewn itself, whether in families or in nations, discord and confusion, strife and envying, turbulence and disorder, tears and sorrows; and, oftentimes, murders and bloodshedding have followed in its train! In fact, the spirit of submission is the spirit of angels and archangels, and all the company of heaven. The spirit of independence is the spirit of the fallen, of the lost! The one forms the happiness of heaven, the other has filled the earth with mourning and woe, and hell with wailing and gnashing of teeth! The one is liberty, the glorious liberty of the children of God. The other is slavery, the slavery of sin, the bondage of corruption, and the chains of darkness. The one raises us up to the image and the holiness of God; the other sinks us down to the similitude and degradation of Satan.

In the words of our admirable Hooker, of "I, w or order there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

Of what immense importance it is then that the law of submission and of order should be inculcated on the rising generation. If we would have our homes happy and our nation prosperous, we must, by godly discipline, train up children to habits of dutiful subjection. Peaceful will be those families, and blessed will be that land, where, by the grace of God on our teaching, all have been taught to submit themselves one to the other in the fear of God.

It was the praise of faithful Abraham, that he exercised this control over his family. "I know him that he will command his children and his household after him; they shall keep the way of the Lord, and do justice and judgment." On the other hand, it was the curse of Eli's home, that "his sons made themselves vile, and he restrained them not." And what constant examples we have of the truth of these words of Holy Scripture: "A child left to himself bringeth his mother to shame."

3. Wise correction will sometimes be necessary in the education of children. For, how soon do the evil passions of our nature shew themselves in our offspring! "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." And timely correction is of the greatest possible consequence and value. "Chasten thy son while there is hope; and let not thy soul spare for his crying." What mischief foolish indulgence may produce; and how wrong are those parents, and how unscriptural is their system, who suppose that punishments are unnecessary, and may easily be dispensed with. "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes." Observe, however, the spirit with which all chastisements should be inflicted—in love. "He that loveth him, chasteneth him betimes."—And herein we have the example of our heavenly Father to guide us. He doth not willingly afflict the children of men; and great is the contrast oftentimes between his loving corrections and the hasty and passionate punishments of many an earthly parent or instructor. "They verily for a few days, chastened us after their own pleasure; but he son our Saviour, that we might be partakers of his holiness." (Heb. xii. 10.)

4. But holy example is above all things necessary in the matter of Christian education. Every parent and every teacher, and, in fact, every older person, is like a city set on a hill to his children. They will copy him in all things, and their characters will, in a great measure, be moulded by the cast of his mind, his words, his actions,—the very expression of his countenance will be noticed. How important, therefore, that his light should shine brightly before them, and that his example should be a constant monitor of good. It is quite wonderful how quick a child is to copy the language and the sentiments of those around him. Every one of his faculties is alive, to learn, and to imitate. Every person with whom he associates becomes a teacher

to him, and every thing he sees and hears becomes a lesson. It is well remarked of the young child: "His eye is quick to observe; his memory storeth in secret; his ear is greedy of knowledge; his mind is plastic as soft wax. Beware, then, that he heareth what is good; that he feedeth not on evil maxims. For the seeds of first instructions are drop into the deepest furrows."

My brethren, more children are educated by example than by teaching. Remember this, all ye that have to do with children! Elder brothers and sisters, as well as fathers, and mothers, and teachers: when you act and when you speak before children, they are observing, they are learning all the time;—take heed that you do not teach them, either by word or deed, to do evil instead of to do well! And ye, Christian parents, avail yourselves of this pious character of your little ones for good. Let them see the image of your God reflected in you; let the beauty of holiness shine in your character, and while you teach them, by your daily instructions, to hush the name of Jesus; and while you tell them of his love for yourselves and for them, let them behold, with their eyes, the spirit, and the love, and the temper of Jesus Christ set forth in your daily life and conversation; let them see that you are walking humbly, meekly, devotedly, separate from sinners, as he walked; doing good as he did, and speaking words of peace and gentleness as he spake; and so will you be training up your children most effectually, as well as most persuasively, in the way they should go; so will you win them to Christ, and behold them folded in his arms, and blessed with his eternal benediction. But, observe, this education of children must be early. They must be sufficiently young to be "trained up." It is too late to bring them up in the nurture of the Lord when their character has already been formed in this world. The text speaks of the young child—and education, in order to tell upon the character, must be begun betimes. Those, indeed, are most monstrously mistaken who let their children alone, until they are capable of understanding and of forming an opinion, as it is said, on the subject of religion. We dare not let our children alone: if we do so, the devil, and an evil world, and a corrupt heart, will not leave them alone; and unless we counteract these pernicious influences from earliest childhood, the principles of depravity will have gained strength meanwhile, and sin will have struck its roots more deeply within them, and a wicked and ungodly generation will have contaminated them already, and the lesson of Christian education will only be ten-fold more difficult and discouraging, from its having been for any previous time neglected. Brethren, you cannot begin too soon: for, begin when you may, the evil one, and the evil nature will have begun before you. Oh! if you do not begin early to train up your little ones in the way they should go, there will not be wanting multitudes of evil examples and evil companions, who will train them in the way in which they ought not to go. This naughty world is a school of wickedness, and its people are evil teachers. Satan lacks not his thousand and ten thousand false and pernicious instructors; so that if you bring not up your little ones for heaven and for God, there will not be wanting those who will train them for the devil and for hell.—*Rev. Wm. Brock, M. A., Rector of Bishop's Waltham, Hants.*

THE POET COWPER.

The most Christian of our poets is Cowper, —the most evangelical in his theology, the most scriptural in his standard of right and wrong, and abating the frequent satire, the most Christian in his tone. It would be difficult to find in prose clearer or more simple statements of the great saving truth than some which he embodied in his pleasant verse; whilst, with a forbearance the more admirable in a poet, he never overleaps the landmark of sacred truth for the sake of gathering bright flowers of fancy. His lofty morality is the legitimate result of his orthodoxy, and it is impossible to name another bard who keeps at a purer distance from all appearance of evil, or who eyes events and characters from so serene a pinnacle of personal virtue. His denunciations of fraud and falsehood, and avarice and cruelty, you see at once are the language of a man who himself is truthful, gentle, and open-handed; whilst in the very style and manner of his compositions there is something ethical. The limpid, happy course of his numbers, the playful benevolence that sparkles all over them, and the verdure which skirts them wherever they flow, have a benign influence on the reader's mind, and are fitted to propitiate him into personal improvement. And this is, after all, Cowper's great excellence as a Christian moralist, as it is the fairest province of didactic Christian poetry. He did what it is not so easy in sermons to do. He pointed out the every-day faults and infirmities of character with such precision and fidelity that each might see as in a glass his own natural face; and with equal minuteness of detail, he specified those duties and graces which are not to be despised because they are little. Himself a lovely example of Christian amenity, his longer poems embody the maxims and the rules which might reproduce characters akin to his own wherever the spirit of the gospel reigns. Theologians and philosophic moralists do not descend to such details. They fell the tree or square the log in the forest. They supply the rough material, and leave it to the tasteful eye and dexterous hand of other artificers to convert it into implements of daily use and elegant adornment. Topics too trivial for the axe of pulpit eloquence or stately authorship, are just the proper size for the lively

turning-lathe and clear-cutting chisel of William Cowper. A Memel pine or a Honduras log is of little use to an every-day world till it be transformed into chairs and tables, pins and bowls, writing-desks and window frames. Many sermons and essays are the rafts of rough timber in the dock; but the "Task" has transformed Tillotson and Butler, and all the rest of them, into household furniture and personal applications. But most beautifully he has done it. Than his scenes of indoor gladness and Sabbath quiet and sanctified affection, poet never produced more graceful handiwork. Like the carvings at Chatsworth and in the choir of St. Paul's, when we remember who it was that evoked these fluttering birds and pensile flowers from the unlikely block, we do not think that the man who could make so much of a fragment of timber would have been better employed in felling Windsor Forest. Cowper has shown how much of real happiness a mind at peace with God may extract from very common things. He creates no fairyland. He rears no castles in the clouds. He conjures up no Albambra, its walls built with fragrance, and its pearly roof propped on pillars of light and air. Cowper is all actual, real. He has no care for an aching heart, save that which once cured his own. He has no path to peace except the royal road, "Believe in the Lord Jesus Christ, and thou shalt be saved." And if his reader be such a believer, he points him to the materials of happiness all around him. On a bright day you may find it scattered all about in this brick-walled scrap of garden ground, and especially concentrated in that clove in the corner,—that box of rickety deals with an arnful of honey-suckle flung over it, which I call my summer-house. Or, of a winter's night, you may close the windows, and shut it all into your parlour, if the waistcoat be not chinky, and if you have first taken care to bring in "godliness with contentment." Whilst the author of the "Night Thoughts" would have found nothing in the "steamy column" from the tea-urn except an emblem of our vapour life, Cowper's playful fancy, and thankful spirit mounted up in its cheerful gyrations, like the genius of domestic happiness ascending in the smoke of the family altar. Notwithstanding his own deep-seated gloom, none was ever more successful in the search after happiness. He found it in the cell of the martyr, and in the cottage of the Bible-conning peasant. He knew that Howard had it in his path of philanthropy, and Whitefield in his apostolic career; and he felt that he himself had it, writing hymns by Mr. Newton's bedside, or reading "Cook's Voyages" to Lady Hesketh and Mrs. Unwin at Olney. He was happy when feeding the hungry, —happy when fondling his tame hares. And this is a singular beauty of his writings. He shows that a believer's enjoyment is exceeding broad,—that he comes in contact with each element of true pleasure from the all-sufficient source of blessedness down to its smallest atom,—that the same well-ordered covenant which gives him acceptance with God, makes the beasts of the forest look benignly upon him, and gives him a league with the stones of the field. There is no poet who has run such a diapason of delight from infinite excellence down to those trifles which have still a trace of that same excellence in them; and whether he sympathizes with "the rose just washed in a shower, which Mary to Anna conveyed," or holds a colloquy with Beau, puzzling his "puppy brains" to make out his master's meaning, or purs responsive to Tiney and Puss; or whether he spends an evening at Weston with his elegant and accomplished friends the Throgmortons, or sits down to his desk and Homer; or whether, in hours more sacred, he sings the "hidden life," the "walk with God," "joy and peace in believing," or revels in prospect of earth's jubilee, and the glory hereafter to be revealed; he is only drinking different rills from one well-spring,—the wider or more narrow streams which flow from the fountain opened. To say that his mind was melancholy is the same as to say that Richard Baxter or Robert Hall never enjoyed an hour's exemption from anguish. Neither they did, and yet they were happy. Like an Alpine stream flowing over a glacier, peace may flow like a river through a channel of perennial pain. Doubtless, there was a wintry stratum, over which the warm affections and sunny fancies of Cowper's poetry were constantly flowing; but that large volume of pleasant, joyful feelings, he owed to the thawing influence of the Sun of Righteousness. There was a constant pain in Cowper's spirit, just as there was a constant pain in Baxter's body, but both of them had a joy above the mortal average. And what we wish to impress in Cowper's case is this, that all the gladness he possessed was heavenly in its source,—either light direct from God's reconciled countenance, or reflections of that light, or reminiscences of the joys he experienced in the season of his "clear shining."

Some think that Christianity relieves from the lesser duties, and others imagine that it supersedes the lesser joys. Cowper's poetry is a good antidote to either error. He shows that the greater involves the less, not by annihilating it, but by including it,—that by setting the heart right with God, the Gospel does not set it wrong with man,—that by implanting a supreme love to Jehovah, it does not extirpate friendship and family affection, and neighbourly feeling, and general benevolence,—and that by giving the soul to God for its chiefest joy, the Gospel does not take away the little joys, the pleasures of taste, the comforts of life, the zest of knowledge, the delights of home, but only hollows them. For instance, many professing Christians "despise the poor." No poet has done so

much to bespeak kindness for them. Many who do not despise the poor forget the beasts. But Cowper remembers God's care for oxen, and has done more than any Society to prevent cruelty to animals. And then again, many Christians have a restless tootingling after a far away happiness, and are constantly setting out on laborious expeditions and distant journeys to find it, whilst Cowper, strong in sense and in Scriptural wisdom says,— "Keep at home. It is neither in a lodge of the far wilderness, nor in a London palace, that you will find it, if you cannot find it here. Snuff the candles, stir the fire, and take down your large-printed Bible. Or go and join them in the next room, and read aloud an hour off your new book. Or if you have no particular need for that pot of jelly, take it to your bedrid neighbour down the lane, and sit a little while beside him: for you have no idea how much good a little kind conversation will do to him, and how much more good the pots of jelly will do to yourself when dispersed among old asthmatic people, than if they were consumed at home." His sober truthfulness makes Cowper the safest poet for a sentimental reader; and his spiritual healthfulness makes him a reasonable counsellor to those whose faith is feeble, or whose feelings are morbid. Most young people are fond of Cowper's poems, and they can never read them too often, nor commit too many of them to memory.—*Chr. Journal.*

THE CASTING OF THE LOT.

Trifling as this act of casting the lot for our Lord's vesture, (Psalm xxii. 18.) may appear, it is most significant. It contains a double lesson. It teaches how greatly that seamless shirt was valued; how little He to whom it had belonged. It seemed to say, This garment is more valuable than its owner. As it was said of the thirty pieces of silver, "A goodly price that I was prized at of them;" so may we say regarding the casting of the lot, "How cheaply Christ was held!"

The casting of the lot is at all times a solemn matter. Man appeals by it to something above and beyond his own judgment, and his own will; he postpones the decision of reason; he suspends the determinations of his own judgment; he divests himself, for a time, of that which constitutes him a rational and intelligent being; he ceases to act as a man; and stands forth as a creature of perplexity, that looks to some other power, or being, to decide for him. Who is that being? What is that power? Those who use the lot alone can tell. The pious Jews of old, who had recourse to it by Divine command, answer, "It is the Lord." "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Prov. xvi. 33. Therefore Saul said unto the Lord God of Israel; "Give a perfect lot!" and Saul and Jonathan were taken, but the people escaped." 1 Sam. xiv. 41. The holy apostles of the ascended Saviour answer, "It is the Lord." "And they prayed and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles." Acts i. 24—26. The perplexed Christian answers, "It is the Lord." "I pray earnestly for his direction, and I abide satisfied with his decision." But the worldly man, when using the lot, positively refuses to give this reply. On important occasions, where his interests are at stake, he prudently repudiates the lot. But where matters are nearly on a balance, or where trifles, or amusements only, are concerned, he feels no hesitation to employ the lot, because the results are unimportant. Inquire of him, "What is it that decides? What intelligence acts, when you lay aside your own?" Whatever reply he may make in an affirmative form, this we may expect to hear in the negative, "It is not the Lord; I had no reference whatever to the Supreme Being when thus engaged." So decided are multitudes in this opinion, that they deem it profanity to entertain the idea that God can be concerned in such a matter. At the same time, however, they admit that there must be something which settles the point. Some power, or some nonentity of power, which conducts the uncertainty to certainty. To this they give the name of CHANCE. Of all words in human language that mean nothing, this is the most significant—the most emphatically nothing. The Scriptures repudiate it. Moralists, philosophers, all reasonable men, disown it. Chance is not reckoned a material thing, and if it belong to the spiritual world, in which class is it to be ranked? Judgment has been already given, that it is not the Lord; therefore, neither can it be any of the angelic powers; for they are all his servants, and engage in no work but at his bidding. It must, therefore, be counted amongst the spirits of evil, and consequently to be dreaded rather than courted. Chance is, indeed, but another name for Satan; and it makes one shudder to think, that in the casting of their lots, throwing of their dice, and the shuffling of their cards, men abandon their own reason, and submit to be guided from uncertainty to certainty, from the unknown commencement of their game to its definite conclusion, by the great enemy of their souls. Therefore, let all Christians abominate these practices. Let them cast the evil instruments of such games out of their houses. If they be so ignorant as not to know how to spend their time to better purpose, let them occupy their hands in works of charity, or peruse the writings of wisdom, or engage each other in edifying conversation. They bear sad testimony against themselves, when they reply that if they leave off these amusements, they shall fall into something worse. Unhappy inhabitants of the earth! Is necessarily laid on you to pass only from one evil to another?

Are you doomed to no other motion than that which is retrograde? God's order is that of progress and advancement. His word enjoins us to rise from one degree of usefulness to another. It is our privilege, as it is our duty, to abound in good works; to redeem the time because the days are evil; and, "whether we eat or drink, or whatsoever we do, to do all to the glory of God." The whole universe of obedient beings, are going forward with their glorious Head. The path of eternity opens before them with new objects, and renewed powers, of light, beneficence, and love. The descending scale is trodden only by the disobedient. They sink deeper and deeper into everlasting darkness; and the moral distance between them and the children of light, is eternally increasing. Covet, then, earnestly the best, the most useful life. Let a heavenly ambition animate your breast. Seek for glory and honour, as well as immortality, Rom. ii. 7. Refuse the fleeting pleasures of an hour, the favour of a worldly company, for the joys that never fade, and the approbation of the King of heaven.

Though the lot be thus abused in heathen and Christian countries, yet we must remember that its right and proper use has obtained the sanction of the God of truth. When, therefore, the true Christian has recourse to it in a spirit of faith, and when circumstances absolutely require it, he may assure his conscience that he is not out of the path of duty. But he must also bear in mind, how difficult it is to determine the times and seasons. We are all apt to be misled by secret motives and partialities. Instead of a choice entirely free, there is too generally a leaning towards one side. The majority of Christians, therefore, will find the use of the lot rather a snare than a help to them, in their progress through life. Almost unconsciously to ourselves, we may be desirous to have recourse to the lot, only to escape from our own proper responsibility. This is a dangerous state of mind. It directly tempts the Most High. He discerns the lurking thought, and will not sanction it with his blessing. He has given us Reason as a monitor, the Word of Truth as a lamp, and has promised the Holy Spirit to be our teacher and guide. Why, then, should we close our ear to unerring instruction? It may be permitted to those who are "strong in faith," and perplexed in extremity of contradicting circumstances, to have recourse, with humble earnest prayer, to the lot, as their only remaining door of deliverance from difficulty and dilemma; but Scripture furnishes a safer, and a better rule; and accompanies it with a gracious promise from the Lord, when it gives this injunction, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii. 6.—From "Christ on the Cross," by the Rev. John Stevenson, Perpetual Curate of Cury and Gunwalloe, Cornwall.

The Berean.

QUEBEC, THURSDAY, JULY 17, 1845.

We have found time and space, to give to our readers in this number an Abstract of the Common School Act, as it now lies before the public to make the best of, until experience of its working shall have pointed out amendments for which, no doubt, there will be sufficient room left. A portion of the Act (that referring to Dissident Schools) we purpose to insert and remark upon in our next. Though we attach great importance to that part of the Act, we do not entertain any wish that Dissident Schools should be established, until grave objections to the Schools under the Commissioners arise, especially such as would interfere with the freedom of Scriptural instruction to the children. It will appear, on a glance at the provisions of the Act, that the internal management of the Schools, and the selection and appointment of Teachers rest entirely with the Commissioners; the Commissioners, where an election has taken place, were chosen by the people. We should, then, be quite content to learn that in general the Schools established by these functionaries are satisfactory to parents who take an intelligent and religious view of what is for their children's good. But it may, perhaps, help towards making the Schools so, if it be well understood that there is a remedy for Dissidents to have recourse to, if their just wishes are disregarded.

Dr. Meilleur, the Superintendent of Schools for Lower Canada, addressed a letter to School Commissioners, &c. under date 8th May, to which we intend to direct some of our attention in our future remarks upon this important branch of public service.

We have recently had addressed to us a series of papers published in the small West India island of St. Christopher (shortly called St. Kitts). We opened them with various conjectures as to what might be the topics which chiefly engage the attention of the inhabitants of that part of Her Majesty's dominions. To our no small surprise we found nearly one half of the *Saint Christopher Advertiser* filled with correspondence, resolutions, and leading articles relating to innovations in the manner of performing the services of the Church by what the editor irreverently calls "Puseyite Clergymen." How earnest the people of St. Kitts are in the matter, may be concluded from the introduction to the Leader in the number which contains a call for a Public Meeting, addressed to the inhabitants by the Vestry of St. George's parish, Basseterre: "We feel pride in reflecting that this Colony is destined to furnish a bright example to every other in which the insolent fanaticism of Puseyism shall venture to rear its head. We have already said, the time for controversy is past—the hour of action comes!" A few particulars of events there will lead us to cast a glance at things which happened recently in the mother-country.

The Archdeacon of St. Kitts—also Rector of St. George's parish—is complained of as

having introduced, especially since his return from a late visit to England, a variety of unusual practices which have given great offence to his parishioners, and have caused Vestry-Meetings to be held, Resolutions to be passed and published, and Correspondence to be carried on, while the Archdeacon stoutly denies the right of the Vestry to deal with such matters at all, and pays no manner of attention to their remonstrances. The Lieutenant Governor of the Island made a separate representation of his own to the Archdeacon, which this Dignitary resents so much as to ascribe to it the effect of "closing the door to any thing like a friendly and cordial accommodation between himself and the opposing portion of the laity of his parish." The Archdeacon declares his resolve thus: "In no point whatever will I at all yield, until I find myself compellable to submit in the due course of Ecclesiastical law and judgment."

Our information on the subject is not such as to warrant us to pronounce a direct opinion upon the character of the innovations complained of by the parishioners. But it must be admitted that the close of the Clergyman's letter just now quoted is expressive of a disposition widely different from that which the Archbishop of Canterbury recommends it to his Clergy to cultivate in these matters, and which the Archdeacon's Diocesan, the Bishop of Antigua, by Circular, adopts as the one he also wishes to be cherished within his spiritual jurisdiction. Alterations have evidently been introduced with any thing but "general acquiescence" on the part of the parishioners; and the Archdeacon, instead of meeting the opposing portion of the Laity in a spirit of conciliation, seizes upon the error—if such it be—committed by Her Majesty's representative in remonstrating with him on the subject, and on account of it refuses yielding to any thing he may not be compelled to in the course of Ecclesiastical law and judgment. This determination is ill in accordance with his Diocesan's expressed anxiety "that the feelings of parishioners, formed under practices of long continuance, should not be abruptly assailed, and that even their prejudices should be rather softened than harshly combated." How much need there was for the Bishop's issuing such a recommendation, appears from the authoritative direction which we find in His Lordship's letter, that *Credence Tables* should be "forthwith discontinued." Since, from this injunction, it appears that a piece of Romish church-furniture, so utterly unauthorized by the Church of England as the Credence-Table, had actually been introduced in some portion of the parishes under Bishop Davis's supervision, it is not uncharitable to conclude that complaints of other romanizing innovations are not preferred without good reason. In this one instance, the innovators will be found "compellable" to return to a course consistent with their allegiance to the Church which has called them to the ministry; it is not much to be wondered at, however it may have to be regretted, if an indignant laity think of some mode of compulsion to correct other romanizing propensities, supplementary to ecclesiastical law and judgment, if these be found not to reach the grievances.

Our main object in taking this notice of proceedings, the scene of which lies at a great distance from us; is to advert more fully, as we shortly did once before, to the unwonted language which the Laity begin to hold towards their Clergy. The *St. Kitts' Editor* draws this conclusion from the conciliating letters of the Archbishop of the Province and the Bishop of the Diocese: "The broad question of innovation, generally, is most properly made to depend upon the will of the congregation." In another place he says: "There exist two recognised appellate jurisdictions, with whom rests the *ultima ratio* of this question—namely, the law, and the congregations composed of lay-members of the Church." Now these are interpretations which the two Prelates would scarcely consider as legitimate; still less would the rash innovators who have above all others been the asserters of clerical pre-eminence. Yet it is by them that the spirit has been stirred up among the Laity in England which has placed the innovating clergy in the situation of having to negotiate about conditions of peace; and the same result is likely to follow the same unwarranted procedure in the remotest corners of Her Majesty's possessions. We cut an article out of a Devonshire paper, some months ago, but laid it aside because we did not feel disposed to extend our remarks on the unhappy result of the one-sided attempts at uniformity, lately made in the mother-country. We now lay it before our readers:

"At a meeting of some of the parishioners, held by adjournment on Monday the 20th January, F. Drane, Esq., in the chair, for the purpose of receiving the report of a deputation appointed to wait on the Rev. Mr. Coleridge, the vicar of the parish, with a view to obtain the restoration of those forms of Divine Worship which prevailed in the parish church, previous to the introduction of several changes at Christmas, 1842; the deputation having reported the result of their interview with Mr. Coleridge, the chairman laid before the meeting, a communication which he had that morning received from the rev. gentleman, as follows:—"I would have visited things to have remained where they are for the present, till a final settlement could have been come to, by lawful authority, respecting the points at issue between us, but since this may not be, in the earnest desire of peace with my parishioners, a peace, which once broken will be hardly repaired, I offer them in the morning service of the church, 1st.—That the time for the departure of the non-communicants, shall be after the sermon, instead of after the offertory. 2nd.—That I will close my sermon with 'the Grace of our Lord, &c.' which is usually given in churches where there is a communion. 3rd.—That if it were thought desirable, I would use an abridged form of the bidding prayer, with the Lord's prayer, before the sermon. In the afternoon I will preach in the gown, and I trust that my doing so will show, that the use of the surplice in the morning, is not done as a mark or symbol of a party to which I do not belong, but in conformity to what I believe to be the law of the church." Upon which it was resolved, that this meeting, in the anxious desire to preserve peace and unity in the parish, agree to receive the propositions made by Mr. Coleridge in the spirit in which they are offered, pending the final legal settlement of the questions at issue, and that with respect to the use of the surplice during the morning sermon, though in no way approving of the practice, yet they are satisfied with the assurance given by Mr. Coleridge to Mr. Drane that he will take an opportunity of explaining to the congregation from the pulpit, that he does not so wear it, as a symbol of a party

to which he does not belong; but simply in conformity with what he conscientiously believes to be the law of the church. Resolved.—that Mr. Drane be requested to present a copy of this resolution to Mr. Coleridge. It was further resolved, with the kind assent of the Rev. G. M. Coleridge to this resolution, to circulate copies of the foregoing minutes throughout the parish, for the correct information of the parishioners."

If we did not assure our readers that the scene lies in a regularly constituted English parish, they might be led to suppose that this extract describes the proceedings of a body of Trustees to some dissenting meeting-house, taking their minister to task, and bringing him to terms lest they turn him out and take in another more tractable. "I offer," says the innovating Mr. Coleridge, 1st, that one thing shall be done, 2nd, that I will do another thing; and that if it were desirable (according to the mind of the Laity) I would do a 3rd thing;—then the meeting "agree" to receive their minister's propositions, and they circulate the terms of agreement throughout the parish, to allay the "angry, irritable spirit" as Archdeacon Samuel Wilberforce calls it (see Berean, No. 41) which had arisen among the laity. Much has been said about Low Church Clergymen (our readers know that we do not adopt the appellation, nor do we its opposite) and their coming down from the high ground which the clerical order ought to occupy; but where did ever Low Churchmen descend lower than the Clergyman did in the transaction just now related?

We have called the attempts at uniformity lately made in the mother-country "one-sided." There were two practices (taking the most prominent bone of contention) between which the choice lay: wearing the black gown in preaching, which was the old accustomed usage—wearing the surplice, which was the innovation and was generally looked upon as a badge of party. The proposed mode of making matters uniform was, the adoption of the surplice by all the Clergy in preaching. Now this we call one-sided: it gave the victory to that portion of the Clergy who had introduced preaching in the surplice. It was said, with profound simplicity, that this would remove all appearance of party—so it might be said that all appearance of party adverse to British connection would be removed in Ireland, if it were enjoined upon every one to wear the rebel-buttock. We would deal in exceeding tenderness with every one that sincerely pleads conscience as requiring his adherence to a certain practice. But what kind of conscience is that which cannot rest till it imports from Rome some table from which to take bread and wine, and put them upon the Communion-table then when the rubric requires it, while it feels quite happy in calling that an Altar which the rubric uniformly calls a Communion-table? In other words, what kind of Church-principle is that which strains at every deviation from obsolete rubrical requirement, while it swallows the most perilous departure from the protests contained in the Church Articles?

We think the temper, into which the Laity have been irritated, perilous in the extreme; and we look anxiously for the safety-valve by which undue heat, when it arises, may be legitimately drawn off. The Vestry of St. George's, Basseterre, thought they were the legitimate channel through which the Laity could seek redress of grievances—whether fancied or real, that is to be found out in the constitutional course. Their competency is denied. Then a public meeting is resorted to—a most un-ecclesiastical kind of proceeding: yet they have had no other pointed out to them. At Ware, in England, the Laity established public worship separate from that of the Church to which they professed allegiance; and so by the implied threat and manifest risk of final defection they applied a resistance, successful in the end, to the changes which were distasteful to them. No man can consider this a sound state of things; yet acquiescence in the romanizing innovations would not be safe any more than this irregular resistance. Appeals to Bishops are but ineffectual when the Clergy are of such a temper as to deny every concession to which they are not compellable by law. We are then afresh led to wish that the Church might recover legislative power in such a way as to remove from the Laity all temptation to make their influence bear upon Church-measures by popular demonstration; and that such legislative power were exercised in a revision of the rubric and restoration of uniformity in public worship.

As we have been led into these remarks through accounts of an unfavourable state of things in the West India island of St. Christopher, we will do ourselves the great pleasure of mentioning that, in the papers before us, honourable mention is made of the extensive Diocese of Jamaica, with its nearly a hundred Clergymen, as being unvisited by those novelties which have disturbed the peace of other portions of the Church. Jamaica has laboured under the disadvantage of a change in its supervision—the succession of Bishop Spencer, after the death of the late Dr. Lipscombe. We question not, but the influence of the present Diocesan is favourable to the cause of order and simple adherence to the doctrines and usages of a reformed Church; but we will venture to surmise that the labours of the Church Missionary Society in the island of Jamaica have not been without great influence towards that end. The infusion of a body—though small—of right-minded Clergymen, selected by that Society's clerical supporters throughout the mother-country, tried under the influence of its College at Islington, and approved by its simple-hearted Committee may have given a foothold to the genuine principles of our reformed Church in that Diocese, which gives to the present Bishop powerful aid in encouraging that peaceful and steady prosecution of labours for the advancement of pure and undefiled religion in which we readily believe it is His Lordship's desire to see his Clergy earnestly and undividedly engaged. We wonder not at Bishop Spencer's earnestness in calling upon that Society to continue and to extend their labours in the Diocese under his supervision.

(CIRCULAR.)

CLARE HALL, ANTIGUA, March 28th, 1844.
Rev. and Dear Brethren,—There are at this time, some points in respect to the celebration of Divine Services, and the discharge of your ministerial duties, to which I deem it necessary to call your attention. You have been long

aware, from my frequent personal communications with you, how anxious I have been, in the return to a stricter conformity with those Rubrics which have in a measure fallen into disusage, that the feelings of your Parishioners, formed under practices of long continuance, should not be abruptly assailed, and that even their prejudices should be rather softened than harshly combated. On this general subject, I cannot more effectually carry out my views, than by bringing under your consideration, a passage of a late letter to the Clergy and laity of his Province, by the Lord Archbishop. His Grace thus expresses himself,—"In Churches where alterations have been introduced with general acquiescence, let things remain as they are; in those, which retain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangements can be made with the sanction of the proper authorities."

I now pass on to other matters, wherein I feel myself justified in conveying more specific instructions. I advert first, to the use of Credence Tables. As I find on a full consideration of the matter, that they are not required or sanctioned by any Law, Canon, or Constitution of our Church, I have to beg that in every case in which they have been introduced, they be forthwith discontinued, and some seemly mode adopted for placing on the Table, at the proper time, the Bread and Wine, when there is to be a communion.

I next call your attention to the proceeding to the Sermon without the intervention of a prayer. I am fully aware that a prayer before Sermon is not prescribed by the letter of the Rubric, but it may be presumed with the colour of reason, that the prayer before Sermon, followed by the Lord's prayer, is as important an adjunct to the Sermon, as the text, for while the one is eminently calculated to keep the preacher exclusively to some doctrine or precept of inspiration, the other is graciously fitted to bring down God's blessing on preaching and hearing the Word. But though on this point the Rubric is in letter silent, the 55th Canon speaks very expressly. To this Canon therefore I refer you, and in respect to the Morning Sermon, have to enjoin your compliance. When a Sermon is preached after the Evening Prayer, which I am glad to know is usual in this Diocese, I have to recommend the use of a collect, and the Lord's prayer, before such Sermon, as has been urged by the Lord Bishop of Exeter, under the sanction as his Lordship states, of His Grace the Archbishop. On this subject, I cannot find, from any authority to which I have been able to have access, that the prayer before Sermon has ever been discontinued, till lately, in a few instances, since the renovation of our Church.

I lastly call your attention to the subject of the marriage of parties, who have entered into cohabitation, before religious teachers of dissenting bodies, before the passing any separatists' marriage Act, within the Colony. Here I need only to recall your attention to my official letter of September the 8th, 1843, and I beg your faithful compliance with it, unless in cases where the law would compel you to take a different course. I enclose a copy of the letter in question.

I am, Rev. and dear Brethren,
Your faithful serv't & Brother,
DANIEL GATEWARD ANTIGUA.

The official letter referred to in the last paragraph of the above Circular contains the following as the Bishop's advice with regard to the solemnization of marriage in cases where the joining together of the parties was not binding according to the formerly existing law:

"The course pursued by the Clergy of this Island is as follows—to be ready to solemnize Marriage between parties who have been 'joined' by religious teachers—other than the Ministers of the Church—but not to unite together one of such parties to another, than the individual with whom the first contract was made, till the special case is submitted to the assembled Clergy, at their quarterly meeting, when rigid inquiry is made into the ground of separation, and then to decline attending to the application, unless it can be most clearly shown that one of the parties has vitiated the contract, by living in sinful separation and cohabitation; so that the injured party, even though a legal Marriage had existed, might in due course of law have obtained a divorce; and then, and not until then, do the Clergy, availing themselves of the absence of a legal bond, consent to proceed, judging that under such circumstances, the morals of the community would be better consulted by proceeding to solemnization of legal Marriage, than by declining."

THE WAY TO EXTEND THE CHURCH.—The Bishop of Georgia thus neatly and justly indicates the mode by which the extension of the Church is best promoted, and its prosperity and usefulness most certainly advanced: "Wherever we see our Church rapidly expanding herself, it is in Dioceses where long and arduous missionary duty has been previously performed. The Church must be exhibited before it can be appreciated; must be known, before it can be understood; must prove itself to be Scriptural and Evangelical, before it will be embraced, and all these things require time, piety, prudence, long-suffering on the part of the Clergy. Nothing is to be gained by violent controversy, or angry abuse of others. 'In quietness and confidence, is our strength.' Let the Church be seen in her beauty and scriptural holiness, and she will need no apologists and no champions. The Lord will be her Saviour and her Redeemer, and under His guidance 'a little one shall become a thousand and a small one a strong nation.'"—*Profr. Churchman.*

ABSTRACT OF THE COMMON SCHOOL ACT FOR LOWER CANADA.

I. Preamble.
II. Each Parish, Township, or Place, immediately before the passing of this Act entitled to elect or to participate in the election of a District Councillor, shall be held to be a Parish or Township for the purposes of this Act; so also each Parish, Township, or Village which shall hereafter be recognised as such.
III. & XI. In case of failure to elect School Officers, including Commissioners, to carry this Act into effect, they shall be appointed by the Governor at the instance of the Superintendent of Schools, says Section III: but Section XI, says that School Commissioners, and also a

Secretary-Treasurer, in case of such failure, shall be appointed by the Superintendent of Schools *ex officio*, upon an order from the Governor.

IV. IX. X. XII. Forthwith after the passing of this Act, a general meeting to be held for the election of School Commissioners;—thereafter the general annual meeting for such election shall be held on the first Monday in July in each year;—if it has not been held, then within 15 days after the time when it ought to have been, the School Commissioners, for the last year, the School Visitors, the acting Churchwardens, Elder, Class Leader or Trustee of the several religious denominations, and the Clergyman or Minister of the most numerous congregation may meet and submit to the Superintendent of Schools the names of the proper number of persons as School Commissioners, for the approval of the Superintendent of Schools. The Commissioners in office at the passing of this Act, shall continue to act until they be replaced by others.

V. VI. VIII. XIII. XIV. The number of Commissioners to be as many as there are School Districts in the Township or Parish, but to be not less than 5, nor more than 9; and in Parishes or Townships where no School Districts have been established, 5 Commissioners to be elected.—One-third of the number to go out of office every year; not to be re-elected during 4 years next, unless by their own consent. No Commissioner to be a Teacher in his District. The Chairman to report to the Superintendent within 8 days after the election. Vacancies to be filled up by the electors at meetings specially called.

XV. XVI. Commissioners to elect a Chairman and a Secretary-Treasurer who is to give security: in Townships or Parishes where two-thirds of the population shall belong to one religious persuasion, the Curé or residing Minister of that persuasion shall be *ex-officio* one of the Commissioners.—Questions to be decided by plurality of votes; Chairman not entitled to vote except in cases of equality of votes, then to give casting vote.

XVII. to XX. Commissioners to form and alter School Districts, none of them, except one in each Township, to have less than 20 children between the ages of 5 and 16 years;—take possession of lands and school-houses acquired or erected by or given to the School Trustees or Commissioners or the Royal Institution—to hold property and apply the same, keep it in order, build school-houses; the rate to be levied for building a Model-School not to exceed £150, and for building a common School £75,—to engage and remove School-Masters and Mistresses—keep accounts and registers, and report to Superintendent yearly before the 1st of July—to levy by assessment and rate or by voluntary subscriptions in each Parish or Township a sum equal to that allowed for the same out of the Common-School Fund—to allow if they think proper, a sum not exceeding £20 yearly, for the support of a Model School at the most thickly settled place, over and above the share which comes to such school; the remainder to be distributed in equal shares among the School Districts, reckoning the Model School as one,—to fix monthly fees for children attending schools, not exceeding 1s. 3d. per month; may ask higher fees in the Model School; also may exempt indigent persons from paying such fees. Defaulters in paying school-rate to be prosecuted.

XXI. XXII. XXIV. refer to money unexpended and property to be held by Commissioners.
We find no Section XXIII. in the Act.
XXV. provides, That the *Fabrique* of any Parish, and the School Commissioners thereof, may by mutual agreement in due form made, unite for one or more years the *Fabrique* Schools in operation, with the Schools to be kept under this Act; and any *Fabrique* contributing not less than £12 10s. for the year, towards the support of any School under the management of School Commissioners, shall thereby acquire a right to the Curé and Churchwarden in office to be Commissioners, if they were not so before; but no *Fabrique* shall so unite its School to those managed by Commissioners of another faith, except under an express and formal agreement with the School Commissioners of such other faith.

XXVI. XXVIII. refer to dissentient Schools; we shall copy these at length, with remarks upon them, in our next number.
XXVII. To entitle a School to its share of the Common School Fund, it must have been under the management of the Commissioners, must have been in operation during at least 8 calendar months of the year, and been attended by at least 15 children—returns certified, and assessment levied as previously provided.
XXIX. A Girls' School may be established besides that for boys.
XXX. XXXIII. The Secretary-Treasurer is to have 2½ per cent on all moneys by him received—the Superintendent of Schools £500 salary per annum, besides £175. for a Clerk and office expenses.
XXXI. XXXII. Schools to be visited at least once every year by the Visitors, who are to be: 1st the resident Clergymen, of whatever denomination; 2nd the Judges; 3rd the Members of the Legislature; 4th the Justices of the Peace; 5th the Mayor or Warden; 6th the Colonels, Lt. Colonels, Majors, and Senior Captain of Militia; the Superintendent to be Visitor General. No Priest, Minister, or Ecclesiastic shall be entitled to visit any School belonging to any inhabitants not of his own persuasion, except with the consent of the Commissioners or Trustees of such School.
XXXIV. details the duties of the Superintendent; with regard to the management of Schools, his functions are confined to "recommendations and advices." He has to prepare and distribute the necessary forms, to examine and control the accounts, and to report to the Legislature annually.
XXXV. to XXXVIII. refer to the manner of assessment for the purposes of the Act.
XXXIX. to XLIV. The cities of Quebec and Montreal shall be respectively considered as one Parish each; not necessary to divide them into Districts; each School to be considered as a District, may be attended by children from any part of the District. The Corporation shall appoint 12 School Commissioners, 6 of them R. Catholic, 6 Protestant; to form two distinct Corporations, the one for the R. Catholics, and the other for the Protestants; one half of each to be renewed annually. No

School-rate to be levied, but the City Treasurers to pay out of the funds of the City to the said Commissioners, in proportion to the population of the religious persuasion represented by them, a sum equal to the share of Common School Fund coming to them, to be employed by them for the purposes of this Act.

ECCLESIASTICAL.

KINGSTON, C. W.—The funds raised towards building a church as a memorial of the late Rev. R. D. Cartwright, amount to £962 15s.

DIOCESE OF FREDERICTON.—A public meeting was held at Fredericton, New Brunswick, on Monday the 23rd of June, for the purpose of adopting measures for the erection of a Cathedral in this newly established Diocese.

CHURCH AT SAND BEACH, District and County of Gaspé.—His Excellency the Governor General has liberally contributed Ten Pounds towards the completion of the above church-building.

The Rev. Richard Anderson, of Upper Ireland, begs to acknowledge, with many thanks, the receipt of Ten Pounds from His Excellency the Governor General, towards the completion of the unfinished churches in his mission.

The Rev. Richard Anderson, of Upper Ireland, begs to acknowledge, with many thanks, a donation of Four Pounds from the Hon. Dominick Daly, towards completing the unfinished churches in his mission.

PAROCHIAL.

CATHEDRAL CHURCH.—A sale of pews and sittings is advertised to take place in the Vestry, tomorrow at 1 o'clock, P. M.

PROTESTANT BURIAL GROUND.—The Trustees of the Cemetery in St. John's Suburbs, call the attention of families and persons interested, to the state of the railings and memorials in this ground, many of which, as has been already mentioned, were much injured by the destructive fire of the 25th ult.

LUNATIC ASYLUM.

We understand that the attention of the Government has been of late directed to the long-felt want in this District of a proper Asylum for persons suffering under the afflictive malady of mental derangement.

provide, not merely for the keep, but for the recovery of the afflicted inmates. We are further informed that the Manor House and extensive premises at Beauport have been leased from Col. Gage, together with 100 acres of land adjoining, which are to be made use of in various ways for the health, comfort, and employment of the suffering individuals, for whom these excellent arrangements have been made.

PAYMENTS received on account of the BEREAN since last publication: Mr. Chas. King, from No. 53 to 104; Captain Fisher, 1st volume 5d.

To CORRESPONDENTS:—A Friend to, &c. is crowded out to-day, will appear next week.—Received H. M.—Letter from Gambier, many thanks.

Political and Local Intelligence.

MASSACRE AT SEA.—SIERRA LEONE, April 17, 1845.—On the 11th inst, a slaver with 450 slaves on board, entered this port under the command of Lieut. Stupart, of H. M. S. Wasp. This vessel, supposed to be a Brazilian, and called the Echo, was on her way to the Brazils when captured by Lieut. Stupart, who had just captured in the "Wasp" an empty slave schooner.

Three days after the capture above alluded to, H. M. S. Star, fell in with and recaptured the schooner. The Captain of the schooner and another volunteered (on the discovery of sundry articles which were soon recognised as having belonged to some British man-of-war's men,) to give information of the circumstances that had taken place.

The deponents with some more, did not take part in any of the proceedings, but the whole was planned and carried through by the Commander of the Echo, who was ably seconded by the cook. He, the captain of the Echo, promised the crew ample remuneration if they would join him in murdering the midshipman and the Englishmen, and that they were certain of recapturing the full slaver as she was a dull sailer, and that he had agreed with the Boatswain of his own vessel, and those of his crew left on board the Echo, to mutiny the moment they saw the peak of the schooner's mainsail lowered, which would be the signal of their having recaptured the schooner.

The details are too horrible to relate; suffice it to say, that none of the captives, twelve in number, had any arms, and that the twenty-five pirates overcame them and butchered them all without an exception. The instant the cook discovered that information was given, he jumped overboard and drowned himself. Twelve of his companions are in irons and awaiting at Ascension the arrival of the Rapid, which left this port yesterday afternoon with Lieut. Stupart on board, to convey the prisoners to England for trial.

INCENDIARISM seems to have been prevalent in Montreal since the fires in Quebec. Montreal Journals mention numerous fires which, it is supposed, have been caused by design, and for which persons are in custody on suspicion. Fortunately but little damage was done. It is to be hoped that the parties guilty of this crime (one of the most atrocious in the whole catalogue of wickedness) may be discovered, and that their prompt and severe punishment may deter others from similar acts.

QUEBEC.—THE LATE FIRES.—We regret that we have to confine ourselves this time to a mere acknowledgment of the continued labours of the Relief Committee and its branches, of which we intend to give a more detailed account in our next number: as also of the recommendations of the By-Law Committee of the Corporation on the prevention of fires. The receipts of the Treasurer of the Relief Fund to last Monday were £25,975 14s. 8d.

Fire.—On Thursday last, the upper town narrowly escaped the same fate which has befallen the greater part of the suburbs. A man was whitewashing the shingle roof of a house in Fabrique St. occupied by Mr. Bilodeau. Some sparks from a pipe which he was smoking while at his work fell on the roof and set fire to the shingles, which soon communicated to the adjoining parts of wood.

This practice of smoking, while at work, so very common among labourers in Quebec, cannot be too much reprobated, and it were well if it could be prevented by municipal regulations. How often do we see a man who is sawing fire-wood and piling it away in the wood house, smoking as if nothing inflammable

was any where near. How many a pipe is smoked in the stable among straw and other matter easy of ignition! House holders at least should prevent the repetition of so dangerous a practice for the future.

CASUALTY.—An apprentice on board the Bark Chusan, fell from the spritsail-yard to the deck on Tuesday, by which he broke his arm and sustained other injuries. He was promptly removed to the Marine Hospital.

The Hon. D. B. Viger has been elected for Three Rivers. It is said that Mr. Burns retired under protest. The first day's polling stood as follows: Mr. Viger, 141 Mr. Burns, 94

Majority for Mr. Viger, 50 Mercury.

Amount of Timber despatched from the Ottawa River, above the Chaudière Falls, for the Quebec Market, from the 2d to the 9th July, 1845:

White Pine 25,321 Pieces. Red do 11,701 " Oak and Elm 1,026 " Crown Timber Office. Bytown, 9th July, 1845.

SECRETARY'S OFFICE. Montreal, 12th July, 1845.

His Excellency the Governor General has been pleased to make the following appointment, viz. C. N. Montizambert, Esq., to be Registrar of the County of Quebec, in the room of G. H. Ryland, Esq.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 15th July, 1845.

Table with columns for commodity, unit, and price. Includes items like Beef, Mutton, Pork, Eggs, Potatoes, etc.

PORT OF QUEBEC.

ARRIVED.

N. B. It will be observed that the shipping report below only gives the names of vessels arriving with cargo.

- July 10th. Brig Ritson, Johnson, Hamburg, Symes, gen. Mary Agnes, Humble, Newcastle, for Montreal, do. Schr. L'Italienne, Brutot, Halifax, R. Peniston, do. Montreal Packet, Boudrot, Halifax, order, do. Ship Constitution, Neill, Belfast, Pirrie & Co. do. 11th. Brig Mary, Harrison, Glasgow, for Montreal, gen. 12th. Brig Ethelbert, Moore, Sunderland, Levey & Co. coals. Majestic, Smith, Glasgow, LeMesurier & Co. general. 14th. Bark Romulus, Esson, Glasgow, Atkinson & Co. general. Royal Albert, Balderson, London, Symes, do. Brig. Leander, Pearce, Newcastle, Symes, coals.

MARITIME EXTRACTS.

The brig Mary, from Glasgow, reports having experienced a heavy gale of wind on the 4th June, lost stern boat, quarter galleries, and bulwarks. On the 7th June, fell in with the bark Hope, of London, abandoned, previously reported.

BIRTH.

At Montreal, on the 30th ult. the lady of J. H. Dunn, Esq., of a daughter.

DIED.

On Monday last, Ellen Augusta, youngest daughter of Mr. Willis Russell, Albion Hotel, aged 4 years and 6 months. At the Little River, on Tuesday, after half an hour's illness, Louisa Elizabeth, second daughter of Mr. Justice McCord, aged 12 years. On the 12th instant, Fanny Jane, eldest daughter of Mr. John Bradford, Grocer, St. Lewis Street.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till MONDAY, the 28th JULY.—PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

TO SUFFERERS BY THE ST. ROCH'S FIRE.

THOSE persons who expect relief in consequence of their losses by the first fire, and who have NOT ALREADY appeared before the Sub-Committee appointed to obtain statistical information, are requested to do so, at the HOUSE OF ASSEMBLY, as follows: PROPRIETORS OF FIXED PROPERTY ONLY, from MONDAY, 14th, to THURSDAY, 17th instant, from 9 A. M. to noon, and from 1 to 5, P. M., and the Sub-Committee will begin with NON-PROPRIETORS on FRIDAY, 18th instant, at 9 A. M. The Sub-Committee, moreover, wishing to ascertain the extent and all particulars relative to the property destroyed—request all persons so desiring relief, to favour them with their attendance also, in order to afford the information which is desired.

By order, JEFFERY HALE, Secy. Com. of I. & D. Quebec, 14th July, 1845.

CLOTHING. ST. ROCH'S FIRE.

THE CLOTHING STORE will be RE-OPENED on THURSDAY next the 17th inst. ONLY for those Sufferers by the St. Roch's Fire, who have NOT YET RECEIVED Clothing for their tickets.

N. B. The tickets MUST BE presented by the PARTIES THEMSELVES, or by some member of their families. By Order, JEFFERY HALE, Sec. Com. of I. & D. Quebec, 15th July, 1845.

THE LATE FIRES.

AID TO PROPRIETORS FOR THE ERECTION OF TEMPORARY BUILDINGS.

THE following Resolutions having been passed by the General Committee of Relief, on the 4th and 14th instant, respectively, viz:—

Resolved—That there be granted to every destitute proprietor of a house destroyed by either of the late fires an aid according to circumstances, not exceeding ten pounds in any one case, towards erecting between this time and the next autumn a temporary lodging for himself and his family—provided the Corporation enact a by-law to the effect that every person building in wood in the burnt district, shall demolish what he may so build within eighteen months, and take security for that being done; and that the funds at the disposal of this Committee be not advanced to any person who shall not have given such security; to the satisfaction of this Committee.

That this Committee consider the By-Law adopted by the Corporation on the 8th instant, as substantially meeting the views with which the Resolution of this Committee passed on the 4th instant, was agreed to: and that so soon as any person rebuilding a wooden temporary house in either of the burnt Suburbs shall produce a certificate from the Corporation, that such house has been built, and shall shew to the satisfaction of the Committee of Distribution that he has given good security to demolish the same in the time provided by the said By-law, or repay the sum advanced to this Committee, when thereunto required, there be advanced to such person a sum not exceeding £10: such advance in each case to be made by the Committee of Distribution, and to be on account of such sum as the person building shall be considered entitled to receive from any public fund whatever for indemnity for his loss by fire, and for rebuilding.

NOTICE IS HEREBY GIVEN that those PROPRIETORS who intend to take advantage of the relief provided for by the above resolves, are required to apply to the Committee of distribution, who, after an investigation, will grant Certificates to such applicants as they may think have a right thereto, that they are entitled to the relief intended by the said resolves.

For the purpose of granting the above Certificates, the Committee will be in attendance at the HOUSE OF ASSEMBLY, on THURSDAY, the 17th, and FRIDAY, 18th instant, from 2 to 5 P. M., and on such other days as may be hereafter notified.

By order, JEFFERY HALE, Sec. Com. of I. & D. Quebec, 16th July, 1845.

ST. ROCH FIRE.

TENANTS.

TENANTS who suffered by the fire of the 28th May, who expect to receive assistance in consequence of their losses, are required to appear before the Sub-Committee appointed to obtain statistical information, at the HOUSE OF ASSEMBLY, WITHOUT DELAY.

Hours of attendance from 9 A. M., to NOON, and from 1 to 5 P. M.

The Sub-Committee, moreover, wishing to ascertain the extent and all particulars relative to the property destroyed, request all persons NOT REQUIRING relief, to favour them with their attendance also, in order to afford the information which is desired.

By order, JEFFERY HALE, Secy. Com. of I. and D. Quebec, 16th July, 1845.

To the Congregations heretofore attending the Chapels of the Church of England in the burnt Suburbs.

NOTICE is hereby given that MORNING SERVICE will, with the Divine permission, be performed every SUNDAY, at ELEVEN o'clock A. M. for the congregation of St. Peter's Chapel, and for them only, by the minister of the said Chapel, in All Saints' Chapel, attached to the Rectory House in the Cathedral yard: and that EVENING SERVICE will be performed in the same Chapel every SUNDAY, at SEVEN o'clock, P. M., for the congregation heretofore attending the Free Chapel in St. John's Suburbs, and for them only.

It is requested as a matter of necessity, on account of the limited accommodation of the Chapel, that no persons having pews or sittings in any other Church or Chapel within this parish, will attend either of these services.

This arrangement will continue in force until further notice. Quebec, 3d July, 1845.

FOR SALE, Ex "RITSON," FROM HAMBURG. ONE Hundred and Fifty genuine WEST-PHALIA HAMS. C. & W. WURTELE. Quebec, 14th July, 1845.

JUST RECEIVED, FOR SALE BY THE SUBSCRIBERS, BEST Window Glass, in Boxes and Half-Boxes, a great variety of sizes from 6 1/2 x 7 1/2 assorted, to 36 x 40 in. C. & W. WURTELE. Quebec, 14th July, 1845.

BUTTER. SUPERIOR Upper Canada BUTTER for Sale by J. W. LEAYCRAFT. Quebec, 13th June, 1845.

ÆOLOPHON FOR SALE. A BARREL ÆOLOPHON by MYERS; A London, playing eight tunes of different Metres and two chants for singing the Gloria Patri. A finger-board has been also constructed by which the number of tunes can be greatly increased. It is offered for sale in order to replace it by an instrument of greater compass. For particulars apply to the Rev. R. Knight, Frampton, or at the office of this paper: Quebec, 9th July, 1845.

A PAIR OF GLOBES; AN ASTRONOMICAL TELESCOPE; A LUCERNAL MICROSCOPE. The above mentioned articles, the property of a private individual, for sale at the office of this paper.

PHENIX FIRE ASSURANCE COMPANY OF LONDON. THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

QUEBEC LADIES' SEMINARY, 22, DALHOUSIE PLACE, ESPLANADE, ESTABLISHED 1828, CONDUCTED BY MRS. KENDALL, Assisted by Masters of ability & experience.

THE YOUNG LADIES receive instruction in the English, French and Italian Languages, Writing and Arithmetic, History, Astronomy and Geography with the use of the Globes, Plain and Ornamental Needle Work, &c.

TERMS PER ANNUM. Board and tuition, £35 0 0 Do. under 10 years of age, 30 0 0 Day pupils, 10 0 0 Do. preparatory class, 6 0 0 N. B.—No extra charge for French or Italian.

The Musical department is conducted by Mr. CODMAN, Organist of the English Cathedral.

REFERENCES. HIS LORDSHIP THE BISHOP OF MONTREAL, Rev. Jno. COOK, D. D. Rev. D. WILKIE, LL. D. Rev. WM. ARNOLD, Gaspé. The duties of the establishment will be resumed (after the summer vacation) on the 7th AUGUST next. Quebec, July 7th, 1845.

BRITISH AND CANADIAN SCHOOL.

WANTED—Either in St. Paul Street, or St. Roch, St. John, or St. Louis Suburbs—a suitable BUILDING for the temporary use of the British and Canadian School. JEFFERY HALE, President. Quebec, 26th June, 1845.

JUST RECEIVED AND FOR SALE BY THE SUBSCRIBERS, BEST ENGLISH CHEESE, Gloster, Berkeley, Cheddar, Truckles, Pine Apple and Fancy Cheese. —ALSO—Tobacco Pipes, Shop Twine and Shoe Thread. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

RECEIVING per 'Vesper,' 'Douglas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c. Shoe Thread and Seine Twines. —ALSO—Double Boiled and Raw Linseed Oil in Pipes, Hhds. Qr. Casks & Octaves, Gunpowder, Blasting F. FF, FFF, &c. C. & W. WURTELE, St. Paul's Street. Quebec, June 26, 1845.

RECEIVING AND FOR SALE. BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. —ALSO—Best Refined Borax. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

FOR SALE. BRIGHT Porto Rico and Cuba Muscovado Sugar, Jamaica Limejuice, Prime Mess and Prime Beef, new, Upper Canada Butter in Kegs, Half-barrels Labrador Salmon, —ALSO—An assortment of well made New York BLOCKS, and a Ship's Long Boat, 19 feet long, copper-fastened. J. W. LEAYCRAFT. Quebec, 13th June, 1845.

CHINA, EARTHENWARE, GLASSWARE, &c. RECEIVING per 'Auckland' & 'Aurora,' a general assortment of the above, and expected by other vessels, a further supply, selected by the subscriber during his visit to England, the last winter. THOMAS BICKELL, Agent for Grimstone's Eye Snuff. St. John Street, Quebec. Quebec, 12th June, 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRUGATED. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

Four's Corner.

VACATION-JOURNEY IN SWITZERLAND.

Continued.

The boys had slept so well that it seemed no hardship to them, when they were told that they would sleep the next night again at the Hospital. There were the magnificent falls of the Aar to be visited in a direction which would require them to come back this way; and the descent and climbing would be as much as they could endure for one day's march. They therefore did not take leave of their host, but left even their knapsacks under his care, when they set out on their march. It took them two hours to arrive at the falls, and the walk was more painful to their tender feet than what they had become accustomed to: the rocks in general have some covering of earth, moss, or gravel which mitigates their hardness; but here they had to walk almost entirely on the bare rock, and it made them feel as if they had been journeying three hours instead of two. At the same time that their feet felt so severely the task imposed upon them, their breathing was uncommonly easy, and the remark was made by one of them that he had never felt so well in the low lands as he did here on the high mountains. This led to some instruction respecting the weight of air which presses upon every individual at all times, though he may not be conscious of it, and which diminishes in proportion to the height he ascends above the level of the sea. It excited great merriment among the boys when Mr. Kapff told the youngster who felt so very well: "No wonder you breathe so freely, when you are carrying some fifty hundred-weight less on your shoulders than you commonly do at Hofwyl." He explained the matter further, by saying that more than a hundred weight of air is taken off from an individual as often as he ascends the height of a hundred feet; and as they were nearly six thousand feet above the level of the sea, the column of air resting upon each of them was really quite so much lighter as he had stated; and that was sufficient to make itself felt, since the weight of the whole column on a man standing on a level with the sea was computed to be about three hundred hundred-weight.

A good deal of their walk on this occasion being level, another remark sprang up among them: when their eye fixed upon some object towards which they were walking, it seemed to be a monstrosity long time before they got it. Their tutor explained this by reminding them that they formed their calculation of the distance of the object by what they had been accustomed to in the atmosphere of Hofwyl, which is much more dense than that at the height where they were now travelling: they consequently judged an object to be much nearer than it really was, and they found that out by the length of time it took them to reach it.

They arrived at Handeck, a grazier's hut, or *Sannhutte*, in a small valley enclosed by mighty mountains. The falls are close by. The river at this spot has already advanced far above the size of the little brook that amused them the evening before. Brooks from the right and left have added to its waters, and now it comes rushing along with vehemence to the precipice where it leaps down a height of more than a hundred feet, and then bounds up again some thirty feet in a foaming arch, as if indignant at its fall. But the vehemence of the scene is increased by the brook Aehle which, coming from the left side, plunges right into the middle of the falls, adding to the volume of the water, and to the dashing and the roaring, so as to produce a scene utterly indescribable. Mr. Kapff spent a full hour in silent contemplation of this wonderful work of God, while his young charge were making all sorts of experiments and discoveries. The whole party then made their mid-day-meal upon the rich cream, butter, and cheese supplied by the grazier whose cattle seem to find upon these wild mountains such exquisite nourishment that their milk surpasses all that the lowlands furnish. An hour's sitting still in and about the *Sannhutte* made all the boys ready for their march home, as they called their last night's quarters, since they were to sleep there once more. There they arrived, took another bath and swim in the lake, fondled the goats, and played with the kids took their supper, and retired to their beds, well pleased with their adventures and provision.

To be continued.

EVERY MAN IN HIS PLACE.

"What an odd-looking fellow that is," said a town boy, as he saw one who had just come from a distant village. "And then how awkward he is; how sheepish he looks; how he strokes down his hair; and how he throws out his legs when he walks!" Let me say for him, then, that you see him out of his place. Were you to go back with him, you would find he could plough, and reap, and thresh, and look after sheep and cattle, and support his aged mother by his earnings; and this is more than you do! "What do you think," says the country boy, "of that college chap? Why he knows nothing! Father put him on our Jack, and how he looked! why I could

ride better when I was three years old! Ha! ha! ha! And then he thought them clipped hedges grew so! and that we cut whent with a scythe—and—and—"

Stop, my boy, you have not yet seen him at home, and in a farmer's house he is out of his place. At home he goes to market, understands about shipping and commerce, and can find his way all over the city, even in the night—and this is what you could not do.

Children and people, then, are to be judged of when they are in that state for which nature or instruction has designed them. A weaver would make a poor blacksmith; a carpenter would make a poor tailor; and yet each of them, kept to his place, may do his work well: and no one is to be blamed for the want of what he never had an opportunity of acquiring.—Protestant Churchman.

BIOGRAPHY OF MARTIN BOOS, A CHRISTIAN CATHOLIC PRIEST IN GERMANY. Concluded.

From the 24th of July 1815 to the closing days of May in the next year, Boos was a close prisoner in a damp cell of the Carmelite Convent at Lintz; he was frequently brought before his judges for examination, and now and then visited in prison by taunting persecutors; when any of his friends were permitted to see him, it was under restrictions, lest he should propagate what were called his errors. His cause was brought once more before the Emperor for decision; and once more, the decision was in the accused man's favour. His Majesty declared the proceedings against him on the charge of his belonging to a secret association, to be null for want of proof. But with characteristic indecision, neither were his accusers rebuked, nor was he treated as innocent. His case was committed to the hands of the Archbishop. The emoluments of his parish were not to be taken from him, except so much as might be required to pay for the services of two curates who were to supply his place; and he was to be at the Archbishop's disposal until his innocence should be ascertained. But if he should prefer asking for leave to quit the country, the Emperor's consent would be readily granted.

Thus for the second time was the request of the Gergesenes addressed to this follower of Jesus. Seventeen years before, they had besought him to "depart out of the coasts" of Bavaria; and now the same application came from the supreme authority in Austria. Boos had clung to his parishioners without wavering, as long as there was hope of his being permitted to return to them; but it was evident now that his enemies would prevent that. He therefore applied for his dismissal, and it was promptly granted. On the morning of his departure by the mail-coach, the police were on the watch to prevent his parishioners from approaching him. Some of them had ascertained the day of his removal, and stood at a distance, weeping. The severity of his confinement had greatly impaired his health and altered his appearance. His friends at Munich, where he arrived on the 1st of June, did not recognise him until they heard the sound of his voice. He received a most cordial welcome; and the tenderest affection strove to soothe his griefs and relieve his sufferings.

In Bavaria, he had to keep in strict retirement. The old enmity against him was only slumbering, and even while he was quietly resting himself on the estate of a pious nobleman, occupied with the tuition of the two sons of his friendly host, he received a sudden order to quit the kingdom in four and twenty hours. He had been denounced to the government as a dangerous character, and it required the influence of powerful friends to obtain the revocation of the order. In September of the year 1817, he received, unsought, a call to a Professorship at Dusseldorf in the kingdom of Prussia. He was to instruct a junior class in Latin, but to give religious instruction to all the six classes of the Seminary. He engaged in this labour willingly, under a hope that the latter part of his occupation would open to him a sphere of usefulness, such as his remaining strength might enable him to fill. But he soon found that to him the unwonted labour of a school was painful and irksome, instead of light and interesting. He therefore accepted the pastoral charge of Sayn, a country-parish on the Rhine which the Episcopal Council offered to him, and there he spent the six remaining years of his life. He had to mourn much over the hardness of the hearts in which he sought to sow the precious seed of God's blessed word; drunkenness and other kinds of dissipation prevailed in his parish to an awful degree. His bodily sufferings also increased very much, and by two paralytic strokes his hand became nearly unable to render him the service which he required towards carrying on his extensive correspondence with pious friends or with awakened souls who laid their doubts before him for solution, and their anxieties for comfort. His usefulness, indeed, extended much beyond what he at that time thought; and even in his parish which caused him so much grief, his labours brought forth fruit which he himself did not see. He was much visited also by Christian persons who were led into his neighbourhood in their travels, and who came to hear his words of counsel and encouragement, and went away with an increase of faith; and with more entire dedication of themselves to God.

The Prussian government provided for his wants liberally, and the Church authorities gave him full protection, notwithstanding the repeated attacks made upon him in public journals. The last letter known to have been written by him was dated on the 15th of June 1825. With his palsied hand, this man so much persecuted as a fanatic, traced the following lines: "Even in dying, we ought to follow after holiness, in order to be meet for the country and company of the saints." But as regards the ground of his hope of eternal life, this was his last written testimony: "Out of the grave into which in a day or two I shall fall, Jesus, the resurrection and the life, will help me on that day."

A female disciple, Anna Jacobi, waited upon him with tenderness until the 14th of July when she was obliged to leave and return home. A few days after her departure, a young man visited him and, thinking that the dying saint might be comforted by his personal attentions, while to himself it would be profitable to witness the closing scene of such a life, he resolved to stay with him. Thus he had the hand of affection from his fellow-man, to smooth his dying pillow, and to record the last of his words. On the 29th of August 1825, in the evening, he became faint, and when his young attendant had applied some remedies which refreshed him, he inquired, "What was the matter?" He was told that the hour was come in which his Saviour would take him to himself, and he must hold himself in readiness. He remained sitting up in his bed for about half an hour yet, then he sank back upon his pillow, pronouncing the words, "Lord Jesus, into thy hands I commend my spirit." His affectionate attendant offered a prayer, and immediately afterwards, with a slight convulsion, but apparently without pain, the aged disciple entered into his rest.

Throughout the whole of this eminent Christian pastor's life, there was what to enlightened Protestants may be a startling adherence to the Church of which he was a member. He did not quarrel with her forms and ceremonies; he only laboured to quicken them into life and spirit. In the use of the Confessional he was so assiduous that numbers flocked to confess to him; but he directed their souls to the true source of comfort: he would not let them off with the outward observances of prescribed penance, but insisted upon true penitence, faith, and a change of heart. For this, the Church, of which he was a member, threatened him; and as often as his evangelical ministrations were attended by a striking work of conversion, his Church silenced him and commanded him to be gone. His zeal, his learning, his blamelessness of life—they were gladly seen in the service of the Church for her credit and stability; but his faith, his inward life, his deep search into the hidden springs of religious duties—these were abhorred and repudiated. And still he adhered to that Church:—nor will those be severe to blame him who are acquainted with the state of the Protestant Churches both in Bavaria and in Austria in those days. The Lutheran Church-rulers discountenanced truly evangelical ministers, and hindered their labours for the revival of a spirit of piety among their flocks, just as determinedly as did those of the Church of Rome. Hence, when the thought of breaking his connection with her presented itself to Boos, he was stayed by the question at once arising: With what body was he to connect himself?

Believing that, as in the days of Boos, so now, many a soul in outward communion with the Church of Rome has been delivered from those of her errors which keep the soul from Christ, and is even now in blissful union with his Saviour by simple faith and trust in his merits, it strikes us as a solemn duty incumbent upon us, to provide that, when the ground on which those souls stand in their Church breaks away from under their feet, and the necessity of a change lies before them, the Protestant Churches may present to their anxious eye a truly scriptural character by sound doctrine and edifying worship, by integrity of government and by gentle, but firm administration of discipline. Then will such men as Boos be without excuse if they adhere to the Church of Rome, when the Church of Christ, authenticated by strict conformity to the scriptural pattern, invites them to her bosom.

THE WATER-GUARD OFF CAPE CLEAR ISLAND. By the Rev. C. Olway.

We toiled along a craggy path, that led us to a hollow sort of ravine that seemed to cut the island in two, and connected two coves, or bays; one on its north, and the other on its south side. In this sheltered hollow was the house of the water-guard, a crew of about twenty sailors with their families, who are stationed here to put a stop to smuggling on the coast. And what a contrast was here between the hovels of the Irish and this neat little habitation! Low and lonely as it was, it was trim and clean; and more than that, about men, women, and children there was a neatness and a tidiness, a decorum and a keeping in dress and furniture, evincing that, wherever an English family is stationed, let it be cast where, or tossed howsoever, still it retains the indelible character of superior comfort, and that irrepressible self-respect that holds itself entitled to enjoy, and bound to preserve, order, cleanliness, and decency. And it

was quite delightful to see how respectfully they approached their minister, how the women came round him with their little ones, how the urchin "climbed his knees, the envied kiss to share," all anxious to catch the good man's smile, all clamorous to bid him welcome; for indeed it is not often in the year that this island can be approached in an open boat—all through the winter it is impossible. You then, good reader, who enjoy the blessings of a preached Gospel, who have the word of salvation delivered to you Sunday after Sunday, who experience fully "how beautiful are the feet of those who bring the glad tidings of peace," you who thus in rich abundance hear "the ongrated word which is able to save your souls," what can you know of, how can you estimate, the wants of these poor destitutes, condemned to see Sabbath after Sabbath pass silently away without hearing the announcement of God's infinite love to poor sinners? No toll for them of the dear church-going bell, none of these greetings and Christian communings that congregating parishioners hold together, when, taking sweet counsel together, they pass onwards to the house of God. Indeed, these poor secluded people seemed in the fullest extent to know their deprivation, as, in the words of the prophet, they felt a famine, "not of bread and water, but of hearing the word of the Lord" (Amos iv.) Well, in a short time all were assembled; the rough, but steady, respectable seaman, his trim and tidy wife, the blushing, blooming daughter, the bluff boy, with his catechism in his hand, all met in a comfortable room that contained the well-arranged furniture of a kitchen, with its cleanly moveables calling up the associations of a kitchen's good cheer, and at the same time displaying the neatness and snugness of a parlour. "We will read first a chapter in the word of God," said the vicar, and the 14th of John was opened. Reader, this dear, consoling chapter must surely be familiar to you. If you have experienced your birthright of sorrow and suffering; if ever the Holy Spirit has convinced you of the exceeding sinfulness of sin; if taking of the things of Christ, it has displayed before you the preciousness of a Saviour, then doubtless you have made this chapter your friend, and have exercised yourself in it; for, if deprived of all the rest of the word of God, if but the one leaf of the Bible containing this chapter floated ashore, it were enough to console an exiled emperor at St. Helena, or a deserted Selkirk on Juan Fernandez; amidst the solitariness of desolation, and the abandonment of the world, it would prove a castle of comfort: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions;" and thus the consoling Saviour proceeds, telling of the fullness of his sufficiency, "the way, the truth, the life;" "no where to go but to me, no way to go but by me, that you may attain eternal life." Lord, then (as a Christian saint has said) we will follow thee, by thee, to thee: thee, because thou art the truth; by thee, because thou art the way; to thee, because thou art the life. And so promising the Comforter, bequeathing peace, the Saviour concludes this precious chapter, rich as it is in glorious truth, and abundant in consolation, with his farewell words, "Arise, let us go hence."

The place, the occasion, the adaptation of the chapter to the wants, the feelings of these exiled people (connected perhaps with the visible excitement of him who conducted the exposition, and prayed with his whole soul for grace and peace and salvation through the Lord our righteousness) gave such a tone of feeling to the entire transaction, that there was not a dry eye in the company. One old seaman, with a countenance as weather-beaten and time-furrowed as one of the cliffs he guarded, sat before us the very personification of manly feeling: the big drops coursed down his cheek, and yet no change of countenance, like a summer shower falling on a seaward rock, only to cool and brighten in its passage.

But it was time to depart. "And won't you come again to us soon?" "And sure," says an old motherly woman, "your reverence won't forget to bring a Testament with large print." "And sure," says the mother of two beautiful children, "you will not forget the catechism for Mary and Jane." And thus they followed with blessings and reminders until we got out of sight. The parties who had thus taken sweet counsel together never were, perhaps, to meet again on this side of eternity.—Protestant Churchman.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes " 3 1/2 to 9 Inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes. Ship Scrapers. Iron, Cordage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

NOTICE. THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay. CHRISTIAN WURTELE, St. Paul's Street, Quebec, 26th June, 1845.

FOR SALE. ENGLISH Linseed Oil, French Burr Stones, London Bottled Porter, Imported this season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street, 11th Feby. 1845.

THE LATE FIRE. NOTICE is hereby given to those whose Bibles have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circumstances may require. Application to be made at the Depository in Ann Street (Mr. Hadden's late store,) where attendance will be given by Members of the Committee between 7 and 8 o'clock every Evening. By order, JEFFERY HALL, Sec. Quebec, 18th June, 1845.

COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvines. Quebec, 29th May, 1845.

FOR SALE. ENGLISH Linseed Oil, French Burr Stones, London Bottled Porter, Imported this season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street, 11th Feby. 1845.

NOTICE. THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES. HENRY W. WELCH, W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

EDUCATION. MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Capre, on MONDAY, 5th MAY next. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past. For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 16th April, 1845.

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