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# The Bercean.

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

No. 39.]

QUEBEC, THURSDAY, DECEMBER 26, 1844.

[ Vol. I.

## LIFE.

I saw a little fairy boat,  
Glide o'er a glassy lake;  
Bright buds wav'd round the gilded prow,  
Flowers scattered in its wake.  
It held one fair and sylphlike-child  
Within its bosom slight,  
One hand upon the little helm,  
Whilst all seemed calm and bright.

I saw that tiny bark again,  
Upon a glancing stream,  
Flit midst its green and fairy isles,  
Like a swift-passing dream.  
A fair-haired youth now guided it,  
Through all those changing scenes:  
Whirls and storm around him played,  
In showers and fitful gleams.

Again it burst upon my view,  
On riffs dark and dread;  
Its gilded prow all worn and broke,  
Its flowers faded and dead;  
It held, while in its wild career,  
Manhood's all-braving form:  
His eyes fixed on the bow of hope,  
That shone above the storm.

I saw the way-worn bark once more,  
Tossed on a boundless sea:  
Before it yawned a dead, dark gulf,—  
Beyond, Eternity.  
An aged man reclined within,  
With wasted form and eye;  
But still his gaze forever fixed  
Upon the brightening sky.

For there, there beamed a fadeless light,  
That pilgrim's long-sought haven,  
Where he might moor his shattered bark:  
And that bright home was—Heaven.

(New York American.)

## CONSTRAINING MOTIVES.

As the principles and feelings of our nature, which are addressed in religion, are precisely the same with those which are continually exercised in the affairs of this world, we may expect to find a resemblance between the doctrines of a true religion and the means and arguments by which a virtuous man acquires an influence over the characters and conduct of his fellow-creatures. When a man desires another to do any thing, that is the precept; when he enforces it by any mode of persuasion, that is the doctrine. When the Athenians were at war with the Heraclidæ, it was declared by the Oracle, that the nation whose king died first, should be victorious in the contest. As soon as this was known, Codrus disguised himself, went over to the camp of the enemy, and exposed himself there to a quarrel with a soldier, who killed him without knowing who he was. The Athenians sent to demand the body of their king; which so alarmed the Heraclidæ, from the recollection of the Oracle, that they fled in disorder. Now, let us suppose that Codrus wished to inculcate the principle of patriotism in his countrymen. If he had merely issued a proclamation, commanding every citizen to prefer the interest of his country to his own life, he would have been giving them a moral precept, but without a corresponding doctrine. If he had joined to this proclamation, the promise of honour and wealth as the rewards of obedience, he would have been adding a very powerful doctrine, yet nevertheless such a doctrine as must have led much more directly to patriotic conduct than to patriotic feeling and principle. Vanity and avarice, without patriotism, might have gained those rewards. But if he wished to excite or to cherish the principle of patriotism in the hearts of his people, he chose the most eloquent and prevailing argument, when he sacrificed his life for them, and thus attracted their admiration and gratitude to that spirit which animated his breast, and their love to that country, of which he was at once the representative and the ransom.

It is indeed a striking and yet an undeniable fact, that we are comparatively little affected by abstract truths in morality. The cry of a child will produce a greater movement, in almost any mind, than twenty pages of unanswerable reasoning. An instinctive acquaintance with this fact guides us in our dealings with our fellow-creatures; and He who formed the heart of man, has attested his revealed word, by showing his acquaintance with the channel through which persuasion and instruction might be most effectually communicated. It may therefore be useful to illustrate, at greater length, the analogy which exists between the persuasions of the gospel, and those which might be fixed on as the most powerful arguments capable of being addressed to any human feelings on the subject of human interests.

Let us, then, present to ourselves a company of men travelling along the sea-shore. One of them, better acquainted with the ground than the rest, warns them of quicksands, and points out to them a landmark which indicates the position of a dangerous pass. They however see no great reason for apprehension; they are anxious to get forwards, and cannot resolve upon making a considerable circuit in order to avoid what appears to them an imaginary evil; they reject his counsel, and proceed onwards. In these circumstances, what argument ought he to use? What mode of persuasion can we imagine fitted to fasten on their minds a strong conviction of the reality of their danger, and the disinterested benevolence of their adviser? His words have been ineffectual; he must try some other method; he must act. And he does so; for, seeing no other way of prevailing on them, he desires them to wait only a single moment; till they see the truth of his warning confirmed by his fate. He goes before them; he puts his foot on the seemingly firm sand, and sinks to death. This eloquence is irresistible. He was the most active and vigorous among them; if any one could have extorted himself from the difficulty, it was

he; they are persuaded; they make the necessary circuit, bitterly accusing themselves of the death of their generous companion; and during their progress, as often as these landmarks occur, his nobleness and their own danger rise to their minds, and secure their safety. Rashness is now not perilous merely,—it is ungrateful; it is making void the death of their deliverer.

To walk without God in the world, is to walk in sin; and sin is the way of danger. Men had been told this by their own consciences, and they had even partially and occasionally believed it; but still they walked on. Common arguments had failed; the manifestations of the Divine character in creation and providence, and the testimony of conscience, had been in a great measure disregarded: it thus seemed necessary, that a stronger appeal should be made to their understanding and their feelings. The danger of sin must be more strikingly and unequivocally demonstrated: and the alarm excited by this demonstration must be connected with a more kindly and generous principle, which may bind their affections to that God from whom they have wandered. But how is this to be done? What more prevailing appeal can be made? Must the Almighty Warner demonstrate the evil of sin, by undergoing its effects? Must he prove the danger of sin, by exhibiting himself as a sufferer under its consequences? Must he who knew no sin suffer as a sinner, that he might persuade men that sin is indeed an evil? It was even so. God became man, and dwelt amongst us. He himself encountered the terrors of guilt, and bore its punishment; and called on his careless creatures to consider and understand the evil of sin, by contemplating even its undeserved effects on a being of perfect purity, who was over all, God blessed for ever. Could they hope to sustain that weight which had crushed the Son of God? Could they rush into that guilt and that danger against which he had so pathetically warned them? Could they refuse their hearts and their obedience to him who had proved himself so worthy of their confidence?—especially when we consider that this great Benefactor is ever present, and sees the acceptance which this history of his compassion meets with in every breast, rejoicing in those whose spirits are purified by it, and still holding out the warning of his example to the most regardless.

Ancient history tells us of a certain king who made a law against adultery, in which it was enacted that the offender should be punished by the loss of both eyes. The very first offender was his own son. The case was most distressing; for the king was an affectionate father, as well as a just magistrate. After much deliberation and inward struggle, he finally commanded one of his own eyes to be pulled out and one of his son's. It is easier to conceive than to describe what must have been the feelings of the son in these most affecting circumstances. His offence would appear to him in a new light; it would appear to him not simply as connected with painful consequences to himself, but as the cause of a father's sufferings, and an injury to a father's love. If the king had passed over the law altogether, in his son's favour, he would have exhibited no regard for justice, and he would have given a very inferior proof of affection. We measure affection by the sacrifice which it is prepared to make, and by the resistance which it overcomes. If the sacrifice had been made, and the resistance overcome secretly in the heart of the king, there could have been but little evidence of the real existence either of principle or of affection; and the son might perhaps have had reason to think, that his pardon was as much the effect of his father's disregard of the law as of his affection to him; and at any rate, even if he had given the fullest credit to the abstract justice and kindness which were combined in his acquittal, it is impossible that this theoretical character of his father could have wrought on his heart any impression half so energetic, or interesting, or overwhelming, as that which must have been produced by the simple and unequivocal and practical exhibition of worth which has been recorded.—Erskine's Internal Evidence.

## PRAYER BY LAYMEN.

That a layman may lead in social prayer, is, according to the principles of Christianity, and the religion of the Bible, so evident and incontrovertible, that to set about proving it by argument, seems like lighting a candle to see the sun. I can see no reason or objection against it which merits serious consideration. It is not merely their privilege, but in many cases, and on many occasions, it is the duty of Laymen to pray together; and they would sin in neglecting it. Whether they ought or ought not to use the Prayer Book, will, if the Lord permit, hereafter be considered. This is a distinct point, and no little confusion has been the consequence of blending it with others. The present question is, whether a layman may, according to the Holy Scriptures, and the standards of the Protestant Episcopal Church, lead in social prayer. What text of Scripture, we may well ask—or what canon or other rule of the Church is there, which forbids it?—Or we may appeal to the practice, and to the understanding of Christians generally—Churchmen not excepted.

Suppose a man in his family—may he not pray with them? He would not live as a Christian, did he neglect it. Should it be said, that his being the head of the family, gives him this right?—We say that another layman, who is not the head—who is an inmate, or but a visitor, may, and in many cases ought, to do it. If he said further, that a family is a small community; we reply, not necessarily, nor always. There may be, including slaves and domestics, inmates and

visitors, a hundred, which is a larger number than usually attend the Prayer Meetings; and were there several hundreds, still one of them ought, morning and evening, to lead their devotions, in prayer. Should it be still further urged that a family, however large, differs in some respects from a social meeting—though we think the difference not material as it regards this question, we will suppose a dining party of three or four hundred (no very uncommon case) a number larger than the most of our congregations; it will still, by all pious Christians, be allowed that one of them should lead in prayer; nor would any one be so absurd as to accuse him of usurping the ministerial office. But we will go yet farther, and suppose a thousand people assembled in a Church, and on the Lord's day, and for the express purpose of public worship, should their Clergyman be absent, or though present be unwell, very few will deny that in such case, it is more suitable that a layman should pray, than that the congregation should disperse without prayer. And this we know well is agreeable to very common usage in our Church. Laymen frequently pray in our public congregations, and in the same place as an ordained minister—some licensed and others not. This has been for many years the practice in our Churches, and so far as I know, generally approved. Some of our vacant parishes have, in all human appearance, been kept alive by what is called lay-reading, which it is hoped no Episcopalian will deny to be lay-prayer. And without further remarks on this point, we shall suppose it sufficiently evident that the fact of laymen sometimes leading in social prayer, is no proof of their usurping the clerical office, nor any just ground of objection against the meetings.

Among the heavy charges against the meetings in question, one is that extemporary prayer is sometimes used, and in consequence our Liturgy less esteemed. My own experience and observation confirm me in the belief that the effect is the contrary: that generally, they who are accustomed to both, prefer our forms to extemporary prayer, especially on the occasions for which the forms are intended. Are we then to secure the attachment of our people to the Liturgy by keeping them in ignorance of the superior excellence of the extemporary way? Such management would not accord with the principles of our Church; and such apprehension the true lovers of the Liturgy will disclaim. They who fear that occasionally praying without the Prayer Book will lessen our esteem for it, compliment it much the same as they do the Church, who maintain that it will be injured by reading the Bible without the Prayer Book. The Church is infinitely more in danger from her members leaving the firm Protestant ground on which she has taken her noble stand, and leaning to Catholic principles, falsely so called.

It is further said that praying extempore is a violation of the rules of the Church: but what rules we are not told, nor can we discover. The Liturgy is appointed for the public worship of the Church: but they who attend the conference meetings do not intend or view them as occasions of public worship; if they did so view them, they would hold them in the house devoted to that purpose. The fact indeed is, that the Prayer Book is much used in the meetings; but whether with the greatest propriety, may well be questioned. The principal complaint is, that laymen presume to pray extempore; and to this the present remarks will be chiefly confined.

That our Church has been so absurd as to forbid any one to pray extempore, or that she has declared it to be sinful or improper, very few, we might hope, will pretend. If such were her view, nothing hinders that she should declare it.

That laymen may and ought to pray, we have formerly shown: and so far is it from being a fact that the Church commands them to use the Liturgy, she does not (excepting the case of those who are licensed) expressly even permit them to use it. The 34th canon speaks of "ministers" only, and does not require laymen to use the Liturgy; and they who are disposed to be rigid or superstitious, might, with better show of reason, question whether any layman, if not especially licensed, may use those prayers which the Rubrics declare shall be used by the minister: for this would be more like an intrusion into the ministerial office, and a literal violation of our rules.

It is a question of much more importance, and of more difficulty, how far it is proper and expedient to use the Liturgy on occasions for which it was never intended. It is a fact well known that it has been much disgraced and rendered contemptible in the public view, by the awkwardness of using it on particular occasions to which it is not adapted, and for which it was never designed. Were the Prayer Book used only according to the intentions of the Church in setting it forth, it would ever appear in its true dignity and excellence. The objection which men of good sense have chiefly urged against our Liturgy, is its unsuitableness for occasions on which it is sometimes used: an objection for which, not the Church, but its mistaken friends are answerable. On this ground too in a great degree, it not chiefly, rests the popular prejudice against forms of prayer. Did we use the forms we have according to their intention only, and provide a sufficient number and variety of others for particular purposes and occasions; leaving it (as the Church indeed does wisely leave it) with the clergy, at their own discretion, to adapt prayers to extraordinary occasions, liturgies would be more generally esteemed, the people more edified, and the Church increased. The Church does not pretend to have provided prayers for all circumstances; but the contrary. She supposes that the Bishop, as is his duty, will at his discretion, set forth forms as exigencies require: and

when thus set forth, they are, in his Diocese of the same authority as the Prayer Book. Our Convention, by authorizing this, admits, what every one knows, that the Book of Common Prayer is not designed nor suitable for all particular cases. And if the Bishops neglect this duty, which they almost wholly do, ministers and their people must, on some very important occasions, neglect to pray: or they must use prayers not appropriate; or they must, according to the wisdom given them, prepare something that is suitable. And which of them they ought to do, the best friends of the Church, and the most pious Christians will be generally agreed. Small is comparatively the number who will be so absurd as to maintain, that because the Church has prescribed prayers to be used on common, and some particular occasions, that we are to pray on no other occasions, or to use no other prayers.—From the Right Rev. Bishop Griswold's Remarks on Prayer Meetings.

## THE VISIBLE AND THE INVISIBLE CHURCH.

ARCHBISHOP CRANMER ON THE APOSTLES' CREED.—"I believe the Holy Catholic Church; that is to say, that ever there is found some company of men or some congregation of good people, which believe the Gospel and are saved." For this word, Church, significth a company of men lightened with the Spirit of Christ, which do receive the gospel, &c. And this Christian Church is a communion of Saints, that is to say all that be of this communion, or company, be holy and be one holy body under Christ their Head. And this congregation receiveth of their Head and Lord, all spiritual riches and gifts that pertain to the sanctification and making holy of the same body. And these ghostly treasures be common to the whole body, and to every member of the same."

Cranmer's Catechism of 1548, Fathers of the Eng. Church, pp. 235, 6.

"But the holy Church is so unknown to the world that no man can describe it, but God alone, who only searcheth the hearts of all men, and knoweth his true children from others.

"This Church, (the invisible) "is the pillar of truth, because it resteth in God's word: "but as for the open, known Church," (the visible) "and the outward face thereof, it is not the pillar of truth, otherwise than it is (as it were) a register or treasury, to keep the books of God's holy will and testament, and to rest only thereupon." "For if the Church" (the visible) "proceed farther, to make any new articles of faith, besides the Scripture or contrary to the Scripture, or direct not the form of life according to the same; then it is not the pillar of truth, nor the Church of Christ, but the synagogue of Satan, and the temple of Antichrist."

Cranmer's Answer to Dr. Smith, Fathers of the English Church, pp. 544, 545.

BISHOP RIDLEY.—"The name, Church, is taken in Scripture sometimes for the whole multitude of them which profess the name of Christ, of the which they are also named Christians. But, as St. Paul saith of the Jew, "Not every one is a Jew outwardly, &c. Neither yet all that be of Israel are counted of the seed." Even so, not every one which is a christian outwardly, is a christian indeed. For "If any man have not the Spirit of Christ, the same is none of his." Therefore, that Church, which is his body, of which Christ is the Head, standeth only of living stones and christians, not only outwardly in name and title, but inwardly in heart and in truth."—Ridley's Works, (Parker Soc. Ed.) p. 126.

HOOKER.—"For lack of diligent observing, the difference first between the Church of God mystical and visible, then between the visible sound and corrupted—the oversights are neither few nor light that have been committed."

He proceeds to show the difference between the Church visible and invisible, as follows:

"The Church of Christ which we properly term his body mystical, can be but one, neither can that be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body. Only our minds, by intellectual conceit, are able to apprehend that such a real body there is: a body collective, because it containeth a huge multitude; a body mystical, because the mystery of their conjunction is removed altogether from sense. whatsoever we read in Scripture, concerning the endless love and saving mercy which God showeth towards his Church, the only proper subject thereof, is this Church. They who are of this society, have such marks and notes of distinction from all others, as are not objects unto our senses; only unto God who seeth their hearts, and understandeth all their secret cogitations; unto him they will be clear and manifest."

Having thus defined the mystical or invisible society, Hooker proceeds to do the same for the visible.

"As those everlasting promises of love, mercy, and blessedness belong to the mystical Church; even so, on the other side, when we read of any duty which the Church of God is

\* So it is provided by the 47th Canon of the P. E. Church in the United States. The earliest legislation there on this subject was in the year 1795. It was probably not foreseen, what serious differences would exist among the Bishops of the Church, before fifty years should expire. How easily, and even unintentionally, might the peculiar doctrinal views of an individual Bishop slip into the composition of a Form of Prayer which the Canon requires the Clergy of his Diocese to use, when perhaps it would seem, to many of them, to contain serious error. The Church of England, wisely, has given no such power to individual Bishops.

bound unto, the Church whom this doth concern is a sensible, and known company.—And this visible Church, in like sort, is but one, continued from the first beginning of the world, to the last end. "The visible Church of Jesus Christ is one in outward profession of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every particular Christian man. "If by external profession they be christians, then they are of the visible church of Christ: and christians, by external profession, they are all whose mark of recognition hath in it those things which we have mentioned (one Lord, one Baptism;) yea, although they be impious idolaters, wicked heretics, persons excommunicable. "Such we deny not to be imps and limbs of Satan, even as long as they continue such. Is it then possible that the self-same men should belong both to the Synagogue of Satan, and to the Church of Jesus Christ? Unto that Church which is his mystical body, not possible; because that body consisteth of none but true Israelites, true sons of Abraham, true servants and saints of God. Howbeit, of the visible Body and Church of Jesus Christ, those may be, and oftentimes are, in respect of the main parts of their outward profession, who in regard of their inward disposition of mind, yea, of external conversation, yea, even of some parts of their very profession, are most worthy both hateful in the sight of God himself, and in the eyes of the sounder parts of the visible Church most execrable.—(EccI. Pol. b. iii. § 1.

THE TRUE TEMPLE.—"The multitude of them which truly believe (howsoever they be dispersed far and wide, each from other) is all one body, whereof the Head is Christ; one building, whereof he is corner-stone, in whom they, as the members of the body, being knit, and as the stones of the building, being coupled, grow up to a man of perfect stature, and rise to an holy temple in the Lord. That which linketh Christ to us is his mere mercy and love towards us. That which tieth us to him, is our faith in the promised salvation revealed, in the word of truth. That which uniteth and joineth us amongst ourselves, in such sort that we are now as if we had but one heart and one soul, is our love. Who be inwardly in heart the lively members of this body, and the polished stones of this building, coupled and joined to Christ, as flesh of his flesh, and bones of his bones, by the mutual bonds of his unspeakable love towards them, and their unfeigned faith in him, thus linked and fastened to each other, by a spiritual, sincere, and hearty affection of love, without any manner of simulation; who be Jews within, and what their names be; none can tell, save he whose eyes do behold the secret dispositions of all men's hearts."—Hooker's 1st Sermon on St. Jude.

(Appendix to Sermon on the Holy Catholic Church, by the Right Rev. C. P. McIlvaine, D. D., Bishop of Ohio.)

SACRAMENTAL INSTRUCTION.

III. We would notice the vast moment of a well-balanced view of Sacramental grace.—We have a need to guard alike against superstition and irreverence. Can we forget—as a wholesome warning against the former—that the recipients of typical Sacraments, administered by the hands of God himself, perished? It is therefore a well-timed admonition of Bishop Davenant—"We must not glory, because we are made partakers of the external Sacrament, unless we obtain besides, the internal and quickening work of Christ. For if this be wanting, as it was heretofore said to the Jews, (Acts vii. 51) O ye uncircumcised in heart—so it may be justly said to us—O ye unbaptized in heart." "As a restraint against the latter, we hear the solemn declaration of our holy God sealed with so fearful a sentence—"I will be sanctified in all them that draw nigh to me."—God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."§ We greatly admire the manifold wisdom exemplified in the Sacramental economy. Lest in a pretension to a spurious spirituality we should slight the ordinances as empty forms, he has appointed them to be effectual means of grace. Lest we should depend upon them in a self-righteous formality, he has ordained them as only means. The practical apprehension of this precise medium will preserve us from the errors on the right hand and on the left. We subtract nothing from their Scriptural efficacy. We attribute to them nothing beyond the plain declaration of Scripture.

We admit indeed the extreme difficulty of maintaining this true mean between the undue exaltation and depreciation of the Sacraments. The movement of a great controversy without a careful self-discipline shakes the right balance, and turns it aside from the straight line; so that error is too often opposed—not by sound and well-considered truth, but by the opposite extreme—or at least by some tendency towards it.¶ The circumstances of the times often constrain us to view truth rather in its opposition to error, than in its own native freedom, simplicity, and purity. This brings us almost necessarily under an influence unfavourable to a calm and dispassionate investigation. For, constituted as we are—with so much corruption and perversity yet adhering to us—a strong revulsion against particular errors may sometimes hinder a clear apprehension of important truth. In contending earnestly against the Romish error (alas! not confined to Rome) of the Sacraments conferring grace *ex opere operato*, ¶ *non ex opere operantis*, we may in the heat of the contro-

† On Col. ii. 11.

‡ Lev. x. 1—3.

§ Psalm lxxxix. 7.

¶ Incidit in Scyllam, qui vult vitare Charybdim.

‡ i. e. as Bellarmine defines it—"i. ipsius actionis Sacramentalis a Deo ad hoc instituta, non ex merito agentis; vel suscipientis."

• I Cor. x. 1—5.

• Lev. x. 1—3.

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• Incidit in Scyllam, qui vult vitare Charybdim.

• i. e. as Bellarmine defines it—"i. ipsius actionis Sacramentalis a Deo ad hoc instituta, non ex merito agentis; vel suscipientis."

versy (as we think the Foreign Reformers did) overlook their instrumental efficacy as a Divinely-appointed means. Bishop Hooper's strong Protestant revelling might, in his controversy with Gardiner, somewhat obscure the full apprehension of the truth, which shines more clearly in the simple "Confession of his Christian Faith." Calvin when occupied in constructing his system, was fettered by human moulding, the fitting and consistency of the several parts—defending himself on all sides from assault. But as an expositor of Scripture he is in a far better spirit than as a mere dogmatist. His views of Sacramental truth are more full. And in his free intercourse with his friends he grasps the whole compass with the liveliest interest, expressing to his dear friend Melancthon his entire agreement with Luther, that "the Sacraments are not empty figures, but that in them is given what they exhibit—that in Baptism the power of the Spirit is present to cleanse and regenerate; that the holy Supper is a spiritual feast, in which we feed truly on the flesh and blood of Christ." Zuingli also in the field of Sacramental dispute, how chilled and cramped are his statements of truth! But when exercising himself in the field of Scripture, he breathes a pure atmosphere, and brings out more enlarged and spiritual exhibition of truth. We are not insensible to the importance of "contending earnestly for the faith." But our souls feed on the simplicity—not the controversy of the truth.

Yet we should not forget, that a strong and sensitive perception of error is a most valuable preservative. Indeed the only safe holding of forms is found in maintaining a deep and primary regard to spiritual worship; else will they be the paralysis—not the channel—of the divine life. "Learn"—says the admirable Leighton—"to look on the ordinances of God suitably to their nature, spiritually. We would willingly have all religion reduced to externals; and we would pay all in this coin, as cheaper and easier by far; and would compound for the spiritual part, rather to add and give more external performance to the ceremony."

In fine, we know not how to balance this delicate subject better than in the careful words of this most spiritual expositor—"Sacraments are in the hands of the Spirit of God, as the word itself is, to convey grace and salvation to the soul by the reference they have to, and union with, that which they represent. Signs they are, but more than signs, merely representing: they are means exhibiting, and seals confirming, grace to the faithful. But the working of faith, and the conveying of Christ into the soul, to be received by faith, is not a thing put into them to do of themselves, but still in the supreme hand that appointed them; and he indeed both causes the souls of his own to receive those his seals with faith, and makes them effectual to confirm that faith which receives them so. They are then, in a word, neither empty signs to those that believe, nor effectual causes of grace to them that believe not."

IV. We remark on the importance of a devotional exhibition and improvement of these holy ordinances. And here we cannot but feel the great moment of a deep and prayerful study of the Scriptures; both to know the mind of God, and to breathe his spirit. Better to begin with the Bible than with the Church—to try the Church by the Bible, not the Bible by the Church. Far better also to study the subject in the Bible than in controversy. Our foundation-principles are more established. The sound mind is more perfectly balanced. We are not unmindful of the enlargement and settlement, which a well-disciplined mind will obtain in the thorny field. But principles must first be solidly grounded upon Scriptural foundation, else instead of the "good thing of the heart established with grace," it will be the profession of one "carried about by every wind of doctrine—ever learning, and never able to come to the knowledge of the truth." Connected with this firm Christian establishment will be a devotional spirit. We naturally inhale the atmosphere in which we live. Here we shall be walking with God. How refreshing will his ordinances then be—with a spiritual apprehension of their nature, and a spiritual taste for their enjoyment! "As compared with those who are living in unspiritual disputation, it will be,"—as Hooker exquisitely draws the contrast,—(the one, because they enjoyed not, disputed; the other disputed not, because they enjoyed.)" Who does not long to breathe the spirit of this truly "seraphic doctor," who in the adoring contemplation of these holy privileges, could command "disputes and questions, enemies to piety, and abatements of true devotion, to take their rest;" and who summed up his triumphant exercise in this sublime aspiration—"O my God! thou art true! soul! thou art happy!"—Rev. C. Bridges, *M. A. Vicar of Old Newton*.

**HEAR WHAT THE SPIRIT SAITH.**

If, while Christianity was in its prime and when its divine truths had scarcely ceased to reach the ears of believers from the lips of Apostles, on whose heads the Spirit had visibly descended, and cloven tongues, like as of fire, had sat; if, even at that time, one of the seven churches of Asia had already departed from its first love; if two others were partially polluted by the errors of doctrine, and evils in the practice, of some of their members; if another had only a few

names that were worthy, and yet another none; and if they who formed the last and worst of these, thought themselves rich and increased with goods, and that they had need of nothing; and knew not that, being lukewarm, they were wretched, and miserable, and poor, and blind, and naked; have you an ear to hear, or a heart to understand such knowledge? and do you, professing yourself a Christian, as they also did, see no cause or warning here to question and examine yourself; even as the same Spirit would search and try you, of your works, and charity, and service, and faith, and patience, and thy works, and the last more than the first? What is your labour of love, or wherein do you labour at all for His name sake, by whose name you are called? What trials does your faith patiently endure? What temptations does it triumphantly overcome? Is Christ in you the hope of glory? and is your heart purified through that blessed hope? To a church, we trust, you belong, but whose is the kingdom within you? What principles ever actuated you which Christ and his Apostles taught? Where, in your affections and life, are the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance? Turn the precepts of the Gospel into questions, and ask thus: What does the Spirit say unto you, as he said unto the churches?—KEITH.

This number will not be ready for transmission by mail till Friday's post, owing to the festival of yesterday.

**The Berean.**

QUEBEC, THURSDAY, DEC. 26, 1844.

Centuries have been rolling on, since the Saviour made his humble entrance into a world which he came to redeem, but which knew him not, as he lay in his manger-cradle, attended by no outward pomp or splendour, surrounded by none of the great and noble of the earth. Shepherds were there, called from their night-watch to glorify God at the Saviour's birth; and the wise men from the east were on their way, they also probably taught respecting his coming, in the stillness of the night, amidst their watchful observation of the heavenly bodies. We ask our readers, in what frame of mind have they entered upon this festival season? Have they looked for the manifestation of the Child that is born unto us, in retired converse of the soul with God, in searching self-examination, and in watchful observance of their affections—and have they become quite willing to be led by their search for Him into deep humiliation and separation from a world which values things only according to the gratification of sense, and not by the influence they may have upon the heart? Will they spend these days of gladness in none other rejoicings than what will consist with a lively recollection of the great danger from which mankind were delivered by the Saviour's coming into the world, and to which, alas! too many, even among those who profess to celebrate this festival, are utterly indifferent? What inward preparedness for the visitation of the dayspring from on high—or what experience of it do they recognise in themselves, by the light of self-inquiry?

In the loveliness of a place for strangers at Bethlehem, men of the humblest occupation were brought nigh to be the first to hail the Messiah's birth: next men of the science then in repute came to offer their gifts and worship; but they also had to seek, in a retirement whither they had not thought of directing their steps, Him that was born King of the Jews. Low estate must not discourage us, neither must high attainments discipline, from seeking the Saviour where He will let Himself be found: if we have gold, frankincense, and myrrh to offer, they cannot be better bestowed than in His service; but with Himself we shall have to seek intimacy through the depths of self-abasement; and ill would that consist with the frivolities and dissipation to which, by many, this portion of the year is devoted.

Millions of our fellow-creatures are yet in utter ignorance of the way of salvation; Christians have a command to preach the gospel to all nations. Will it be lawful for them to spend in pastime or sensual gratification that which, otherwise bestowed, might be the means of conveying the light of the gospel to souls as yet in darkness and in the shadow of death? May God give us wisdom so to execute our office as stewards over the talents committed to us, that in the great day of reckoning we may be found faithful!

**CHRISTMAS.**

The susceptibilities of the human mind are such that the recollection of the past and the anticipation of the future, seldom fail to produce irresistible and affecting emotions.

The weary traveller crossing the broad and bleak desert, being anxious to arrive at his home in safety, looks behind him to observe the progress he has made, and, being encouraged by the view of the past, he looks forward to the termination of his journey with stimulating anticipations. The same view may be admitted relative to the journey of human life; as the retrospect of the past operates impressively on the present, and the volitions of the present throw forth their reflections on the future, and whatever may tend to unite, introduce and impress these aspects of time with their peculiar and relative assemblages of ideas upon the mind, must be worthy of consideration and remark. These obser-

vations may be introductory to the subject of the festival of Christmas, which by reason of custom and usage, is so much venerated and welcomed by the members of the Church and by Christians in general. It is that period, when families separated by distance, assemble together like the pious Jews, who annually travelled from different parts of the world to celebrate their feast at Jerusalem. It is then they behold each other's face with joy, reciprocate their sentiments of love and esteem, compare the past by the present, and, whilst repeating to each other, both the happy and the adverse circumstances of this changing life, they look forward to the future with invigorating expectation. Some tell of increase and prosperity like Jacob when his household augmented, and others, of sorrows like Job, when he was bereaved of his children. Some speak of holy joys, and others of their desire to obtain them, and, like a tree with all its flourishing branches, they unitedly partake of the same animating influence. Hail, happy Christmas! thou art like a jubilee of worship, rest, felicity and reconciliation. Who would not welcome thee and celebrate thy significance with the inspiring and triumphant song of radiant angels "Glory to God in the highest, and on earth peace, good will towards men!"

How unenviable are the views of any who disregard the distinctions of time, which the wisdom of the Church hath appointed for the particular consideration of divine interpositions, and for their appropriation by faith to their own spiritual necessities! Who can justly object to concentrate his best thoughts on a subject, for the publication of which, the Church of God has waited for 4000 years, and that so much concerns a guilty and lost world, namely, that God was manifested in the flesh, and descended to unite to himself the lowest link in the chain of rational being, and thereby restore the whole creation, and bring them into nearer connexion with himself! Many slight this subject, and turn from the humble scene of the babe of Bethlehem, whilst Angels gaze with wonder, and apprehend him as the Ancient of days,—the great cause of all existence, infinite in his own fulness of imitable perfections, in comparison with whom the magnificence of all worlds, the excellency of Angels and men dwindle into insignificance, and like vanishing stars, become eclipsed and lost amid the boundless, overwhelming blaze of day. May all the members of our venerable Church and all true Christians enjoy this festival, and, whilst with gratitude to God they possess present confidence, look forward with high expectation to receive abundance of grace and fulness of joy: and, looking from the first to the second advent, anticipate the glorious revelation of their Lord, when he shall come in the glory and majesty of the Father, with his Saints and Angels to judge the world, to be glorified by his Saints, and to be admired by all that believe.

**To the Editor of the Berean.**

Sir,—In a late number of an American Church Newspaper, there appears an article, with the significant heading: "A CHRISTIAN GOSPEL." This article being introductory to a document prepared by the Governor of South Carolina, in answer to a remonstrance addressed to him by certain Jews at Charleston, who had taken offence at His Excellency's Proclamation, recommending a day of Thanksgiving: "to God the Creator, and His Son Jesus Christ the Redeemer, of the world." You may imagine my surprise when, on turning to the document itself, I discovered, that the Governor was by his own confession, "unhappily for himself not a professor of religion, nor specially attached by education or habit to any particular denomination." Surely those who sit in the Editorial Chair ought to be more guarded in the commendations which they bestow. It is one thing to hope well of such a man who does seem "almost persuaded to be a Christian," and quite another to hold him up as a pattern, simply because he has been mainly enough to declare that the conscientious scruples of Christians are as deserving of indulgent consideration, as those of their enemies.

I remain, your obedt. Servant,  
PRESBYTER.

[The American Church newspaper to which our Correspondent refers, is one of those which profess, above others, to uphold "Church Principles." A sample of the modern interpretation of that term is afforded by the editorial inconsistency which PRESBYTER exposes. If this Governor had avowed himself a Presbyterian, Methodist, Independent, or any other Non-Episcopalian, he would at most have been noticed as belonging to Samaria, we suppose; but since he candidly avows that he is nothing at all in the Church of Christ, he is a very hopeful subject, and christened without ceremony, because he knows how to do his official duty as Governor of a people professedly Christian. This is that low churchmanship to which we referred in our last Editorial.]

We must take the opportunity of appraising our readers, many of whom will be shocked at Governor Hammond's avowal that he is "not a professor of religion;" that this does not by any means imply such an utter disregard of the claims of religion as would, among us, compel a man to confess so unhappy a deficiency. According to American habits and modes of expression, we may still presume that this gentleman is a regular attendant upon some place of worship, perhaps a liberal contributor to the maintenance of its outward decencies, not improbably baptized in infancy: but he is not persuaded yet to allow religion that influence over his mind which would bring him to the fountain of strength for power to maintain such consistency of walk as is requisite for a worthy participation in Church privileges as a communicant. He may be in that state which, among us, makes most men without hesitation declare themselves members of one or other religious denomination—may be really, as PRESBYTER is willing to believe him "almost persuaded to be a Christian." And for his present hesitation, he may be all the nearer to a decision, safe for his own soul, and creditable to the religious denomination which shall fold him in its bosom—but not, we trust, induced by the complaisance with which our American contemporary would receive him into the Church.

We very much rejoice in the new proof

afforded by this Governor's view of his official duty, that our Republican neighbours, after all their professions of having no State-religion, are compelled to fly from them and, to all intents and purposes, establish the Christian religion. He can not humour "Israelites, Deists, Atheists, or any other class of persons in the State, who deny the divinity of Jesus Christ." We extract that portion of his reply to the intemperate remonstrance made to him which succeeds the paragraph quoted by our Correspondent.—[Ed.]

"I must say, that up to this time, I have always thought it a settled matter, that I lived in a Christian land: and that I was the temporary Chief Magistrate of a Christian people. That in such a country and among such a people, I should be publicly called to account, reprimanded and required to make amends for acknowledging Jesus Christ as the Redeemer of the world, I would not have believed possible, if it had not come to pass. I have not examined, nor am I now able to refer to the Proclamations of my predecessors, to ascertain whether they have limited their fellow citizens to address their devotions to the Father, or the Son, or to the Father only: nor could I verify the motives which might have influenced them to do the one or the other; but I am of opinion that a Proclamation of Thanksgiving which omits to unite the name of the Redeemer with that of the Creator, is not a Christian Proclamation, and might justly give offence to the Christian people whom it invited to worship. If in complaisance to the Israelites and Deists, His name must be excluded, the Atheist might as justly require that of the Creator to be omitted also, and the Mahometan or Mormon that others should be inserted. I feel myself upon the broad ground that this is a Christian community, and that, as their Chief Magistrate, it was my duty and my right, in conformity with usage, to invite them to return thanks for the blessings they enjoy, to that power from whence, and that Being through whose intercession they believe that they derive them. And whatever may be the language of the Proclamation and of the Constitution, I know that the civilization of the age is derived from Christianity, that the institutions of this country are instinct with the same spirit; and that it pervades the law of the State as it does the manners, and I trust the hearts of the people.—Why do we observe the Sabbath, instituted in honour of Christ? Why do our laws forbid labour on that day or the execution of civil process? It is because we are, and acknowledge ourselves, and wish to be considered a Christian people. You appeal to the Constitution as guaranteeing "the free exercise and enjoyment of religious professions and worship, without discrimination or preference to all mankind." If the laws recognizing the Christian Sabbath do not violate the Constitution, how can my Proclamation, which was compulsory on no one, do it? If both are unconstitutional, why have not the Israelites commenced by attacking these long standing laws and purifying our legislation? Do they deem it easier to intimidate one man and exact from him a confession and an apology, under the apprehension of their fierce and unrelenting hostility, than to reform the State? In whatever situation I have been placed, it has always been my aim to adhere strictly to the Constitution and uphold the laws. I did not think, and do not now think, that I violated the Constitution of this State by my Proclamation. That forbids the Legislature to pass any law restricting the most perfect toleration. I addressed to the Christian community, at their request, a proclamation inviting them to worship in accordance with their faith. I had neither the power nor desire to compel any one to offer his devotions contrary to his faith, or to offer them at all. Those who did not choose to accept my invitation, were at full liberty to decline. And, if the Israelites refused to open their Synagogues, I had no complaint to make—no penalty to exact. Had they stopped at that, such a manifestation of their disapproval of my proclamation would have been the more severely felt by me, because of its dignity and its consonance with true religious feelings, as I apprehend them. But, if, inheriting the same scorn for Jesus Christ which instigated their ancestors to crucify Him, they would have felt themselves degraded and disgraced in obeying my exhortation to worship their "Creator," because I had also recommended the adoration of his "Son the Redeemer;" still I would not have hesitated to appoint for them, had it been requested, a special day of Thanksgiving according to their own creed. This however, was not, I imagine, what the Israelites desired. They wished to be included in the same invitation to public devotion with the Christians. And to make that invitation acceptable to them, I must strike out the corner-stone of the Christian creed, and reduce the whole to entire conformity with that of the Israelites: I must exhort a Christian people to worship after the manner of the Jews. "The Constitution forbids me to discriminate" in favour of the Christians, and I am denounced because I have not "discriminated" in favour of the Israelites. This is the sum and substance of your charge. The terms of my proclamation were broad enough to include all believers. You wished me to narrow it down to the exclusion of ninety-nine hundredths of my fellow citizens. Neither the Constitution, nor my public duty would allow me to do this, and they also forbid me to offer any apology for not having done it."

**RAILWAY TO THE LAKES.**

The following sonnet and note by the Poet Laureate, "on the projected Kendal and Windermere Railway," are published by the Morning Post:—

"Is there no nook of English ground secure  
From rash assault? Schemes of retirement sown  
In youth, and 'mid the busy world kept pure  
As when their earliest flowers of hope were blown,  
Must perish: how can they this bright endurance?  
And must he too his old delights disown  
Who scorns a false Utilitarian lure,  
'Mid his paternal fields at random thrown?  
Baffle the threat, bright scene, from Orrest-head,  
Given to the pausing traveller's rapturous glance!  
Plead for thy peace, that beautiful romance  
Of nature; and if human hearts be dead,  
Speak, passing winds! ye torrents, with your strong  
And constant voice, protest against the wrong!"  
"WM. WORDSWORTH.

"Rydal Mount, 12th October, 1844."  
"Let not the above be considered as merely a poetical effusion. The degree and kind of attachment which many of the yeomanry feel to their small inheritances can scarcely be overrated. Near the house of one of them stands a magnificent tree, which a neighbour of the owner advised him to fell, for profit's sake. 'Fell it!' exclaimed the yeoman, 'I had rather fall on my knees and worship it! It happens, I believe, that the intended railway will pass through this little property; and I hope that an apology for the answer will not be thought necessary by any one who enters into the strength of the feeling.' W. W."

It is stated in the *Kendal Mercury*, that the Kendal and Windermere Railway Bill will be introduced into the House of Commons by the county Members, the Hon. Colonel Lowther and Alderman Thompson; and into the Upper House, by Lord Brougham. We are glad to find that so excellent a measure has secured

this influential support. William Wordsworth has been inditing and publishing in the *Morning Post* a sonnet against this line. Like most things proceeding from the same pen, it is beautiful as a poetical composition, but as a reason against this or any other railway (for in truth it applies equally to all lines that touch upon "the romance of nature") it is worth nothing.—*Railway Paper.*  
[With the poet's leave, it may be added that when a man begins to feel he "had rather fall on his knees and worship" a favourite tree than have it felled, it is time it should be cut down.

We remember—and it raises a cloud of affecting recollections—a missionary meeting which we attended, a long time ago, at Ball's Pond, Islington. It was on an Easter Monday or Tuesday, that great frolicking time of Londoners. The Church Missionary Society's steady friend, Mr. Strachan, was telling us that his youth was spent about the spot where, after many years' absence in India, he found rows of houses, brickfields, canals, and a busy population. "But I am well content," was his conclusion, "to miss the green fields over which I used to roam in the days of my boyhood, when I find instead of them the habitations of people brought under the sound of the gospel as it is ministered to you, people who, instead of going forth to the whirl of dissipation this evening, come at their pastor's invitation to rejoice over the triumphs of the gospel in heathen lands, to sympathize with missionaries in their trials, and to aid them with their prayers." We do not profess to be able—to the lapse of some ten or more years—to give the exact words; but our recollection is one of unintentional poetry, better than Wordsworth's, because submissive to the directing hand of Him who can turn the Utilitarian's schemes to the furtherance of the gospel.

Poets whine at the felling of a tree, and applaud the yeoman's idolatrous attachment to it, while they are cool and unconcerned at the greater evil which rail-roads do: the desertion of the Lord's day. Has Wordsworth's muse ever moved him to sing on that theme?—Ed.]

**HYMNS FOR CHILDREN.**

The experience of the last few years has led us to look with some suspicion on the writings of men who have a fondness for posting all their letters, and finishing the productions for the press, on saints' days. A few days ago we received a small volume entitled "Hymns on the Catechism," published by Mr. A. V. Blake, of New York, which might serve to confirm our fears. It is a reprint of an English edition, and is introduced by two advertisements, the one Anglican, by the author, and the other American. The English advertisement is signed J. W. Bisley, Feast of the Holy Innocents, 1842; the American, C. C., New York, Feast of All Saints, 1844. We have little doubt that C. C. is a fellow-traveller on the Parmanian hills, and are not without evidence of his being strongly disposed and well able to prepare flowery stories to set forth and scatter abroad such doctrines as are contained in the pages now before us. He commends this work most affectionately to "the children of our parish schools, the lambs of the flock," and states that our catechism has attained an additional grace in their "pictures of silver." We are exceedingly sorry that we cannot subscribe the commendation. Our reason will be found in the extract which we subjoin.

**A. My Godfather and my Godmothers in my baptism.**

My name—it is my Christian name;  
And as a pledge is given  
That I am now enroll'd and made  
A citizen of Heaven.

It is a name by which I am  
Writ "in the book of life."  
And here below a charm to keep  
Unharm'd by sin and strife.

We know of no such charm, nor do we wish our children to have any idea so identified with heathenism, impressed upon their minds. The *Efficacy of Baptism* is set forth in the following lines:

Thus, Lord, in the baptismal wave  
All sin within me dies,  
And all that's holy from that grave  
Must to new life arise.

**Efficacy of Repentance:—**  
Lord, if within my spirit aught  
Of former sin remains,  
O grant me tears of bitter thought  
To wash away the stains.

**Efficacy of Ministers:—**  
And holy pastors too, then are,  
By whom we're born again,  
The Church our mother is, whose care  
Doth us with life sustain.

The sacrament of the Lord's Supper is shrouded with mystery, and strong intimations given of what Archbishop Tillotson calls the "hocus pocus" of transubstantiation under the wonder-working power of a priest. "This is my body."

Mysterious words! like priests of old  
We eat the sacrifice,  
But half the meaning is not told,  
Untold the countless price;

We hear and do thy last command,  
Our hearts adore thy words but cannot understand.  
I eat thy flesh, I drink thy blood,  
I cannot tell the rest;  
But this I know, 'tis very good,  
And I therein am blest:

Thy priest, thy word bring down the same;  
I from their hands receive, and take it in Thy name.

We only repeat that we cannot recommend to "the children of our parish schools, the lambs of the flock," even these saints' days' productions.—*Episcopal Recorder.*

THE FASCINATION OF CRIME.—Referring to the recent case of a gentleman of rank, but of no occupation who, from no assignable motive whatever, shot at a person, nor made any attempt to escape, but who is known to have long been engaged in treasuring up every account of horrible events he could find, the *Brighton Gazette* says: "From long observation and experience we are convinced, that there does unfortunately exist in the human mind a morbid principle of imitative wickedness; such as that by which the unhappy person in question appears to have been actuated. One monstrous crime is no sooner de-

\* See pp. 19, 20 n.  
† Comp. on Rom. vi. 3, 4.  
‡ Opp. xiii. p. 134.  
§ See e. g. his Expositions of Jer. xxvii.  
|| John iv. 23, 24. ¶ On 1 Peter iii. 21.  
\*\* Ib. The same balance is struck in the terse though somewhat quaint language of a valuable old writer—"We are not to conceive of the sacramental elements as bare and naked signs, so to grow into the contempt of them; neither as idol signs, by insisting on them, as if they were the whole Sacrament; for they are but outward, whereas the principal matter of a Sacrament is spiritual and inward. Thus we truest conceive of a Sacrament, when by looking at the one of these we see both; neither making the sign a vain symbol, nor yet ascribing any thing to it transcending the nature of it, such as are the peculiar and prerogatives of God; but in the sign and action, which is outward, led to those which are spiritual and inward." Taylor on Titus iii. 5. †† Heb. xiii. 9. ‡ Tim. iii. 7.  
§§ Book v. lxxvii. 3. ¶¶ Ib. lxxvii. 12.

scribed in the papers, than it is followed almost invariably by another of a similar kind; and therefore, although newspapers cannot be expected to abstain altogether from the narration of such things, they may at least be asked to dwell upon them with less minuteness of detail. Convinced of this truth, the insurance offices long since solicited from the conductors of the newspaper press such a forbearance as to the crime of arson; and our own readers must have seen that with regard to this, as well as other heinous offences, it has been our own practice to observe the abstinence which we recommend to others."

DIocese of Toronto.—The Lord Bishop of Toronto has addressed a Pastoral Letter to the Clergy and Lay Members in the Diocese, requesting that the fourth of the annual Collections to be made under a Resolution of the Church Society, and the object of which is left open to meet any unexpected or extraordinary emergency, be taken up on Sunday the 19th of January next, and devoted to the relief of five Clergymen who have for some time been without support, the Government of the Province refusing to pay in their cases those stipends which were guaranteed by Act of the British Parliament. By a difference of construction of the terms of the Act, it is questioned whether the payment is to be made out of the revenues of Canada, or out of the Imperial Treasury, and in the mean time these Clergymen, who are the successors of those Incumbents who held their several appointments at the time when the Act was passed, remain in a state of destitution.

UPPER CANADA COLLEGE, TORONTO, which was suddenly closed last month on account of the prevalence of scarlet fever, is to be re-opened on the 6th of Jan. next.

TO CORRESPONDENTS.—Received, Philo-Berean;—G.S.;—E. did not reach us till yesterday; the papers to Liverpool will be sent by next mail.

PAYMENT RECEIVED.—From Mrs. Puffer, 6 months.

Political and Local Intelligence.

PARLIAMENARY.—In the Legislative Council, the Hon. the Speaker laid before the House a communication from the Colonial Secretary, in reference to certain Bills which were reserved at the last session of the Provincial Parliament for the consideration of Her Majesty's pleasure thereon.

After giving his opinion for the propriety of refusing the Royal Assent to the Secret Societies' Bill and one or two others, Lord Stanley makes the following remarks:

"The Bill for better securing the independence of the Legislative Assembly, will be confirmed and finally enacted by the Queen in Council. On a subject so peculiarly affecting the rights and privileges of the House of Assembly, Her Majesty defers to the judgment and recommendation of the two Houses of local legislation as the surest guide by which Her decision could be directed. It has not, however, been without some distrust of the wisdom of some of the provisions of this law that Her Majesty has so decided."

"I assume that the exclusion from the Assembly of all Recorders of Cities, of all Sheriffs, of the Adjutant General of Militia and of the Master of the Trinity House, Quebec, is justified by some reason which does not exist in the case of the holders of the corresponding offices in England. But what those reasons may be, is not explained.

"I cannot concur in the opinion that the prohibition of Ministers of religion of whatever faith or form of worship from holding seats in the Assembly and from voting for Members of that House, will really remove them from political and party strife.

"Nor if I could anticipate that result, should I regard it as an advantage sufficient to countervail the great inconvenience of so detaching the whole body of the Religious Teachers of the Province from their fellow countrymen on questions in which all educated men must feel a lively interest, and in regard to which the great majority of such men have duties to perform from which no such regulation can debar them."

On Thursday the 19th inst. the Hon. J. Neilson was introduced, and Her Majesty's writ summoning him to the Legislative Council having been read by the Clerk, the usual oath was administered, and Mr. Neilson took his seat.

HOUSE OF ASSEMBLY.—Mr. Morin having made choice of his election for the County of Bellechasse, a new writ was ordered for the County of Saguenay. An address was voted for the accounts and charges presented by the Returning Officers in this Province for their disbursements, expenses and remuneration during the late Elections, &c. Mr. Daly laid before the House the Public Accounts for 1843. The House resolved, upon motion of Mr. Gowan, to take a recess from the 20th instant to the 7th of January next, as it was thought little or no business would be done during the holidays.

A new writ was ordered for the election of a member for the County of Simcoe, in place of W. B. Robinson, Esq. who has accepted the office of Inspector-General. Addresses of Congratulation to Her Majesty and Prince Albert, on the birth of a Prince, were presented by the House to His Excellency, who, as requested, replied that he would transmit them.

THE ENGLISH MAIL arrived yesterday morning at 8, but did not bring any newspapers. The letters were delivered at half-past ten. No news of any great importance have transpired. The timber markets both at London and Liverpool were good, and the merchants connected with that branch, especially at Liverpool, were in excellent spirits.

At Tahiti, matters had assumed an unfavourable appearance between the British naval commander and the French authorities. The latter are said to have hired an assassin to attempt the murder of Queen Pomare who was under the protection of the British flag on board H. M. Ketch the Basilisk; upon which the British naval officer refused to salute the French flag. The proceedings of the French

in promoting divisions among the islanders, and continuing a destructive warfare upon them, are described as utterly unjustifiable.

Her Majesty's Ministers had advised our Sovereign to confer some high distinction upon Sir Henry Pottinger, in acknowledgment of the important services rendered by him in China.

Rear Admiral Cochrane had died.

PRINCE EDWARD'S ISLAND.—The practice of illegal fishing for oysters having been carried to an extent which required vigorous measures to stay it, a Sheriff's Posse Comitatus had been sent out, some time ago, to apprehend one Hiscox, master of a schooner engaged in that business; but they were fired upon and a person died in consequence of a wound received, on the occasion. Hiscox has been found guilty of manslaughter, and sentenced to three years' imprisonment and hard labour.

MEXICO AND THE U. STATES.—The relations between these two countries begin to have a disturbed appearance, which has been chiefly caused by the attempt of the American Union at the annexation of Texas. Some angry correspondence has been going on between the American Minister to Mexico and the Mexican Secretary of State; and it is reported that the former had withdrawn from Mexico in disgust, and had returned home. As the political party who favour the annexation of Texas, have succeeded in the late Presidential election, it is to be feared that these unpleasant differences may increase, and be made the pretext for a war of invasion upon the part of the stronger Government. Perhaps such an event would go far to unite the Southern Republics, in their fear of the common enemy.

THE JESUITS.—A letter from Geneva says:—"During the last two months, a French gentleman, M. Claude Gaillard, having abjured the Catholic faith in this city, and embraced the reformed religion, the fact was announced in our journals. He immediately received an invitation from a person styling himself a member of the Order of Christian Doctrine at Geneva, couched in extremely polite but very pressing terms, to pass the next morning with his intended host at the parlour of the fraternity, there to talk over the particulars of his conversion. Treating the overture as an impertinence, M. Gaillard only mentioned it to his friends, and declined going.—Within two days, he having left his house on business, and not returning, his friends became alarmed, and sought for him everywhere, but without success. Information has been obtained that he has been kidnapped at Geneva, and transported by the road of Frangy to Chambéry, where the Jesuits of that place detained him in close concealment. If this be true, as there is little reason to doubt the quarter from whence the information has been received, the recantation of a French subject by the French government will follow of course, and the most iniquitous mystery be unravelled.—Mont. Herald.

The Zurich Gazette announces, that "on the 24th ult., after a discussion, which lasted from eight o'clock in the morning to seven o'clock in the evening, the Great Council of Lucerne resolved to recall the Jesuits and to confide to them the education of the youth of the Canton. This grave Resolution was adopted by a majority of seventy votes to twenty-four."

RAIL ROAD TO CONNECT THE MEDITERRANEAN AND RED SEAS.

Cairo, Oct. 18, 1844. "To His Highness the Pasha of Egypt. "You asked me for a letter last evening. This is the letter promised to your Highness in my interview with you. "The time is now come; the British Government require the shortest route to the East. This is only to be got at through your country, Egypt being the centre and high road between China to the East, and America to the West. Eleven years ago, your Highness projected a railroad over the desert of Suez—the time has now arrived to execute it.

"Let no political object stop its execution; do it, through the highest auspices, and you will make Egypt the emporium, as it was of old.

"This I write confidently—Messrs. Rothschilds, the most extensive financiers of Europe, can find you the money either in London, Paris, or Vienna. Should you doubt it, I have been assured by them it can be done. The railroad through Egypt must come. I beg your Highness to reflect on this, in order to hand your name to posterity as a greater man, beyond any sovereign, in any European country.

"Political, commercial, and domestic relations between the East and West call upon you to do this work. Egypt has already become the high road for Governors-General, officials, and their dependents, also of letters, valuable merchandise, &c., between Europe and the East and West.

"Let a railroad be consolidated, by acquiring information from the first-rate engineers of Europe, Messrs. Stephenson or Brunell. Your country is destined to rise. The views of Russia, Austria, Prussia, England, America, and all other nations, except France, now wish for this railroad; because France knows, if it be done, that Trieste will become what Marseilles now is. Look to the map of Europe for the truth of these observations, and if your Highness will place yourself or me in communication with both the financiers and engineers, you will have ample proof it will pay your country, and be the means of more wealth and commerce than now is foreseen.

"The diplomatists would keep your Highness from its execution. Reason calls on you to do this work. By it you will attract

the whole world to this country; destined, I believe, to rise among nations.

"Whether your Highness makes a railroad between Cairo and Suez, or not, it will come to pass by time as certain as the sun rises.

"Seize the opportunity at once, and effect it. In your dynasty of Egypt it will come, as certain as these lines are written.

"Money, if wanting, is to be had, and the execution of a railroad from Cairo to Suez will send your name to posterity greater than any act that I can remember in modern history.

"I seek no enrolment, no honour, no credit.

"Your Highness stands forward among rulers for what you have done. Complete this railroad from Cairo to Suez, and Egypt is sure to become greater; and who can predict the benefits it may not produce?

"I am only a humble man in telling you these ideas; I feel that every word here expressed comes from my heart, as I hope it may carry conviction to your own feelings.

"Circumstances call on you to make the railroad.

"With humble respect,

"Your Highness's humble servant,

"THOMAS WAGHORN."

With reference to the above letter, the Journal des Debats says:

"We are ignorant upon what authority Mr. Waghorn pretends that the French Government is opposed to the opening of the Isthmus of Suez under the pretext that Trieste will become a second Marseilles. We are convinced that Marseilles cannot but gain by the execution of any plan which would accelerate the communications between the Mediterranean and the Asiatic seas. France has certainly an objection to this passage being monopolized by any single power, but, as soon as it shall be free for all, France will be able to derive as much advantage from it as any other nation, and will, consequently, not oppose its execution."

PAISLEY FORMERLY.

Paisley is perhaps the most plebeian town of its size in Europe, its population being composed chiefly of weavers, with such accompanying trades and occupations as are dependent upon, or necessary for the supply of weavers and weaving apparatus. From its proximity to Glasgow, Paisley can boast of few extensive manufacturers, many of its operatives being employed by Glasgow houses through the medium of resident agents; and having few home or foreign merchants of any note, it presents the extraordinary feature of almost an entire working population. As some important practical results, both of a moral and political nature, may be drawn from a review of its past and present history, it is our intention in the present article, to take a cursory view of the weaving—in other words, the general population of that town from about the year 1775 or 1780 to the present day, contrasting its moral and intellectual character at two or three distinct periods, and endeavouring to account for the sad declension in public manners which of late has been so obvious to the country at large.

To state the simple fact, that the once quiet, sober, moral, and intelligent inhabitants of Paisley, are now generally a turbulent, immoral, and half-educated population, is to state what almost every one knows, what many mourn over, but for which few seem able to propose any remedy.

It is indeed a melancholy subject for contemplation, that what was at first eagerly embraced by many as an addition to their family receipts, has ultimately proved, not only a chief cause of individual poverty, but of family feuds—insubordination on the part of children, and, as a natural consequence, a general moral degradation over the whole community. We allude to the practice, introduced about the year 1800, (when the manufacture of Indian imitation shawls was first commenced,) of employing children as draw-boys from the early age of five or six to ten or eleven years—a period of life, till then, a formerly spent in school, or in youthful amusements, but subsequently, from a rapid increase in this branch, all the available children were employed in the weaving-shop.

From about 1770 to 1800 the manufacture of silk gauzes and fine lawns flourished in Paisley, as also, during a portion of this period alluded to, that of figured-loom and hand-lamboured muslin. These branches afforded to all classes excellent wages; and being articles of fancy, room was afforded for a display of taste, as well as enterprise and intelligence, for which the Paisley weavers were justly conspicuous. Sobriety and frugality being their general character, good wages enabled almost every weaver to possess himself of a small capital, which, joined with their general intelligence and industry, enabled and induced many to spend days and even weeks together in plodding over a new design, assisted frequently by his obliging neighbours, knowing that the first half-dozen weavers who succeeded in some new style of work were recompensed tenfold.

Nearly one half of Paisley, at that period, was built by weavers from savings of their ordinary wages. Every house had its garden; and every weaver, being his own master, could work it when he pleased. Many were excellent florists, many possessed of a tolerable library, and all were politicians, so that about the period of the French revolution, Mr. Pitt expressed more fear of the unrestricted political discussions of the Paisley weavers, than of 10,000 armed men. Had Paisley been then what Paisley is now, crowded with half-informed Radicals and Infidels, his fears would have been justified; but truth and honest dealing could fear nothing from a community constituted as Paisley then was; and never, perhaps, in the history of the world, was there a more convincing proof of the folly of being afraid of a universal and thorough education, especially when impregnated with the religion of the Bible, than in the state of Paisley at that period.

At the period alluded to, every man, woman, and child above eight or nine years of age, could read the Bible; many could write and cast accounts; and not a few of the weavers' sons went through a regular course at the grammar-school. To have had a distant relative unable to read, or one sent to prison, would have been felt as equally disgraceful. The inhabitants were so universally regular in their attendance upon church, and strict afterwards in keeping in-doors, that it is recollected, at the end of the last century, or commencement of the present, that not a living creature, save two or three privileged blackguards, were ever seen walking the streets after Divine service; or if any chanced to appear, an errand for the doctor was supposed to be the probable cause. Family duties were generally attended to; and prayer and praise were not confined to the Sabbath evening; for on week-days as well as on Sabbath-days, the ears of the by-standers were regaled with songs of praise issued forth from almost every dwelling; and, in those days it was no uncommon thing to find the highly-respectable weaver a most consistent and truly useful elder of the Church. (PAISLEY SINCE THEN in our next number.)

Return of Admissions, Discharges and Deaths in the Marine and Emigrant Hospital, from the 1st May, up to the 30th November, 1844:—

Table with 2 columns: Category and Value. Total number of Admissions, 867; Total Discharged, 825; Died, 14; Remaining, 28-867; Of these were—Seamen, 713; Emigrants, 132; Town's people, 22-867; Medical cases—113—Fever, 105—Rheumatism, 92; Other diseases, 216-113; Surgical cases—151—Fractures, 49; Syphilis, 135; Other injuries & dis., 270-151. Also names of Jos. Painchaud and J. Douglas.

PASSENGERS.—In the Steamship Caledonia from Boston for Liverpool, were the following gentlemen of Quebec: Messrs. H. N. Patton, R. O. Ogden, Thos. Curry, G. B. Symes and S. McCaw.

BIRTHS.

At Quebec, on the 23rd instant, the lady of Lieut. Philips J. Hornby, Royal Engineers, of a daughter. At Quebec on the 24th instant, the lady of Major Henry Temple, of a daughter.

On the 10th of October, on the passage from Halifax to Barbadoes, the lady of Captain Fitzgerald, R. A., of a daughter.

QUEBEC MARKETS.

Table listing market prices for various goods like Beef, Mutton, Lamb, Veal, Pork, Hams, Bacon, Butter, Lard, Potatoes, Maple Sugar, Peas, Ducks, Eggs, Fowls, Flour, Oats, Hay, Straw, Fire-wood, Pot Ashes, and Pearl do. with prices in s, d, c.

TOYS.

MRS. WHEATLEY, No. 6, Garden-St., near the Ursuline Convent, RESPECTFULLY informs the Ladies and Gentlemen of Quebec, that she has received a large assortment of TOYS of all descriptions. A choice selection of DOLLS, of superior quality. Quebec, 11th Decr. 1844. JUST PUBLISHED BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844. HIGH SCHOOL. WANTED, a TEACHER, for the PREPARATORY DEPARTMENT. Applications to be made before the 15th DECEMBER to the Revd. E. J. SENKLER. Unexceptionable testimonials of character and qualifications will be required. High School, Quebec, 11th November, 1844.

QUEBEC HIGH SCHOOL. REVD. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. T. O. B. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY. REV. E. J. SENKLER. CLASSICS, W. S. SMITH. ENGLISH, LEWIS SLEEPER. ARITHMETIC, DANIEL WILKIE. FRENCH AND DRAWING, H. D. THIELCKE. DIRECTORS. REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATERSON, Esq. R. H. GAIRDNER, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS GIBB, Esq. SHEPHERD SEWELL.

Fees for boys under Ten years of age, £10 per annum. Above Ten years of age, £12 10s; do. French and Drawing, for the present, a separate charge. The hours from 9 to 12, and from 1 to 3. A class will be opened in this Institution on the 2nd January, for pupils beginning the Latin Rudiments. Quebec, 25th Oct., 1844.

RECEIVED, per John Horton, China, Sarah, Jamaica and British Queen:—Best Black Lead, Nos. 1 and 2; Genuine White Lead, Nos. 1, 2 and 3; Putty, Paints, assorted colours, Sheet Lead and Lead Pipe, Patent Shot, Canada Rose Nails and Spikes, Horse Nails, English and Best Bar Iron, Scrap and Russia Bar Iron, Sheet and Hoop Iron, Anvils, Spades and Shovels, Cast Steel, Borax, Block Tin, Coil and Trace Chains, Shop Twine in balls. —ALSO—Proved Chain Cables and Anchors, "Aeraman's" Patent do. do. —AND—200 Boxes Tin Plates, 200 do. Canada Plates. C. & W. WURTELE, St. Paul Street, Quebec, 23rd Sept., 1844.

THE NOVELTIES WHICH DISTURB OUR PEACE: LETTERS Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church, BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont. A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber, G. STANLEY. Quebec, 5th Nov. 1844.

GOSPEL AID SOCIETY. A SALE of Work in aid of the Funds of the above Society will take place in the GIRLS' SCHOOL-ROOM, NATIONAL SCHOOL-HOUSE, on MONDAY the 30TH and TUESDAY the 31ST DECEMBER, at ONE o'clock each day. Donations of Work or other articles, will be thankfully received by the Committee of Management, and may be sent to Mrs. ESTCOURT, Mrs. JOHN ROSS, Miss FLETCHER, Mrs. E. W. SEWELL, Mrs. PENNEY, President, Miss PENTLAND, Mrs. JAMES SEWELL, Mrs. G. STANLEY. or, to the undersigned, E. BURTON, Secretary. Quebec, Nov. 25, 1844.

CAMPINE LAMPS AND OIL. THE Subscriber has received a small lot of Doric and Oriental Campine Lamps, with a supply of Oil, Wicks, Glasses, &c., which will be sold at low rates. —ALSO—Blackmore's Patent Bolting Cloths, Coal Stoves of various patterns, Cooking Stoves, complete, Parlour and Hot Air Stoves, Three Rivers and Scotch do., Solar, Table and Shop Lamps, Rotary's Stamping Presses, Patent Copying Presses, complete. With his usual assortment of Hardware; Cutlery, Painter's materials, Window Glass, Iron, Steel, Tin Plates, &c. HENRY S. SCOTT, Upper Town Market. Quebec, 8th Nov. 1844.

EDUCATION. MR. WM. HIGGINBOTHAM begs leave to acquaint his friends and the public that he intends to open his EVENING CLASS on the 1st proximo, at his own residence. Card of terms may be seen at Mr. R. Higginbotham's, 17 Buaide St., opposite the French Church. Reference to the Revd. C. L. F. HAENSEL, Quebec, 23d Oct. 1844.

NEW BUCK-WHEAT FLOUR. THE Subscriber has just received a small supply of the above rare article:—And daily expects, a supply of Fresh INDIAN-CORN MEAL. M. G. MOUNTAIN, No. 13, Fal-riquir Street, Upper Town. Quebec, 19th Oct., 1844.

TO MERCHANTS AND MILL OWNERS. THE undersigned having been appointed Agents for the "MISSISSQUI FOUNDRY COMPANY," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer. C. & W. WURTELE, St. Paul Street. Quebec 20th Sept., 1844.

FOR SALE BY THE SUBSCRIBERS, Mississquoi Foundry Company's Castings. PREMIUM Cooking Stoves, Improved do. do. Parlour and Office Stoves, Summer do. American Ploughs, Hollow-ware and various small Castings. —ALSO—Single and Double Stoves, Cambouses, Register Grates and Coolers. —AND—Pig Iron. C. & W. WURTELE, St. Paul Street. Quebec, 20th Sept., 1844.

INDIA RUBBER SHOES. THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on moderate terms as any other house in the trade. MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept., 1844.

RECEIVED, per John Horton, China, Sarah, Jamaica and British Queen:—Best Black Lead, Nos. 1 and 2; Genuine White Lead, Nos. 1, 2 and 3; Putty, Paints, assorted colours, Sheet Lead and Lead Pipe, Patent Shot, Canada Rose Nails and Spikes, Horse Nails, English and Best Bar Iron, Scrap and Russia Bar Iron, Sheet and Hoop Iron, Anvils, Spades and Shovels, Cast Steel, Borax, Block Tin, Coil and Trace Chains, Shop Twine in balls. —ALSO—Proved Chain Cables and Anchors, "Aeraman's" Patent do. do. —AND—200 Boxes Tin Plates, 200 do. Canada Plates. C. & W. WURTELE, St. Paul Street, Quebec, 23rd Sept., 1844.

YOUTH'S CORNER.

Thursday, 26th December, 1844.

DEAR BOB,

Well, our examination is over, and holidays have begun. You will want to know how I got on, and all the boys; and I am glad to tell you, things went off pretty well—there was no downright break down—the ladies and gentlemen were very pleasant, and the Principal says, our Form must get a bigger French Dictionary, because the old one does not give the use of the words enough for us to write our Exercises by: a new Latin book also we are to have; I do not know which, but I suppose it won't have the Vocabulary at the end, and then I must have a Latin Dictionary too. It will be bother enough, but it's the only way to become a scholar.

I will tell you how it was that the examination went on so pleasantly. It was all kept in St. Timothy's Hall, and we never set foot in the Hardscrabble Grammar School; and every thing remained in the hands of our Principal and his Assistants, and Mr. Irritatus Wrinkle never once showed his face. Oh, I like to be taught by the Principal and I wish Mr. Wrinkle were done away with altogether! Now don't think, because you are two years older than myself, you must begin to lecture me for talking so freely about one of my masters; for I can tell you, the Principal himself has as great a dislike to Mr. Wrinkle and to Hardscrabble as any one of the boys: and to make the matter short, I will let you into the secret which we found out the other day; Mr. Wrinkle of Hardscrabble and the Principal of St. Timothy's Hall are in truth one and the same person. When we used to read the VACATION EXTRA last year, we thought they were two separate establishments, and those masters one to each: but they are all one, all one, and now I will try to make you understand it, just as Papa has explained it to us. I pricked up all my ears when I heard it, that you may be sure of; and therefore I think I can set it down for you quite gravely as it was given.

When the boys come in briskly and in good time, step up to the Master's desk and bid him good morning with a pleasant smile upon their faces, then sit down and arrange their books and school-materials in good order before them, wet their sponges, sharpen their pencils, then look over their lessons quietly until their names are called, and school begins;—when they have learned their lessons perfectly, say them in a lively manner, looking straight up to the Master, and paying as much attention when his eye is away as when it is fixed upon them;—when they employ themselves steadily at their desks, not whispering to one another, nor making scratches on the desks, dog's ears in the books, blots or mistakes in their writing; then, Papa says, the school is St. Timothy's Hall, and the Master moves as Principal in the serene and animating atmosphere of St. Timothy's Hall.

But there are some boys who, when they think it will not be observed, do not go to show themselves to the Master at all, when they come in the morning;—they shun his eye, because they have not done their duty—it may be they are pushing one another about, pulling each other's caps off, using bad language, in going from school or coming to it;—they have not studied their lessons, are thinking how they may play tricks to their school-fellows, and whether they may not break the rules of the school and not be found out;—they will quarrel on the playground, and when they are complained of, they will deny what they have been doing;—their clothes are untidy, their hands and faces not very clean, their desks in confusion, and when they are to say their lessons, they stand with their eyes down to the ground, and all the good scholars have to wait and lose time before these give an answer, and then the answer is mostly wrong:—now when the Master has to deal with such scholars, no wonder he is not quite himself sometimes; no wonder he turns into Mr. Irritatus Wrinkle, and every thing around him seems to be the veriest Grammar School of Hardscrabble.

Papa says there are some things out of school-hours too that turn St. Timothy's Hall into Hardscrabble, but the boys can't help those things: it's about darning-letters which he has to write, but I don't find any thing about them in my "Helps to Composition": so I suppose I need not trouble my head and yours about them: but Papa says when poor Master has to do that kind of work, he turns Mr. Irritatus Wrinkle all over.

As to the former particulars, you know, the boys could help all of them; and so far as I am concerned, I am determined I will try: I feel as happy as a lark to think of going again to St. Timothy's Hall as soon as the holidays are over, and I am sure I should not like home so well as I do, if I had not a school to go to, though it's true I like a bit of holidays too, once in a while.

This is now quite a long letter for me to write and for you to read; but I think you would like to know how we intend to go to work, that every day at school may become like examination-day: Masters and parents and school-fellows, all in smiles, and wide awake, and in good temper; I have got every one in my Form to promise that he will try and help me, and now I am going to enlist the others—I

think they will all join, every one of them. Now I have written enough. Farewell, Bob! I remain sincerely yours,

CASPAR EVERGREEN.

THE YOUTHFUL MARTYR.

The following instance of one who felt he was not too young to die for the Saviour, is taken from the Church History of the pious Joseph Milner.

"At Ctesarea, in Cappadocia, a child named Cyril showed uncommon fortitude. He called on the name of Jesus Christ continually; nor could threats or blows prevent him from openly avowing Christianity. Several children of the same age persecuted him; and his own father, with the applause of many persons for his zeal in the support of Paganism, drove him out of his house. The judge ordered him to be brought before him, and said: 'My child, I will pardon your faults;—and your father shall receive you again. It is in your power to enjoy your father's estate, provided you are wise, and take care of your own interest.' 'I rejoice to bear your reproaches,' replied the child; 'God will receive me. I am not sorry that I am expelled out of our house; I shall have a better mansion. I fear not death, because it will introduce me into a better life.' Divine grace having enabled him to witness this good confession, he was ordered to be bound and led, as it were, to execution. The judge had given secret orders to bring him back again, hoping that the sight of the fire might overcome his resolution. Cyril remained inflexible. The humanity of the judge still induced him to continue his remonstrances. 'Your fire and sword,' says the young martyr, 'are insignificant.' I go to a better home—I go to more excellent riches. Despatch me presently, that I may enjoy them.' The spectators wept through compassion. 'Ye should rather rejoice,' says he, 'in conducting me to punishment. Ye know not what a city I am going to inhabit, nor what is my hope.' Thus he went to his death, and was the admiration of the whole city. Such an example illustrates well that Scripture—'Out of the mouths of babes and sucklings thou hast ordained strength.' A spirit, such as this young martyr breathed, we would gladly see sought out and cherished by all the children of our Sabbath-schools. What can be more desirable than that they should be decidedly for Christ? Generally, their parents, instead of being offended, would greatly rejoice, and they would also secure a larger degree of earthly prosperity. Suppose it, however, to be the reverse; that even their parents should turn them out of their homes, and that they would have to go and be burnt up at the stake; all of these sufferings would have been of no moment in comparison with the heavenly joys to which they would be introduced. And what child would not rather burn an hour than burn for ever. Cyril, whose history we have just cited, was truly wise. Young as he was, he knew how to count the cost, and that time might not at all be weighed against eternity.

Children are struck with the bravery of great generals—of a Csesar, a Buonaparte. In the young Cyril, they may nevertheless see a heroism casting all the fame of the great and mighty of the world in the shade. Death, amid the deepest disgrace in the estimation of mankind—death in the horrid form of consuming fire, could not intimidate or move the youthful Christian. Such children have no cause for fear. Either they will not feel what they are called to suffer, or they will be more than supported. As soon as released, all will be over. There can be no martyrdom, no pain, in heaven. All men would gladly be Christians in eternity. If the judge who condemned Cyril never repented, what would he not now give if he had only proved as brave? He who fears to sin, is alone truly brave.—Christian Intell.

OLD SUSAN.

"And even to your old age I am here: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry; and will deliver you."—Is. xlii. 4.

A few months ago we were led, in the good providence of God, to the cottage of an aged widow, in whose case this beautiful promise was strikingly verified. Yes, in old Susan, God had made his promise good, as you shall hear, if you will listen to my recollection of the few visits I was permitted to make to her.

No one who took any interest in the poor would pass that cottage; for the highly polished chairs and table, the clean, sanded floor, and the widely opened door, all invited the visitor; but still more that cheerful voice. "Come in, come in; you are kindly welcome." I wish I could give an idea of the happiness pictured on that countenance, the intelligence of those speaking eyes.

Old Susan sat on the side of the bed. From that spot she had not moved for fourteen long years, for she was completely crippled by the rheumatism. The only change she knew, was being helped to lie down at night, and to rise in the morning. "Patience had its perfect work." She was, I think, without exception, the happiest being I ever saw. Reader, do you ask, "Who will show us any good?" It is the language of mortals: Have you not learnt the secret? I cannot teach it you; The Spirit of God must whisper it, or you will never know it. There is a "peace

that passeth all understanding." "Come unto Jesus, and he will give you rest." Poverty, weakness, pain, these were the lot of the aged cripple; but she had riches which the world took no account of: her Saviour's strength was made perfect in her weakness; and a firm hope was being of soon being in a land where the inhabitants "shall no more say, I am sick." Oh! you who in the midst of health, and wealth, and ease, have never yet found the secret of happiness, enter this humble cottage, and see what God's grace and God's Spirit can do. Listen to the still small voice which whispers, "holiness is happiness." She was indeed a remarkable character, one that you went to learn of, not to teach.

She lived at the farthest end of our large parish; and before we arrived at her dwelling, we had to enter many an abode of ignorance, wretchedness, and guilt. We had to declare to those who had no fear of God before their eyes, that "the wages of sin is death." We had to bear with the awful ignorance of those who could not even tell us who it was that had come into the world to save sinners; not that they had never heard that blessed name, but to their polluted minds there was "no beauty that they should desire him." How gladly then did we turn into that cottage where there was one who, like David of old, could tell us "what God had done for her soul." More than once I have stood at the open door unobserved for a few moments, because I would not interrupt the humble, earnest prayer of the aged pilgrim. "Come in," she would say, on perceiving me, "I was speaking a word to my Master and Saviour. I was telling him of my pain and weakness, and asking patience. Ask, and you shall receive, he says; and I never doubt his word." She was very ready with texts of Scripture, beautifully suited to her particular wants and circumstances. I wondered at it, as she could not read; but she said, "if I can't read, I have heard it read; and I never forget it. I get the child to read sometimes, and when she is reading, I say, Mark that, Jesus suffered all that for us, more than ever we can suffer for him." Her manner of parting with us, when we prepared to leave her, was very striking. "God bless you," she would say, with a look of exceeding love, "God bless you, and give you heaven, give you heaven at last, that one day you may go up shouting, shouting." Was not that fervent "God bless you" worth the long walk and all that might have disheartened us by the way?

Old Susan's small pittance of two shillings a week, supplied her by the parish, (though it must have appeared a slender support to one who in former days had been used to possess plenty of this world's goods,) was received with gratitude to the friends who supplied it and with praise to Him whom she acknowledged as the great first cause of all. "I used to receive but eighteen pence," she said, "but a kind friend spoke for me, and I have had two shillings ever since. I and the child have enough," referring to the little girl, who waited on her and was her only companion. "I do my best for the poor child, for I have been a servant and a mistress both in my day, and I know what is required."

Dear old woman, how often have I seen her striving with her poor crippled hands to place the work for the little girl, and showing her the best way of managing her scanty wardrobe. We often admired her polished furniture and bright earthenware, reflected in the large old-fashioned looking glass. "Yes," she said, "I like to sit and look at it; they tell me to sell it, because I am so poor; and so I will if ever I really want, but I should not like to look at the bare walls." "Oh, no! keep your pretty things, you will not be suffered to want: I have never seen the righteous forsaken, nor his seed begging their bread." She never did want. One short week after that, they lifted old Susan into her bed, and she never moved from it, till a narrower one was prepared for her, and she was borne from her pretty cottage to our churchyard. Patient, tranquil, prepared,—who would not visit the cottages of the poor, to be privileged to witness such a scene! I began the beautiful hymn: "Jesus, lover of my soul." Line by line she whispered as I proceeded. It was one she had been long acquainted with. She pronounced my name, and grasped my hand affectionately. She could do no more, the hand of death was upon her. I had learnt my last lesson from those lips; that evening she "slept in Jesus."

On a bright spring day they laid her in the grave. Children and grandchildren gathered round. That poor worn-out body was sown in weakness, it shall be raised in power; that corruptible shall put on incorruption; that mortal shall put on immortality; she shall be a bright jewel in the crown of her Redeemer, shining as the stars for ever and ever.

We often pass old Susan's cottage; but the door is barred, the shutter is closed, and the geranium is carried away—the geranium whose beautiful scarlet blossoms she used to admire, telling us "that it was God's works, God's wonderful works;" the vine hangs its long untrained branches over the damp roof. She is gone, and we miss the pleasant rest, and the words of counsel; but who would bring her back to a world of suffering! Rather,

taking her God for our God, let us be followers of one who "through faith and patience has inherited the promises."—Friendly Visitor.

DOMESTIC TRAINING.

Permit me to say to those mothers who interest themselves in the education of their children, be assiduous early to implant domestic tastes in the minds of your daughters. Let your little girl sit by your side with her needle. Do not put her from you when you discharge those employments which are for the comfort of the family. Let her take part in them as far as her feeble hand is capable. Teach her that this will be her province when she becomes a woman. Inspire her with a desire to make all around her comfortable and happy. Instruct her in the rudiments of that science whose results are so beautiful. Teach her that, not selfish gratification, but the good of a household, the improvement of even the humblest dependant, is the business of her sex. When she questions you, repay her curiosity with clear and loving explanations. When you walk out to call on your friends, sometimes take her with you. Especially if you visit the aged, or go on errands of mercy to the sick and poor, let her be your companion. Allow her to sit by the side of the sufferer, and learn those nursing services which afford relief to him. Associate her with you. Make her your friend. Purify and perfect your own example for her sake. And while you mingle with domestic training and with the germ of benevolence, a knowledge of the world of books, to which it will be a sweet privilege to introduce her, should you be able to add not a single fashionable accomplishment, still be continually thankful in shielding her from the contagion of evil example.—Patriarch.

ZEAL FOR MISSIONS.

From a Journal kept by the Rev. J. J. Weitzbrecht, of the Church Missionary Society, during a tour for Missionary purposes through part of Germany.

I was last Sunday at Mergentheim, and dined with the Dukes, Paul and Adam, of Wurtemberg. The town contains only 400 protestants, so we expected but a small congregation, but the whole population came—the church was crammed full—one might have walked on the heads of the people, there must have been 1500, who listened for an hour and a half in breathless silence. The Dukes were present, and became subscribers to the Society. How these people rejoiced in getting some sound gospel food, who are all their life long turned off with the husks of popish superstition! You can imagine I do not lose these fine opportunities for speaking, as God may enable me, to the hearts and consciences of the hearers. Letters have reached Stuttgart, communicating the great and general impression which this visit in the Hohenloe country has produced. May the Lord Jesus water the seed I have been permitted to sow, with the dew of his divine grace! I could see and feel every where that the Lord was with me—I never witnessed any thing like it before. Many ministers and congregations have been stirred up. Six months, instead of fourteen days, might well have been spent, for there were numbers of places I could not touch. What a pity it cannot be done. The prayers of hundreds followed me in my labours, and to this chiefly I ascribe this wonderful movement. The Prince of Hohenloe Jaxberg, who heard me the week before, and who is a Roman Catholic, came to Mergentheim last Sunday to hear me again. He said, "I felt no rest at home, I was obliged to come and hear you once more." At Creglingen, an old peasant woman, who had followed me from Freudenhach, came to me and said, "Oh, sir, I am so glad to see you, my heart was warmed yesterday. I love the Saviour, and wish to love him more, will you pray for me? I have to suffer much ridicule and persecution in my village, for they neither know nor love Jesus. I had an only daughter—she died, and I am left alone; she spun and prepared a piece of flaxen cloth, but could only half finish it. It is worth 10 batzen (about 1s.) the ell, but I cannot sell it, because it is the last thing my dear child ever made. Pray accept a part of it, and have a shirt made of it. Wear it when you are among the heathen, and then think of me as you look at it, and pray that I may be faithful to the end, and that my latter end may be peace. I hope I shall meet you in heaven again." I was almost moved to tears. If any feeling is at present preponderating in my mind, it is this—that the more we are permitted to witness the work of God in sinners, the more should the instruments be abased and humbled in the dust. I trust I have learnt a lesson lately, which will remain deeply imprinted on my heart and memory all my life—it is this—to live nearer to God—to believe and realize his promises more in all my undertakings, and to ascribe all the glory more entirely to him!

NOTICE

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

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

HENRY W. WELCH,

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

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

THOMAS COWAN, Quebec, June 27, 1844.

RECEIVED EX "BRITISH QUEEN."

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

Quebec, 23rd Sept. 1844.

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