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# The Bercan.

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

No. 31.]

QUEBEC, THURSDAY, OCTOBER 31. 1844.

[Vol. I.

## "BLESSED ARE THE POOR."

How favoured are the poor!  
No earthly wealth or pomp have they  
With worldly cares to lead astray,  
Ensuring only to betray;  
Thus favoured are the poor.

How honoured are the poor!  
With them their Lord delights to be,  
For them He bore His agony,  
From death and hell to set them free:  
Thus honoured are the poor.

How blest shall be the poor!  
What tho' no treasure here they own,  
Their great reward shall soon be shown  
When Christ himself before God's throne  
Shall say, Come blessed poor!

Favoured, honoured, blessed, poor!  
Oh let me be but poor below,  
So, Lord, thou wilt on me bestow,  
The treasures which unceasing flow  
From Thee, to bless the poor.

This would be wealth indeed!  
God's sacred word my solace here,  
His promises my soul to cheer,  
Until my Saviour shall appear  
And make me rich indeed.

G. S.

Quebec, Oct. 26, 1844.

## AGAINST PREVAILING ERRORS.

### WORDS OF COUNSEL TO THE CLERGY OF THE DIOCESE OF RIFON.

From the Lord Bishop's Triennial Charge, delivered at the Parish Church, Leeds, on the 12th of September last.

Having thus, my Reverend Brethren, touched upon those points either of local or general interest, which seem to invite attention at the present moment, allow me, before we part, to offer a very few words of counsel as to discipline and doctrine. The experience of the last three years has entirely confirmed me in the view which I took when I last addressed you from this place on the matter of ritual observances; and has illustrated the danger of endeavouring to enforce the revival of such as have fallen into desuetude with no fault of our own, in spite of a manifest repugnance to them on the part of the people. The same experience, however, has clearly demonstrated the wisdom of restoring as soon as practicable those which are clearly and unequivocally prescribed by the rubric, or of preparing the way for their restoration, where the state of things may not as yet admit of it. It is quite true that uniformity in externals does not necessarily carry with it internal unity; but if a tendency to disunion exists, outward disunions will assuredly foster it. Touching that matter of doctrine which is truly the cardinal point of controversy that at present unhappily prevails in the Church, some of my younger brethren in the ministry may possibly have been staggered by the bold assertions of those who do not scruple to avow their intense abhorrence of the Reformation, and who stigmatize the doctrine exhibited in our Article on Justification and in the Homilies of Salvation and Faith, as a branch of what they term the Lutheran heresy. Some of my younger brethren may have been tempted perhaps for a moment to waver in their adhesion to the principles set forth therein. Though the Anglican Church is their "witness" in these matters, they may have ventured perhaps to refuse the light which she holds out as "an interpreter of Holy Writ," and may in fact have launched on the ocean of private judgment without the compass with which she would provide them. But I can well believe that a short and painful experience will have convinced them that just in proportion as they have shifted their ground have they found themselves trusting to a foundation of sand. Their hopes, their peace, their comfort in the Gospel of grace has been impaired, and they have been insensibly returning to the bondage of the law. To such, if such there be among us, I would say, be not deceived by the insinuations that this wholesome doctrine as promulgated by the Church, discourages the practice of self-discipline or Christian watchfulness. But the doctrine on the one hand, and the practice on the other, are emblazoned in letters of burning light on the pages of holy writ. That light, reflected as it is by the mirror of our Church, can never be hidden from our eyes, so long as we are permitted to search the Scriptures, and see whether these things are so. And the written tradition of the everlasting word, inspired by the Holy Ghost and inscribed by the pen of the Apostle Paul, will outlive all more recent traditions, whether of this or of an earlier age. Never, then, allow this doctrine, the very key-stone of the blessed Gospel, to be obscured either to your own spiritual vision or in your preachings to your people. This caution, however, I would add, while you preach the cross of Christ, beware (I may be allowed the expression) of stopping at the cross. Beware, I mean, of satisfying yourselves with the ceaseless repetition of the same generalities, but carry the cross into the round of your own daily duties as well as into your preaching and exhortations to those about you on all the infinite detail of Christian practice, so that your people may be thoroughly furnished unto all good works. Finally, my Reverend Brethren, let us all strive to cultivate that spirit of unity which should be the bond of peace among our holy brotherhood. Let us not waste our energies in contests with each other, instead of uniting us against that common enemy of souls who is carrying desolation through our borders. The fate and fortunes of this Church and country rest, under Providence, on her clergy. And while I will not utter one word of despondency, for, never, in our days at least, were the prospects of the

Church so cheering, and the various talents and opportunities for redeeming the past, to which I have already referred, those various encouragements which I have shown you abound on the other side, as a proof that we are still on our trial, and that the Lord has not yet cast us off; yet, I recall to your memory the doom of ancient Churches that perished for their lukewarmness and unfaithfulness, and remind myself and those who hear me, that we beware lest our candlestick be removed, and our place and nation taken away. If as faithful servants of our Lord in heaven, we be men of God and men of prayer—often by the bedside of the sick and dying, comforting the mourners, strengthening the feeble-hearted, visiting the fatherless and widows in their affliction, and labouring each in our respective provinces to heal that widening breach which unhappily severs the poor from their wealthier neighbours, we shall find the keen edge of controversy blunted, we shall be so much the safer from all sympathy either with the frivolities of the world or with mere formalism in religion; there will be more of earnestness and solemnity in our ministrations, and we shall be quickened with fresh zeal in devoting ourselves more fully to the great work which the Lord has laid upon each of us. Brethren, the time is short; whatever our hands find to do, let us do it with all our might, as though the end of all things were at hand. Let us be sober, and watch, and pray.

### HOW TO READ THE HOLY SCRIPTURES.

Letter from the Rev. W. Romaine, to Ambrose Searle, author of the "Christian Remembrancer."

My dear Friend,

I have good news to tell you from a far country, as refreshing as cold water to a thirsty soul. God has spared me to read over my Bible once more: O what a treasure—what unsearchable riches are there in this golden mine! I never dug deeper, nor found more precious jewels than upon this last perusal. You know it is my constant custom, as soon as St. Dunstan's lectures are over, to begin the Bible, and without stopping or interruption, to go on from Genesis to the end of Revelation; this exercise is always begun with prayer, and carried on with a settled dependence on the Spirit of prayer; and I am always wishing to ascribe all the profit (and it has been very, very great) to the praise of the glory of his grace. At present, I am not reading my Bible, in order to find out some new truth, but to be established in what I do know, and to attain more confirmation of it. This I would chiefly seek for, that I may get growing experience of the wisdom of God, and of the power of God in his word, and may thereby enjoy the blessings of his love promised in it. With this view, I send you some of my observations on the reading of the Bible in the year 83. I am happy in believing, that your heart harmonizes with me in them. One of the first things to be noticed and expected is, the actual fulfilling of the promises to this day, namely, that the Holy Spirit is still in the world: he works in it, and by it. He makes it at present, as much as he ever did, the great ordinance of God unto salvation, as you may observe in Isa. lix. 20, 21: hence it is called the ministration of the Spirit, because in it he holds forth Jesus Christ to be the Almighty Saviour; and whosoever he calls by it to come to the Saviour, he makes his call to them effectual. They receive the Spirit by the hearing of faith, as Gal. iii. 2.

This, my good friend, is what you and I should above all things seek. We should be always praying for the Spirit to accompany his own word. It is our duty to hear and read—but we should always do it with the fixed dependence of our hearts upon his divine teaching, without which, the word itself will profit us nothing, as we read, Heb. iv. 2. "The word preached did not profit them, not being mixed with faith in them who heard it." May the good Spirit keep us in the use of means, but entirely dependent upon Him in the use of them. Thanks be to him, that in this frame of mind, I have once more gone through his word—settled and grounded more steadfastly than ever before; and that the word of God can be made useful to me, only by the Spirit of God. The next thing that engaged my attention, was the divine and infallible truth of the Holy Scriptures, of which I have been convinced with all the riches of the full assurance of understanding. Our Lord said in his last prayer, "Father, thy word is truth;" and I say the same. I have set my seal to it on this last reading: every line, every word is according to the mind of the infinitely wise God. It is his revealed will; and it discovers to us objects in God's light, as he sees them—Whereby the Holy Spirit renews us in true knowledge, after the image of Him that created us: he brings our understanding to submit to be informed by his unerring word. Whatever it reveals of Jehovah, of the three persons in the Godhead, of the God-man, of his salvation, of the way of receiving the benefit of it in time and in eternity; he has made me willing to live in entire subjection to its teaching. My constant inquiry is, What it reveals, not why? I study to know it, not as a metaphysician, but as a Christian. I seek, not so much to comprehend it, as to believe it. Nothing appears to me more reasonable, than that my reason should submit to God's reason; and therefore I am kept praying for divine grace, to make his word, like the light of the sun; clear in my head and faithful in my heart. My dear friend, let me recommend to you this method of reading your Bible. Ever take it up as the oracles of God, the infallible standard of truth. The abiding persuasion of this, will save you a great deal of trouble, and will bring you in vast profit. You will not have much occasion to consult authors, or to spend your time in perusing many books.

If you take up your Bible with a settled conviction that it is the truth of God, and that it has the stamp of divine authority, this will be the means of your understanding more of the Scriptures, than all the comments in the world could give you: because your mind, having received the impression of divine truth, is now disposed to receive the impressions of divine power, which is another matchless excellency of the word of God.

The Spirit of God still works in it, and by it, as in the first creation, so in the new creation; He does all by his Almighty Fiat. He speaks, and it is done; he commands, and is obeyed. His is a creating word: he calls, and the dead hear. It is a life-giving word. He follows the call, and the quickened sinner believes; faith comes by hearing, and hearing by the word of God; and this faith is as great a demonstration of divine power, as raising Christ from the dead was; as you may see Eph. i. 19, 20. &c. Then He puts his word into the inward parts, and the believer is enabled to feel upon it, and to be nourished thereby, even unto life everlasting: so that he often says to his Lord Jesus, "Lord, to whom shall I go? Thou hast the words of eternal life." This divine efficacy of the Scriptures, is the principal thing, by which God magnifies his word above all his name. He has made it his ordinance, like the fixed laws of nature, by which he still keeps up intercourse and communion between himself and his people, and gives them to see and to enjoy his perfections. His Spirit makes it effectual to begin, and to carry on fellowship with the Father and the Son, and thus he is daily magnifying it, by realizing the promises, and putting believers into possession of the graces and blessings promised in it. So that it is to this hour, the mighty power of God, as truly as when he spake the world into being; as effectual, as when he said, "Lazarus, come forth." My dear friend, may you and I feel it more, still more: may we live happy partakers of its influence, and whenever we hear it, read it, or meditate upon it, may we get fresh experience of the power of God in his word: which will bring us another blessing peculiar to the Scriptures: by acknowledging them to be the truth of God, and finding them to be the power of God, we shall come to experience their divine sweetness.

It is by continual dependence on the teaching of the Spirit, in and by the word, and by mixing faith with it, that we come to find its value, and to taste its pleasures: for it then opens a new world to us, a spiritual and eternal world; it reveals to us the God of that world; our Father loving us in his Son.—It makes known the Son's wonderful person, this heavenly work in salvation, with all the blessings of it, which faith brings into present enjoyment. The believer is made alive to them, and then has his spiritual senses exercised upon them; and each sense has its proper object, and its peculiar delight, as we read, O come taste, and see how gracious the Lord is; hear his voice, for it is sweet; smell the good odour of his perfume, for his name is as ointment poured forth: come and handle the word of God. What a paradise is here! as real, but more blessed than Adam's. Believe me, Sir—I know you do—in my last reading, God has thus blessed me: what the word reports, the Spirit has realized. In the way of believing the promises, I have found the fulfilling of them. I speak for God, and his glorious word. Away self. The Holy Ghost the Comforter, does by it at this day make good his name, and his office; he shall take of mine, says Jesus, and shall shew it (manifest it) unto you; the spiritual world, all the graces, all the glories of it, he will not only manifest them to you clearly, but he will also enable you to believe them with a pleasing earnest, and to enjoy them with many a sweet foretaste of the glory that is to be revealed.

There is a very delightful account of this in the 19th Psalm. What if I should set my seal to it, and say that I know what is spoken in the first part concerning the light of the spiritual world: would not you allow me, Sir, to be a competent judge of both? and when the same prophet adds, "O, what love have I unto thy law! I rejoice in it as one that findeth great spoil! Yea, it is dearer to me than thousands of gold and silver;" blessed be God, I find it so. Indeed, upon every reading of the Bible, it grows more precious to me, as it did to David: because it is not only the discovery, but it is become also the conveyance of the unsearchable riches of Christ: these are revealed in the word, and applied by the word. Faith is the lawful key which opens the infinite treasury, and bears the proclamation of grace; "O ye that are seeking double riches, these, all these, are yours; come, take all you want, use all you wish, you cannot do the free Giver a greater favour than to enrich yourselves daily out of his boundless store. Read his promises, how exceeding great, how exceeding precious they are. Read his faithfulness to them—only trust, take, use: all that is in the promises shall be your's in time; yea, your's in eternity." This proclamation of grace I have heard. I believe it. Blessed be a promise-keeping God, I enjoy it. And I can assure you, Sir, there is more to be had out of Christ's fulness than any one upon earth has yet enjoyed. For he not only giveth fresh grace, but also more grace. I have never been more thoroughly convinced of this, than upon my last reading. God has humbled me, and has made me feel more of mine own poverty, and has thereby led me to live more upon Christ's ever-lasting treasury. You do not suspect me of boasting: O no. I would glorify the word and work of the Almighty. A beggar would not be reckoned proud for saying, "when I was just starving, I met with a charitable person, who not only fed me, but also feasted me; and that most generously provided for me, all the rest of my days. Should not such an one acknowledge his benefactor and bless

him? So do I. Thanks be to him, who realized to me his word, who opened mine eyes to see wondrous things out of his law, who often made me to look up and say, "O how sweet are thy words unto my taste, yea, sweeter than honey unto my mouth." Blessed be God for his good word; it is really manna, it is angels' food; it comes from heaven, it tastes of heaven.

When I sat down to write, I little thought my pen would run so fast, or that it would hold out so long. Will you excuse this long scribble? you will. I am writing to a friend, who knows that I have still much more to say of my last reading. I bespeak your candour, while I am mentioning one thing more, and that is, the great end and design of the Scripture, which is to conform us to it. This is the completing work of God the Spirit by his word; all the rest were to lead to this. When the word is understood, and believed, and lived upon, then he makes it the means of conforming the whole man to it. The believer is cast into the mould of it, he takes the impression, every feature. It is so assimilating, every tint is to be seen upon him. He lives the word, it is to be read in his looks, visible in his walk, manifested in his tempers. See him, study him, he is the lively picture of a Bible-Christian: let your conversation be as becometh the gospel of Christ. By this rule, he orders it; he seeks to be a pattern of the truth as it is in Jesus, and does not seek in vain. The Spirit, by faith, makes Jesus very precious. The heart loves him, loves to be like him; much fellowship with him endears him more to the heart and it becomes true liberty; it is real happiness to have constant communion with him, especially to feel the influence of his cross, and the power of his resurrection.

My much beloved, may this be your experience. Outstrip me, as far as you can; may your sentiments, your life and conduct, all of them be conformed to the rule of God's word. I shall pray for it, for you and for your's, that you may live by Gospel motives, and do all to Gospel ends, and may the Bible be made good and fulfilled to you in earth and in heaven.

I stop; but not because my subject is exhausted. I have daily fresh matter of praise. Still I am reading and admiring. New beauties spring up. Yearly, daily, I shall have praises to give for this most blessed work; and if I live to walk with you on Heckfield Heath, I may continue the subject. May your Lord and mine open our understandings, that we may understand the Scriptures.

Mrs. R.'s with my real love to Mrs. S. My blessing on all your children. Do not cease to pray for W. R.

Selected for the Bercan by an absent friend.

### THE OFFICE OF FAITH IN JUSTIFICATION.

There is a mode of representing the office of faith, which, though found, not infrequently, where the true doctrine of Justification; in other respects, is, for the most part, distinctly preached, we are far from considering as involving a mere difference of expression. We refer to the representation of the office of faith, as if it were efficacious unto justification, not as a single act of the soul, by which we embrace Christ, operating merely as the appointed instrument of participation in his righteousness, and justifying only because it lays hold on that righteousness; but as efficacious, because it is "the root of all Christian virtues," "the originating principle of love and every good work," and thus, in root and branch, the "complex of Christianity."

If this representation be correct, there is no propriety in saying that we are justified by faith, which there would not be also in saying that we are justified by "love, joy, peace, long-suffering," &c., by all those virtues of godly living which are "the fruits of faith," and which "follow after justification."

Now that the word faith is sometimes used in the Scriptures for the sum of Christianity, we freely grant; that Justifying Faith is indeed the root of all Christian virtues, so that they "do all spring out necessarily of a true and lively faith;" we consider a most necessary truth, exceedingly to be insisted on with every soul to whom the Gospel is preached. But that faith derives any of its justifying virtue from these fruits, which are not its life, but its evidences of life, we hold it of great importance to deny, and on the contrary, to maintain that, though working by love, as it must if living, faith is effectual for justification, simply as an act of embracing Christ, in all his offices, and benefits, and requirements, whereby the sinner lays hold of his promises and puts on the garment of his justifying-righteousness. To some it may seem that the difference between these divergent views is too slight to be made of any importance. We apprehend, however, that it is the point

\* Romant writers speak of a "fides formata" or formed faith—that is a faith clothed in, or made perfect by, all the fruits it should produce, and so justifying by its fruitfulness. They say that when the Scriptures speak of justification by faith, they mean a faith not merely working by love, but formed with love, and availing through love, and, of course, through all that fulfilling of the law, of which love is the parent grace.

+ "The word Faith (says Bishop Sanderson) first and most usually in the Apostolic writings, is used to signify that Theological Virtue or gracious habit whereby we embrace, with our minds and affections, the Lord Jesus Christ, as the alone Saviour of the world, casting ourselves wholly upon the mercy of God through his merits for remission, and everlasting salvation. It is that which is commonly called a *fides* or *justifying* faith: whereunto are ascribed in Holy Writ, those many gracious effects of purifying the heart, *adoption* &c.—not as to their proper and primary cause; but as to the instrument whereby we apprehend and apply Christ, whose merits and Spirit are the true causes of all those blessed effects." Sermons: fol. p. 60.

of divergency where lies the unseen origin of those very errors which have for their legitimate issue, when carried out, nothing less than justification by inherent, and therefore by our own, righteousness.

Two ways may separate at so small an angle, that to some it may seem of little consequence which you choose; and for a long while, you may go on in one, without being very far separated from the other—but still they are getting wider apart, and if the lines be carried out, they will become separated by the breadth of the earth. So we think concerning the divergency above described. These two views of faith seem to begin their separation at an angle scarcely measurable. Many an eye would not detect it. But the angle is there nevertheless, and the minister, though he may never trouble his people with its measurement, should know the importance of accuracy there, and govern his views and language accordingly. Two minds, taking the two ways from this point, may long continue very near one another, in doctrine, and spirit, and fellowship; and because the tendencies of the way that leads erroneously may never be carried out, they may never be parted any further asunder. But evil tendencies are not always in such good hands. Let the wrong way be carried out. The issue will be, as appeared at the Reformation, and as now appears in the true Protestant and the consistent Romanist,—the two poles of doctrine, as far asunder as the North and South.—Justification by the righteousness of Christ imputed.—Justification by our own righteousness inherent.—The Right Rev. Bishop McIlvaine's Charge, 1839.

### NOLO EPISCOPARI.

[In the year 1810, the Protestant Episcopal Church in the States of New Hampshire, Massachusetts, Rhode Island, and Vermont was without a Bishop. Massachusetts was the only portion of it which had had Bishops, the last of whom died in 1804, a few months after his consecration. Great anxiety was felt about the best mode of obtaining the Episcopate, and in 1810, the four States before mentioned united themselves in one body as "The Eastern Diocese" and elected the Rev. Alexander Viets Griswold, of Bristol, Rhode Island, Bishop. This Clergyman had just then made up his mind to remove from Rhode Island into the Diocese of Connecticut, which had a Bishop. He gives the following account of his election, after recording an effort which the Church in Rhode Island had made to obtain the offices of a neighbouring Bishop.]

After that, nothing respecting this business was done, till the proposal which was made for a union of the Eastern States in one Diocese. This was first mentioned to me by the Rev. Wm. Montague, whom for the first time I then saw. But, as I had already determined to return to Connecticut, I thought it not proper that I should take any part in the business; and I have often wondered since, that I did not then feel more interest in it, and make more inquiry about what was done and doing respecting it. At that time, I was still relying too much on my own wisdom, and occupied with what seemed to me the best course for my future life. Notice was sent me of the proposed Convention of the four States, to be held in Boston for the purpose of electing a Bishop. But, considering that I should not belong to the new Diocese, I thought it was not my duty to take any part in the choice of its Bishop. And it so happened that my appointment to visit Litchfield and make preparations for my removal, was at the same time with the meeting of the proposed Convention. The Rev. Mr. Ward, then officiating in Newport, who was a native of Litchfield and wished to visit his friends there, had agreed to accompany me. But, a day or two before we were to commence our journey, he sent me word that he had been taken ill, and requested me to postpone it till the following week. I was not a little disappointed; still, I consented to his request.

While I was thinking of this disappointment, it suddenly occurred to me, that as my school had been dismissed, and I was therefore not particularly engaged, it would be pleasant to attend the Convention and become acquainted with the Clergy, who were then almost all strangers to me. On my way to Boston, my mind became suddenly and deeply impressed with the importance to the Church of the business, on which we were about to meet; and most earnestly did I pray that the Lord would mercifully direct us in what we should do. In Boston, I called on the Rev. Mr. Bronson (the clerical delegate from Vermont) who was a native of Connecticut, and with whom I was acquainted, and informed him that I had for some time been of the opinion that the Rev. Mr. Hobart of New York, could they obtain him, was, of all the Clergy of my acquaintance, the best qualified to be their Bishop. It had not then occurred to me that he might be expecting an election in his own State. Mr. Bronson replied, that he had written to Mr. Hobart on the subject, and (if I remember right) read me the answer, which he had received, declining to be a candidate for the office in the Eastern Diocese.

What the election was, is well known. To the gentlemen who communicated to me the result, I replied that I was ready then to give an answer; and should not hesitate to decline the acceptance of an office for which I deemed myself unqualified. And if I ever uttered a word of truth, I uttered it then: One of the first thoughts that entered my mind, and that caused me no little anxiety, was, that the Lord, in displeasure, had suffered such an election. I was, however, earnestly requested to delay my answer, and to give the subject the most serious consideration: a request to which I assented.

The subject was, of course, very seriously considered. One of the first points, on which I came to a determination, was, that in case even one Clergyman in any of the four

States should be found opposed to my acceptance of the office, I would not accept. The Rev. Mr. Fisher of Salem did not attend the Convention, and the Rev. Mr. Bowers of Marblehead voted, I was told, for another person. I visited these two brethren and frankly stated to them my views; and they both expressed to me their wish that I would accept. I then determined to consult Bishop Jarvis and those of the Clergy of Connecticut with whom I was acquainted; and accordingly made a journey through that State for the purpose. Without seeming to doubt or to hesitate, they all advised my acceptance. Some further measures which I took to satisfy my mind, and the resolutions which I made on the occasion, need not be mentioned. It is enough to add that the election was in May; and that in the following September, not without diffidence and fears, I signified to the adjourned Convention my acceptance. Whether I did wisely, and was actuated by right views, the God of heaven knoweth. May he compassionate my frailty and forgive my sins!

[The Right Rev. A. V. Griswold, D. D., was consecrated Bishop in the year 1811, and died in February of last year, after having been seven years Senior among the American Bishops, and, in his own diocese, seen mountains of prejudice give way before his conciliating and primitive administration of the Episcopate, and the number of Clergy in the four States increased, we believe, about five-fold. Each of the four States now forms a separate Diocese under its own Bishop.—Editor.]

UNION DESIRED.

I may be permitted in conclusion to say, that the time has come when the churches of the Reformation generally have need to seek among themselves a closer correspondence and alliance, than has hitherto prevailed. The work of the Reformation is not yet complete. In every great movement of this kind, the direction taken by the general mind is liable in the end to become more or less extreme; and the consequence is then a reaction towards the abandoned error, which is often more dangerous to the cause of truth than all the opposition it had to surmount in the beginning. To such extremes the tendencies taken by the Christian world in the religious revolution of the sixteenth century have been unfortunately carried; not of course through the force of the principles which constituted the soul of that revolution at the first, but by reason of the gradual paralysis of these principles, where they previously prevailed. The most distressing phase of this bastard Protestantism, the liberty of the Reformation run mad, has been presented in the modern rationalism of Germany and the Continent of Europe generally. A different form of it we have in the religious radicalism, with its infidel and semi-infidel affinities, into which the dissenting interest of Great Britain has been to some extent too plainly betrayed. And finally it is the same evil substantially which stares us in the face, in the unbridled licentiousness of judgment, as it appears in the endless multiplication of sects, on our own side of the Atlantic. All this may be considered the action of a general force which has been at work for three centuries, but has only come to reveal itself fully in these startling consequences, within a comparatively recent period. And now, by a necessity which holds in the inmost constitution of our nature, a wide-spread reaction has begun to show itself, which may well cause the friends of truth to tremble. This it seems to me is the true secret of the mysterious charm which Popery is found of late to be exercising again over men's minds, where its power appeared once to be effectually destroyed; and the true secret at the same time of the remarkable success which has attended thus far the progress of the Oxford doctrines in the Episcopal Church, both in England and in this country. In this view, the movement must be regarded as specially serious. For it is in no sense the result of accident or caprice. It springs from the deepest and most general ground in the character of the age. It belongs to the inmost history of the Church. It is the grand rebounding movement of the Reformation itself, by which more fully than ever before is to be tried the truth and stability of the principles from which the Reformation sprang, and by which it triumphed in the beginning.

The contest of the sixteenth century then is again challenging the strength of the whole Christian world. The work of the Reformation is still to be made complete. It is not enough now simply to cry out against Popery and Puseyism, as a return to exploded errors. The truth, as it wrought mightily in the souls of the Reformers, must be understood as well as felt. There is an opposition to the errors of Rome and Oxford, sometimes displayed in our own country, which may be said to wrong the cause it affects to defend almost as seriously as this is done by these errors themselves. In its blind zeal and shallow knowledge, it sinks the Church to the level of a Temperance Society, strips the ministry of its divine commission and so of its divine authority, reduces the sacraments to mere signs, turns all that is mystical into the most trivial worldly sense, and so exalts what is individual above what is general and catholic, as in fact to throw open the door to the most rampant sectarian license in the name of the gospel, that any may choose to demand. Opposition to Oxford and Rome in this form, can never prevail. If the cause of the Reformation is to be success-

fully maintained in the present crisis—I repeat it—it must be, not simply by holding fast stubbornly to the forms in which the faith of the Reformation was originally expressed, but by entering with free and profound insight into that faith itself. What is wanted is a repudiation of the principles of the Reformation, not in the letter merely that kiloth, but in the living spirit of the men who wielded them with such vast effect in the sixteenth century. Never was there a more solemn call upon the Reformed Churches to clothe themselves fully with the power of the life that is enshrined in their ancient symbols. And, surely, in these circumstances, when the very foundations of their common faith are threatened, not by a casual and transient danger, but by a force that is lodged deep in the very constitution of the age, and may be said to carry in itself the gathered strength of centuries; when questions of vital import, which were supposed to have been settled long ago, are again to be encountered and resolved on an issue that involves the very existence of these Churches themselves; when, in one word, the vast struggle of the Reformation is to be taken up in its original spirit and carried forward, through a crisis that may be considered final and decisive, to its proper consummation; surely, I say, in circumstances like these, the Churches in question should feel themselves engaged to narrow as much as possible the measure of their separation, and strengthen the consciousness of their unity. The interests by which they are divided are few and small, as compared with those that should bind them together. The glory of God and the honour of his truth, as well as their own common safety, require that they should stand out to the view of the world, not as many, but as one—the Church (not churches,) of the Reformation, the Body of Christ, “the pillar and ground of the truth.”—“One body and one spirit, even as they are called in one hope of their calling.” May the great Head of the Church himself interpose, in ways that to his own wisdom shall seem best, to conduct the hearts and counsels of his people to this result; and in the meantime bestow richly upon us who are here present the glorious power of his grace, that we may be enabled to be faithful to this high interest, especially in the exercise of the trust now committed to our hands, maintaining the unity of the spirit in the bond of peace.—Rev. Dr. Nevin.

The Berran.

QUEBEC, THURSDAY, OCT. 31, 1844.

We have inserted a passage upon the desirableness of Union among Protestant Churches, taken from a sermon by an American Non-Episcopalian divine, which was preached before a meeting of the Dutch Reformed and German Reformed Churches in the United States. The preacher points in a very striking manner at the several perversions and bars to union which present themselves to his eye in looking over professing Christendom, and the strictures which he pronounces may have the more weight as he does not belong to the Episcopal Church. On the question, in which way the Reformation remains yet to be completed, there may be grave differences of opinion; but certain it is that it is not the principle of the Reformation, that Protestants should be divided as they now are.

We express our thanks to the distant friend who has obliged us with the article from which we have extracted; some others which he has marked for us, are paid attention to.

Advices from the mother-country have for some time indicated a disposition in different quarters, where innovations looking Rome-ward have been made in parish-churches, to obtain a separate service in conformity with the Book of Common Prayer, but conducted by dissenting ministers, because Clergymen of the Church of England could not officiate under such circumstances. The parish of Ware is one, and that of Marden is another where this measure has been adopted; in both these cases it is represented as a temporary expedient only, the two Churchwardens of Marden expressly stating, in a letter which they have addressed to His Grace the Archbishop of Canterbury, “our attachment to the Church of England continues undiminished, and when a better state of things is brought about in our parish church, we shall rejoice at the opportunity of returning and joining its communion.”

A different course seems to have been intended by parties who have opened a room for worship under the appellation of The Exeter Episcopal Free Church, and seem to have procured the services of the Rev. H. B. Bulteel, M. A., formerly Fellow and Tutor of Exeter College, Oxford, and the Rev. J. Shore, M. A. of Bridgetown. We have great pleasure in extracting, from the London Record, which is well known to censure with great freedom the evils principally alleged as the ground for this attempt at forming a Secession Church, the following editorial remarks:—

“We are sure that for men of Evangelical principles at present to leave her, on account of some personal difficulty in which they may have got entangled, is a grievous error. The existing circumstances of the Church are such that with a little patience and with the most moderate share of prudence, they must soon

be extricated from any such entanglement. Humanly speaking, it is impossible but that they should be so. And how can they for a moment suppose that elsewhere they shall be without difficulties and harassments?—of a different kind they may be from those under which they now temporarily suffer, but probably not less irksome and far more enduring. Shall we tell such men how they can please and delight those beyond measure who seek to injure them? It is by leaving the Church. Shall we tell them further, how, according to all present appearances, they can most injure the cause they have at heart? It is again, by leaving the Church. Such cases do incalculable harm, and eagerly are they seized upon and wielded for the injury of the truth.

The Reformers of our Church were men of Evangelical principles. These their Evangelical principles stand embodied in the Articles and formularies of the Church. It is not proposed to touch these. They stand firm as a rock. As they are human they are not perfect; and an imperfection here and there is wrought by unenlightened, though it may be by very able men, to the injury of truth, and the discomfort and distress of the true and living members of the body of Christ. Such an evil is not a cause for separation, but for patience, and for the exercise of Christian prudence and circumspection, and of prayer. To such a course we humbly but most earnestly recommend our readers at large. And we believe there never was a greater unanimity of judgment among the men in the Church to whom God has given heavenly wisdom and spiritual understanding, that such is our true course under existing circumstances.”

We do ourselves the pleasure of directing attention again to the British North America School Society, the Superintendent of whose labours in this Province has recently been on a visit to this city for the purpose of replenishing its funds. Our readers will find the result of his application in the subscribers' list in another column, and it is gratifying to discover that the claims of the Society are readily appreciated. We inserted a communication upon the subject, and offered a few remarks in our number of 13th June, to which we would recall attention. The Society presents an organization which may become of the utmost moment for the preservation and spread among us of scriptural education. It engages in a search for the destitution and poverty which, were it not for some friendly encouragement given and pecuniary aid rendered, would suffer the rising generation to grow up in ignorance of what is to promote their temporal as well as their eternal interests; the field to be cultivated in this respect is awfully wide, and the cultivation of it is one of the interests which all who wish well to the country must have at heart. What we do not pay for schools now, we shall have to pay manifold more for police and jails hereafter. But if a little self-denial should be required, in order to sustain such efforts, it might well be thought sufficiently called for by the change which, in cases which might be adduced, has been wrought throughout settlements and tracts of land, by the establishment of schools conducted upon scriptural principles. An outward change in diffusion of order and neatness, in propriety of conduct, and advancing prosperity becomes visible now, even to the superficial observer; more familiar acquaintance discovers to the searching eye the adornments of opening intelligence and the springing up of inquiry respecting the one thing needful; but a day is yet to come which will reveal far more, and gloriously, the fruits of scriptural education in the preparation of souls for the kingdom of heaven.

We understand that applications, to the inhabitants of this city who have not yet been applied to will be made immediately; and we hope that they will be liberally and cordially responded to.

VICE CHANCELLORSHIP OF OXFORD.—In the prospect of a change in the occupancy of this office, considerable excitement has arisen from an avowed intention to disturb the usual rotation which would call the Rev. Dr. Symons, Warden of Wadham College, to the Chair. This respectable member of the University has become obnoxious to the Tractarian party by his having been one of the “Board of Heresy” whose opinion was taken, in the course of last year, upon the sermon for which Dr. Pusey was sentenced to two years' exclusion from the University pulpit, by the present Vice Chancellor, Dr. Wynter. Great efforts will probably be made to bring up a body of voters in the Tractarian interest, sufficient to set aside Dr. Symons; but on the other hand it is hoped that watchful adherents to those protestant Articles of our Church which the University is pledged to maintain and inculcate will be at their post and defeat the design. The order of proceeding is, that the Chancellor of the University nominates the member whose name stands next in rotation: the question then is asked of the members of Convocation: *Placetne vobis, magistri?* and no opposition is in general expected, though the right to object seems implied in the form of asking their pleasure. We are happy in extracting, from a letter which has been addressed, through the Times newspaper, to the Duke of Wellington as Chancellor of the University of Oxford, the following character of the Warden of Wadham, drawn by one of the Tractarian party:—

“I do not imagine that Dr. Symons himself would at all deny the fact upon which the opposition to him is based. He would be the last person to separate himself from Dr. Wynter's line and disapprove his Vice-Chancellorship. He would say at once, and say with spirit and warmth, that he approved it; that he cordially concurred in the line it had taken towards parties in the University; and that he would have taken, and was prepared prospectively to take, quite as strong a line himself. In fact, Dr. Symons's known religious opinions, as a prominent man and leader in the Evangelical party for a long course of years past, leave no doubt whatever upon this question. His peculiar opinions would necessarily make him feel even much more strongly

in that direction than Dr. Wynter felt. Dr. Symons is notoriously a religious partisan—a warm and vehement member of what is called the Low Church party. Moreover, he took an actual part in Dr. Wynter's proceedings, and was one of the tribunal of the six doctors, and notoriously contributed to that decision. And if Dr. Symons has committed himself to, and is prepared to carry on, the *animus* and line of the present Vice-Chancellorship; that is a good and solid reason why those who disapprove the present Vice-Chancellorship should oppose his succeeding to it.”

It will be observed, that to this writer “Evangelical” and “Low Church” are convertible terms: quite in character; the Evangelists never placed the Church so high as to supersede Christ, nor exalted the outward visible sign in the sacrament above the inward spiritual grace signified thereby.

We do not disguise the satisfaction with which we refer, since occasion requires it, to the Vice Chancellor's condemnation of that unfortunate production which the ignorant news-vendors in New York, accustomed to retail chiefly the light literature of the Bullwheels and Snobs, cried about the streets of that city as “Dr. Pusey's last novel.” But we cannot help expressing our regret that an exercise of discipline should have remained with the Academical office-bearer, which would have come with more effect from the properly constituted Ecclesiastical authority. Dr. Pusey preaches, as some papers eagerly publish abroad, in the Diocese of Exeter, while he is suspended from preaching in the University pulpit at Oxford. We are at a loss to discover the unity of the Church in this state of things, and would gladly see decisions like that in which the Vice Chancellor concurred with his Board of Heresy, come from the Heads of the Church, much rather than from the chief magistrate of the University.

SLAVERY.—In our number of August 15th, we reported some proceedings had in the General Assembly of the Free Church in Scotland, which had reference to the duty of the American Churches as respects slavery. The Commission of that Assembly met at Edinburgh in the course of last month, when a valuable report was presented by the Committee on American Slavery, with great decision condemning as indefensible the institution of slavery in itself and the continuance or toleration of it in the bosom of a professedly Christian community, and characterizing “American slavery as one of the most deplorable forms of that evil, peculiarly calling for the exertions of a sound Christian philanthropy in regard to it.” Admitting and lamenting the part which Great Britain herself has to bear of the burden of guilt which has been incurred in this matter, the Report adverts to the British Emancipation Act as an example which, by its success, invites imitation. “The Committee cannot but consider it the duty of Christian Churches, as such, to set themselves against the manifold abuses of slavery, and to aim decidedly at its abolition; nor can they conceive of Christian Churches giving their sanction to this institution, without painful apprehension of the responsibility which they must in that case incur in reference to the laws which regulate it, and the calamities which flow from it.” The Report speaks tenderly on the subject of what may be the duty of American Churches in this matter; but suggests that in any communications to them, “faithfulness and love require that the Free Church should represent to her American brethren the views which she entertains, and solicit their earnest attention to a subject which excites so strong a feeling in the minds of British Christians.” It was ordered that a friendly letter, to be addressed to the American Churches which have rendered assistance and support to the Free Church, should contain the Report.

ECCLIASTICAL.

Notice was given last Sunday, at the Cathedral, that the Chapel attached to the Rectory will be consecrated to-morrow, after the morning service appointed for All Saints' Day; service to commence at 10 A. M.

We understand that the Right Rev. J. H. Hopkins, D. D. Bishop of the Protestant Episcopal Church in Vermont, is expected to preach at the Cathedral next Sunday morning; and that he has kindly engaged to preach at Trinity Chapel, Montreal, on the Sunday following.

CONSECRATION OF THE NEW CHURCH AT THE MOHAWK MISSION, NAPANEE.—On the 25th of September, the Lord Bishop of Toronto consecrated this building, attended by the Rev. Dr. Bethune of Cobourg, the Rev. S. Givins, missionary of the Station, and the Rev. Messrs. Macaulay, Deacon, Grier, Rogers, Pope, Harper, and Shirley. The second lesson was read in the Mohawk language, and one of the Psalms sung in the same. The Bishop preached upon Luke vii. 5, “For he loveth our nation, and he hath built us a synagogue,” with considerable reference to the history of the mission and to the labours in it of the late Rev. Dr. Stuart, father of the present Archdeacon of Kingston. After the service, an address from the Indians was presented to His Lordship, and kindly acknowledged in an extemporaneous answer.

The Church is 60 feet long by 40, and capable of containing nearly 500 persons. The Reverend S. Givins acknowledges, in the “Church” of the 11th instant, a number of donations amounting to upwards of £200. from benevolent individuals in England and Ireland towards the improvement of the Mohawk Youth of his charge.

CAMDEN CHAPEL, CAMBERWELL, ENGLAND.—The Rev. Daniel Moore has been appointed Minister of this place of worship, lately vacated by the Rev. Henry Melvill. It used to be a Chapel without parochial charge, but will have an ecclesiastical district assigned to it hereafter.

GENERAL CONVENTION OF THE PROT. EP. CHURCH IN THE UNITED STATES.

A parcel of documents having been laid on the table which was understood to contain reasons why the Rev. Dr. Hawks ought not to be consecrated as Bishop of Mississippi, they were, on motion, taken up and read by the Secretary on Friday the 11th instant. They were signed respectively by the Rev. Dr. W. A. Muhlenberg, and Mr. James Quarterman, of Flushing, Long Island, and set forth charges against Dr. Hawks on points which, it was alleged, were known to others as well as to the signers, though, out of delicacy, they were unwilling to come forward and testify.—It may be most to the purpose, to state to our readers that the Rev. Dr. Hawks is, for popular talents, one of the most distinguished divines of the Episcopal Church in the States; he was formerly Rector of one of the largest congregations (St. Thomas) in the city of New York, in which charge he had an Assistant, so that he found it practicable to engage in the extensive enterprise of a school for young gentlemen on Long Island. A gothic building was erected, every thing completed in the most attractive style, with provision for the exhibition of its character as an institution in connexion with the Protestant Episcopal Church, a body of instructors were engaged, and Dr. Hawks' own time and energies largely devoted to the superintendence of the whole. Pecuniary difficulties, however, arose out of the undertaking, and the projector eventually thought best to resign his pastoral charge at New York—the school, to which the name of St. Thomas' Hall had been given, passed out of his hands, and he himself removed to the Diocese of Mississippi. This portion of the Church had never had any Bishop; the Bishop of Tennessee performing the Episcopal functions. The number of Clergymen was twelve about a year ago, nine of them engaged, we believe, in pastoral duties, which is enough to entitle the Diocese to elect its own Bishop. Dr. Hawks has been elected to this office, and as the election took place within six months of the time when the General Convention had to meet, it became the province of that body to approve of or reject the same.

The charges now advanced against Dr. Hawks were such as arose out of his management of St. Thomas' Hall. The Rev. Dr. Muhlenberg is Rector of St. Paul's College, Flushing, a highly respectable establishment; his statements were in substance confirmed by the documents signed by Mr. Quarterman. Dr. Hawks, however, addressing the House during several hours in his defence, was thought by many to have so effectually sustained his denial of all the charges produced against him, that a resolution to that effect was offered on the evening of Friday. The Convention, however, preferred to adjourn, and the discussion was resumed on Saturday the 12th, in the course of which it soon appeared that the question respecting Dr. Hawks divided itself into two: one as to the maintenance of his standing as a Presbyter of the Church, with regard to which the feeling appeared strongly in his favour; while the question as to his fitness for advancement to the Episcopal office seemed to present itself as one of great doubt. The uprightness of his intentions was readily admitted by speakers who questioned very much the prudence of his projects. A decision was obtained late on Monday the 14th, when 35 votes were given in favour of the following resolution, all the other members present declining to vote. “That in the opinion of this House, the integrity of the Rev. Dr. Hawks has been satisfactorily vindicated in his reply and proofs, in relation to the charges presented against him in the memorials before the House.”

By the Canons of the Church, it became needful, in order to bring Dr. Hawks' election to the Episcopate before the House of Bishops for their consent to his consecration, that a constitutional majority of the House of delegates sign a certificate to the effect that the Bishop elect is not, so far as they are informed, justly liable to evil report, either for error in religion or viciousness of life. Instead of proceeding to fill up this certificate, the House resolved, on Thursday the 17th, that the case of Dr. Hawks' advancement to the Episcopate be referred back to the Diocese of Mississippi, together with all the documents in the case. Thus the question was disposed of, so far as the General Convention then sitting was concerned. For the convenience of our readers, we will here add, so far as our information enables us, the course now open to Dr. Hawks and the Diocese which has elected him. The election may be confirmed by that Diocese; and as a General Convention will not meet again before the expiration of three years, the Standing Committee of the Diocese of Mississippi (composed of Clergy and Laity elected by their Annual Convention) may send copies of the Testimonials respecting to the matter to the Standing Committees of the Churches in the different Dioceses in the United States; if the major number of these twenty six Committees shall consent to the proposed consecration, evidence of such consent will have to be forwarded to the Senior Bishop, and by him communicated to all the other Bishops; if the majority of the Bishops consent to the consecration, the Senior Bishop, with any two Bishops, may proceed to perform the same, or any three Bishops to whom he may communicate the testimonials. Dr. Hawks has called upon those who think they have charges to prefer against him, to produce them before the Diocese of Mississippi, or before the Bishop to whose jurisdiction he is amenable.

The resignation of the Episcopate of Pennsylvania, by the Right Rev. H. U. Onderdonk, D. D., has become known to our readers by the notice taken of the proceedings of the Pennsylvania Special Convention, by which his resignation was accepted, and the documents connected therewith were laid before the General Convention. We perceive that a Canon upon Episcopal resignations passed that body, on the 15th, which we have not had time to examine; but it strikes us, from the action which has taken place in the House of Bishops, that the new Canon was made to remedy defective legislation and meet the case which was to come before them. The Bishop of Pennsylvania appears to have “made known” in writing to the House of Bishops his desire to resign his jurisdiction over the said Diocese, with the reasons moving him thereto;” and the House, “having made investigation of the said reasons and of the facts and circumstances

of the case, have accepted his resignation, and declared that from the 21st day of this month he is no longer Bishop of the said Diocese.

Two Bishops, the Right Rev. Drs. Griswold and Moore, having been removed since the last General Convention, an affectionate tribute of respect towards their memory was unanimously adopted by two separate resolutions.

A very interesting Canon passed the two Houses on the 20th, having originated with the Bishops and been concurred in by the Clerical and Lay Delegates, to make it lawful for Bishops under certain circumstances to admit to Deacons' orders individuals whose admission thereto shall not be understood on the outset to entitle them to their advancement to the presbyterate at the expiration of a certain limited period; but who shall look upon the diacconate as their permanent degree, though provision is made for the treatment of those peculiar cases in which a deacon of this class may be admitted to Priests' orders.

The two Houses jointly appointed a Committee to provide for a standard edition of the Bible, consisting of three Bishops and four Presbyters.

The next triennial meeting of the General Convention is appointed to be held in the city of New York, and the officers charged with the preparatory arrangements for the same are instructed to select for its place of meeting a building used for secular purposes, and not a Church edifice.

SUBSCRIBERS TO THE BRITISH NORTH AMERICA SCHOOL SOCIETY.

Table listing subscribers to the British North America School Society with names and amounts.

To CORRESPONDENTS: Received L. C.; Verus—a piece of poetry some time ago, "The Dying Christian"—the Unknown says it is too well known already to be inserted; particularly obliged to the friend who sent the slip from the Com. Advertiser last week; Mr. Cunningham, attended to.

PAYMENTS RECEIVED—From Mr. Clarke, 6 months, from No. 27; Rev. C. Morice, 12 months.

ENGLISH MAIL.—To be closed on Monday, 11th Novr.: Paid letters till 7 p. m. Unpaid till 9 p. m.

ACHILL MISSIONARY HERALD.—Payments and Orders for the above paper, may be addressed to the "Agent, Achill Herald," at Mr. Stanley's, Bunde-St. Quebec: if by mail, post paid.

This number of the Berean is sent to the Subscribers of the Achill Herald in Canada, to inform them of this arrangement.

Political and Local Intelligence.

GENEROSITY OF THE BRITISH GOVERNMENT.—The French Whaling Ship Roland, having met with an English vessel called the India, on fire, by great exertion succeeded in removing 198 souls from the burning ship, and conveyed them to Rio de Janeiro.

FIRE.—A fire broke out on Monday evening, about seven o'clock, in a house near the Turnpike Gate on the road leading to Scott's bridge, occupied by several poor families.

ten miles from Sunderland, which caused the destruction of more than 100 human beings. The number of men and boys in the pit at the time of the accident is supposed to have been nearly 150, and three only were said to have been saved.

DR. WOLFF.—The last mails from the East having brought no further account of the movements of this intrepid Missionary, much interest has been excited in England from the intelligence previously afforded of his detention by the despotic ruler of Bokhara. Capt. Grover, who has all along taken an active part in the endeavours to ascertain the fate of the British officers on whose behalf Dr. Wolff undertook his perilous journey, started lately for St. Petersburg with a view of interesting the Russian Emperor in this philanthropic enterprise and of persuading him to use his powerful influence to obtain Dr. Wolff's release.

TERRIFIC STORM.—The Upper Canada Journals furnish details of a very severe storm which visited the Lakes of Ontario and Erie and the towns adjacent on Friday the 18th inst. and caused great loss of life and property. Much damage was done in the neighbourhood of Kingston and Toronto, but the city of Buffalo, N. Y., suffered to an almost incredible degree.

MEMBERS ELECTED TO THE PROVINCIAL PARLIAMENT.

Table listing members elected to the Provincial Parliament for Lower Canada and Upper Canada.

SNOW STORM.—A furious gale accompanied with snow, visited our city on Monday, which continued during the whole of Monday night and until late on Tuesday night, with unabated violence, rendering the streets almost impassable.

FIRE.—A fire broke out on Monday evening, about seven o'clock, in a house near the Turnpike Gate on the road leading to Scott's bridge, occupied by several poor families.

BIRTH.—At Wolf-field, on Saturday, the 26th inst. Mrs. Price, of a son.

Port of Quebec.

Table listing arrivals at the Port of Quebec with ship names, origins, and agents.

Hobe, Billingsly, Halifax, Symes, sugar, wine, &c. Scher. John Henry, Myers, Sydney, Noad & Co. oil.

Brig Maria Grace, Guthrie, Cadiz, Dean & Co. salt and wine.

30th, Brig. Sultan, Crowell, Halifax, Noad & Co. oil &c.

CLEARED. Oct. 23rd. Ship Victory, Kent; Brig Amity, Dempster; Bark Broom, White; Brig Cornelius, Hartford;

Brig Victoria, Price; Ship Eleanor, Turner; Bark Florence, Brummage; Brig John & Mary, Oliver; Bark Jamaica, Martin; do Rory O'More, McMaster; do Ann, Crossman; Brig Wanderer, Reddie; Bark Calcutta, Preston; Brig Barron, Hall; Bark Margaret Pollock, Pve; do. Trinity, Oliver; do. Clie, Kelly; Brig Cuba, Pearson; Ship Calcutta, Lingard; Bark Magnet, Morton; Ship Royal Albert, Gillies; Bark Tottenham, Evans; do. Orlando, Cockerill; do. Acadia, Younger; do. Hope, White; Brig Hannibal, Peters; Ship Hannibal, Irving; Brig Elizabeth, Loney; Ship Princess Royal, Morris; Bark Eleanor, McPherson; Ship Parmelia, Attridge; Bark Ottawa, Drynan; Scher. Queen Victoria, Leblanc; Bark Countess of Durham, Stowe; Bark Favorite, Greenhorn; Ship Southampton, Ross.

Bark Chieftain, Payne; Brig Evenwood, Proctor; Bark Aurelian, Brown; Steamship Unicorn, Douglas; Bark Pearl, Douglas.

Ship Sir R. Jackson, Garey. 30th Ship Lord Wellington, Hill; Bark Suir, Eynon.

PASSENGERS. In the Zealous, from London—Mrs. Louisa Bowen and son, and Mr. Alfred Taylor.

SHIPPING INTELLIGENCE. No mail was sent to Montreal on Tuesday, in consequence of the storm: the Steamer Canada left on Wednesday morning carrying the mail. Great damage has been done to the small craft at the Cul de Sac and St. Paul's market, some of which are broken to pieces; and the vessels in the harbour have also sustained injury.

Among them the Steam Ship Unicorn, by a vessel which came foul of her, Bark Pearl in the same way, Bark Sophia—foul of the wharf. Two or three vessels driven ashore at the Coves above; and a great deal of timber sent adrift.

The schooner Ocean Queen, Leblanc which left here on Saturday last, returned to port on Tuesday evening from the Brandy Pots, having lost both anchors.

Capt. Crowell of the Brig. Sultan, reports a bark ashore at Bellechasse, two schooners with fish from the Baie de Chaleurs, ashore at Caribou Point, a schooner ashore on Egg Island and a brig ashore at St. Thomas, names not given.

The Schooner Maria, Augette, from Percé, with a cargo of fish and oil, to D. Fraser, Esq. of this city, went ashore near the River God-bret, about the 14th instant, and will be a total loss. A small Schooner from Caraque, was wrecked near the same place, at the same time.

The Schooner Hertford, Picot, was spoken off Pointe des Monts, by the brig Elizabeth, Braddock, arrived on Monday.

Halifax, Oct. 12th—Cleared—Brigantine Albion, Jonett, for Quebec, molasses. Ship Greenock, Fleck, of and from Liverpool, hence on the 1st inst. was spoken on the 14th inst. in lat 45, 16, long 33, 15 by the brig Maria Grace.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 29th Oct., 1844.

Table listing market prices for various goods like Beef, Mutton, Lamb, Pork, Bacon, Butter, etc.

THE Subscriber begs leave to inform the Ladies of Quebec, that he has just received a small assortment of White and Black SATIN SHOES, with a variety of FANCY GOODS.

J. C. OVERELL, No. 52, St. John St. 29th Oct. 1844.

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.

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, Fabrique Street, Upper Town. Quebec, 19th Oct., 1844.

FOR SALE BY THE SUBSCRIBER, PRIME MESS and PORK, Upper Canada BUTTER.

J. W. LEAYCRAFT, Quebec, Oct. 14th, 1844.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, DIRECTOR.

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 PATTERSON, Esq. H. H. GAIRDNER, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS GIBB, Esq. SHERIFF 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.

QUEBEC ACADEMY.

TO OPEN ON MONDAY THE 4TH NOVEMBER. At No. 12, Garden-St.

Principal, J. S. CLARKE, A. M., King's College, Windsor.

HOURS OF ATTENDANCE. IN WINTER: 1/2 PAST 9 TO 1/2 PAST 12. 1/2 PAST 1 TO 1/2 PAST 3.

TERMS: Senior Class, £3 5 0 per Quarter. Junior do. 2 15 0 " Preparatory do. 2 5 0 " French and German extra.

COMMITTEE OF MANAGEMENT: SIR JAMES STUART, Baronet, HON. GEORGE PEMBERTON, HON. W. WALKER, W. PATTON, J. H. KERR, J. C. FISHER, LL.D. JAMES B. FORSYTH, HENRY JESSOPP, E. OLIVER, HENRY LE MESURIER, W. PETTY, W. PHILLIPS, G. H. RYLAND, H. WESTON, Esquires.

Persons who intend sending Pupils are requested to notify any of the Committee or the undersigned. J. C. FISHER, LL. D., Secretary. Quebec, October 23rd, 1844.

FOR SALE BY THE SUBSCRIBER, DANGER AND DUTY, or a few words on Popery, Puseyism, and the present state of the times, and in connection with Truth, Righteousness and Peace. By the Reverend RICHARD MARKS, Vicar of Great Missenden. Price, FOUR PENCE. G. STANLEY, 15 Buade-st. Quebec, 9th Oct. 1844.

RECEIVED EX "BRITISH QUEEN." 145 HAMPERS Cheese, viz: Double Gloster, double Berkeley, Cheddar, Trucks and Queen's Arms. C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept., 1844.

FOR SALE BY THE SUBSCRIBERS, Missisquoi Foundry Company's Castings. PREMIUM Cooking Stoves, Improved do. 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.

FOR SALE BY THE SUBSCRIBER, ONE Hundred Boxes Havana Clayed Sugar, ex "Elizabeth. 44 Puncheons Molasses ex "Thomas" Muscovado Sugar in Hhds. and Barrels. J. W. LEAYCRAFT Quebec, 9th Sept. 1844.

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

TO TEACHERS. PERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a-year. For information apply at the office of this paper. 29th August, 1844.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c. FOR Sale by the Subscriber, Duty paid, or in Bond for exportation:— 236 Hhds. very bright Porto Rico Sugar. 100 Bags first quality do. Coffee. 90 Hhds. Superior Cuba Sugar. 150 Puncheons do. Cuba Molasses. 27 Tierces do. Porto Rico Molasses. 80 Pms. Jamaica Lime Juice. 30 Pms. de Arrowroot. 10 Tons de Firewood. J. W. LEAYCRAFT, Quebec, 1st July, 1844.

NOTICE

To persons indebted to the Bankrupt Estate of Alexander Beggs, Chemist and Druggist. LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate.

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

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "Missisquoi Foundry Company," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes,) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer.

C. & W. WURTELE, St. Paul Street. Quebec 20th Sept., 1844.

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, "Acraman's" Patent do. do. —AND— 200 Boxes Tin Plates, 200 do. Canada Plates. C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept., 1844.

IMPORTANT SALE OF VALUABLE REAL ESTATE. AT MONTREAL.

ON the FOURTH day of NOVEMBER next, at the Office of the Undersigned, in St. Joseph Street, at ELEVEN o'clock in the FORENOON, will be Sold, positively without reserve, the following PROPRIETES, belonging to the Estates of the late Honorable HORATIO GATES, and the late Firm of HORATIO GATES & Co., namely:—

- 1.—A Lot of Land in the St. Antoine Suburb of this City, being Lot No. 22 in Ross's Tirage au Sort, containing 47 feet in front by 163 1/2 feet in depth; bounded in front, by Rahmond Street, in rear by the Hon. Louis Guy, or Representatives; on one side by Lot No. 20, and on the other side by Lot No. 24.
2.—A Lot of Land beautifully situated at the end of the St. Antoine Suburb of the City of Montreal, adjoining the property of Charles Phillips, Esq.; bounded in front by the road which leads to Cote St. Antoine, or the continuation of Dorchester Street, containing 237 feet, and more if it may be found in width, in the rear, being 225 feet in depth, on the north-east side, and 214 feet in depth, on the south-west side. This Lot has been under a high state of cultivation, with a choice collection of Fruits and Shrubberies thereon.
3.—A Lot of Land situated in the St. Lawrence Suburb of this City; bounded in front by St. Urban Street, in rear by the Protestant Burial Ground; on one side by the Representatives of the late Rev. Mr. Mountain, and on the other side by Lot No. 4, containing 40 feet in front, by 185 feet in depth.
4.—A Lot of Land in St. Lawrence Suburb, adjoining the above, bounded in front by St. Urban Street, in rear by the Protestant Burial Ground; on one side by Lot No. 3, and on the other side by John Frothingham, Esq.; containing 40 feet in front, by 185 feet in depth.
5.—A lot of land situated on the Lachine Canal; bounded in front by the Commons of Montreal, in rear by Mr. John Crooks, on the east by John Macpherson, Esquire, and on the other side to the west by James Henderson, Esq., with a Three Storey Stone Store and extensive Sheds thereon erected, containing in front 70 feet 3 inches, in rear 86 feet 9 inches, on one side to the east 168 feet 9 inches, and on the other side west 164 feet —subject and liable to, and for the payment of, an annual, perpetual, and unredemable ground rent (rente annuelle, fonciere payable de cent et non rachetable) of £9 16s 3d. Also, subject to the payment of six deniers tournois de cens et rentes, payable annually on the 11th day of November for ever. Also, subject to the furnishing and providing one Man and a Horse and Cart to be employed one day in each and every year in making and repairing Street in the St. Anne Suburb; now occupied by Messrs. Jones & Co., Forwarders.
6.—A Lot of Land situate on the west side of Notre Dame Street, in the City of Montreal, bounded on the east side by Quenesel or Representatives, and on the west side by the Representatives of the late John Macdonell, Esquire, —occupied by the Montreal Fire Assurance Company,—bounded in front by said Notre Dame Street, in rear by Lot No. 7, containing in front 60 feet 6 inches, in rear 61 feet 4 inches, to the east side 89 feet 6 inches, and to the west side 88 feet 6 inches, with a well finished Two Storey Stone Dwelling, and so much of a Two Storey Stone Store as may be found within the above described limits.
7.—A Lot of Land situated on Great St. James' Street, in this City; bounded in front by said St. James' Street, in the rear by Lot No. 6 on one side to the east by the Heirs De-beaujeu, and on the other side by Dr. Holmes, containing in front, 62 feet, in rear 61 feet 4 inches, on the east side 89 feet 6 inches, and on the west 88 feet 6 inches.—with so much of the Stone Store mentioned in Lot No. 6 as may be found thereon, and other Buildings thereon erected. Also, occupied by the Montreal Fire Assurance Company. The Terms and Conditions will be made known at the time of Sale. T. FOLLETT, Trustee to the Estate of the late Firm of H. GATES & Co. By his Attorney, J. GORDON MACKENZIE, Sept. 19.

Youth's Corner.

CAREFUL SUSAN.  
I am a very little girl, but am growing larger every year; and, by and by, I hope to be more useful than I am now.

Father works hard, out in the fields, and mother works hard at home; for she has a deal to do among so many of us. What a many pennies it must take to buy all our clothes, and bonnets, and shoes! and then our breakfasts and dinners! Father had need work, and mother too.

I cannot work and get money to buy a loaf, but I take care not to waste a single crumb: let the crust be as hard as it will, I eat it all up.

If I can't buy wood and candles, I take care not to waste them. I am too little to poke the fire, and to snuff the candle; mother says I might set my clothes all in a blaze.

I don't know how much mother paid for my last shoes; it took all the money at the corner of the cupboard: so I take care not to get into the wet and dirt, that my shoes may last the longer.

I have had my bonnet a long while now; I never swing it about by the strings, nor crush it up together, nor leave it lying about; and mother says that is the reason it has lasted so long.

I have not got many playthings, for they would cost money, and wear out; so I play with the kitten, and pussie never costs any thing, and never wears out.

Mother says time is as good as money, and that if I cannot help her much, I should not hinder her by being untidy; so I keep every thing about me as tidy as I can. I put my little chair in the corner when I have done with it, that nobody may tumble over it. I try to learn to sew a little. Many a time mother has sent me with father's dinner into the fields. It would never do for mother to go and carry baby too, while I was doing nothing. Sometimes I go over to the shop on an errand: so that if I get nothing, I try to save something, and mother says that is the same thing.

Oh, I forgot to tell you, that when I sit on my little stool, mother often puts baby into my lap. I hold him as carefully as I can; and when he smiles, I kiss him, and that makes him smile again. Mother says, in time I shall nurse very prettily, but I can't toss baby about as she does.

Mother says that before another year has gone by, she will get me into the Sunday-school; and if she does, I'll try to be always in time, and mind all that is said to me.

I feel sure that I should get on, but mother says I must never trust my own heart, for it will deceive me. I must ask God for Jesus Christ's sake, to pardon all my sins, and help me in every thing.

I know that mother is right, and I hope I shall do as she tells me.—*Children's Friend.*

NEW ZEALAND.

On Monday, the 12th of February, 1844, his Excellency Governor Fitzroy, accompanied by Sir Everard Home, Captain of Her Majesty's ship North Star, Major Richmond, Mr. Commissioner Spain, Mr. Hamilton, Mr. Forsaith, and several officers belonging to the North Star, landed at Waikanae.

His Excellency and suite were received on shore by the Rev. Octavius Hadfield, Messrs. Symonds and Clarke, and a large body of natives, who, to the number of 400 and upwards, soon assembled in a large open enclosure within the pah.\*

His Excellency commenced by reading the following address:—"I salute you, chiefs and elder men. Health to you. Peace be among you. I am glad to see you. I rejoice to meet you here. I have much to say to you—many important things. I have heard of all that has been done—some things good, but some very bad. When I see your church, the work of your own hands, and when I hear from your true friend, Mr. Hadfield, what progress you have made in Christian knowledge, I rejoice greatly; but when I hear of the evil that has been done by some, I can hardly believe it can have been done by the same people; so bad it is in my sight. I have heard of all that happened at the Wairau, according to the English account, and it has grieved my heart exceedingly. I now ask you to tell me your story, that I may compare the two, and judge fairly. When I have heard your account of that dark day, I will reflect, and then tell you what I shall do. The bad news I have heard about killing the English so cruelly at the Wairau, after they had ceased fighting, and had trusted to your honour, has made my heart very dark, has filled my mind with gloom. Tell me your story, that I may compare it with the English and know the whole truth. When I first heard of the death of my friends, of the English who fell at Wairau, I was very angry, and thought of hastening here with many ships of war, with many, many soldiers, and several fire-moved ships (steamers). Had I done so, your warriors would have been killed, your canoes would have been all taken and burnt, your houses and paha would have been all destroyed, for I should have brought with me from Sydney and other places an irresistible force. But these were hasty, angry, unchristian thoughts,—they soon

\* A pah, is a fortification, such as the natives make.

passed away. I considered the whole case; I saw that the English had been very much to blame, even by their own account, and I saw how much you had been provoked. Then I determined to put away my anger and come to you peaceably. Let me now hear your story."

Rauparaha then rose, and several voices from among the crowd of his countrymen urged him to speak out, that they might all hear. He said,—"there was evil intended in the commencement of the affray. Land is the foundation of all our troubles. The Europeans say it is theirs, but who says so besides themselves? The Tory came to Port Nicholson, and that was the commencement of the evil. We heard of the sale of that place by Warepori and Puni. Warepori was smoking his tobacco and wearing his blankets alone; we never agreed to it; payment was made, but we never received it; thus grew the seeds of evil. Who authorized Warepori to receive his payment? Who authorized him to do it privately? Why did he not call the people together and pay them all! The Tory anchored off Kapiti. Colonel Wakefield wanted to buy all the land (here Rauparaha mentioned the names of several places), but all which I sold was Blind Bay and Massacre Bay. I and Tungia sold these places, and Warepori and Puni sold Port Nicholson. The land which I sold to Colonel Wakefield I sold myself; I did not consult any body. Col. Wakefield then went to Taranaki, and when he returned he laid claim to all the land; nothing was said concerning Wairau, until now he claims it. There was sufficient payment made; all I received was" (here he commenced enumerating articles, but was told that he need not go into those details.) Rauparaha continued, "I wished to enumerate them, because Colonel Wakefield says, the Maories are holding back the land which I have been paid for. Porirua also is claimed by Colonel Wakefield, but Rangihaeata will never consent to sell it. Now I come to Wairau. Wairau was taken away by Thompson and Wakefield (meaning Captain Wakefield). When we heard they were surveying the land we went to Nelson to forbid them doing so. We went to Captain Wakefield's house. He said, 'I must have Wairau; I said, 'No.' He replied, 'I must have it.' I answered, 'No, you shall not have it.' He said, 'If you do not give it up, you shall be tied in this manner.' (Here Rauparaha, to explain his meaning of the threat held out by Captain Wakefield, put his hands in the position of a person handcuffed.) Rangihaeata said, 'I will not give up Wairau. Neither will I be taken prisoner by you.' Captain Wakefield then said, 'We will shoot you.' 'Well, what matter if you do? We shall lose our life, but Wairau shall not be taken.' After this interview at Nelson, Captain Wakefield sent over more surveyors, amongst them was Mr. Cotterell. We heard that the survey of the Wairau was nearly finished; Puaha went to tell them to desist, but they would not. Puaha returned to Porirua, and told us so. We then arose. The chiefs and old men went on board a schooner, and the young men in canoes to Cloudy Bay; we stayed at Totara-nui (Queen Charlotte's Sound) some time, and then went to Wairau; we pulled up until we saw Mr. Cotterell; we then brought all their goods, &c., down to the mouth of the river. Our slaves and the Europeans were engaged in moving the things. Then we pulled up to the wood and saw Mr. Barnicoat; told him we had come to fetch him. He had no boat; so we took him and his things on board my canoe, and conveyed them to the mouth of the river, having burned the huts which they had erected. The Europeans then left Wairau for Cloudy Bay, thence to Nelson; we were up the river planting. After this, Mr. Tuckett arrived with some people to survey; I sent to him and said, 'Come, Mr. Tuckett, you must go!' He said, 'I must survey the land.' I replied, 'No, you shall not, and brought him down to the mouth of the river. I asked Mr. Barnicoat to remain with me till the boat came for him; the boat with Mr. Tuckett had gone to Nelson. We continued our planting, till one morning we saw the Victoria (Government brig); then were our hearts relieved, for we imagined that Mr. Spain and Mr. Clarke had come to settle the question of our lands. Being scattered about at different places on the river, we took no further notice, expecting a messenger to arrive from Mr. Spain and Mr. Clarke; but a messenger came up to say that it was an army of English, and that they were busily engaged cleaning their arms and fixing the flints of their guns. They met Puaha, and detained him prisoner. They said, 'Where are Rauparaha and Rangihaeata?' Puaha said, 'Up the river.' They answered, 'Let us go.' Puaha was glad to hear them say this, as he was afraid they would kill him. He afterwards watched his opportunity, and ran away and came to us. A messenger had before come to tell me that Puaha and Rangihaeata had been caught by the Europeans. Afterwards Puaha and Rangihaeata arrived, and we consulted what we should do. I proposed going into the bush; but they said, 'No, let us remain where we are; what have we done, that we should be thus beset? The Europeans slept some distance from us, and after they had breakfasted, came on towards us in two boats. We remained on the same spot, without

food; we were much alarmed. Early in the morning we were on the look-out, and one of our scouts, who caught sight of them coming round a point, called out, 'Here they come! here they come!' Our women had kindled a fire and cooked a few potatoes that we had remaining, and we were hastily eating them, when they came in sight. Cotterell called out 'Where is Puaha? Puaha answered, 'Here I am, come here to me.' They said again, 'Where is Puaha?' Puaha again saluted them. Cotterell then said, 'Where is a canoe for us to cross?' (Rauparaha here described the manner of their sitting down, some on one side, some on the other.) Thompson, Wakefield, and some other gentlemen, crossed over to us with a constable to take me, but the greater number stopped on the other side of the creek. Thompson said, 'Where is Rauparaha? I answered 'Here.' 'Come, you must come with me.' I replied, 'Where?' He said, 'On board the ship.' I replied, 'What for?' He answered, 'To talk about the houses you burned down.' I said, 'What house was it I burned? Was it a tent belonging to you, that you make so much ado about it? You know it was not, it was nothing but a hut of rushes; the materials were cut from my own ground, therefore I will not go aboard, neither will I be bound; if you are angry about the land, let us talk it quietly over; I care not if we talk till night and all to-morrow. I will settle the question about the land.' Mr. Thompson said, 'Will you not go?' I said, 'No,' and Rangihaeata, who had been called for, and who had been speaking, said so too. Mr. Thompson then called for the handcuffs, and held up the warrant, saying, 'See this is the Queen to make us the Rauparaha.' I said, 'I will not listen either to you, or to your book.' He was in a great passion; his eyes rolled about, and he stamped his foot. I said, 'I had rather be killed than submit to be bound.' He then called for the constable, who began opening the handcuffs and to advance towards me. Mr. Thompson laid hold of my hand. I pushed him away, saying, 'What are you doing that for?' Mr. Thompson then called out 'fire!' he called out once, and then Thompson and Wakefield called out together 'fire.'" On being asked which of the gentlemen it was who gave the command to fire, Rauparaha answered, "Thompson gave the word of command, but Wakefield recommended him to do so. The Europeans began to cross over the creek, and as they were crossing they fired one gun. The women and children were sitting round the fire. We called out, 'We shall be shot.' After this one gun they fired a volley, and one of us was killed, then another, and three were wounded. We were then closing fast. The English guns were levelled at us. (Here he described by comparison the distance between the contending parties.) I and Puaha cried out, 'Friends, stand up and shoot some of them in payment.' We were frightened, because they were very close; we then fired, and three of the Europeans fell. They fired again, and killed Rongo, the wife of Rangihaeata. We then bent all our energy to the fight, and the Europeans began to fly. They all ran away, firing as they retreated. The gentlemen ran too. We pursued them, and killed them as we overtook them. Captain Wakefield and Mr. Thompson were brought by the slaves who caught them, to me. Rangihaeata came running to me, crying out, 'What are you doing? Your daughter is dead. What are you doing, I say?' Upon which some heathen slaves killed them. (Rauparaha here particularly mentioned that those who killed the prisoners were, to use his own literal expression, devils, not missionaries, meaning heathen natives, at the instigation of Rangihaeata, neither Puaha nor the Christian natives being present.) There was no time elapsed between the fight and the slaughter of the prisoners. When the prisoners were killed the rest of our people were still engaged in the pursuit; when we arrived at the top of the hill, Mr. Cotterell held up a flag and said, 'That is enough, stop fighting.' Mr. Thompson said to me, 'Rauparaha, spare my life!' I answered, 'A little while ago I wished to talk to you in a friendly manner, and you would not; now you say, 'save me.' I will not save you.' Rauparaha continued,—"It is not our custom to save the chiefs of our enemies; we do not consider our victory complete unless we kill the chiefs of our opponents; our passions were much roused, and we could not help killing the chiefs."

Rauparaha then sat down. His Excellency the Governor said,—"I thank you for the relation you have given me. I shall now calmly consider the whole matter, and give my decision in a short time."

After a silence of about half an hour, his Excellency rose and addressed the natives as follows:—"Now I have heard both sides; I have reflected on both accounts, and I am prepared to give my decision. I, the representative of the Queen of England, the Governor of New Zealand, have made my decision, and it is this;—Hearken, O chiefs and elder men, to my decision:—In the first place the English were wrong; they had no right to build houses upon lands to which they had not established their claim; upon land the sale of which you disputed,

on which Mr. Spain had not decided. They were wrong in trying to apprehend you, who had committed no crime. They were wrong in marking and measuring your land in opposition to your repeated refusals to allow them to do so, until the Commissioner had decided on their claim. Had you been Englishmen, you would have known that it was wrong to resist a magistrate under any circumstances, but not understanding English law, your case was different. Had this been all, had a struggle caused loss of life in the fight, wrong and bad as it would have been in the sight of God, I could not have blamed you so much as the English. The very bad part of the Wairau affair, that part where you were so very wrong, was the killing men who had surrendered, who trusted to your honour as chiefs. Englishmen never kill their prisoners; Englishmen never kill men who have surrendered. It is the shocking death of those unfortunate men that has filled my mind with gloom; that has made my heart so dark—that has filled me with sorrow. But I know how difficult it is to restrain angry men when their passions are roused. I know that you repent of your conduct, and are now sorry that those men were killed. As the English were very greatly to blame, and as they brought on and began the fight, and as you were hurried into crime by their misconduct, I will not avenge their death. In future let us dwell peaceably without distrust. I have told you my decision, and my word is sacred. I will punish the English if they attempt to do what is unjust or wrong. Your chiefs must help me to prevent the natives from doing wrong, so that we may live happily in peace, helping and doing good to one another, no man injuring or encroaching on his neighbour, but buying and selling freely as each may desire, with the consent of the other, but not unwillingly. By such measures, we shall receive mutual advantages. The natives must not interfere with Englishmen who have settled on land fairly purchased; the English shall not encroach upon land which the natives have not fairly sold. No pah, nor cultivation, nor burying-ground, shall be taken or encroached upon, by any Englishman, except by the general desire of the natives to whom it belongs. Where there is any mistake or doubt about boundaries of purchase, appeal must be made to the law. The law will see justice done, and I will be responsible for its execution by properly qualified persons. Recommending you to the advice of your best friends, the missionaries, the protectors, and officers of Government, I now bid you farewell, and wish you all health, and the blessing of God."—*From the Southern Cross newspaper.*

WHOLESALE AND RETAIL  
**LONDON HAT AND FUR**  
WAREHOUSE,  
12, BUADE-STREET.  
W. S. HENDERSON & Co.  
PROPRIETORS.

BRIGHT SUGARS.  
NOW LANDING and for Sale by the Sub-  
scriber, the CARGO of the Brig "KATE,"  
from Cienfuegos.  
151 Hogsheads, } Very superior Muscovado  
35 Barrels, } Sugar,  
2 Boxes White clayed Sugar,  
19 Tins Arrowroot.  
J. W. LEAYCRAFT.  
Quebec, 12th July, 1844.

BOOT AND SHOE WAREHOUSE,  
11, Buade Street.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line.  
The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed.  
Tor Boors made to order.  
THOMAS COWAN.  
Quebec, June 27, 1844.

ENGRAVED PORTRAIT  
BY  
**SIR CHAS. T. METCALFE, BART.**

THE undersigned would respectfully announce that he has entered into arrangements for publishing, by subscription at an early day, a splendid MEZZOTINTO ENGRAVING of HIS EXCELLENCY THE GOVERNOR GENERAL, taken from Mr. Bradish's Portrait, recently painted, which has been pronounced by the most competent judges to be the best likeness of His Excellency ever executed.  
The engraving will be executed in the very best style of art, and printed upon a sheet of about 18 by 14 inches, and the greatest care will be taken to ensure perfect copies to the Subscribers. The price of the Proof impressions will be 20s., and of the ordinary Prints only 12s. 6d. each, thus placing it within the reach of all. The undersigned will visit Quebec on Thursday, the 3rd October, for the purpose of exhibiting the Printing at the Merchants' Exchange, and receiving Subscriptions. Gentlemen residing in other parts of the Province who may desire to subscribe, or those who may wish to act as local agents, are requested to address (post paid) ROBT. W. S. MACKAY, Bookseller, 115, Notre Dame Street, Montreal, September 25.  
Publishers of Newspapers in the Province friendly to the proposed publication, will, by inserting this notice in their papers once a week for six weeks, be entitled to a copy of the portrait free. Gentlemen remitting the price of six portraits, postage free, will be presented with the seventh copy gratis.  
N. B. An Alphabetical List of Subscribers to the Portrait will be published, of which each one will be presented with a copy gratis.

THE BRITISH-AMERICAN LAND COMPANY would earnestly call the attention of the inhabitants in the Eastern Townships, and of Lower Canada generally, to the very favourable terms upon which excellent land in all sections of this beautiful part of the Province can now be obtained.

The Company offer for sale, without reserve, the whole of their LANDS, with undoubted titles, on a CREDIT of FOURTEEN YEARS, requiring only the interest annually for the first ten years, and WITHOUT ANY PAYMENT AT ENTRY, at prices varying from Ten Shillings per Acre, according to situation.

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The Company are now establishing a new settlement at Metcalfe, in the Township of Roxton, under the local superintendance of Alexander Ren, Esquire, where lands can be had within fifty miles of Montreal, and within thirty miles of Steamboat navigation to that City, and to Quebec, as well as to Lake Champlain and New York. This settlement, with its adjacent lands amounting to about 100,000 acres, offers a peculiarly favourable opening to the dense population of the French Seignories from Sorel to the Province Line; it is accessible by good roads within seven miles of Metcalfe, and a road is now being constructed to unite with them, which will thus afford an easy communication when completed, from the River St. Francis to Montreal, a distance of about 75 miles.

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Applications may be addressed to A. T. GALT, Esq., the Commissioner of the Company at Sherbrooke, and to the following Agents:—  
R. A. Young, Esq., N. P. Quebec.  
James Court, Esq., Montreal.  
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The Company are also permitted to refer to the Hon. T. C. Aylwin, M.P.P., Quebec.  
D. M. Armstrong, M.P.P., Berthier.  
Dr. Bouthillier, M.P.P., St. Hyacinthe.  
And generally to the most influential gentlemen of Canada East.  
Sherbrooke, August 26, 1844.

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