Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués cidessous.

Coloured covers / Couverture de couleur		Coloured pages / Pages de couleur
Covers damaged / Couverture endommagée		Pages damaged / Pages endommagées
Covers restored and/or laminated / Couverture restaurée et/ou pelliculée		Pages restored and/or laminated / Pages restaurées et/ou pelliculées
Cover title missing / Le titre de couverture manque		Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
Coloured maps / Cartes géographiques en couleur		Pages detached / Pages détachées
		Showthrough / Transparence
Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)		Quality of print varies / Qualité inégale de l'impression
Coloured plates and/or illustrations / Planches et/ou illustrations en couleur Bound with other material /		Includes supplementary materials / Comprend du matériel supplémentaire
Relié avec d'autres documents Only edition available / Seule édition disponible		Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from scanning / II se peut que certaines pages blanches ajoutées lors d'une
Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure.		restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été numérisées.
Additional comments / Commentaires supplémentaires:		

DEPENDENT UPON JESUS.

Thou who didst for Peter's faith. Kindly condescend to pray; Thou whose loving kindness hath Kept me to the present day : Kind Conductor! still direct my devious way.

When thy statutes I forsake, When my graces dimly shine; When my covenant I break, Jesus, then remember thine: Check my wand rings, by a look of love divine.

When the vale of death appears, Kind Fore-runner, southerny fears, Light me through the darksome way; Break the shadows, usher in eternal day.

And when mighty trumpets blown Shall the judgment's dawn proclaim; From the central burning throne, Mid creation's final flame With the ransomed, Judge and Saviour! own my name.

GILBERT.

THE DIVINE TEACHING WHICH GOD HAS PROMISED.

From Bickersteth's Christian Student. CONCLUDED.

The promises of this teaching belong to all the children of God. Isa. liv. 13. Acts ii. 39.—They are not confined to holy prophets and apostles; they are not confined to the time of miracles and the first ages of the church; they belong to all ages, and are a part of the new covenant, (Jer. xxxi. 33, 34.) belonging to the church from the first outpouring on the day of Pentecost, to the final consummation of all things. John xiv. 16. Wherever any one comes to Jesus Christ, and relies on him, and thus lays hold of the new covenant, there is this divine teaching. The most ungifted and unlearned, the most guilty, the most polluted, may apply for, and, if they ask in the name of Jesus, shall receive, this teaching, and be enlightened and instructed.

How delightful, then, that most encouraging declaration, If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him. You can make out no reason why you should not go to the Saviour for this gift. All your unworthiness, your corruptions, your hard heart, your backslidings, do but show your need of this resource Just such sinners He came to save.

Let us then cast away all pride, and re nounce all self-sufficiency. Let us remember His promises. Good and upright is the Lord, therefore will be leach sinners in the way; the meek will he guide in judgment; and the meek will he teach his way. Let us urge the earnest prayer, Show me thy way, O Lord; teach me thy paths, lead me in thy truth, and teach me: for thou art the God of my salvation; and we shall ourselves be living witnesses of the fulfilment of his declaration to his church, all

vation of our souls, for the edification of all around us, and the general good of our fellowcreatures. Just as God hath set the members every one of them in the body as it pleases himthat the members should have the same care one for another; so the Holy Spirit divides His gifts to each individual believer, for the general good of the whole church.

If divine teaching is so necessary, PRAYER IS THE GREAT PREREQUISITE IN ALL OUR STU-DIES. We need to have this urgently enforced, as we suffer the greatest loss in our everlasting concerns by reading without prayer. We read much, we pray little. The hest proficients have been those who have prayed most. Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest frequency and fervour. Lord Bacon's acquirements were preceded by prayer (see his prayer, chap. x.) Milton's Paradise Lost was not written without prayer. His thoughts on planning it were these: 'This is not to be attained but by devout prayer to the eternal Spirit, that can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added industrious and select reading, steady observation and insight into all seemly and generous acts and affairs; till which in some measure be compassed, I refuse to sustain this expectation. Dr. Johnson infers, From a pro-mise like this, at once fervid, pions, and rational, might be expected the Paradise Lost.' In addition to these examples, we have the highest authority, the infallible testimony of inspired writers. How earnest are David's prayers for divine teaching, through the 119th Psalm. How distinctly the apostle adds prayer to meditation, when he prays for Timothy, Consider these things, and the Lord give thee understanding in all things.

In fact all our knowledge of every kind should be made the subject of prayer, both as to its attainment and its application, or we have no security that it will not be perverted rather than improved, and draw the heart from God rather than draw it near to Him; be used against him rather than for him; and

Father of Lights, and God of all grace! Thou hast promised that Thou wilt give wisdom to them that ask Thee. Feeling my own ignorance, I now ask of Thee to impart out of the fulness of liim in whom are hid all the trea-

sures of wisdom, the gift of heavenly wisdom.

I live in a world full of error and full of sin; and to whom can I look with any certainty but unto thee, O Lord. Enlighten my understanding, purify my affections, and guard me from error. Let not the wicked delude me, and let not the mistakes even of the righteous lead me astray. I am as fallible and liable to error as others, leave me not therefore to myself, but enable me to adhere to Thy word, and give me the abundance of thy Spirit to guide me into all truth and make me wise unto salvation, for Jesus Christ's sake. Amen.

A PRAYER made and used by the Lord Chancellor Bacon, with which the Christian student may occasionally excite or refresh his own, and the devotion of others: O Eternal God, and most merciful Father

in Christ Jesus, in whom Thou hast made a covenant of grace and mercy with all those that come to Thee in Him: in His name and mediation we humbly prostrate ourselves be-fore the Throne of Thy mercy, acknowledging that by the breach of all Thy holy laws and commandments, we have become wild olive branches-strangers to thy covenant of grace; we have defaced in ourselves Thy sacred image imprinted in us by creation: we have sinned against heaven and before Thee, and are no more worthy to be called Thy children. O admit us into the place even of hired servants. Have mercy ipon us, O Lord, for Thy dear Son Jesus Christ's sake, who is the Way, the Truth, and the Life: in Him, O Lord, we appeal from Thy justice to Thy mercy, beseeching. Thee that in His name, and for His sake only, Thou wilt be graciously pleased freely to pardon and forgive all our sins and disobedience, whether in thought, word, or deed, committed against Thy Divine Majesty, and for His precious blood-shedding, death and perfect obedience, free us from the guilt, the stain, the punishment, and dominion of all our sins, and clothe us with His perfect righteous ness. Turn our hearts, O Lord, and we shall be turned; convert us, and we shall be converted. Illuminate the eyes of our minds and understandings with the bright beams of Thy Holy Spirit, that we may daily grow in the saving knowledge of the heavenly mysteries of our redemption; sanctify our wills and affections by the same Spirit, the fountain of all grace and goodness; reduce them to the obedience of Thy most holy will, in the practice of all piety toward Thee, and charity towards all men. Influence our hearts with Thy love; cast forth of them what displeases Thee; all infidelity, hardness of heart, profaneness, hypocrisy, contempt of Thy holy word and ordinances; all uncleanness, and thy children shall be taught of me.

And if we are seeking and have received this divine gift, let us ever remember the manifestation of the Spirit is given to every man to profit withal. The Holy Spirit imparts His gifts, not for our self-exaltation, vain glory, or self-aggrandisement, but for the salvation of our souls, for the edification of all departs from before our eves; but continually the reverence which was paid to the memory of departed Saints. Hence there arose a train of departed Saints. Hence there arose a train of the processing and have received by the Holy of departed Saints. Hence there arose a train of the processing and whatsoever advances itself in opposition to of error and fraud which ended in the grossest divides the fulness of Christ. In Christ all fulness we creature-worship. Yet in its origin, this was natural and salutary. He whose heart is not sentified by his sufferings, or at the grace of God conveyed by the Holy of departed Saints. Hence there arose a train of the processing and have received this divine gift, let us ever remember the many be enabled to the manufacture worship. Yet in its origin, this was naturely and salutary. He whose heart is not sentified by his sufferings, or at the grace of God conveyed by the Holy of departed Saints. Hence there arose a train of the processing and the reverence which was paid to the memory of departed Saints. Hence there arose a train of the processing and the reverence which was paid to the memory of departed Saints. Hence there arose a train of the processing and the processing and the reverence which has a train of the processing and the reverence which has a train of the processing and the reverence which has a train of the processing and the reverence which has a train of the processing and the reverence which has a train of the processing and the reverence which has a train of the processing and the reverence which has a train of the processing and the reverence which has a train of the processing and the reverence which has a train depart from before our eyes; but continually guide our feet in Thy paths. Increase our weak faith, that it may bring forth the fruit of unfeigned repentance. By the power of the death of our Lord and Saviour Jesus Christ, may we daily die unto sin; and by the power of His resurrection be daily quickened and raised up to newness of life; may we be truly born anew, and be effectually made partakers of the first resurrection, so that the second death may never have dominion over us.

Teach us, O Lord, so to number our days that we may apply our hearts unto wisdom Make us ever mindful of our last end, and continually to exercise the knowledge of grace in our hearts; that, finally, we may be translated hence to that kingdom of glory prepared for all those that love and that trus in Thee; there and ever let Thy holy angels pitch their tents around us, and guard and lefend us from the malice of Satan, and from all perils both of the soul and body.

Pardon all our unthankfulness: make us laily more and more thankful for all Thy mercies and benefits poured down upon us Let these our humble prayers ascend to the throne of grace, and be granted, not only for these mercies, but for whatsoever else Thy wisdom knows needful for us, and for all those that are in need, misery, and distress, whom Thou, O Lord, hast afflicted in mind. hody, or estate. Grant them patience and perseverance in the end, and to the end. And this. O Lord, not for any merits of ours, but for the merits of Thy Son, and our Almighty Saviour Christ Jesus, to whom, with Thee and the Holy Spirit, be ascribed all glory for ever. Amen.—Selected by an Absent Friend.

MORAL REQUISITES FOR THE KNOWLEDGE OF DIVINE THINGS.

Divine things are not objects merely for the understandings or for the speculative intellect. "Do the will of my Father, and ye shall know of the doctrine;" "Ye, must become as little children, if ye would enter into the Kingdom of heaven," says the Founder of Christianity. This may sound nature of the soil wherein it was laid, or to like mysticism to many a mind; but what if any other natural cause, had not undergone it be true, in spite of the name? What if decomposition, but retained in some degree Christianity, like many other subjects, and the semblance of life, this was supposed to with equal right, require experimental con- be an indication of sunctity; confirming, by the deeper discovery of our ignorance. But ditions for the apprehension of its truth and knowledge which is preceded by prayer for evidence? What if, like many other subtits acquisition and right application, will be a jects, and with equal right, knowledge and the body. In these cases no deceit is to be which the last supper was eaten.

real blessing to ourselves and to others, will insight be conditioned by the moral and practical state of the percipient? What if Christianity be a remedy for a diseased spiritual state, which must be tuken before its efficacy.

can be truly seen and known?
For ourselves, we believe that a practical trial of Christianity is indispensable to all satisfying insight of its nature. The precepts of Christ, which we have just cited, direct us to the first and most essential condition of successful inquiry after divine truth. Along with study and reflection, there must be sin-gleness of heart, child-like humility, earnest prayer, and purity of life. These practical conditions of divine knowledge are not only explicitly stated in the sacred word, but they may be seen from reflection both, on the nature of the human mind, and of spiritual truth

We shall enter into no discussion concerning the authority of revelation, as the only possible source of the knowledge of divine things. This point we assume, and to such as with us take it for granted we speak. We assume at the outset, that the sacred Scriptures are the fountain of divine truth, the authoritative standard of religious faith. In finest workmanship, and enriched with the ants, to protect her lifeless form from sacriold opinions, we still hold to this, as a ground abundantly established. At a period renof their imaginary treasures, which were it seems heartless and his terms and attendants, to protect her lifeless form from sacrilege.

De Rancé, though unprincipled, was not, dered quite remarkable, and it is said, illustrious, by the emancipation of men's minds from the slavery of old notions, we freely confess ourselves to be so antiquated, as to be held in willing subjection to the grand Pro-

testant maxim on this subject. Our proper attitude is that of humble inquirers into what the Scriptures teach. The office of reason is that of interpretation; the pertinent question in every case is-What did the Scriptures design to say? In the determination of this question, reason has in-deed its office; the universal and necessary principles of the speculative and practical intellect have a negative validity; and it is already presumed, in receiving the Scriptures as an authoritative divine revelation, that they contain nothing contradictory to the necessary laws of our intellectual and moral nature. Under this condition, the problem of interpretation is, to ascertain, not what meaning the language of Scripture might be forced to bear, but simply what the sacred writers themselves thought and meant to assert.

But in this investigation of the Scriptures, is the source of divine truth, the moral conditions to which we have referred must be fulfilled. There must be a humble and obe dient disposition of heart. There must be an honest submission of the whole man to the will of God, as holy; otherwise there will be a perpetual tendency to make the agreeable the criterion of the true, and thus to mutilate the Scriptures by forcing their meaning, or by arbitrary selection and rejection.—The Rev. Wm. Whewell, D. D., Master of Trinity College, Cambrilge.

RELICS.

One of the earliest corruptions grew out of the reverence which was paid to the memory be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual nature. In other cases, the sentiment is acknowledged, and even affected when it is not felt: wherefore then should we hesitate at avowing it where a religious feeling is concerned? Could the Holy Land be swept clean of its mummeries and superstitions, the thoughts and emotions to be experienced there would be worth a pilgrimage. But it is the condition of humanity, that the best things are those which should most easily be abused. The prayer which was preferred with increased fervency at a martyr's grave, was at length addressed to the martyr himself; virtue was imputed to the remains of his body, the rags of his apparel, even to the instruments of his suffering; relics were required as an essential part of the church furniture; it was decreed that no Church should be crected unless some treasures of this kind were deposited within the altar, and so secured there, that they could not be taken out without destroying it: it was made a part of the service to pray through the merits of the Saint whose relies were there deposited, and the Priest, when he came to this passage, was enjoined to kiss the altar.

There is unquestionably a natural tendency in the human mind toward this form of su perstition. It prevailed among the Greeks and Romans, though in a less degree; it is found among the Eastern nations; and the Mahommedans, though they condemned and despised it at first, gradually fell into it themselves. But no where has it been carried to so great a length as in the Roman Church. The Clergy, presuming upon the boundless credulity of munkind, profited by it in those ages with the utmost hardihood of fraud, and with a success at which they themselves must sometimes have been astonished. For it is not more certain that these relies in most cases were fictitious, than that in many in tances cures, which both to priest and patient must have appeared plainly miraculous, were wrought by faith in them. Sometimes, also, accident accredited this kind of superstition. If a corpse was found which, owing to the nature of the soil wherein it was laid, or to

embalmed bodies; at first, it might honestly have obtained among the Clergy; but when they saw how willingly it was received by the people, whenever a new mine of relics was opened, it was easy to take care that the odour of sanctity should not be wanting.

At one time, relics or entire bodies used to be carried about the country and exhibited to the credulous multitude; but this gainful What was still encouraged is sufficiently disgraceful to the Romanists. The bodies of their Saints are even now exposed in their churches; some dried and shrivelled, others reduced to a skeleton, clothed either in religious habits, or in the most gorgeous gar-The instruments of our Lord's crucifixion cusable, not to covet merely, but to steal them; and if the thieves were sometimes miraculously punished, they were quite as often enabled to effect the pious robbery, and bring the prize in triumph to the church for which it was designed. In the rivalry of deceit which the desire of gain occasioned, it often happened that the head of the same Saint was shown in several places, each church inthe dispute was accommodated in a more sa-tisfactory manner, by asserting a miraculous multiplication, and three whole hodies of one person were shown; the dead Saint having ripled himself, to terminate a dispute between three churches, at his funeral.-Southey's Book of the Church.

THE SACRED OIL.

In the temple of old, there was a reservoir of oil, which was conveyed through pipes to the lamps, to keep them always burning. So is the grace of God conveyed by the Holy Spirit into the hearts of all believers, from the Saviour, as the impression on the wax resembles the seal: some measure of every grace according to their faith. So this spirit of holiness and grace, communicated from the heavenly vine to the branches; from the living head to the living members, forms, strengthens, and perpetuates, the principal bond of union between Christ and every true believer. The bond on man's part is Faith in Christ. The very essence of divine faith, is to know Christ, and him crucified. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." -From the Fountain of Life, or the Union between Christ and Believers. By the Rev. T. Jones, of Creaton.

CHANGE OF OCCUPATION WITHOUT CHANGE OF HEART.

The parents of De Ranco had filled the highest offices under government, and he was himself the god-son of the Cardinal Richelieu. power and acuteness of feeling, with a mind rigorous, comprehensive, and energetic, he became early the pride of the universities where he gained his education. These strikcourtly manners, brilliant wit, and fascinating a bed composed of knotted straw rope, a rug, powers of conversation; while endowed with a few books of devotion, and a human skull. courtly manners, brilliant wit, and fascinating bundant wealth, not merely by family inheritance, but by princely ecclesiastical revenues, and high in court favour, he seemed o have realized in one perfect lot all the most plendid dreams of romance.

De Rance, in common with many of the high clergy of his time, was atheistic in principle, and reckless and abandoned in conduct. Ambition was the only serious business of his life, and gaming and every species of prolligate excess, its amusements. Several circumstances together combined to turn this strong character into a religious channel. De Rance was a lover of the celebrated Dutchess to Montbason, one of those all-powerful benuties, whose enchantments wrought such wonders in the society of those times. During an absence of De Ranco in the country, this indy was suddenly attacked by the small pox, and died. Returning to Paris, De Rance sought her house, and knocked in

suspected. Perhaps too the opinion that the tvain for admission. Surprised at this receprelics of the holy dead were distinguished tion, he found his way up a private passage by a peculiar fragrance, may have arisen from to the door of her apartment, where again he repeatedly knocked for admission. All was silent, and De Rance at length opened the door; but was frozen with horror at the sight that there presented itself. In the centre of the room stood a leaden coffin, where lay the lifeless form of her he sought; the head severed from the hody and lying at the foot of the coffin, the whole partially concealed by a pall which had been hastily thrown over it. practice gave occasion to such scandalous. The cossin had proved too short, and in the impostures that it was at length suppressed, horror of infection, this expedient had been resorted to, to hasten the completion of the ceremony. Nothing could more completely show the utter heartlessness, the want of all sentiment and feeling in a people devoid of religion, than this closing scene of one of the proudest beauties of France. She had moved ments—a spectacle as ghastly as the super-stition itself is degrading. The poor fragments of mortality, a skull, a bone, or the fragment feet the noblest and bravest of France; but amid the acclamations of society, adored with of a bone, a tooth, or a tongue, were either when the hand of disease and death touched mounted or set, according to the size, in gold her, there was not one found—not even one her, there was not one found-not even one and silver, deposited in costlicst shrines of the lowly heart among her servants and attend-

sources of real wealth to their possessors. pair bordered on phrenzy. A belief in a world to come, which he had never been able were shown, (the spear and the cross having, entirely to subduc, was overwhelmingly reso it was pretended, been miraculously dis-vived by this awful fate of one whom he had covered), the clothes wherein he was wrapped tempted to sin. In his agony, he uttered an in infancy, the manger in which he was laid, exclamation, which, alas! more than one may the vessels in which he converted water into have had occasion to utter over a friend for wine at the marriage feast, the bread which ever departed—"She once sought God, and he brake at the last supper, his vesture for I misled her." Shortly after this incident, which the soldiers cast lots. Such was the the death of his political patron, the Duke of impudence of Romish fraud, that portions were | Orleans, laid the same heavy hand on his amproduced of the burning? bush, of the manna bition, which already had been laid upon his which fell in the wilderness, of Moses's rod unhallowed love. With a mind of such burnand Sampson's honeycomb, of Tobit's fish, of ing passion and fierce determination, there the blessed Virgin's milk, and of our Saviour's was no middle course; he distributed his forblood! Enormous prices were paid by so-tune to the poor, threw up his ecclesiastical vereigns for such relies; it was deemed ex-preferments, and turning his back on the splendors of the most brilliant court of Europe, retired to the Abbey of La Trappe, in Normandy, to spend his life in penances, and austerities as fearful as had been his sins. Never was a place more fitted to be a congenial abode of a gloomy and remorseful spirit than this. The Abbey was situated in the midst of dreary and unbroken forests, which stretched around it for leagues in succession; sisting that its own was genuine, and all appealing to miracles as the test. Sometimes nence where it stood was surrounded on all sides by a deep valley, almost impervious to the rays of the sun. Eleven dark and stagnant lakes, interspersed through this valley, were united together in a double most around the convent, and might seem like the dark rivers of the ancient fable, forever separating the land of shades from the world of living men. A death-like and dreamy stillness brooded over this desolate place, only broken by the sepulchral tones of the convent bell, which came on the ear like echoes from an other world.

At the time that De Rance threw himself into this institution, the monks who inhabited it had become men of the most abandoned and ferocious character; and from the frequency of robbery and assassinations perpetrated by them, were commonly known by the designation of the Banditti of La Trappe. Repeated attempts were made to assassinate De Rance; but the energy of his mind, and the vehemence of an eloquence inspired by remorse, and by all the deep-felt terrors of the world to come, prevailed even over these hardened and brutal men, and the convent was at last brought to a state of subjection and severe discipline, unparalleled even in the annals of Catholic austerity—a discipline so rigid and death-like, as well to earn for it the designation it afterwards received, of "The tomb of La Trappe." Conversation of all . kinds was strictly forbidden, and an unbroken silence reigned through the whole monastery. excepting for one hour on Sunday morning, when a convocation was held on religious subjects. All knowledge of the proceedings of the outer world was excluded, and the study of books forbidden. Prayer, the silent performance of the multiplied forms of Catholicism, and the culture of the grounds, were the only occupations allowed. The common hall, where the inmates assembled, was hung with pictures of the most terrible Endowed by nature with great description. All the mysteries of death, all the revolting secrets of the grave were there exhibited—the corpse, the skeleton, the soul, agonized in purgatory, or writhing in the flames of hell-all, in short, that could inspire ing traits of mind were enhanced by a noble dread and terror was constantly before the form, extreme grace and beauty of person, eyes. The furniture of each cell consisted of The clothing of the inmates was of heavy woollen stuff, never taken off or changed night or day, summer and winter, and their food of the coarsest and most uninviting description. In short, there was a systematic arrangement to exclude every possible comfort, and to unite everything in life that was hard and disagreeable; and any desire to secure case, or to avoid inconvenience of any sort, was strongly reprobated as contrary to the design of the institution. During the severest weather in winter, no monk was allowed to warm himself at a fire, and De Ranco, once turned away a novice from the institution, because in weeding the convent garden, he put aside the nettles that wounded his in fingers. Sickness, like every other evil, was to be endured in silence, and when the last struggle approached, he was laid on a bed of ashes on the floor of his cell, there to exnire.

Every person who entered this Tomb of La Trappe, was supposed to die to his former self, and to the memory of all his former life. Ho renounced his worldly name, and redeived a conventual designation; and none

but the Prior and Abbot knew the real name the age, rank or native country of any of the inmates. Persons of the same name and family lived side by side, as silent and unrecognizing, and often as ignorant of each other, as the dead who lay side by side in the yard around; and the inscription on the tombstone often conveyed to the survivor the first information with whom he had been living An affecting anecdote of this kind is related of a young man who entered the convent, and whose devotion and austerities excited the wonder, even of that community. At length worn out with the severities of such a life, he fell into a lingering decline. One of the monks was deputed to attend him—the young man died. After this, the monk who had attended him was often observed in deep meditation over his grave; and ten years after, when the old man died, his tombstone unfolded his history. He was the father of the youth whose decline he had watched, and whom, silent and uncommuning, he had led to the boundary of the world of spirits. How many similar histories of human feeling repressed and silently withering, the records of such an institution might unfold! Such was the fruit of the repentance of one of the most gay, talented, rich, and admired of Francesuch the life and death which he considered an expiation for sin, and the passport to the favour of an all-pitying Saviour—so much heavier is the burden imposed by human terror and remorse, than the easy yoke of the Redeemer.—Mrs. Beecher Stowe.

[Dom. Armand Jean le Bouthillier de Rancé was born at Paris in 1626, and died in 1700. He resigned the abbacy of La Trappe before his death, but adhered to the regulations of his order by dying in ashes. The ashes were under his body, but what was within his heart ?- EDITOR.]

The Berean.

QUEBEC, THURSDAY, MARCH 27, 1845.

The kindness of a friend who addresses us without any signature, and whose letter we subjoin to these lines, in a great measure relieves us of the duty of closing our first volume with remarks of our own, peculiarly referring to this stage of the existence of the Berean. We should, indeed, have to disclaim the application of his approving observations, if we were obliged to refer them to that portion of our columns which has come from our editorial pen and which we humbly feel to be entirely unworthy of the commendatory expressions in his letter. But we believe that they may apply to the matter selected by us from the writings of a cloud of Bishops, other Clergy, and Laity of the reformed Church, reproving error, setting forth truth, stimulating search for heavenly knowledge, and encouraging the spirit of devotion. It is peculiarly gratifying to us, to learn the affecting testimony borne by the Christian, on her death-bed, to the excellence of a Sermon from a brother in the ministry whose composition we once ventured to recommend, and we will name it once more as a model for simplicity of style, combined with tenderness in conveying matter of the greatest weight and value.

who have gathered around us as Subscribers, Contributors, or Voluntary Agents, the gratitude which we entertain for the encouragement given to this enterprise. The countenance which has been received justifies us in entering upon another year's work under a persuasion that our endeavours will be judged with indulgence, none of our failings be attributed to evil in the intention, and on the other hand the difficulties of our situation in the present infancy of an undertaking so new to us, considerately taken into account. We hope for a continuance of the support hitherto given us, and, referring to our Correspondent's question how he "can yet in any way increase the circulation of the Berean," we will throw out the suggestion that it would be a material aid to us, if friends who can conveniently give some time to agency in the country-parts, would undertake that kind office, either allowing us to insert their names on our Prospectus or else by private efforts making the paper known in their respective neighbourhoods. We shall be happy in sending specimen copies to any of our friends who think they can advantageously dispose of them by gratuitous distribution.

We now express to the numerous friends

Another important service to us, and essentially tending to the stability of our publication, will be the collecting of payment. In some of the country parts where we have no agent, payments are due for which we have no means of making application except by letter: if our subscribers so situated would make their payments to the friend through whom our publication became known to them, we venture to hope that it would be received on our behalf, and they would have it in due course acknowledged in our columns; for which purpose we solicit from those friends the favour of any early notification of the receipt by post, deferring the remittance to a convenient opportunity.

* I'he Rer. John Hambleton, M. A., Islington: | lieved. .- Acre.

Our plans for the volume about to commence will not materially differ from those hitherto pursued. In one respect, however, we must make a modification of which we are auxious to give notice now, lest disappointment be felt, though we are sure it could only be by a very few of our Subscribers. A somewhat disproportionate space was given by us last summer to Shipping Lists which, we are assured, were of no value to by far the greater number of our readers. They were to some of them who, we learned soon after our commencement, would have been disappointed if they had not found that information in our columns; we therefore inserted them as compactly as fulness would admit of. In our next volume we purpose giving only such a selection from the Shipping Lists as we may calculate will be found of somewhat general interest.

We have found it impossible to accomplish, by this day, our intention of furnishing an Index for the volume now closing; our arrangements are such, however, that we think we may promise to have it ready for delivery, together with a Title-page, before the publication of the third number in the next volume.

To the Editor of the Berean.

Dear Mr. Editor, - Some recent remarks in your valuable Journal, invite one of the humblest but most thankful of your readers to offer to you his sincere congratulations on the approaching completion of the first twelvemonth's stage of your Editorial career. With all Christian cordiality do I wish you a "new year? which may prove not only useful and edifying to others, but cheering and "happy? to yourself. That "labour," "anxiety," and "responsibility," should have pressed heavily upon you in the management of an arduous enterprise (superadded to other onerous duties) which for itself alone requires no common share of thought, self-denial, and perseverance, can surprise no one at all acquainted with the ceaseless and harassing demands incident to the Editorial chair. Neither does it surprise any one at all cognizant of the goodness and faithfulness of God, to find that an enterprise, aiming at His glory, and undertaken in faith and prayer, on your own individual responsibility, should have received prompt and in-creasing measures of that guidance and blessing so graciously promised in those holy Scriptures, which were searched at Berea with such blissful and encouraging results,—those same Scriptures which, elsewhere, had been unheeded and despised. The Berean, breathing the spirit, and disseminating the truths of the Bible, has already been a blessing to the country; and its continued enjoyment of these "noble" characteristics will depend on the steadiness of its adherence to the principles of the Word of God. It is quite true that different and very opposite opinions have been formed and expressed touching the character and usefulness of that Paper; but how passing strange is the caprice of human taste in reference to spiritual matters, when the same things are liked and disliked in different quarters on precisely the same grounds! In one quarter the Berean has peen flung aside with the contemptuous eulogy—"Pooh! one might as well read the "Bible as that Paper!" whilst in another, the ripened dying believer has relished it on the very ground of the Scriptural tone and spiritualizing tendency of its excellent selections.
Her remark, on deriving comfort from the sermon—" Christ the good Physician," in your 19th and 20th numbers, was, Oh! what a nice paper that is, why, it's all like Scripture!" As, therefore, at Thessalonica and at Berea respectively. different opinions prevailed (and different effects*) concerning the Word of God, which nevertheless, at both places alike, was " holy and just and good," so must it be expected to be with the Berean; but so likewise may it be hoped that the God of the Bible will continue to be the Patron of the Berean, and, by the honoured instrumentality of your successful labours, cause your coming Editorial year to be so crowned with His direction and blessing till its close, as to elicit from yourself, as well as from your readers, fresh ascriptions of gratitude and praise to Him for having called and supported you in this Berean Work.

Pray direct me if I can yet in any ways increase the circulation of the Berean in my part of the country; and, with best wishes and continued prayers, believe me your's very

EASTER. The resurrection of Christ from the dead, is the most triumphant subject, concerning which the Church militant can make her boast. Hereby, she is furnished with the indubitable and satisfactory evidences of the efficacy of the Atonement-the Godhead of Christ—the authenticity of the Scriptures the divine authority of Christianity-the general resurrection, and the certainty of a future state. And, as the brightest planets in the sideral heavens borrow their light from the Sun, and are most conspicuous and attracting to the wondering beholder,-so the doctrines and discoveries emanating from the triumphant resurrection of Christ, exceed by their importance, magnitude and results, the other lucid intimations and displays of the will of God. And, although all the divine and prominent features of this glorious subject may be equally essential and important, yet the general resurrection is one that cannot fail to communicate comfort to them who, by the inexorable visitations of death, have to deplore heartrending bereavements. The commemoration of Christ's resurrection in our nature as "the first fruits of them that slept," should not only create in the minds of mankind generally, convictions and anxieties concerning the certainty of a future state of being, but also inspire the humble Christian with glowing expectations of his promised home and felicity.

" "Therefore many of them (at Berea) be-

Let the hereaved members of our venerable Church, who follow their departed Christian friends to the tomb, raise their fainting minds and rest in hope : for although the words of our impressive burial service—" Earth to earth, ashes to ashes, dust to dust," which resound from the grave in hollow sounds by the falling atoms from the spade, must be literally fulfilled, yet, their dust is dear to Him in whose book all their members are written, who has redeemed both the body and the soul, and who by his miraculous energy shall make the devastations of death and the corruption of the grave lead to life and immortality. ... Hear the exalted and encouraging words of the Redeemer, " I am the resurrecion and the life: he that believeth in me, though he die, yet shall he live, and whosoever believeth in me, shall not die eternally."

Yea, the fond mother, whose heart bleeds from wounded affection, shall again embrace her child — the disconsolate widow, him whom she loved, and all the different relations of mankind that have departed in the faith of Christ, shall meet again to enjoy an indissoluble existence, free from the plague of sin, the waste of time and the fear of death and, beholding "the King in his beauty," they shall be changed into his glorious likeness, inspired with elevating emotions of heavenly rapture, and falling before the sapphire throne, lost in wonder, love and praise, be secure with the blest for ever.

ECCLESIASTICAL.

PAROCHIAL. - The Annual Meeting of Parishioners was held in the Vestry Room of the Cathedral Church on Monday last, being

Easter Monday, The Rev. GEO. MACKIE, Curate, in the Chair, HENRY JESSOPP, Esq. was reappointed Churchwarden, on nomination of the Rector, and Thos. Cary, Esq. by vote of the Vestry.
The following Gentlemen were chosen
Members of the Select Vestry for the ensuing

N. FREER, J. B. FORSYTH, H. S. Scott, H. J. NOAD, T. TRIGGE, J. Bonner, J. R. ECKART, J. M. FRASER, J. G. IRVINE, G. HEATH, D. BURNET, Esquires.

It may be interesting to our readers to be furnished with the following Report of the Churchwarden in charge of the Poor Fund: 1st-Monthly Allowance to aged or

otherwise disabled poor . . £63 13 6
The following are the persons at present on the list, viz.:-Widows Jennings, Newell, Cline, Weeks, Robinson, Callaghan, of d'Aiguillon Street, Callaghan, of St. Charles St.; Margaret Moody (an Idiot,) Wm. Dawson, Fred. Albright, John Arnold, Wni. Maidman. d.-Male Orphan Asylum. There are at present fourteen Boys on

the list d.—For the support of destitute Children, not admissible into either of the Asylums .

There are at present ten on this list, which includes Children deserted by their parents, and others, who would be quite lth.—Medical Aid

5th.—For the Burial of Paupers ith.—For casual and temporary relief to the poor, asssistance to enable certain persons to return to their homes, in England and Ireland, and other miscellaneous expenses

The principal part has been paid by the special desire of the Rev. G. Mackie and other Clergymen, relieving many distressing cases of destitution. The bread and wine for the Sacra-

Balance in the chest,

12 10

10 18

Total amt. expended 1844-45, £427 8
THOS. CARY, Warden,
In charge of the Poor Fund.

TOTTENHAM CHURCHES .- It will be recollected that this parish was thrown into great agitation by the announcement of new practices in the performance of public worship. and that an agreement was come to by which the ministers consented to adhere to the former accustomed mode for a twelve months. These Clergymen, with the exception of one, have recently signified their intention to make no changes when the said period shall expire.

THE CAMBRIDGE CAMDEN SOCIETY for the promotion of Church Architecture, has dis-solved itself. The tendency of its proceedings had been so strongly exhibited in the Round Church case, in the adoption of a Society's seal of most exceptionable design, which caused even the Bishop of Excter to secede from it, and in its publications to which increased attention had been directed: that supporters of weight and influence withdrew their names—among them the Chan-cellor and Vice Chancellor of the University -and the Syndics of the Pitt Press prohibited the printing of their books at that establishment. It was thought better to dissolve the Society than to let it dwindle to nothing.

BISHOPRIC OF CEYLON.—To the Episcopate over this newly to be erected Diocese, the Rev. James Chapman, lately one of the Assistant Masters of Eton School, and Fellow of King's College, Cambridge, has been ap-

THE REV. W. G. WARD, author of the Ideal of a Christian Church .- The passages from this gentleman's work which were submitted to the Convocation of the University of Oxford for censure, have been condemned by 777 votes against 386. The author's degradation from his University Degrees has been voted by 569 against 511. It is understood that he will appeal from the decision. DIED, on the 23rd of last month, the Rev.

Sidney Smith—we are at a loss to say to what department of our paper this intelligence belongs; the deceased seemed to belong more to the literary, political, or commercial world than to the order of ecclesiastics—his sensitiveness about Permaylvania honds be-

came much more evident than his zeal in the ministry; he enjoyed, however, the honours and emoluments of a Canonry in St. Paul's.

To the Editor of the Berean.

Sir,-In your paper of Thursday last, I have observed a communication signed ' Enquirer, in which the writer expresses his doubts of the propriety of Christians being connected with the recently formed Society in this City called "Odd Fellows," and to which letter you append some Editorial remarks, stating your want of knowledge as to the terms of connection with the Society referred to-making some objections to the principle of combinations in which secreey is required, and requesting information whether the society of Odd Fellows makes that demand. I will endeavour to bear in mind the hint which you have given of making this reply to your enquiries as short as possible, but should it even extend a little beyond your views, I feel assured that you will not cast it aside, but trust it will be so satisfactory as to make you feel a pleasure in being the means of making known to your readers, and thus increasing, the good to be derived from a greater knowledge of the objects and intentions of so excellent an institution as "Odd Fellowship."

I cannot help partly agreeing with you, that the name it has assumed is one, not the best calculated to convey a right idea of its character; but on a closer examination, it will be found to be a designation not quite unfit for the purpose-as a person who has joined the society from good motives, obeys the rules, and carries out in his daily affairs the principles inculented, and assists in doing what he is bound as a member to do, cannot be like the mass of the unthinking and ungodly, but will stand out in bold relief as really an " Odd Fellow."

I will now in as few words as possible endeavour to describe the Institution: in intention it is a beneficial Institution. Every member on his initiation pays a stated sum, as an admission fee, and also a quarterly subscription, while he continues such. In this manner the funds are

If a member is from accident or sickness unable to follow his usual avocation, a certain proportionate sum is sent to him weekly -- not in the way of charity, but as a right, to which he is by fellowship entitled, and this sum may be received by many and applied to the existing wants of their families, when charity might not find them out, or if so, be unable sufficiently to relieve them.

The sick of the Brethren are also visited; it is the duty of the Brethren, at the direction of the presiding officer, to watch at their bed-side and afford consolation and comfort; and their wants are provided for out of funds which they have contributed to raise. If a Brother die, care is extended, if necessary, in the first place, to his remains, and he is decently consigned to his grave; and this being done, it is then that one of its chief benefits, in my opinion, is brought into action. The bereaved widow (should he leave one) is paid a sum monthly to enable her to live in circumstances becoming her previous condition. If orphans are left, they too are provided for: they are clothed, fed and educated; the Lodge assumes the place of the departed parent, and employs all available means to make them useful and respected members of society.

Nor is the benefit of the Lodge confined to its peculiar members. A Brother, though a stranger, speaking even a foreign tongue, receives such succour as his wants may require and circumstances admit. In this manner the funds are disposed of, purely to the objects for which they are intended; other advantages there are, a detail of which would take up both too much time and space. And here let me mention that the meetings of the Lodge are devoted solely to its necessary management; no feasts or anniversary assemblies which tend to dissipation and disorder, are allowed; political discussions, the bane of society, the enemy of friendship and mutual love, are never allowed: the Brother ence within the precincts of his Lodge, all party spirit within him drops, his mind becomes freed from all animo-

But, Mr. Editor, you condemn its secrecy, and this is the greatest objection brought against the order; I cannot, of course, give you any light as to its secret working, but its principles, are they not open to the world? and to those who seek that they may find, are they not made public as the noon-day's sun? It is true, the signs are and must be secret-it

is by them the blessings of these principles are secured to those only who have a right to them: and it becomes imperiously requisite that we should preserve from the world and to ourselves alone, some certain and indubitable test by which Brothers of the order can be known with certainty to each other.

I fear I have already said too much, but the matter is of importance, and I cannot but hope that the establishment of a Lodge among us will be looked upon by all as a public benefit. Numbers have joined, all respectable in their station in life, and there are many who rank as some of our most wealthy and influential citizens.

Believing that "Odd Fellows" presume not to interfere with, but on the contrary, to assist the labours of the Christian Minister, I sincerely hope that the numbers who enroll themselves will continue to include, not only those persons to whom Enquirer refers, but also the pious Christianthose whose daily walk and conversation are consonant with their profession; - these are indeed "odd fellows," one of whom I subscribe myself, trusting at the same time that, however unworthy, I may perhaps call myself a

[We have had a letter from another "Odd Fellow," but as the above is much fuller, we have given it the preference, though it occupies more space than we were quite pro-pared to devote to the subject. The Society not being properly a religious one, its opera-tions come but incidentally within the sphere of our labours. We think we have given as much opinion of our own upon the subject as we are prepared to give .- Epiron.]

Penes Oblats .- Our Correspondent Who, some time ago, requested information respectanswer, coming from a member of the Church of Rome. We confidently expect that the Bill to which it refers will either not pass the Logislative Council at all, or that it will not obtain the highest sanction which alone would give it the force of law, Can any one inform us whether the Reverend Pere Telmont, included among the members of the Order, is the same that burned the Bibles in Vermont, a few years ago; and are such exploits among the great benefits which must arise from the Institution" of the Oblats in this part of Her Majesty's dominions, as the preamble of the Bill has it?

Hon. Mr. DE Bouchenville said that there were several questions of the gravest importance to be answered before he could proceed with the present bill. 1st. Who and what are the Révérends Pères Oblats? 2nd.
Are the Révérends Pères Oblats subjects of the British Crown by birth, or naturalized by Act of the Imperial or of the Provincial Parliament ?—3rd. If the Pères Oblats, viz., Messrs. Guignes, (Superior Provincial), Ho-norat, Telmont, Allard, Aubert, Lagier, Baudrand, Laverlochère, Brunet, and Garrin, are foreigners, have they yet taken the oath of allegiance? The hon gentleman here said that he might be told that the Reverend Father Leonard had taken the outh of allegiance, some ten or twelve years ago. 4th. Did the Reverend Fathers acknowledge a temporal Superior, the said Superior being a subject of France? and acknowledging that temporal Superior, are they bound to obey his mandates or directions in temporal matters? 5th. To whom was left the nomination of the Superior of the association in Canada; was it left to themselves, or were they obliged to submit it to their temporal Superior residing in France ? 6th. By the constitution of their order had they to express belief in the infallibility of the Pope, and all the consequences flowing therefrom? On the first point he was deeply convinced that, unless one belonged to a religious community, it was difficult for a layman to say who or what were the Pères Oblats. But, as he had made up his mind to oppose the bill, he had considered it necessary to make certain enquiries of persons who ought to know some-thing of these men, and the constitution by which they were governed. If he should fall into error, it would be from what he had been told, and he would give to the House the information he had acquired. About 1825, at a time when all religious ideas and feeling were deadened in France,-when the churches were attended, and that sparingly, only by old women and the penitences were empty, some pious persons thought it was necessary to give a new stimulus to religion. Among these men of religion, whose only care was to save souls, and to induce France to return to its ancient picty, stood foremost the Right Rev. Charles Joseph Eugene de Magenod, Grand Vicar of Marseilles.—He; and five or six others, congregated themselves together for the purpose of bringing back to Christianity those who had abandoned it. They succeeded; the Temples of God beganto be filled up. The confessionals were seen to be attended by men and women, and France acknowledged that they were doing wonders. In 1830 the Pope congregated them under the name of the Reverends Pires Oblats. The Reverend Prelate at their head was called to the see of Marseilles, and made Superior General of the order. They went on successfully adding to their numbers, until they became so numerous, that they obtained permission from the Pope to extend their labours beyond the limits of France. They then sent missionaries to Africa, to India, and also to North America, some of whom are now in Canada. This was the history of the Pères Oblats as far as he knew it. What he knew on his second question was to the effect, that about four years ago the Roman Catholic Bishop here went to Europe, and on his return either brought with him four Pères Oblais, or they arrived soon after him. At all events they were now in Canada. Some charitable individuals gave them a dwelling at Rouville, but they found it either insufficient or inconvenient, and soon after removed to Longueuil. Through the piety of a Canadian Lady, they got a bequest of £1000 worth of property; but it could not be given them directly, because, being aliens, they could not legally hold it. It was therefore, necessary to find some one a subject of the British Crown to receive the property for them. Father Leonard, who had been one of the Community of the Seminary of Montreal, consented to leave that body, and to join the Percs Oblats, and in his name the property was vested. Since then others have been introduced into Canada, to the number of five since 1843-4, and it would surprise hon. members to know, that he who had come last was the Superior of the order at Montreal, and not only so but Superior Provincial, and that he had come out endued with that character, and clothed with the full powers of Superior over all the establishments in Canada and in North America. Those gentlemen, now ten in number, had arrived from France, and were subjects of France, and had not become subjects of Britain. They had not solicited a bill of naturalization, nor had they even taken the oath of allegiance. As to the Reverend Father Leonard, he had come to Canada twelve or fifteen years ago, and had come to be congregated with the Seminary of Montreal, and as he [Mr. DeB.] understood he had been naturalized about ten years ago; but not one of the other persons named in the bill had been naturalized, nor oven taken the oath of allegiance. On the next question he had to say, that the Révércends Pères Oblats acknowledge as the superior of their Order the Bishop of Marseilles. What then might be the result?-They were Frenchmen, and although to day France was a friend of ours, yet there was no saying what it might be in a few years. Was it right to give an Act of Incorporation to men who were bound to obey your deadly enemy? 'On' the 5th question, he had already stated, that when the four additional members came to Canada, the Pore Honorat was looked upon as superior of the Percs Oblats, and he [Mr. DeB.] had been introduced to him as such. But since then, it appears that he was only temporary Superior, for the Pore Rugane Bruno Guigues had come out to Canada with

their establishments in America. These Roverend gentlemen when they first came out were perfectly satisfied with the property bestowed upon them at Longueuil. But now that was far from being the case. They had extended themselves to different portions of the Lower Province, and were also establishing themselves in Upper Canada. The Père Honorat had gone to Saguenay, and others had gone to Bytown. It was not Canadians that were in that establishment at Bytown, it was those Frenchmen. The sixth question involved considerations of peculiar delicacy. It was not perhaps proper for him to touch it at all, and he might perhaps raise some feelings of disapproval among his friends. But he was in that House to do his duty independently, conscientionsly, and fearlessly, and he would so do it. Did these Frenchmen, he would ask, believe in the infallibility of the Pope and all the consequences of that belief? When Canada was first peopled from France, it was done by Frenchmen who professed Christianity, nay Catholicism, but according to the tenets of the Gallican Church, not the tenets of the ultra montagne Church. Now what was the difference between the doctrines of the Gallican Church, and those believed in the States of Italy? They in Canada, as members of the Gallican Church, maintained that the Pope was not infallible. but held that he was a fallible man. Were they to say he was infallible, they would expose themselves to the consequences. They would subject themselves to the doctrine of passive obedience, a doctrine fit only for slaves, and the children of slaves .- No British subject could acknowledge it. But the Pères Obluts believed the doctrines which were received at Rome, passive obedience and all and were we in Canada to give up our youth to be trained to those doctrines, and to have their minds moulded to them? Were we to confess to the doctrine of passive obedience? It was a dogma, he repeated, for slaves, not for freemen. He believed in the decrees of the Almighty, and that the decrees of the Church were infallible interpreters of them, but not in the infallibility of the Pope. The property given to the Pères Oblats by the virtuous female who had bestowed it, was held by them at present by sufferance, because no religious community could receive such property, except on sufferance, or by authority of Parliament. They might hold lands of £10,000 or £20,000 in value, but as long as there was no Legislative authority to sanction it, they could be dispossessed of them, and there was danger to the country in permitting it.—As long as their conduct was good, they might be allowed to hold it, but if Monsieur le Superieur in France pleased to send them elsewhere, what would become of the property? It became the property of the nation, and religious property in Canada all ought to be national. He expected to be told, that the whole present number of the Order was fifteen, that ten of them were Frenchmen, that one Leonard, was a naturalized subject, and that four were Canadians. He would say, that when a Canadian so far forgets himself, and his duty to his Sovereign as, 10, acknowledge a temporal Superior and that temporal Superior possibly our enemy, he deserved to forfeit the property he held in this country. There was a difference between obtaining an Act of Naturalization and taking the oath of allegiance. By the former, one ceased to be the subject of his old Sovereign, and became a subject of Great Britain. But by the latter, one was only bound to be faithful as long as he remained in the country. No oath could make a man a subject of Great Britain, but an Act of Naturalization could do so, and he could not put away that character, for if he returned to France, he would still be a subject of England, and an alien in France. But were any reasons alleged why the Bishop of Montreal should have called in the assistance of these Pères Oblats? It might be said that there were not enough of priests in the country for of Christians professing Dell's] belief. But whoever might say so, would be in error, for there were pious Clergy adequate for all the services required. He would say more, and state the fact, which was not generally known, that within a few years past, five Canadian priests had emigrated, two were in the Oregon, two among the Islands in the Pacific, and one at -If they had been required at home, they would not have emigrated. He might have spoken warmly on this subject, and might appear to be determinedly against the Pèrcs Oblats, but such an idea would be erroneous. He respected them, but he was a friend of religious liberty. He believed that they might be useful as priests, but they had begun at the wrong end. They should have solicited to be naturalized, before asking the present bill, and he would have been happy to have given them the privilege, but it was too late for this Session. Let them come manfully forward and disavow the sovereignty of France over them; let them disavow the right of a Bishop of France over their com-

Memoranda relative to the proposed " Act" (as amended by the Special Committee) "to make better provision for Elementary Instruction in Lower Canada"-1845,-reference being had to the " Memoranda" on the same subject which appeared in the Berean 27th

munity, and then, and not till then, could he

consent to the present Bill. He, therefore moved its second reading that day three

months.

1. Secs. III. XI. and XII. still appear to present a discrepance, the only amendment designed to correct it being a curious one. The Governor, as before, is to appoint, at the instance of the Superintendent, but the Superintendent is also to appoint, tho now, upon an order from the Governor; and in XII. the approval of the Superintendent is still by itself enough. There are some additions to the certain " persons" who may act, suiting different religious denominations; but "the Minister of the most numerous congregation?

remains the only Minister.
2. Sec., XV. made a minister, if elected, or the senior injuistor if several were elected, ex officio the Chairman; now, if two-thirds of the population be of one denomination, their cure or residing minister shall be, without election, ex officio a Commissioner. In few Commissioner.

3. The privilege of buying two votes h placing their Priest and Churchwarden in the Commissionership is still preserved to the Fabrique, only this privilege is now understood it is still withheld from all other denomina-

4. Sec. XVI. takes away the Chairman's double vote, and leaves him only a single one much difference of opinion in the House, but to use as a casting one when other votes are equal.

5. The vesting of all lands, houses, &c (Royal Institution and all) in the Commissioners stands as comprehensive as before.

6. The objectionable and impracticable pro visions for dissentient minorities remain the same! (See 7, 8, 9 of former "Memoranda.")

7. The powers of the Superintendent are curtailed...

(1) He will not have the control or superintendence of every Educational Institution receiving public monies.

(2) Nor any of the "without being detail-

ed" powers.
(3) Instead of "instructions," "regulations" and "orders" to the Commissioners and others, he is to prepare and get printed, merely "recommendations advices on the management of schools ;" but unless these are included in "necessary forms," it is no part of his duty to send them to the parties con-

4) Arrangements for superior Schools are left to the discretion of Commissioners, and not to the pleasure of the Superin

(5) School property may still be alienated by the Commissioners, if authorized by him.

(6) The power of extra taxation is withheld.

(7) School Commissioners are not subject to his instructions "as regards management and internal discipline," but only as regards "the accounts and registers to be kept."

S. The Board of Examiners is discreetly got rid of now altogether! as well as all the security it was calculated to afford for good teaching throughout the country; and it is instrucnlication of the " method of exhaustions"-or the method "of bringing a given quantity to notice of the curious. A certain point was to be secured. A body of imported foreigners was to be petted and privileged as the instructors of youth; and the catalogue of obstacles was to be exhausted until reduced to as good as nothing. But the Bill of 1841 came out with the good provision that " no person shall be a Teacher unless, 1. a subject of Her Majesty, 2. of good moral character, and 3. shall have been examined as to learning & ability,? but when the same Bill had become an Act the words " except he be one of the frères de la doctrine chrétienne? were actually found inserted after the word " person," and no body knew when, how, or by whom, they had been slipped in. This excited the indignation of " a subject of Her Majesty" was exhausted out of the way, leaving moral character, and scholastic competency, as the remainder, but still excepting the freres (and for appearance sake other ecclesiastics also) from these. British feeling, however, was still dissatisfied, and the Bill of this session hoped to blind it by omitting the foreign title "Les frères," &c. and substituting "some religious body devoting themselves to teaching;" but moral character, and examination by a Board of Examiners, still remained as requisite to teachers. Well, this also detected, exhaustion, itself an amended Bill, likely now to be the law of their recommendations for the removal of their recommendations for the removal of their recommendations for the removal of with a cargo of timber for New Ross, wrecked on difficulties are embodied, refers to the Wairau the Island of Bars, on the 23rd all, have arrived abolished altogether; and moral character, and scholastic competency, all that remained, are exhausted too, and "nothing" left as security for the due discharge of the important duties which are to be paid for with £30000 of Provincial money! Welcome Sympathizers, Oregonians, French Republicans, now! but fail not to pay homage to the frères and to their method of exhaustions. Teachers need not be able to read, write, or cypher, nor be qualified " correctly to teach Reading, Writing, the elements of English grammar, and the principal rules of arithmetic," as provided in the Bill of 1843, and all because, coute qui coute, the frères must be petted and preserv-

not know their A B C! The Bill, as "amended," is certainty improved; but it retains many highly objectionable features. It will work well in some districts, but unjustly and not at all in others, and is, as a whole, unworthy of the wisdom and loyalty of a Colonial Legislature.

ed! Even the School Commissioners need

We are much obliged to our friend who has furnished us with this second proof of his industry and sharpsightedness. - Ep.]

PAYMENT RECEIVED :- from Dr. Grasett, No. 1 to 63. We sent 1 to 51 by mail yesteday.

To Cornespondents .- Received W. B. and very glad to hear from him .-- R. A; Trssr out

Political and Local Intelligence.

ARRIVAL OF THE CAMBRIA. Two gentlemen arrived in town on Friday evening last from Boston, having reached that place in the Steamship Cambria on the 18th inst: being thirteen days and a half from Liverpool to Boston, and seventeen days and a few hours from Liverpool to Quebec. The Cambria arrived at Halifax on the 16th at noon; had been detained 12 hours in the ice on the Banks, where she had damaged her paddles, and was obliged to wait 6 hours in Halifax, to have them repaired. She brought 65 passengers. The mail via Halifax came in on Saturday evening. The news is of much importance to the commercial world. Parthe 14th Sir R. Peel laid before the House his financial statement for the current year, which proposes great changes in the revenue. The duties to be untirely abolished on cotton wool, coal, glass, auctions, staves for casks.

full powers over the Order here, and over all cases can a Protestant minister be ex officio a and on 430 articles which are enumerated : stood that Capt. W. Douglas, who so long and among them are Pot and Pearl Ashes, bark, ably commanded her; is henceforth to have the brietles, feathers, flax, guano, gum, hemp, hides, iron, lard, oils, skins and furs, wood for ship building; the duty to be much reduced brique, only this privilege is now understood on sugars, by which it is estimated that the come in any way disabled. The English Mail to be worth £12 10s. instead of £6 5.; but income of the country will suffer to the extent in future is to be brought to Canada via of £3,338,000, to meet which Sir R. Peel proposes to continue the income tax for three years longer. The proposal of course caused on the whole was very well received, and several amendments which were proposed in committee by members of the opposition, were rejected by large majorities. The reduction of duty on Sugar and the preference of colonial over foreign sugars met with the greatest opposition, but even on this question the ministerial majority was against one amendment 127, and 94 against another, the House thus shewing a determination to favour the produce of free labour. The Ministerial policy was popular with

the country. The effect of it is to lighten the burden of the poor by abolishing the duty on many articles of consumption; these articles can consequently now be obtained at a cheaper rate while the revenue does not lose much as the duties on these things never amounted to any great sum. And though the Income tax is an unpopular one on account of its inquisitorial character, the principal part of it is paid by the rich, while those of small income are entirely exempt from it, and it adds a large sum to the revenue. Last year it produced £5,190,000: the Post office vielded £690,000. Commercial matters were favourable, the manufacturing districts well employed, and a steady demand for their goods. The Iron trade was very active, in consequence of the large orders, from home and the Continent, for new railways. The Bank of England was about to reduce the rate of discounts. The bullion in her vaults was £15,453,303. Canada Pot and Pearl Ashes had been in better demand, and some large sales were made, of the former at 21s. to 24s. 9d. and of the latter at 24s. 9d. to 26s. The Corn trade was dull, and quotations nominal: Canadian flour per brl. 26s. to 27s. Canadian Wheat, red per 70lbs. 6s. 6d. to 6s. 9d.—white 7s. to 7s. 3d.

The Queen and Prince Albert, with their family, spent some time at Brighton .- Mr. tive to trace the process which has issued in this result. It is so skilful (or Jesuilical) an apof War, vice Sir Thos. Freemantle, the new Secretary for Ireland.

IRELAND. - Nothing of interest has occurred as good as nothing, by taking away continually in this country. The Repeal Association conapart of every remainder," that it merits the tinued their meetings. Mr. O'Connell stated at one of them that the Government grant for this year to the R. C. College of Maynooth would be £26,000.

DEATHS .- The MARQUIS OF WESTMINSTER. at his seat, Eaton Hall, the 17th ult. aged 78 one of the most wealthy and influential members of the peerage. The EARL or MORNING-TON, brother to the Duke of Wellington, at London, on the 22nd ult. aged 81. Mr. La-MAN BLANCHARD, a popular and clever writer, at London, on the 15th ult., aged 42. At Brighton, on the 13th ult., Genl. the Earl of Efficient, or the 13th ult., Genl. the Earl of Efficient, G. C. B. aged 77, brother-in-law to the Earl of Rosebery. Sig Thos. Fowell Buxton, at his residence in Norfolk, on the 19th ult. aged 58: well known as a Christian the loyal; and in the Bill of 1843, the being | philanthropist and the efficient coadjutor of the celebrated Wilberforce in the cause of eman-

NEW ZEALAND .- A Select Committee of the House of Commons has reported upon the state of New Zealand and the proceedings of prices. the New Zealand Company. After censuring the Company for sending out settlers, not only without the sanction but in direct defiance of the authority of the Crown, the rights which the Company has acquired since by the award of a government Commissioner are acknowledged, and the principles of their subsequent measures declared sound almost exhausted, at one three in Special and judicious. The last of 19 resolutions in Committee completes the process by producing which the opinions of the Committee and affair, in the following terms:
"That the Committee, upon a review of

the documentary evidence relating to the loss of life at Wairau (without offering any opinion upon the law of the case) deem it an act of justice to the memory of those who fell there to state that it appears that the expedition in question was undertaken for a purpose believed by the parties to be lawful and desirable, and which also example in analogous cases had unfortunately led them to expect might be effected without resistance from the Natives. The Committee cannot withhold the expression of their regret at the loss of life which occurred; especially the loss of Captain Arthur Wakefield, whose long and distinguished services in the Royal Navy are recorded in the papers before the Committee, and of Mr. Thompson, the Stipendiary Magistrate, Mr. Richardson, the Crown Prosecutor, Captain England, Mr. Cotterell, Mr. Patchett, and Mr. Howard.

We find in our London files an advertisement of a Letter upon this Report, addressed to Lord Stanley, by Dandeson Coates, Esq. Lay Secretary of the Church Missionary Society. The resolutions of the Committee make no reference to the Missionaries, but blame the administration of the late Governor

THE EAST.—The overland Mail brought dates from Calcutta up to the 8th January, being the first of the semi-monthly mails from India. The Punjaub was in commotion, a revolution having broken out, but nothing had occurred to call for any interference on the part of the British Government. A good deal of sickness existed among the troops in Scinde, and the Highlanders had suffered so much that they were to be removed. The news of the honours conferred on Lord Ellenborough had been received by the army with delight.

DR. Wolfr.-Letters from Erzeroum in Turkish Armenia, near the Black Sea, mention the safe arrival of this intrepid traveller, but in so debilitated a state of health as to be unable to journey on horseback. He therefore proposed to remain a short time with the British Consul at that town to recruit his strength, before proceeding to Trebizond on his way to Europe.

THE UNICORN. - This steamship, whose

command of the reserve steamer Margaret which remains at Halifax, to take the place of any of the Atlantic steamers which may bein future is to be brought to Canada via Boston.

MILITARY CHANGES IN CANADA .- Among other movements contemplated, the following will soon, it is stated, take place in the several companies of Artillery in the Province. Two companies are expected this Spring, from England, to be stationed at Quebec and Montreal: Captain Burn's company is to move from Quebec to Kingston, to relieve Captain Cater's, in battery; the latter will come to Quebec, to be in readiness for embarkation to England; Captain Fraser's company from Montreal to London, to relieve Major Furneaux's, in battery ; Major Furneaux's to Montreal.

52nd Foot.—Serjeant Major W. Knott, from 60th Foot, to be Quarter-Master, vice Wiliams, resigned.

60th Foot .- Lieut. W. Hutchinson, from 71st, to be Lieut. vice Meason; 2d Lieut. J. Bailie, to be 1st Lieut. vice A. R. Saunders; V Tongue, to be 2d Lieut. vice Bailie; 2d Lieut. R. J. Fielden to be 1st Lieut. by pur. vice Parker, appointed to the Scots Fus. Guards : R. H. Robinson, to be 2d Licut. by pur. vice Fielden.

Royal Canadian Rifles .- Asst. Surgeon A. B. Cleland, M. D., to be Asst. Surgeon vice Millar, promoted; Lieut. J. N. Peto, from 1st W. I. Regt. to be Lieut. vice J. Ross, ex.

NAVAL PROMOTION .- Private letters state that Lieut. Orlebar, R. N. for some years well known in this city to many of our readers, and now em-ployed on the Survey of the Gulf of St. Lawrence under Capt. Bayfield, has been promoted to the rank of Commander.

PARLIAMENTARY .-- On Monday the 17th the Royal Assent was given to 21 bills, among which were acts of incorporation for the High Schools of Montreal and Quebec, Quebec Library Association, Canada Baptist Missio-nary Society, St. Lawrence and Atlantic Railroad Company; the Customs Bill, Bills to restore to Clergymen the right of voting, and to provide for a Geological survey of the Province. The Committee on the Norfolk contested election have decided in favour of Mr. Powell, the sitting member. The Bill to erect an University under the title of the University of Upper Canada, being brought up for its second reading, Mr. J. H. Cameron Toronto appeared at the bar of the House as counsel for King's College, Toronto, against the Bill: upon the conclusion of the learned gentleman's able speech, the second reading was moved and carried on division by a vote of 45 to 34. No day was named for the third reading and it is believed that the measure will not be carried through during this session.

TIMBER TRADE .- Advices from the Ottawa mention that, in consequence of the mildness of the season, the creeks and small streams there are mostly open, and that the lumbering operations are therefore necessarily discontinued in a great many localities. Much timber remains in the woods which cannot be brought to market this season, so that the supply will not probably be so great as usual; and as a large fleet of vessels is expected out this year, manufacturers and owners of lumber anticipate remunerating

SHIPPING INTELLIGENCE. Balranald, Jan. 23 .- The Midas, St. John's B., to Galway, in taking the harbour of Loch Boisdale, 21st inst., struck on a sunken rock, bu came off on the following tide, and must be laid

on the beach to repair.

Lisbon, Feb. 18.—The Sarah, Hester, from Newfoundland, has lost howsprit.

Tobermory, Feb. 5 -Three of the crew of the the Island of Bara, on the 23rd ult., have arrived

PASSENGERS. Among those by the Steam Ship Cambria, at Boston from Liverpool, were Mr. and Mrs. Pirric, Messrs. Usborne, Curry, A. Gordon, Bradbury. Rob. Gillespie, P. S. Ogden, Geo. Borthwick and S. Muckleston, of Canada; from Halifax to Boston, Capt. W. Douglas; from Li-verpool to Halifax, Lieut. Browne, R. E., Lieut. Cazalet, Ens. J. G. Hay.

MARRIED.

On the 12th of February, Lieutenant-Colone, rmine S. H. Mountain, C. B., commanding Armine S. H. Mountain, C. B., commanding the 26th Cameronians, to Charlotte Anna, eldest daughter of Lieutenant-Colonel Dundas, of

At Sunderland, on the 18th February, W. J C. Benson, Esq., to Emily, voungest daughter of Nathan Horne, Esq., Bishopwearmouth.

DIED. At the Manor House, Murray Bay, on the 18th instant, John Leslie, only child of John Nairne,

Esq., aged 2 years and 8 months. At Montreal on Saturday last, James Hender

son, Esq., Merchant, uged 47 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 25th March, 1845.

	t nesally, while then en,	, .		٠.	de la li	
į	kali san san ili seria, kali sa 🕏 🕏		d		S.	. d.
	Beef, per lb0	١.	2	a	0	3
	Mutton, per lb	١.	25	a	0	3
Į	Ditto, per quarter 1		8	12	2	6
ļ	Ditto, per quarter		3 .	a	2	0
ĺ	Lamb, per quarter,	•	0	a	0	0 :
ł	Veal, per lb			a	0	0
١			3	7.7		-31
	I TOFK, DEL IO		ŭ	a	o	0
1			41	a	ŏ	5
	Hams, per 10					
į	Bacon, per lb 0		34			43
Ì	Fowls, per couple	i.				0
,	Ducks, per couple		5			6
ľ	Turkies, per couple				8	0
ı	Butter, fresh, per lb : 0	١	U			9
ı	Ditto, salt, in tinnets, per lb 0) <u>:</u>	-64			-7∄
I	Ragg per dozen.	}	lo -	a	1	U.
ı	Plane por barrel	,	0.	ä.	26	6
	Do per quintal		6	1.5		i i
	l (taka mana humahal	j.	8	a	2	0
	Hay per hundred bundles, 25		Ü.	a	35	Ů.
	Straw ditto 17		0.	a	20	Ŏ.
	Fire-wood, per cord	,				6
J	rire-wood, per cord		41		Ö.	"
	Cheese per lb 0	ļ.		12	ાપુ	ಿ
i	Life Court of National Court of the Court of	٠.,	Specia	1 ::		

TO LET. MHREE OPPICES on Arthur Street, Apply to CHRISTIAN WURTELE.

St. Paul's Street.

11th Feby. 1845.

TO BE LET, THE House and Premises belonging to the Subscriber at LaCanardiere. Can be seen at any time.
M. STEVENSON.

Quebec, 27th Feb. 1845.

FOR SALE, SMALL two story Stone Hous AOut Houses, Garden, and an ex-cellent Well of Water,—well adapted for a small family.

Apply on the premises, 9 D'Artigny Street St. Louis Heights. Quebec, 5th March, 1845.

PORTRAIT OF HIS EXCELLENCY LORD METCALFE, Governor General of British N. America, &c.

THE undersigned has received a few copies L of the above, splendidly executed in MEZZOTINTO.

taken from Mr. Bradish's Portrait recently painted, and which has been pronounced by competent judges to be an excellent likeness

of His Lordship.
PROOF IMPRESSIONS, 20s.

The Portrait is accompanied by an Authenlic Sketch of the Life and Public Services of His Excellency, gratis. G. STANLEY.

15, Buade St March 6, 1845.

QUEBEC HIGH SCHOOL.

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

BECTOR. CLASSICS, MATHEMATICS REVD. E. J. SENKILER. NATURAL PHILOSOPHY ENGLISH.....LEWIS SLEEPER.

ARITHMETIC......DANIEL WILKIE. FRENCH AND DRAWING ... H. D. THIELCKE. PREPARATORY DEPARTMENT REVEREND J.

McMORINE. DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS, GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq.
Hon. F. W. PRIMROSE,
JOHN McLEOD, Esq.
Secretary, JAMES DEAN, Esq.
Treasurer, JOHN THOMSON, Esq.

Charges for boys under 10 years of age £10. bove 10 years of age, £12 10 per annum,—payable quarterly, in advance.

French and Drawing, a separate charge, Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.-Terms, £7 10s. per an.

The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language.
The moral, as well as intellectual, training of

the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

NOW IS THE TIME

TOR those who wish to have true Likenesses of colour, to call at Rooms No. 22, MOUNTAIN STREET, Lower Town, where they can be gratified with PORTRAITS taken by the Photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FREDE. WYSE, who has Specimens to show. Quebec, Jan. 15, 1845.

W. HOWARD, BLACK AND WHITE SMITH,

FARRIER. Fork-maker, and general worker in Iron and Steel,

EGS to return his grateful thanks to the B Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with,-and at the same time to assure them that he will endeavour by superior workmanship, a rigid. attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he now has the honor to solicit.

Carriage Springs and Axles of all kinds made and repaired to order.

His Shop is at the rear of Mr. Woodbury's. tin-smith, Fabrique-St., entrance by the Gate. Quebec, Jan. 15, 1845.

INDIA RUBBER SHOES. 4 HE 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 as moderate terms as any

other house in the trade.

MATTHEW HAMMOND, No. 53; St. John Street. Quebec, 10th Septr. 1844.

RECEIVED EX "BRITISH'QUEEN," 145 HAMPERS Cheese, viz :
Double Gloster, double Berkeley,

Cheddar, Truckles and Queen's Arms.
C. & W. WURTELE,"
St. Paul Street Quebec, 23rd Sept., 1844.

TO TEACHERS.

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

Fonth's Corner.

MR. MALAN AND THE LITTLE GENEVESS GIRLS.

Mr. Malan had been conversing with some friends on religious subjects; when he ended, some children were allowed to come into the room, and they soon were engaged in different ways.

Mr. Malan saw two little girls, between ten and twelve years old, sitting quietly in a corner; he went up to them, and said, "My dear children, we have been talking about the love which the Saviour has for us; we did not send for you children, as we thought you would have been tired of listening, but perhaps you would have liked to have heard something about it.

Eldest Girl. Sir, our mamma has promised that she willtell us, by and by, part of what you said.

Minister. Then your mamma will tell you about the Saviour. I hope you will be glad to hear about Him; but you will be still more happy if you love Him. I hope you do love Him, my dear children?

E. We try to do so; but we are only little children.

M. My dears, the heart of a little child is large enough to love God, quite as well as a grown person's.

Youngest. We have not learnt much about Ilim yet.

M. My dear, have you learnt that there is a Saviour?

Y. O yes, sir. M. Do you believe it?

Y. I hope so, sir.

M. Do you believe that He will save you? Y. I am afraid I cannot quite say I do.

M. You, my dear (to the eldest); do you expect to be saved? E. No, sir, not yet: but I hope I shall

be, when I am wiser. M. Tell me, my dear child, if I under-

and sinful actions, should you expect to be punished for them? E. No, sir; because you undertook to answer for them instead of me.

.W. Well then, if after I had undertaken to answer for your sins, (listen to me, dear children,) God was to send a punishment for these sins, who would be punished, you or I?

E. You, sir; for you were to answer for them.

M. Then should you expect to be forgiven, and not to be punished? E. Yes, sir; because you had been

punished instead of me. M. My dear child, remember that

Y. Yes, that is what our teacher tells us; she makes us read the Bible to her

every day. M. Do you believe what the Bible tells

Y. Yes, sir; it is the word of God. M. Is not there a text which tells us that God loved us so much, that He has laid all our sins upon His Son, and that He caused this only and well-beloved Son

to suffer for us? E. Do you mean this text, sir, "God commendeth His love toward us, in that,

it is in the 5th chapter of th Epistle to the Romans. Now, my dears, do you believe that what God tells us in that text is true ?"

Both. O yes, it must be true.

M. My dear children, if you really believe this, then you have faith, and faith will unite you to the Saviour. You will ask Him to give you the Holy Spirit, and He will sanctify your hearts, overcoming the evil that is in them. You must pray that the Holy Spirit would do this, causing you to seek to do His will.

E. We will try, sir.

M. What will you do for the Saviour? Y. We will try to love Him with all our hearts.

M. How do you show your mother and your teacher that you love them? Y. By obeying them and trying to do

all they tell us. M. Do the same for God; obey Him, always seek to do His will, then you will feel happy; and now, my dears, I will bid you good bye. - Child's Companion.

THE EYES CLOSED WILFULLY.

Many persons draw a broad line of distinction between their conduct before and after some special impressions made on their own minds with regard to religion. Before a certain day they seem to regard themselves as heathen—and they would apparently argue that all their sins than other licensed hawkers are always allow-committed before that time were not com- ed to do." The justices were silenced, and committed before that time were not committed against light and knowledge. Of after straitly charging him let him go. course in a certain sense this is true. They did not then see things as they do now—but why did they not? Is not the very fact that they closed their eyes against light, which God placed before them, a great proof of their very guilt? They closed their eyes against advantages which many prophets and kings have desired. Is this no sin? A pious mother (for we owe more to our mothers than any one will believe) had laboured hard, and prayed constantly, that she might him from poverty. bring up all her children as the servants of

sent to a public school, and had led the life which many a boy there leads—he had been laughed out of his babits of praying, much against his will; but when he had censed to depend on God's help, his downward course was rapid, and he had reached the head of the school, with an excellent character, but with utter carelessness as to the state of his own soul. His younger brother was now sent to the same school, and on the night of his arrival knelt down to say his prayers, expecting of course that his brother, to whom he justly looked up in most respects, would have joined him in a custom which had been invariably observed at home—perhaps the elder brother might have done so, but there were other boys in the room, and he gave the poor child a severe box on the ear, and called him a little Methodist. Was the guilt of this elder brother the guilt of a heathen? It shocked the feelings of a youth who had never been taught to think of religion, and had the effect of making him consider that attentively, which he had never regarded before in any other way than that of ridicule. He would have laughed at the child; but when the child was persecuted for righteousness' sake, even he who was a stranger to piety himself, could not but see the beauty of it in another, and the baseness of the elder brother. The idea which crossed his mind was this. "This child has obviously a superiority over both of us, who are much his superiors in age and station in the school. He is not afraid of showing that he fears God more than man. If I did so, if I feared God, I do not know that I should have courage enough to show it, and here is a brother-who must have had the same advantages at home, who is so looked up to in the school, that no one would venture even to ridicule him if he acted religiously-here is he, who allows all the kind feelings of a brother to be took to answer for all your evil thoughts stifled, merely because some of us are standing by, who are conscious of his ordinary disregard of what he must consider right. I am bad enough, but how guilty is this elder brother." The feeling which crossed the mind of this boy, was that which arose in the Saviour of the world when He said, "Woe unto thee Bethsaida, woe unto thee Chorazin." The friend was acquainted with the domestic history of the brothers-he knew the habits of the house—he knew how religious ordinances were there observed -now the children were not only instructed in the truths of Christianity, and taught the outside of religion, but how obedience was the law of the house-how Christ died for our sins, for yours as well as mine; He has suffered the punishment parents, how those parents laboured in parents, how those parents laboured in prayer and in practice to lead their offsspring to heaven, through the paths of holiness. The friend knew all this, and he said within himself-for he himself belonged to a fashionable household where religion was utterly neglected— he said within himself, if God had blessed me, as I know he has blessed these however they are only what you have brothers, with all the Christian knowledge which they possess, nothing could have led me to act in this brutal wayhis thought was correct, but he was mistaken as to the fact. There is no lowness in the scale of moral degradation to while we were yet sinners, Christ died for which any of us may not fall, if we cast off the light which is in us. What baseness is there that a man may not be guilty of, who is deeply involved in debt? And if it were not for the restraints of society, how far might not any one have fallen, who has given up the guidance of religion? If God had enabled any of us to carry into effect every evil thought which has passed through our mindswhat would have been the state of our hearts now?-The Right Rev. T. V. Short, D. D., Bishop of Sodor and Man.

THE SWEDISH COLPORTEUR'S PLEA. A colporteur in Sweden, before a justice, was charged with travelling about as a vagrant without a passport, he not having prought one from the local authorities; but when he presented one obtained for him at head-quarters by the Bible Agency, they had no more to say on that point. They declared, however, that his passport only sanctioned his hawking Bibles for sale, and afforded no excuse for his talking to the people as he did, which he must therefore give up. To which he responded, & Who ever heard of a hawker being prohibited from expatiating on the excellence and usefulness of the works he offers for sale? How could he hope to effect a sale without doing so? Like other hawkers, tell the people the excellence of the works. I have to dispose of, and the necessity there is for their possessing them; and in order to in-duce them to purchase, I produce a few specimens, showing their richness, value and suitability, and in this I certainly do no more

THE GOLD MINE,

A certain Spaniard had a gold mine of very great value; but instead of working it in a proper manner, he contented himself with digging over the surface, and removing a little of the earth, but never went half deep enough to get the gold; so that, although he was the owner of the mine, he lived and died poor, never having got so much from his nine as to keep

Now, the Bible is more valuable than

ever believeth in him should not perish, but have everlasting life" (John. iii. 16.) is more precious than the choicest gold. If, then, we go deep enough into our Bibles to discover the Saviour of sinners, and to acknowledge him as our Saviour, happy are we; but if we rest contented in reading the Bible without discovering this truth, we shall get no more profit their children. To you is committed the from the Bible than the Spaniard got from his gold mine."-Copied by a Friend.

RESIGNATION.

MY DEAR FRIEND.—I feel your very kind and affectionate letter much. I assure you I did not need you to remind me of your valued promise, for it has and infinitely higher ones to yourselves, been often, and more especially of late, upon my mind. My state of health, however, is probably what would be called not one of immediate danger; that is, by God's blessing, upon the mild climate of Devonshire (we hope to go to Torquay next week) I may creep through the winter; but the disease in the lungs is considered by the medical men too far established to allow them to speak confidently of any lengthened period; the symptoms having now, without a single day's intermission, lasted since this time twelvementh. I merely mention this because you desire to know exactly how I am, -and yet after all it does not tell you; it says how the body is, but thanks be to God, the body is not I. I can truly, and I trust gratefully say, that I never was better; that in the fullest enjoyment of Chelsea work, (and you know something of what that feeling means,) I never experienced such unbroken peace and uninterrupted comfort. I don't even want to be up and doing, which for me is wonderful, but I am content to be laid aside, and to be taught what I have been long teaching.

It was an often expressed desire of mine to die in the midst of my work, but I now feel glad that the choice was not left to me, and am truly thankful for the quiet season which I hope by God's mercy lies before me.

I trust that both you and I, my very dear friend, have long known something of the value and of the strength of the promises, but even you can, I think, hardly tell what adamant I find them now; I think of death, and for a moment tremble, and then of Him in whom we are made more than conquerors, and really I am almost surprised to find how EXTINELY the sting of death is drawn. I am afraid of presumption; and perhaps when I come into close quarters with the great enemy I shall find him more powerful than I feel him now: and yet I cannot think it! to be in Christ (oh, the blessed reality) is and must be the strong tower;' and seeking all in him, I am perfectly satisfied that I shall find all in Him, all both in time and eternity.

But I have written more than my me dical advisers allow me, and yet I could write sheets on my present feelings; witnessed in hundreds, as I have myself; and often in the weakest men, women, and children in our Redeemer's family, so entirely is it 'not by might, nor by power, but by my Spirit, saith the Lord of Hosts'

Pray for me, that my present feelings this side heaven.

I have been so entirely interdicted from letter writing, as too exciting, that few things but the affectionate and urgent kindness of the oldest of my friends could, I believe, have drawn forth a reply.

Believe me ever, my very dear friend

your's faithfully and affectionately, HENRY BLUNT.

Nov. 5, 1835.

[The above was addressed to the Rev. Francis Close of Cheltenham, who thus describes the closing scene of the writer's life, in 1843;7

On Wednesday last, July 19th, he become suddenly worse; he laboured under great bodily suffering then, which was not generally the case during his long illness; at the close of that day he exclaimed, 'Great bodily suffering, sometimes agony, yet all is peace, perfect peace, remember that-I am enjoying it now, I know I shall throughout eternity; there is no cloud-no doubt on my mind; God is all sufficient;' and then he repeated with great fervour- This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief'-' Yes,' he added, 'this is a faithful saying, or what should I do at this hour? On Thursday morning early, he was so feeble that he could not speak, but he waved his hand in token of farewell to his friends; and drawing his breath heavily, twice, his spirit departed : so calm was his departure, that the hand which was beneath his head never moved! He fell asleep in Jesus!

THE PARENT'S DUTY.

Are you what you wish your children to be? Have you that evenness of temper. that government over your own heart, Christ—and God had crowned her prayers a gold mine; and the truth it contains, you consider yourself out all times a o and exertions with much apparent suct that "God so loved the world, that he proper example to your family? Such you consider yourself at all times a or disobeying others. - Orville Taylor.

cess. One of the clder boys had been gave his only begotten son, that whose- questions, or similar ones, should you put to yourself before you assume the responsible duty of forming the character of others. To educate your children, in the full sense of the term, is to form their characters,-to give them a character which will last, not only through time, but through eternity.

Parents are the natural guardians of protection and education of those whom God has given you; and you will be accountable for the faithfulness or unfaithfulness in which you perform this duty. You have strong obligations and high duties to society, to your country, and to your friends; but much stronger, to your children, and your Creator. Every man and woman has the care of hisor her own heart and ways, and the hearts and ways of those who are helpless and ignorant, but yet committed to their trust. Parents may receive liberty and protection from government, - they may receive comforts and enjoyments from society, but from these sources they can receive but little aid in the primal education of their children. This is a work which belongs to themselves exclusively. To parents is entrusted the infant mind when it begins its immortal career.

But, from the supposed insensibility and incapacity of the child, during the three or four first years of its existence, parents often neglect the education, or the forma-tion of the character, at that early but susceptible age. Many parents seem not to observe, that the infant commences acting and learning from the first moment of its existence. They see not that every look from its mother, every notice from its father, every animate and inanimate object which gets its attention, every sound and tone of voice, and family circumstance, are forming a character in the child, making impressions which will control and endure, and giving some kind of education, either good or bad, which will influence the after-life.

Parents who do not perceive the wake ful attention and deep susceptibilities of early childhood, are not careful how they order their own conduct before their offspring, nor are they guarded in their expressions, and thus insensibly form a character which all their after-instruction and good example will never change. Parents should know the capacities of their children, -ascertain what passion or propensity is acquiring undue strength, and how far the child is capable of receiving wholesome restraint and moral instruction. They should see that circumstances, apparently fortuitous, often have great influence; if not carefully observed and diligently counteracted, they will give to the early character a strong bias, which will be unhappy in its tendency.

The mother has the whole education of her children till they are three or four years old. During this time she may stamp a character, which will remain through life. She may so moderate the passions, restrict the appetites, correct the desires, and obtain such a government over the child's mind and affections, as to form the most decided character. After the child commences going to school much of its time is still spent with the parents. The duties of parents are relieved by the teacher but a short time. may be maintained, more I do not ask on The watchfulness and care of the parent, at this period, when the child is meeting with new companions, new modes of government, and an increased number of objects, which are exerting a strong influence, should be greater than before. Even if the privilege of a school be enjoyed, the education of the children belongs, in a great degree, to the parent By the parent it must be commenced. carried forward, and completed. Parents leave the education of their

children too much with the schoolmaster. You appear to think, that providing your offspring with food and clothing is all that is required of you: the education, the formation of the character, you say, belongs to the teacher. This cannot be so. Your example, companions, opinions, and expressions, will all unite with the teacher's instructions. You should, instead of trusting all to the teacher, co-operate with him, unite your labours with his, and ascertain the influence of the teacher and the influence of the school upon the child. Do not sneak unfavourably of the teacher before your children, but teach them to love the instructor and the school-room, and at all times to be obedient. If your children are under good government at home, it will greatly aid the teacher in managing them at school; but, if the government at home is bad, it will be difficult for the instructor to control their conduct, or establish any government over them during the school hours. You often complain of the defective government of the teacher, yet do not perceive that the children are under no restraint at home. You, perhaps, have indulged them in every whim and desire; subdued but few of their vicious inclinations; suffered them to grow up disobedient and inattentive : and now, how can you expect the teacher to bring them under an orderly, respectful thoughts, and actions which you would behaviour at school? Do not find fault like to see in your children? Have you with the teacher till you have examined that justice, industry, and frugality which your own, government, and ascertained you desire your children to possess ? Do how far you have fitted them for obeying cach subsequent insertion.

JUST PUBLISHED BY G. STANLEY, 15, BUADH STREET, and sold by him at ld. a piece, or 10d. a dozen. SCRIPTURE TEXTS

To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

ANTIQUITY:

NEXTRACT FROM THE WORKS OF "THOMAS GOODWIN, D.D." Sometime President of Magdalen College, Oxford.

Written in 1639, more than two hundred years TRACTARIANISM DESCRIBED. There is no new thing under the sun." Eel. i. 9.

FOR SALE BY G. STANLEY. Price 1d. a piece, or 9d. per dozen. Feb. 20, 1845.

TO MERCHANTS AND MILL OWNERS. THE undersigned having been appointed Agents for the "Missisquoi Foundary 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 requir-ing 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

C. & W. WURTELE, St Paul Street.

Quebec 20th Sept., 1814.

FOR SALE BY THE SUBSCRIBERS, Missisquoi Foundry Company's Castings. DREMIUM Cooking Stoves, Improved do. Parlour and Office Stoves,

American Ploughs, Hollow-ware and various small Castings. -ALSO-

Single and Double Stoves, Cambouses, Register Grates and Coolers —ÄND— Pig Iron.

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

PECEIVED, 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.

Proved Chain Cables and Anchors, "Acraman's" Patent do. do. —ΛND— 200 Boxes Tin Plates,

200 do. Canada Plates C. & W. WURTELE. St. Paul Street.

Quebec, 23rd Sept., 1844.

BOOT AND SHOE WAREHOUSE,

14. Buade Street.

THE Subscriber informs his customers 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 and the public, that he has just received 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. Top Boors made to order. THOMAS COWAN.

Quebec, June 27, 1844.

PRINTING-WORK. OF EVERY DESCRIPTION, reatly executed by the office of TOTAL PAPER. On the most reasonable terms.

THE BEREAN Is published every THURSDAY Morning, BYG. STANLEY, Printer, Bookseller and Stationer,

15, BUADE-STREET. TRRMs :- Fifteen Shillings a-Year, or Twelve Shillings and Six Penco if paid in advance. AGENTS AT

Montreal: Messrs. R. W. S. MACKAY, and H. H. CUNNINGHAM, 115 Notre Dame-street. Mr. BENJN. BURLAND, St. John's,

" SAMUEL MUCKLESTON, Kingston, are so kind as to act for the Berean. Terms in Great Britain :- Ten Shillings Ster-

ling in advance. Subscriptions will be received byMr. John Henny Jackson, Bookseller, Islingon Green, Islington, London. Terms in the United States, including postage to

the lines: -3] Dollars a-year, or 31 Dollars if paid in advance;

AGENTS AT Now York at 75 Nassau-street, Mr. F. G. Fisit. Brooklyn at 41 Front-street, Mr. F. G. Fish. Boston; Mr. Charles Stimson, Washington-St.

Anypartisements, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines, and under, first insertion, and 73d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line

Advertising by the year or for a considerable time, as may be agreed upon.