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# The Beacon.

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

No. 10.]

QUEBEC, THURSDAY, JUNE 6, 1844.

[Vol. I.]

## DECISION FOR CHRIST!

"Lord, I will follow thee whithersoever thou goest."  
—*John 9:37.*  
Thy path is not where earth's glories shine,  
Through her fresh green fields where the flowers  
are bright;  
But the path thou choosest shall be mine,  
For rough or smooth it must be right.  
Though briars and thorns obstruct the way,  
O what are thorns or briars to me,  
If thy gracious words console and stay,  
If I may for ever follow thee!

(From a Scrap Book.)

## SERMON BEFORE THE CHURCH MISSIONARY SOCIETY.

Preached in the year 1841.

BY THE REV. FRANCIS CLOSE, OF CHELTENHAM.  
1 CORINTHIANS, i. 21.

After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

The mighty aggressive movement of the Church of God upon the dark masses of Heathenism, in these last days, is beginning to attract universal attention. Not only the devout Christian, or the student of prophecy, but the legislator, the philosopher, the philanthropist, even the mercantile speculator himself, is compelled in some measure to observe the progress of British Missions. It becomes therefore an important duty, calmly to consider the principles upon which these operations are conducted, and the results which have followed; that we may be enabled to determine whether this thing is of God, or whether it is a merely human effort.

And when we would obtain a satisfactory answer to this question, to what test shall we have recourse?—in what balances shall we weigh it? Various opinions are entertained upon this subject; and many of them very erroneous. Some persons contemplate this great undertaking through the medium of their fancy and their romantic feelings; while others regard it on the principle of cold rationality. Some look at it through the medium of their own interpretation of unfulfilled prophecy; and so are tempted, alternately, either to exaggerate or diminish their estimate of our successes, according to the particular school to which they belong. But whither should a Christian turn, but to the New Testament? And how may we hope so accurately to solve the problem, as by referring to that great promulgation of the Gospel, by means of which the ancient world was evangelized; and by which we ourselves are now assembled to worship God, to hear His word, and praise Him?

Turn we, then, to primitive Christianity. This is not only the most simple, the most sure and certain, but it is the only authoritative guide in this matter. If this modern effort do not resemble the ancient—if it vary in principle, in manner, or in result—then we may safely disregard it as unworthy of our support. But if, after a careful comparison between the ancient and the modern attempt to promulgate the truth as it is in Jesus—if, after reading diligently the Acts of the Apostles, and gleaning from the inspired Epistles of those holy men the manner in which they first propagated Christianity, and the results which followed—if after a patient investigation of the present condition of the world and of the Church, we discover that the state of the Heathen is the same, that the remedy offered them is identical, and that the same blessing of God has followed—then the conclusion is unavoidable—we are bound to promote this holy cause, and it is at our peril we disregard it!

This, then, shall be my present attempt—in simple dependence upon Him, whose prerogative it is to bring strength out of weakness, and wisdom out of folly, and to impart salvation by the foolishness of preaching! In sole reliance on divine help and strength, and believing that there are many prayers ascending from the hearts of God's faithful people, I enter on this investigation. And may the Spirit of the Most High God descend, and move upon the face of this assembly!

In the words of the text, the Apostle presents a complete epitome of the first promulgation of Christianity. It shall be my endeavour carefully to compare this with our present extended effort to make the Redeemer's name known among the Gentiles.

I. Let us consider the TESTIMONY HERE AFFORDED US RESPECTING THE FIRST PROMULGATION OF THE GOSPEL.—After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Here observe, First, the CONDITION OF THE THEN HEATHEN WORLD;—they knew not God, and they were lost. Secondly, the REMEDY WHICH GOD PROVIDED FOR THEIR RELIEF;—the foolishness of Preaching. And, Thirdly, the RESULT WHICH FOLLOWED;—it saved them that believe.

I. Hear, then, the witness of Revelation, respecting the state of the Heathen World as it was in the days of the Apostle;—they knew not God! Nor is it unimportant that we should recollect the period of history when this testimony was recorded. It was not in a barbarous age, nor in an uncivilized, uneducated country; that St. Paul uttered this declaration. It was in the evening of the Augustan age; when man's intellect had been developed to the utmost extent; when he had learned all that was great in science and in literature, in arts and in civilization.—It was when poetry, and painting, and oratory, and the metaphysical and mathematical sciences had been brought to a degree of perfection, to which, in these degenerate times, we scarcely aspire;—it was then that this testimony was borne. It was not on the wandering Arab's tent, nor on the

wild Indian's hut, that these words were inscribed; but on the polished marbles of Athens and on the walls of proud, imperial Rome. With all their knowledge and intellectual cultivation, they knew not God. Alas, for the pitiable result of human wisdom!

"Vain wisdom all, and false philosophy!" Nor was this merely coincidence; it was CAUSALITY. The language of my text, the testimony of all Scripture, and the evidence of universal History, substantiate this remarkable fact; viz. that unsanctified wisdom and intellectual cultivation have been the fruitful parents of idolatry and infidelity. In the proudest cities of the world, the wealthiest, the most highly cultivated, the most scientific, there have ever been found the most abominable idolatries, with their attendant licentiousness and infidelity—evils which Philosophy has itself promoted. So the Apostle declares, *The world by wisdom knew not God*; or as the original imports, "by means of wisdom" that is, the world's ignorance of God emanated from wisdom itself!—a testimony borne, not only against that particular age, but against all preceding ages. The phraseology of the text implies long anterior retrospection: *After that in the wisdom of God the world by wisdom knew not God*. After thousands of years had rolled by, St. Paul—looking back to Egypt, where Science was born and cradled—to Egypt, with its innumerable reptile gods—to Babylon, where Science was nourished and matured, and whether the Grecian Sages went to light their lamps; contemplating these ancient fountains of philosophy, no less than its wide flowing streams in times more recent—the inspired man traces all the spiritual blindness and ignorance of the world to the pride of its secular philosophy, and declares that *the world by wisdom knew not God!* With regard to Babylon more particularly—that gay, luxurious city, who thought to be a lady for ever—the prophet Isaiah—chap. xlvii.—after having described the gross licentiousness and degrading idolatry which prevailed, records this testimony of God against her:—*Thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. How are all the abominations of Babylon traced to its wisdom, and to the inflated pride of its philosophy. Exactly parallel is the conclusion at which St. Paul arrives, in another Epistle—Romans i.—where he gives a complete and succinct account of the origin of Heathenism; affirming, that they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools;—and thence sprung their idolatry; for he adds, *And they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.* In like manner, he teaches the Corinthians that this carnal knowledge, this secular philosophy, binds, rather than promotes, the growth of true religion.—1 Cor. iii. 18. *If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.* He must unlearn his knowledge; he must retrace his steps; he must humble the pride of his philosophy and wisdom. *Except ye be converted, and become as little children, said our Blessed Lord, ye shall not enter into the kingdom of heaven.*—This, then, is the testimony of God respecting the heathen world at that period, and antecedently.*

But even more than this is implied in the text;—the Gentiles not only knew not God, but they were in a perishing condition—they were lost! This is evident, from an expression in the close of the verse before us: *It pleased God by the foolishness of preaching to save them that believe.* Had they not been lost, they would not have stood in need of salvation by faith in Christ. And, melancholy as the truth may be, all Scripture, and more particularly the New Testament, declares that the heathen world, without the knowledge of the True God, is under His curse and condemnation;—that diabolical influence is extended over it—the sway of Satan, *The God of this world*; and that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; lost, ruined, perishing, they go down into darkness, without hope, without Christ, and without God in the world.—Dark picture of Heathenism, as drawn by an unerring hand!

2. But let us next consider THE METHOD OF RELIEF WHICH GOD PROVIDED FOR THESE LOST ONES.—*After that in the wisdom of God the world by wisdom knew not God, it pleased God!* Here is something in which the Lord delighted;—here is a thought rising in the deep bosom of the Almighty, which diffused joy even in that tranquil holy place: *It pleased God!* And what was it that pleased God? It was that which man despiseth.—*It pleased God by the foolishness of preaching to save them that believe.* Oh, let us beware how we say one word against preaching! Preaching is that which pleaseth God: it is the ordinance which He has seen fit specially to appoint for the salvation of sinners, and the gathering together of His elect. Very dangerous is it, to exalt one ordinance of God against another; and to extol the Sacraments while we depreciate the preaching of the Gospel.

But what is the nature of this preaching? The words rendered "preaching" vary in the original; here the idea is that of PROCLAIMING, as by a herald. In the seventeenth verse, *to preach the Gospel, is, to evangelize.* But whatever may be the exact import of the word in the sacred text, the term "preaching" seems to be generally used in a peculiar sense in the Acts of the Apostles, and in the rest of the New Testament. Preaching may be distinguished in some measure, though not altogether, from the ordinary instruction of pastors in the Church of Christ: it is not so much the doctrine, the explication, the instruction in righteousness, as it is the first promulgation of the Truth to those who never heard it. *It pleased God by the proclamation of His heralds, or by the evangelical declarations of His Missionaries, to save them that believe.* Preaching is a summons from the God of heaven and earth, to His rebel children, to lay down their arms. It is the proclamation of the lawful Sovereign; it is the offer of free pardon and mercy from the King of kings and Lord of lords.

This peculiarity of preaching is strongly marked in verse 17. When St. Paul says, *Christ sent me, not to baptize, but to preach the Gospel*, he would not lead us to suppose for a moment that he depreciated the sacred ordinance of baptism; but, that the administration of that sacrament formed no part of the herald's office, to which he felt himself more particularly called. His first and highest duty was, to publish his message—to proclaim mercy and salvation to a guilty world—to call upon the rebels to lay down their arms;—and when they had submitted and obeyed, when they had repented and believed, then he would cause them to be baptized, and to be signed with the sign of the cross, the emblem and seal of the faith into which they had been baptized. The same appointed order is observed in the original commission of all Apostles and Ministers: *Go ye into all the world, and preach the Gospel to every creature—baptizing them:—first preach, and then baptize.* Preaching is the converting ordinance; baptism the seal and ratification of conversion. Preaching, in this sense, is for unbelievers; the Sacraments are for the edification and sanctification of believers.

Nor must the SUBSTANCE of this preaching be overlooked. This proclamation—this message of mercy—may all be comprised in one word; it is—CHRIST. Christ, the first; Christ, the last; Christ, the alpha and omega, the beginning and the ending. When the Apostles first stole from house to house among the inhabitants of Jerusalem, what did they preach? They taught and preached Jesus Christ. When Philip went down to Samaria, what message did he deliver? he preached Christ unto them! When Paul was apprehended, and was suffered to address the people at the top of the stairs, he testified of Jesus, who met him in the way. On Mars' Hill, to the polished Athenians, he preached Jesus, and the Resurrection; and his uniform determination was to know nothing among the Gentiles, save Jesus Christ and Him crucified. Salvation, full, free, complete, offered, without money and without price, to guilty, lost, and ruined man—this is preaching;—this is the proclamation of the grace of God. To exhibit Christ, in all the glories of His person, as *God manifest in the flesh, as Immanuel, God with us*; in all the sufficiency of His offices, as the Prophet, Priest, Advocate, and King of His people; in all the riches of His grace, pardoning the vilest sinners, receiving the far-away prodigal again to His bosom, sanctifying and building up His elect people—this is to preach the Gospel: he that preacheth Christ, preacheth the Gospel; and he that doth not set forth Christ, preacheth not the Gospel.

One great peculiarity, however, in that preaching which pleaseth God, and which He has appointed for the salvation of the world, yet remains to be noticed: *It pleased God by the foolishness of preaching to save them that believe.* It is evident, from the context, that St. Paul uses this expression in two senses. Preaching was foolishness to some who heard it;—to the self-righteous Jews and the philosophic Greeks, the cross of Christ was foolishness; and to those alone who believed, was it the power of God unto salvation, according to the assertion of the eighteenth verse, *The preaching of the cross is, to them that perish, foolishness.*—But this is by no means the principal, nor the most obvious and striking interpretation of this phrase. By the foolishness of preaching, the Apostle chiefly intended the simplicity of preaching—undecorated, and undisguised by human wisdom and philosophy. He says, in verse 17: *Christ sent me, not to baptize, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.* And again, in the twenty-fifth verse, *The foolishness of God is wiser than man; and the weakness of God is stronger than men.* It is evident here, that he is contrasting the simplicity and apparent feebleness of the office of preaching with the profound wisdom of man; proving, that the foolishness of God is wiser than men. In like manner, in the second chapter, he declares further: *And I, brethren, when I came to you, came not with excellency of speech or of wisdom; declaring unto you the testimony of God. And I was with you in weakness, and in fear, and in much trembling: And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.* We learn from these various passages, that it is possible not only to preach the Gospel at all, but even so to preach Christ and His Gospel, that we strip them of their power. It is not preaching alone that will save souls, but the foolishness of preaching—the simplicity of it. Conceal it in the tangled web of human sophistry; garnish it with the flowers of human eloquence; obscure it with the dusky mantle of antiquity, present it in a lordly dish—and what do you? You destroy its hidden power! You make the cross of Christ of none effect! You may attract the eye of man from the precious and lovely pearl, to the gorgeous stones in which it is set; you divert the mind from the jewel, to the casket

which contains it! The Gospel so preached, gives an uncertain sound, and none will prepare themselves to the battle. It is only simple, plain, affectionate, Scriptural declarations of God's Truth, unreserved, full, and free, flowing from the heart, and spoken in the power and demonstration of the Spirit—it is only such preaching as this, that can save them that believe. This is God's remedy. This is that, which the Apostle declares was the salvation of the heathen world. It was not pompous shows, nor complicated ceremonies nor empty forms: it was not the elevation of the Host, nor the sounding of sweet music, nor those things which delight the carnal senses of man: it was not these which subdued the world to Christ; but it was before the simplicity of God's Truth that the proud Dagon of heathen superstition bowed, and sunk, and fell down! And in the course of years, the still small voice of this blessed Gospel won its way from heart to heart, like the trickling brook through the pebbles of the valley, until it fell into the wide ocean of God's mercy, and the civilized heathen world became Christian.

3. This leads me to consider THE RESULT WHICH FOLLOWED FROM THE APPLICATION OF THIS BLESSED REMEDY TO THE HEATHEN WORLD. In no part of the original commission of our Lord to His Disciples, nor in any of the writings of His Apostles subsequently, can I find any intimation that all the world would believe, and be saved. From the very wording of the first divine commission, a different conclusion might be expected:—*Go ye into all the world, and preach the Gospel to every creature.* But will every creature receive it?—He adds: *He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned.* And this is the nature of the Gospel dispensation to the end of time: for he adds, *Lo, I am with you always, even unto the end of the world.* Thus it hath been from the beginning until now; and for any thing we can see to the contrary, so it will be. Exactly in accordance with this view is the language of the Apostle in my text: *It pleased God by the foolishness of preaching to save—WHOM? ALL THE WORLD? EVERY CREATURE? NO—THEM ONLY THAT BELIEVE.* An attentive perusal of the beautiful Gospel history, as detailed in the Acts of the Apostles, will lead inevitably to the conclusion that the first promulgation of Christianity proceeded far more slowly than is generally supposed. The descriptions we meet with in the writings of some persons, would lead us to imagine that an Apostle had but to appear in a heathen city, and all the gods bowed down before him, and every man immediately acknowledged that Jesus was the Messiah. But, so far from this, the history records, that in some cities he was persecuted, and persecuted; in others, he was beaten with stripes; he scatters his seed in different places, here a little, and there a little; here certain men cleave unto him—there some of them believe: Lydia a seller of purple, or a Roman jailer; two or three, or a household; and at best, what is it? *I came to pass, that some believe, and some believe not*; or, it is related, that *as many as were ordained to eternal life, believed.* Such is the description of the first promulgation of Christianity afforded us in the Acts of the Apostles. The Truth was not embraced immediately by every one who heard it; but many years were occupied in its publication; and nearly three centuries elapsed before the civilized world became Christian. And we have reason to be cautious, lest we come to hasty conclusions respecting the results of the modern attempt to diffuse Christianity, through a mistaken estimate of the original and Apostolic Mission.

But there is one characteristic of these results which demands our attention. In all cases, the Gospel saved them that believed:—upon this important truth the mind should dwell. Look at the converts; whether they were of Jewry, or of Corinth, or of Athens, or the barbarous people at Melita; wherever it might be, the effect which followed the preaching of the Gospel was the same:—*As many as received Him to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* In the second chapter of the Epistle to the Ephesians, and indeed throughout the whole of the New Testament, we meet with beautiful descriptions of the moral change which took place in the converts: *They passed from death unto life—from darkness to light—from the power of Satan unto God.* Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God. Men as ferocious as lions, became as gentle as lambs; as fierce men became kind; licentious men pure; impious men devout. These—these were the effects, which uniformly followed in them that believed! This was the result, which the Apostle described: *After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe—to save them with an everlasting and complete salvation—to deliver them from the curse and burden, from the practice and dominion of sin—to set their hearts at liberty; so that, like the lame man in the Temple, they walked, and leaped, and praised God.*

But this subject would be incomplete, if we did not notice the important declaration of the Apostle, that all these things were by the wisdom of God. This expression must be referred to the whole passage—to the wisdom and to the foolishness, to the ignorance and the illumination. It was in the deep wisdom of God, that He permitted the heathen world to grope at noon-day as in thick darkness: it was in His

profound wisdom that the light of Truth was confined for 2000 years to the little land of Canaan, and to the narrow tribes of Israel; and thus man was left to struggle with the omnipotence of his own knowledge, wisdom, and philosophy; that it might be made clear, in earth and heaven, and in hell, that man never yet of himself found out God—that man, when he once has lost the knowledge of the True God, never in any instance finds it, except by a new revelation from heaven. All this was by the permission of God.—*The times of this ignorance, God winked at*; but the foolishness of preaching was the direct ordinance of God; and both alike proclaim His wisdom: for this foolishness of preaching, this decline of grace, this salvation of thousands, was drawn out of the profound wisdom, as well as out of the tender love and good pleasure of our God.

Thus have we contemplated the words of the text as an epitome of the early promulgation of Christianity; exhibiting alike the state of the then world, the remedy provided for them, and the results which followed.

(To be continued.)

## AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF WORCESTER.  
(R. PEPPY, D. D.)

"Give not needless offence to the laity. I am far from recommending any improper compromise with the vices, the follies, or even the prejudices of your people. Preach the word of God fearlessly, nor ever allow the shame of man to prevent you from performing your important functions, through evil report and good report; but such a conscientious discharge of your duties, as the ministers of Christ, is perfectly consistent with the exercise of a due discretion in things indifferent. Thus if certain forms, which may or may not be sanctioned by the practice of primitive antiquity, but which have certainly fallen into desuetude for the last two hundred years, convey to the minds of the laity the impression of a tendency towards the formality of the Romish service, it would be most unwise, especially without the authority of his diocese, for any young minister to attempt their revival. It is a trite observation, that no quality of the human mind is more rare than that of common sense; and certainly we have never had so much cause to make it, as when we have seen churches deserted, and consequently the means of usefulness in a minister entirely destroyed, because he would persist, in opposition to the expressed wishes of his congregation, in performing certain forms, which, however in themselves indifferent, give offence to them. Things in themselves indifferent, cease to be so when the adoption of them creates a suspicious feeling in the minds of those committed to our charge, and misrepresents them to our ministry. Your especial office will be to win souls to Christ; and for this purpose it will be necessary that while you are harmless as doves, you should likewise be wise as serpents; and such wisdom will be evinced, not in running counter to the prejudices, however unfounded, of your people, but in conciliating their affections, and consulting their wishes in things indifferent, thereby obtaining an ascendancy over them in regard to those matters which really concern their everlasting salvation; therefore, my beloved brethren, give no offence in any thing, that the ministry be not blamed.

"I cannot quit this subject without advert- ing to one practice, which I have reason to believe has been adopted in more than one church of this diocese; and which is so unreasonable in itself, and so unsupported by any rubric or canon of the Church, as to demand the most marked reprehension from me. The practice to which I allude, is that of the minister turning his back upon the congregation while reading the solemn services of our Church. There are two objections to this practice: the first is, that it prevents the minister from being heard by his congregation—no slight objection this, when it is recollected how many of a congregation, in a rural parish especially, are either without prayer-books, or if they have them, are unable to read them. The second is, that it can only be founded upon the Romish notion, that the officiating minister prays for and not with his congregation: Now, it is impossible to take the most cursory view of the rubrics in the Book of Common Prayer, without being convinced that the congregation have a part, and a very important part, assigned to them in the performance of divine service. The General Confession, the Lord's Prayer, whenever it occurs, and the Belief, are directed to be said by the whole congregation, while the repetition of the alternate verses in the versicles and the psalms, as well as the joining in an audible Amen at the termination of every prayer pronounced by the minister, attest the intention of the compilers of our liturgy that the people should take an active share in the performance of divine service; and not remain, as they do wherever the Roman Catholic religion prevails, either perfectly passive, or engaged only in their private devotions, while the officiating priest is offering prayers for them. Such an intention, however, must be defeated and the Roman Catholic practice countenanced, whenever the minister, by turning his back upon the congregation, renders it impossible for the greater portion of them to hear him.

"This, indeed, is but one among many novelties which have been introduced by some injudicious clergyman into the service of the church, by which it would appear that they are anxious to try the experiment how nearly they can approximate to the practices of the Romish Church without renouncing communion with that to which by their ordination vows they ought to feel conscientiously bound; against those I cannot too emphatically caution you. While they are cal-

\* Ephesians ii. 1-3, 12. 1 Peter iv. 3, & 1 Corinthians x. 20.

\* Acts v. 12, viii. 5, xlii. 1. 1 Corinthians ii. 2.

\* John i. 12, 13. 1. 1. Corinthians vi. 11.



culated to unsettle the minds of your congregations, and excite suspicions as to the soundness of your Protestant feelings, they have a tendency to substitute a minute attention to ritual observances for the vital spirit of true religion.—Charge to Candidates for Orders, Dec. 27, 1843.

THE CITY OF GOD.

From the German of Dr. Krummacher, author of "Elijah the Tishbite."

PSALM xli. 3-5.

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, there is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall bless her, and that right early.

(Continued.)

After having taken a view of the city, we now enquire after its situation; and we learn from the text that it lies in a roaring sea, and that the waves beat against the walls. So has it always lain; and at all times has it been compared with the ship on the sea of Galilee in which the disciples cried, Lord, save us, we perish! But the Lord commanded the storm and the waves, so that they passed over in safety. At one time the sea has beaten more furiously against the city than at others, nay, there have been times when it really appeared as if the city were entirely swallowed up, and buried in the deep; but in a moment it rose again above the waters, like a verdant and lovely island, and defied the winds and waves.

In our days the city of God still lies in the sea, and in the very midst of it, as it never lay before. The enemies of the cross are all around this sea. Who can discern the bounds of this ocean, which has cast us up? who can fathom the depth of their enmity, rancour, perfidy, and malice? Here and there the sea is already agitated by furious storms. Hark! how the waves of false philosophy and ungodly knowledge, beat more and more audaciously against the sacred wall! See how the floods of hatred to Christ roll more and more madly and violently over the face of the earth! Behold how the enemies more and more eagerly exert all the powers of intellect, all arts, to wage a war of extermination against the kingdom of the Lord, against the poor troop of Israel, and his cause! Already we see here and there a foaming of rage, and hear a gnashing of teeth, against the fold of Christ; as if the complete outburst of their fury could no longer be restrained. Invention is at a loss to find new terms of abuse and reprobation to heap upon them: they are already spoken of as plague-spots, which afflict mankind, and which, if no other means can be found, must be extirpated with fire and sword.

A frightful and incessant cry of "Crucify! Crucify!" sounds through the world against Jesus and his people. Crucify! cries Fashion, which is already almost ashamed of the Christian name, and has raised a false christianity to the rank of the religion of the polite world. Crucify! cries Etiquette, in the assemblies and circles of the great, whence Christ has long since been banished, and where no Christian word can enter duty free, and without ridicule and contempt. Crucify! cry a thousand priests of Baal, who will have nothing but money, no charity, no cross, no blood, no grace. Crucify! cry almost all the journals, incessantly directing their batteries against true Christianity. Nay, to whatever side we turn our ears, to books and writings, to companies and circles, to the assemblies of the great and the polished, or the drinking-rooms of the vulgar and the low, to the workshops of the mechanics or to the cabinets of men in office, and the counting-houses of the merchants—nay, even to lectures of professors, or the sermons of preachers—wherever we turn, before we hear but only one "Hosannah to the Son of David," the fatal Crucify, crucify, rudely or politely, covertly or unreservedly expressed, a hundred or a thousand times assaults your ears. Thus do matters stand: so rage the waves of that sea whose breakers roar around the city of God.

But, my brethren, it will yet be worse. God's watchmen proclaim it from the battlements, and more than one sign of these times indicates that the prophecy is hastening to its accomplishment. The passive waves will one day become billows of fire, and the murmur of the sea be converted into roaring and howling. Vast tracts of the ocean around Zion lie even now still and motionless; yet in the depths below it boils, and storms, and rages. A fearful mass of rage and rancour has gradually collected against the Cross, and its followers, and this powder magazine waits but for the match, to blow up with a fearful explosion. The thousands that have already become Anti-christians, must still devour their gall and bitterness. Those waves of Babel, which lie round Jerusalem like a calm, deep, treacherous sea, still lurk behind the dams; their fury is yet stayed; but who can tell how much longer? Every thing indicates that the time of a universal breach of the dams and bars is at hand, and that the great hour of temptation is no longer distant. That sea is already prepared for a dreadful commotion: birds of ill omen, the precursors of the storm, already fly about with piercing cries that forebode nothing good. See the blood-thirsty Inquisition in the West; how it rises with renewed vigour from its tomb, and is exerting itself to the utmost to re-establish the tribunals against heretics. See those missionaries, who with mad fanaticism rage through the neighbouring kingdom of France. See Jesuitism, which is again carrying on its intrigues, and in some parts is aiming at such a degree of power and influence, that there is but too much foundation for the alarm with which the church looks upon its efforts. See the blood-red sky in the South, of which no politician can calculate what it may bring forth, or how it may yet spread the glare of its fires. Hear the notes of alarm sounded by the trumpet of God, which in this time of agitation announces serious events. Enough! there is no want of indications of the most alarming kind, of screaming storm-birds on the ocean of our times. Tokens of the most various kinds unite to presage to the city of God a day which shall burn like an oven, and glow like a furnace.

It is true, that many mountains still stand around us, to break the fury of the waves; and many a hill to protect the city of God.

Thus, in our country we have as a bulwark against the invasions of Babel, and against Anti-christian attacks, an Evangelical King, who is steadily attached to the true faith; and against the false prophet without, and his fanatical operations, we have horses and horsemen from many quarters. As a dam against the floods of false doctrine, we have the Bible Society, with its far-spreading branches; and for the enlargement and fortifying of our city of God, we have the invaluable cause of missions, and hosts of Evangelical teachers. To nourish, strengthen, and refresh us, we have our beautiful Divine Service, and the preaching of the unadulterated Gospel. For our encouragement, we have beloved men of God, who zealously blow the trumpet around us, and encouragingly take us by the hand. But who will be our security, that before we are aware, those mountains shall not also fall, those hills also give way, and all our support sink into the breach? Then the waves of the sea might have their free course, and the city of God might be destroyed—Destroyed? No! not so; that can never be.

(To be continued.)

We beg leave to state, that

Messrs. H. H. CUNNINGHAM, and R. W. S. MACKAY,

115, Notre Dame Street, Montreal, have been appointed Agents for the Berean in Montreal and its vicinity. They will make an extensive distribution of the present number or others as Specimens, and will call afterwards upon the parties who have received them, for the purpose of ascertaining whether they will become Subscribers to the Berean. It is requested, that parties, on giving their orders, will state whether they wish to receive the back-numbers.

The Berean.

QUEBEC, THURSDAY, JUNE 6, 1844.

In our advertising columns there has been for the last number or two the Prospectus of a work on Universalism which the author, H. Evans, Esq.,—now the Rev. H. Evans—proposes to publish, if encouragement be given. We have heard the work well spoken of by our Diocesan to whom, we believe, the Manuscript was submitted, and we have no doubt but it is deserving of patronage. But we doubt whether, among a large portion of our readers, there is any adequate conception of the evil done by the errors which this work is intended to expose. We hear but little of Universalism in this part of the Province, and the error may seem to be of small influence. But we would assure our readers, that the state of things is very different in those parts where our Reverend brother has had his residence, and where his sphere of labour may for some time be appointed him. Throughout the Eastern Townships, and all along the frontier of the United States, Universalism is the soothing persuasion by which multitudes delude themselves into a belief that they are safe. Their distinguishing tenet is, that all men without exception will eventually be saved. Amidst the many shades of opinion which the term Universalism includes, it is probably the prevailing one, that man's sufferings during his term of probation, are adequate to the punishment of his offences, and that, of final exclusion from God's presence there is none. Universalists are quite united in taking the word eternal in its well understood sense, while it is connected with the promise of happiness which shall last for ever; but they modify it as soon as ever the very same word threatens torments which shall have no termination. If they sin as they go along through life, they also feel much uneasiness for it as they go along, and so they repent and suffer as they go along, and in the end the balance will be struck, the account will be found square; and then happiness will begin—happiness by all means eternal in the full sense we all apply to the word. It may easily be conceived, how well this sort of persuasion comports with the preconceptions of fallen man. He can not deny his sinfulness; he does begin to feel uneasy; he wants something to assuage his fears, and he finds moreover, that it is respectable to be attached by membership to some religious body. Now here is a persuasion which lets him off cheap. The demands which Universalism addresses to him, are not repugnant to his corrupt nature; he yields as much as is required of him there, and bids his soul take her ease. Very gladly do we welcome our brother into the field as one that has paid particular attention to this wide spreading delusion, and we shall be happy to hear that he succeeds in giving circulation to the work which we thus introduce to the notice of our readers.

The day on which this number of the Berean is to be published, is set apart by the Church of Rome for the great festival of the Fête Dieu; but the custom of our neighbours attached to that communion has been, to celebrate the religious solemnities connected with it, on the Lord's day succeeding. A procession is then held through the principal streets, which are ornamented with flags and greens—

details familiar to most of our readers, but now probably to some in England and in remoter parts of this continent. The sight, we have no doubt, is striking, and to either the beholder who regards it as a service to God, or to the other who looks on from mere curiosity, it may be full of interest.

Many we have no doubt, have never inquired into the meaning of this annual solemnity. We refer then to an article on the subject in another column, from which we here shortly state, that in the procession is carried the consecrated element which the Roman Catholic church considers to have been changed into the very body of our blessed Lord, and to which therefore divine honours are due and are intended to be rendered by those who devoutly take part in this ceremonial.

Now we have found, year after year, that the attendance upon our Protestant places of worship is thinned by the occurrence of this public procession. Many whose proper place on the next Lord's day morning is in their seats at the religious services by which they profess to worship God, will be tempted to be found among the lookers-on at the sight which the procession offers. We hope, our readers at once perceive that our referring to this subject is strictly within the line of that duty which we have undertaken towards our readers as members of a Protestant community, which can not hold the Fête Dieu procession to be acceptable worship to God. It is to them we address ourselves, and press upon them the inconsistency of neglecting their religious duties for the purpose of looking on at the anticipated spectacle. Devout Roman Catholics will not receive it as a kindness at their hands. By them, the procession is held a religious service; the Protestant stands gazing at it as a sight. If he manifests reverence at the passing of the Host, the object of adoration to those who join in the procession, he proves false to his Protestant profession which, in stronger language than we wish just now to quote, rejects the belief upon which such adoration is founded. If he wilfully stops to gaze, and manifests no reverence, he could scarcely repel the Roman Catholic's reproof for ill manners. Here, then, we leave it to our readers, and those whom they may be able to influence, to choose their part. We will hope to see them consistent. We wish them to do nothing but what is perfectly respectful towards their neighbours. If any thing could be done to induce the members of the Church of Rome to relieve their Protestant neighbours in this city in future years from the interruption to their sabbath observance which this mode of celebration involves, we should be thankful, we confess; but at the present time we simply ask of our fellow-Protestants to be true to their profession, and to deserve the respect of their neighbours, of whom we do not wish to speak otherwise than with love and courtesy, though we use our freedom in combating, when occasion arises, their errors.

ECCLESIASTICAL.—The Rev. R. McMullen, A. M. of the University of Oxford, was presented on the 2nd of May for his Bachelor in Divinity's Degree, but was objected to. This gentleman, it may be recollected, had instituted legal proceedings against the Regius Professor in Divinity, Dr. Hampden, because he would not allow him to choose his own subject for the usual Exercise preparatory to his applying for the above degree; he failed in that, and had to take the subject proposed by the Professor, in treating which, he affirmed that "certainly the very order and rite of consecration itself in our Book of Common Prayer, is a presumption in favour of the view that the Church of England does teach that the sacramental elements are themselves changed into the body and blood of Christ." The Regius Professor declared his Exercise unsatisfactory, and from him, no doubt, proceeds the objection to this member's obtaining his degree.

PROTESTANT EPISCOPATE AT JERUSALEM.

God had prospered the Society, and brought it into a position they had scarcely hoped for, by the establishment of an Episcopate at Jerusalem, and by sending out in his providence, not a politician, not a mere diplomatist, not a man of the world, but a sincere, humble, and devoted servant of God. The success which had attended him, proved that he was just the man to send out there in the early days of the Mission. Some persons might think that another kind of man would have been better fitted to meet the local and political difficulties of his position, and to deal on the one hand with the prejudices of the Greeks and Jews and on the other with the subtleties of Rome. But had he been asked for advice, as one of old accustomed to the trade,—"Would you send out a diplomatist?" he would have said, "No, but a faithful minister of the Gospel, a man full of earnest and ardent piety, a true, honest, and faithful man, a good husband and father, and, above all things, a Jew to take the seat as it were of St. James, and follow him in bringing about the restoration of Israel." That choice had been marked by surpassing success; all the anticipated difficulties had been removed by the good providence of God. For the Bishop of Jerusalem and his family were beloved, his example estimated, and his labours blessed; with more numerous marked conversions since the establishment of the bishopric than before. He, (Sir G. Rose) was glad to bear testimony to the efficient state of the Society's schools which he had visited, and lately had heard the children examined by

the Bishop of Winchester; those schools would bear comparison with any similar Institutions in the metropolis. It was proper to state that a right spirit prevailed with regard to this Society in the quarter of Her Majesty's Government, whose local agent at Jerusalem had been of eminent service to the Mission, acting not only in conformity with his own feelings, but with the instructions he had received from the authorities. The increased amount of the Society's funds should be received as a mark that their labours were not despised by their Heavenly Father. He prayed that God would continue to bless their work, and that those fearful events which were now casting their shadows before, would not find them otherwise than with their lumps burning. He implored a blessing upon this Society, which, if he understood any thing of prophecy, was an instrument for fulfilling it, and for preparing the way for the King of the Jews to fill the throne of David.—Sir George Rose, M. P. at the Anniversary of the Society for the Conversion of the Jews.

LAY AGENCY.

There is another point,—the employment of lay-agents; very much criticised, watched over with much anxiety, with great jealousy, and with no small degree of alarm. You put forward your hand, nevertheless, to that work; and I always honour men, and honour Societies, who when they have got hold of a great principle, are not afraid to step out and work it. We want individuals, and we want bodies of men, who will dare to be singular, and dare to advance; who will not wait till there are other people looking on to the right and to the left, but who when they have got their Lord's command, will say, "That is enough for me; I will go forward, and fear not." Now, God has honoured your Christian courage. You dared to send men to work in co-operation with the ministers of the Church, just as in the apostolic days laymen were thrust out into the vineyard in the time of the persecution that arose about Stephen, to do the Lord's work; I doubt not. You have apostolic authority therefore; and these men, though laymen, may claim some title at least to have apostolic succession. And what is the result? Why, after all this criticising, this doubting, this hesitating, this looking on, this alarm, the absolute, pressing necessities of the Church, have compelled, with the same compulsion, though not exactly from the same cause as in the time of Stephen, laymen to be thrust into the recesses of this town; under what sanction? Under the sanction, I rejoice to say, of the Right Rev. the Bishop of this diocese.—This is one of the most important steps in advance, which the Church has taken for years past. God grant that she may have the boldness to take many other similar steps; and God grant that it may be put into the hearts of those here present, and of our Christian friends throughout the land, to show their sympathy with this movement in advance, by contributing such aids as they may be able to carry it forward. We want then, but we also want means; and it is indeed sad hypocrisy to be expressing our sympathy with those great—I was about to say, those gigantic—Christian movements, which are going on in the present day, and yet to be fashioning our mode of living, and our expenditure, in such a manner that nothing but the crumbs and the scrapings can be given to those Christian works. No, Sir; if we live in critical times, in days when great things are to be done, we must not be little men; (cheers) and they are little men, who in a great time spend their incomes on little things. (Renewed cheers.) We want Christians to grow up to the measure of the fulness of manhood in Christ Jesus; and in real greatness of thought, and feeling, and action, look down upon the world's littleness, and aim at treading in that path which their Lord and Saviour has pointed out for them,—great in zeal, great in self-denial, great in devotion to his blessed work.—Ven. Archdeacon Shirley at the Anniversary of the Pastoral-Aid-Society.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its fortieth Anniversary on the 1st of May, in Exeter Hall, the Right Hon. Lord Bexley in the Chair. The Report gave an interesting account of the success attending the Society's labours in all parts of the world, including the operations of 216 associated Societies in British North America, from which £1581 had been received, a supply of 19,643 copies of the Scriptures being furnished to them, besides 1,600 which the New Foundland School Society had received. The total issues of the Society during the year were 944,031 Bibles and Testaments, bringing the whole number since the commencement of its labours to close upon sixteen millions. The total receipts during the year were £98,359 2 4, being £5282 19 8, more than in the preceding year. Among the speakers were the Marquis of Cholmondeley, the Earl of Chichester, the Bishops of Cashel and Worcester, and the Archdeacon of Winchester. The concluding part of the speech of the Lord Bishop of Cashel (Dr. Daly) will be read with great interest.

But, My Lord, I will confess that there are circumstances in the times, that lead me to be particularly anxious to raise my voice in favour of the principle of the British and Foreign Bible Society. That principle is, the principle of Protestantism. Yes, I advocate, My Lord, the Bible Society now, in the new station in which Providence has placed me, as a Protestant Bishop of the Church; and I do so in consistency with her principles and her Articles. I only repeat, practically, what every orthodox Dissenter joins with us in believing. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not found therein is not to be required of any man, that it should be received as an article of faith." This, My Lord, is our common Protestantism; and therefore it well becomes us to think of it, when we are standing on the common ground of a Society that circulates the Bible, and the Bible alone.—I have, My Lord, often been happy to advocate the principles of the Bible Society in Ireland, in opposition to the doctrines of that Church which is doing so much evil in Ireland; contending against the sentiment of the Council of Trent, that calls in tradition, as no less to be received with respect and regard than the written word of God. And I have found it a happy, happy occasion for holding forth that standard of divine truth, God's written word,—that only infallible standard of appeal, as it

has been well called in the Report. I have found advocating the Bible Society an excellent opportunity for asserting that great principle. But, My Lord, I did not expect that it could ever become necessary,—however it might be in Ireland, where we had Popery at our back,—that in England, it could ever become so peculiarly incumbent on us to hoist the same standard, and to proclaim to the whole country around, that 'the Bible, and the Bible alone, is the religion of Protestants.' One reason, then, that I love the Bible Society, is, that I am not ashamed of my Protestantism in these times. I join not with those, who would bring our Church and our country to be less Protestant than it is. I confess myself to be one of those, that would wish to see our country—to see our Church—to see our laity—acting upon the principles of our Reformation, and showing forth the real spirit of that Bible which we are here called upon to circulate.

These are the motives which have made me feel it my bounden duty, when asked to come forward on this platform, not to refuse the task; but to bear my testimony, humble as it is, to the excellency of the Society's character, to the obligations I feel for benefits conferred, and to the peculiar adaptation of the principle of the Bible Society to the circumstances of the present times. May the Lord abundantly bless this Society; may He give to those who are concerned in carrying it on, more zeal, more wisdom even than they have had; and may it spread and increase an hundred-fold, until God's word has indeed free course and is glorified, and we are 'delivered from unreasonable and wicked men!'

ON STUDYING THE SCRIPTURES.

LETTER addressed by an unknown correspondent to the late Dr. Hux, Professor of Divinity in the University of Cambridge.

27th November, 1781.

Sir,—It is hoped that the intention of the following lines will plead their excuse, and that you will, therefore, kindly overlook whatever faults there may be in them.

An advertisement from the Norrisian Professor lately appeared in the public papers concerning a thesis proposed for dissertation, viz. the consideration of our Saviour's life as an example to mankind. Most earnestly ought it to be wished that dissertations on such a subject may always be drawn up with due clearness and elegance, and strengthened with the powers of literature and reasoning; and also that they may be written with sincerity, and animated by devotion. Far ought it to be from me to attempt any such work. I was not educated at Cambridge. My age is near three-score. I am unequal to such an undertaking, and most unworthy of it. My design is only to present to your consideration, and by your means (if you kindly approve of it) to that of some other persons, a method of putting into real practice the study of such an example.

Permit an old man to acquaint you, that in the year 1763 (though then far advanced in life) I was most happily led to the private study of the Gospels in the following manner. As the first employment of every morning, I opened, with veneration, the Greek Evangelists; reading them on regularly, but never advancing further each day than to the next sentence of our Saviour's words which occurred. I then noted down in my pocket-book that sentence (as the particular memorandum for that day,) and closed, with thanks, the beloved volume. With this letter a pocket-book for the year is transmitted to you, of which your acceptance is desired. In its first month this method is exemplified.

In the Gospel of St. Matthew, the first such sentence that occurs is chap. iii. ver. 15. But a period of our Saviour's words seemed often to contain matter more than sufficient for one day's meditation. In that case, a part of the period only was then noted down, and the remainder the following day.

It also seemed frequently very highly useful to note down the facts of our Saviour's most devout and beneficent life. In this manner, reading regularly through St. Matthew's Gospel (from chap. iii. ver. 15, to the last blessed verse of chap. xxviii.—'I am with you always, even unto the end of the world, Amen,')—I passed, in one perusal, no less than four years and one month. The time appears long; but it is to be remembered that no more than some few minutes were every morning employed in this most happy employment.

The four Evangelists, altogether took up eleven years and two months; the work, happily, being never one day omitted, except once, on a particular occasion, for about a week. On the conclusion of this first perusal of the Greek Gospels, I had the happiness instantly to recommence it. But as I went on, every period appeared daily more and more full of matter for reflection. Subdivisions of sentences appeared to furnish ample fund of thoughts for the day.

St. Luke's Gospel, on its first perusal, took up exactly four years. But in the present perusal, which began June 15, 1777, I am not at present (Nov. 27, 1781) advanced farther than to the beginning of verse 7, chapter xv.; and what a fund for happy contemplation do some few words there contain!—'joy in heaven'—celestial joys! Shall I rejoice that near twenty years of my life have been thus passed? Ah! no. Oh, how happy! oh, how happy; how sweet, is this employment!—sweeter than honey and the honey comb! Ps. xix. 10.

In this most short private morning devotion, there is no repetition, but always something new to awaken the attention; and as to the effect, it may have on our conduct, water is soft, and stone hard; yet, by continual dropping the stone gives way! May it be so with our hearts also; and with all humility may we earnestly pray that we may thus daily learn to think as our Saviour thought, and (as its consequence, both naturally, and still more by Divine grace,) to act in some degree as He acted. How blessed!

This is the article which we promised to look for, in our short note at the end of 'Instances of diligence in reading the Scriptures' in the last Berean. We conclude that the writer of this letter, was in the habit of reading larger portions of Scripture daily; but made the short portions his more especial study.—Editor.]



THE NEW FOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY held its Annual Meeting in Exeter Hall on the 25th of April. The Report stated the successful prosecution of the Society's labours in New Foundland, its original field of operations, as well as in Canada, lamenting the want of funds which alone prevented their extension far beyond the present amount. The Committee had received multiplied applications for aid in cases where a very small sum would have sufficed to originate or to secure the successful operation of schools. The Bishop of New Foundland had expressed the high value he put upon the Society's labours, and his anxiety that they should be extended to other colonies, alluding to the Island of Jamaica, to the episcopal charge of which His Lordship has recently been translated. The entire receipts of the Society during the year were £2,471, which sum the payments had exceeded by £270. Among several other addresses delivered on the occasion, was one by the Rev. Dr. Field, Bishop Elect of New Foundland, who signified his readiness to work together with the Society for the benefit of their fellow-creatures and the promotion of the glory of God.

THE "FETE DIEU."

It was not long after the notion of a change in the bread and wine at the Lord's Supper had been introduced into the church in her state of darkness, that means were found for fixing this novelty, which had not been thought of by the church for more than eleven hundred years; upon the popular mind by an imposing and fascinating ceremony. The following account of its origin and celebration is translated from a German Cyclopaedia which treats points of difference between Protestants and Romanists in a dispassionate manner, and bears a high character for the correctness of the information it conveys.

In the year 1230, two nuns at Liege, the one called Juliana, the other Isabella, gave out that they had been favoured with visions. The former of them had seen the moon in great splendour, but with a break at one place of its circular form; and by divine communication she was enabled to state that this moon represented the christian church, and the imperfection in its form signified the want of one festival in the church, by which the adoration of the Lord's body in the wafer consecrated at the mass should be duly celebrated; to the beginning of this festival she was now directed to exhort all christendom. There was at Liege, at that time, the Archdeacon Jacob, the same who afterwards sat on the papal chair under the title of Urban IV; he espoused the cause for which the nun sought to engage patronage, and in the course of years, he himself became confirmed in it by witnessing a miracle in attestation of the same novel doctrine. In the year 1261, a certain priest at Bolsena, who did not believe in the change of the elements, was celebrating mass, when, as he was pronouncing the words of consecration, drops of blood fell from the water upon his surplice. He endeavoured to hide the drops between the folds of the vestment, but the consequence only was that the bloody image of the wafer was formed by every drop that had fallen. To remove all doubt from unbelieving minds, the (or) garment with marks as described is to this time exhibited as a precious relic in the city of Civita Vecchia. Matters were ripe, now, for an extensive effect upon the church. A papal bull appointed the second Thursday after Whitsunday for "the Festival of our Lord's body," and abundance of indulgence was promised to those who should devoutly observe the sacred rites connected with it. There was no difficulty in persuading an ignorant multitude to ensure plenty pardon of sins by the observance of a festival full of pomp and show, and succeeded by abundance of merriment. The processions were formed by priests in the most gorgeous apparel, by religious fraternities with their rich banners and the images of saints shining with gold and silver and rich clothing or bedecked with garlands and flowers, carried upon the shoulders of men: conspicuous above all was the principal ecclesiastic carrying the consecrated wafer in a beautifully wrought receptacle of the costliest material under a canopy supported by men of rank; there was the sound of music and the odour of incense, the chanting of chorists and the reciting of prayers by the multitude. Then on the termination of the religious solemnity, there was no lack of the public amusements current in different countries, to close the day, the dance, the masquerade, and the bull-fight not excepted. In Germany, matters are not carried to such extremes, and in the protestant parts of it, the Roman Catholics confine their processions to the precincts of their churches.

DEPUTY SUPERINTENDENT OF EDUCATION FOR CANADA WEST.—It is with great satisfaction that we communicate the Rev. Dr. Ryerson's refusal of this office, which it now appears has really been offered to him. We saw great objections to his appointment, because we felt persuaded that a gentleman who has become so prominent in party-strife, and has been instrumental in causing a separation from the influential religious community with which he was formerly connected could not have been generally acceptable as the holder of an office towards the efficiency of which, the good will of the religious portion of the community is so very much to be desired. We derive additional pleasure from Dr. Ryerson's announcement that he will engage in a defence of Sir Charles Metcalfe's measures against the accusations of his late advisers, to be published first in the columns of the British Colonist, and then in a pamphlet form, which he anticipates will extend to 100 or 150 pages. We do not mean to say that we should generally admire it, if ministers of the gospel were to engage in such kinds of publications; but if Dr. Ryerson's so heroic a sense of his being called to that service as he expresses in the following paragraph, we are glad at least that he takes the side which we believe with him, will cement the moral connection, the connection of confidence and affection, the only connection of strength and happiness between this province and the mother-country. "Mr. Ryerson has not thought proper, under present circumstances, to accept the office of Superintendent of Education; nor has any political office ever been offered to him. And he is ready to relinquish any situation which he now fills rather than not accomplish this imperative undertaking. For if a Leonidas

and three hundred Spartans could throw themselves into the Thermopylae of death for the salvation of their country, it would ill become one humble Canadian to hesitate at any sacrifice, or shrink from any responsibility, or even danger, in order to prevent his own countrymen from rushing into a vortex, which he is most certainly persuaded will involve many of them in calamities more serious than those which followed the events of 1837."

RELIGION IN BARBADOES AND IN MEXICO.

Extract from a letter dated Vera Cruz, March 30th, 1844.

No sooner did I arrive at Barbadoes than I became acquainted (by what the world calls accident but what I call Providence) with a curate in the principal parish, and his family; of him I need not say more than that he adorned the place he filled. His church, (close to his house) was always crowded to hear the gospel preached. The number of constant communicants was upwards of 300 (two thirds being blacks). This says much for his ministerial labours, when we remember that it was only a Chapel of Ease, there being the Cathedral and another very large church. But his Sunday School pleased me above all: five hundred pupils of all ages, from the wee bit black boy of four years to the aged woolly white-headed negro, all eagerly reading and learning to read, that they might draw from the blessed Book of God that hope which shall stand them when all else fails, that knowledge which teaches them the value of their immortal souls, that tells them, in the sight of God, all, both black and white, are of equal importance, that faith which looking beyond things present can yet hear the glad tidings sung by herald angels of "peace, good will to man."

It really filled me with holy joy to see the word of God so blessed in its course. They always assemble between the service from 2 to 4 past four o'clock. The minister told me that the desire to learn soon makes up in the blacks for the deficiency in their intellectual powers. I think this pleasing picture is not confined to that one place in Barbadoes.

As I have never seen Sabbaths kept any where as they are there, nor have I ever seen weekday services so well attended. I soon became acquainted with many other religious people, ministers and others; and as for the curate's family, I could not have received greater kindness, had they known me all their lives. I consider that Island to be a complete manifestation of the good effected by our National Church. There is only one dissenting place of worship in the parish referred to, namely a Wesleyan Chapel. You may imagine with what reluctance I left a place, so rich in the means and ordinances of religion, to come to this truly dry and barren land, where Rome unopposed has erected her standard. Our merchants have no public worship either here or in Mexico. The only difference I can hear that the Sabbath makes to Protestant residents is, they go out to a celebrated gambling place about ten miles distant, because on that day the Roman Catholics are free from business and do the same. I should make you doubt me, if I were to write what other things constantly take place in Mexico. Oh! that the light of the glorious gospel may shine into these dark places of the earth, and all, from the least to the greatest, be turned to the Lord."

Political and Local Intelligence.

TEXAS.—The project for the annexation of this country to the United States continues to be agitated there with much warmth, and while it is evidently a favourite plan of the President and his friends, who seem determined to consummate it at all hazards and in violation of every right, is as strongly condemned by a large and we believe the most respectable and best informed portion of the community.

The known wishes of the Government and people of England to discourage and abolish the horrid practice of slave dealing is used as a pretext to forward this nefarious design. The President pretends to believe that it is the design of England, to secure a paramount interest in Texas and then to insist upon the abolition of slavery and the slave trade: to prevent this, Texas must be received into the Union and the ungodly traffic protected.

One of the latest American movements was that of stationing a large military force on the border of Texas, as a corps of observation, with orders to keep up a correspondence with the President of that country. A considerable squadron was also ordered to assemble in the Gulf of Mexico, for the same purpose.

The sudden departure of the British Admiral from Halifax for the West Indies with several vessels, has caused some speculation, and it is probable that a British naval force will proceed to the Gulf of Mexico to watch the turn of affairs.

Since writing the foregoing, the arrival of the English mail informs us that the above proposal of annexation had created a great sensation in England, and had been noticed in Parliament by Lords Brougham and Aberdeen: It now remains to be seen what effect the military movements before mentioned will produce upon the public mind.

The Steamship Unicorn arrived early on Tuesday morning, bringing the English Mail of the 19th May. The news on the whole is unimportant. We have extracted from Willmer & Smith's European Times and other journals such items as seem of interest to our readers.

Lord Ashley's measure for restricting the hours of labour for the females and children in manufactories to ten has been defeated in Parliament by a large majority. Sir Henry Hardinge has been appointed Governor General of India vice Lord Ellenborough whose recall was announced

by the last mail. This nomination seems to have given general satisfaction. The office of Secretary at War, vacated by the promotion of Sir H. Hardinge, has been filled by the appointment of Sir Thomas Fremantle.

STATE TRIALS.—No decision has yet been given by the Irish Judges, upon this exciting question. Mr O'Connell continued to attend the meetings of the Repeal Association, and in one of his speeches remarked, "that it was necessary to keep up the repeal agitation by all means." The rent, although more than the former week, continued small.

GAMBLING HOUSES.—The attention of the Government having been aroused by the powerful appeals made to them through the daily and weekly journals with respect to the gambling-houses at the west end of London, orders have been issued to the Commissioners of Police to enter, by force if necessary, all which were suspected, and respecting which two housekeepers had in writing sent in the notices required by an act of Parliament. Acting upon this order, the Commissioners of Police, after receiving the written affidavits of two respectable inhabitants of the parish of St. James, Westminster, matured a plan, and, in obedience to their orders, between twelve and one o'clock, on Tuesday night and Wednesday morning, detachments of Police, each headed by the Superintendent of their respective divisions, armed with axes, crowbars, ladders, and every thing necessary to force an entrance if it was denied, proceeded on this service. At one o'clock, each party succeeded in entering the particular gaming-house they were ordered to attack, and in securing an immense quantity of gaming implements, IOU's, and cash to the amount of nearly £3,000, and also in capturing seventy three persons, several of whom move in the first circles.

The interest excited by such novel procedure was intense, and not only was the body of the court thronged almost to suffocation, but also every avenue and passage, while hundreds of gamblers of every grade waited outside the court to learn the result. The hearing of the case occupied seven hours. Cauty, the manager of one of the houses, was sentenced to pay £60 fine or suffer 3 months' imprisonment; Everett, the porter £30 fine or 3 months' imprisonment, and a number of persons who were in the house, for the purpose of play, £3 fine each, or 21 days' imprisonment.

FRANCE.—In the Chamber of Deputies a discussion of some interest took place upon a petition for the abolition of slavery in the French Colonies. M. Denis, who brought up a report on the subject, admitted, as did also the Government, "that slavery must sooner or later disappear from the French possessions."

SPAIN still continues in an excited state. The whole of the ministry had resigned and a new cabinet had been formed, of which General Narvaez is the head.

FETE DIEU AT MONTREAL.—A petition, signed by ten ministers of religion and a large number of highly respectable laymen, was to be presented to the Roman Catholic Bishop of Montreal and the Reverend Gentlemen of the Seminary of St. Sulpice, upon the subject of the procession of the Fete Dieu on Sunday next. It sets forth in clear and forcible terms, and yet in the kindest spirit, the necessity which exists in a mixed community such as that of Canada, for each portion to respect the feelings and rights of the others; and, representing the noise of the bells, the military music, the obstructions in the streets caused by the trees, the crowds of people, &c. as hindrances to Protestants on their way to and from their places of worship, & a serious annoyance to them while engaged in their religious services, it calls upon the Roman Catholic Bishop and Clergy to respect the feelings and rights of Protestants by removing from the celebration of the festival what is offensive to their feelings.

THE LATE ATTORNEY GENERAL OGDEN.—It is gratifying to report both as an instance of liberal departure from established custom on the part of the Benchers of Lincoln's Inn, and as a mark of the respect entertained by them towards Charles Richard Ogdon, Esq. the newly appointed Attorney General for the Isle of Man, that the said learned Society have waived the keeping of the requisite forms in his case, and admitted him at once to the privileges of the English Bar.

QUEBEC GAOL. CALENDAR, 1st June, 1844. Number of Prisoners under sentence by the Courts; Do. do. Police Ordinance 51-73; Do. do. Convicted Seamen 40; Do. do. Untried 5; Do. do. Debtors 3; Total 121 (40 of the above are females.)

ENGLISH MAIL.—To be closed next Wednesday; paid letters till 7, unpaid till 9 o'clock, p.m.

TO CORRESPONDENTS.—Received, Pamphlet and note from Kingston, not the parcel of pamphlets, papers, &c.—W. Stn Esq.—Rev. M. W.—Church Society's Reports.—Poetry; if The Unknown hears that his office is invaded by others, he may get provoked.

We beg to acknowledge the following subscriptions, received on account of the Berean, since our last publication: From the Rev. Mr. Jenkins, 12 months; Lieut. Orlebar, R. N.; 12 months; Messrs. S. Newton, 12 months; S. Macaulay, 12 months; Rev. C. Morris, 12 months.

Port of Quebec.

ARRIVED. May 29th. Brig British Oak, Humphreys, London, A. Gil-mour & Co. timber and deals. — Dykes, Hull, Maryport, order, ballast. — Ship Tamerlane, Thomas, Liverpool, order, salt. — Bark Cyrus, Rae, London, Atkinson & Co. ballast. — Ship Victory, Kent, Liverpool, Pemberton, ballast. — Eveline, Curwen, Maryport, do, do. — Brig John & Mary, Wilkie, Southampton, LeMesurier & Co. do.

30th. Brig Great Britain, Montgomery, Liverpool, Gillespie & Co. general cargo. — John, Morgan, London, order, ballast. — Wm. Fisher, McLean, Liverpool, order, general cargo. — Lady Bagot, Williams, New Ross, Gilmour & Co. ballast. — Cato, Benson, Plymouth, order, ballast. — Hampton, Graham, Grangemouth, Gilmour & Co. coals. — Brig Canada, Elliot, Newcastle, J. Joseph, coal. — Mary, Kelso, Glasgow, order, general cargo. — Sultan, Lambton, Sunderland, Hart & Co. glass, coals, &c. — Radical, Anderson, Sunderland, Symes, coals and glass. — Concord, Hornley, London, LeMesurier, bal Brig. Manly, Sawyer, Plymouth, LeMesurier & Co. general cargo. — Schr. St. Patrick, Brown, Arichat, order, her-rings, &c. — Brig Mary Hudson, Tullock, Newcastle, Joseph & Co. coals. — Milton, Duff, Liverpool, Ryan, Chapman & Co. general cargo. — Schr. Marguerite, Blais, Bathurst, order, ballast. — Caroline, Joncas, Miramichi, order, do.

31st. Brig Auckland, Williams, Liverpool, J. Tibbits, general cargo. — Prince of Wales, Welch, Sunderland, At-kinson & Co. coals. — Georgina, Murray, Waterford, Ryan Broth-ers, general cargo. — Schr. True Friend, Godier, Sydney, H. J. Noad, general cargo. June 3rd. Brig Astrea, Lewis, Weymouth, LeMesurier & Co. ballast. — Ship William, Rowe, Bristol, Pemberton, ballast. — Brig British Princess, Thompson, Dundee, A. Gilmour, & Co. ballast. — Brig Mary Allen, Wade, Greenock, Baird & Co. general cargo.

4th. Ship Lady Milton, Simutt, Liverpool, G. B. Symes, general cargo. — Brig Emperor, Crossman, H. & E. Burstall. — Bark Rory O'Moore, McMaster, Liverpool, Moore, Grainger & Co. gen. cargo. — Calcedonia, Ritchie, Newport, order, iron. — Promise, Bickford, London, L. Windsor, bal.

CLEARED. May 30th. Bark Glasgow, Sommerville, Liverpool, C. E. Levey & Co. — John Bell, Black, New Ross, Pemberton. — Brig Rolla, Crow, Sunderland, H. & E. Burstall. — 31st. Brig Ralph Wylan, Moorhead, Newcastle, Atkin-son & Co. — Lily, Taggart, Bristol, do. do. — 1st. Brig Whitwell Grange, Watson, Gloucester, At-kinson & Co. — Ship Bellona, Auld, Glasgow, A. Shaw. — 4th. Brig Choice, G. Cram, Portsmouth, LeMesurier & Co. — Schr. Marie L'Oiseau, Talbot, Labrador, H. J. Noad. — 5th. Ship Cromwell, McDougall, Liverpool, J. Mann. — Brig Elizabeth & Catharine, Rankin, Sunderland, G. B. Symes. — Schr. Velocity, Shelmut, Halifax, D. Fraser. — Julia Marguerite, Blais, Arichat, H. J. Noad.

PASSENGERS.—In the steam ship Unicorn, from Pictou—Mr. and Mrs. W. Stevenson, Mr. Har-wood, Mr. and Mrs. O'Brien, Mr. Gray, Mr. Per-cival, Mr. Hill, Capt. Ross, Mr. Maitland, and Mr. Laffin—13 in the steerage. — Per ship Helen, from New York for Liverpool—Henry Legge, Esq. Montreal.

SHIPPING INTELLIGENCE.

The steam-ship Unicorn reports having passed about 90 sail between this and Matane. Also reports the wreck of the Brig Content, on her way up, off Metis, and the wreck of the Neptune, off Father Point.

Capt. Sianott, of the ship Lady Milton, ar-rived Tuesday morning, reports having pas-sed, in lat. 48 35, long. 55 7, on the 23rd May, off St. Pierre, a water-logged bark, main and under mast standing. Off Bird Islands, 20th May, passed the new ship Jane, and the new brig Amity, both of and from Quebec. 2d inst. passed the bark Falcon, (wreck) off Kamouraska, proceeding up to Quebec.

Met with fields of ice from about 70 miles east of the Straits of Belle-Isle, to 47 north on the Grand Bank.

Capt. Rae, of the Cyrus, arrived here on Wednesday evening, 29th ulto, reports having spoken in lat. 45, long. 56, 20, on the 21st May, the Calcedonia, Ritchie, from Liverpool for Montreal, with a general cargo, which vessel had met with heavy weather and had sprung a leak. The Calcedonia sailed from Liverpool on the 5th March, for Newport (in Wales) to load iron, for Montreal, from which latter port she sailed early in April.

The bark Lady Colebrook, Captain Shar-land, which sailed from Halifax for Quebec on the 6th instant, fell in with the ice, on the 9th, off Sealantic, and was cut through by it, and immediately sunk. The Captain and crew put off in the boats, and got to land the same day. The Lady Colebrook had on board a cargo of sugar, molasses, rum, &c. which was insured at Halifax for £3,050. She was consigned to Messrs. H. J. Noad & Co., of this City.

Capt. Thompson, of the bark British Princess, arrived on Monday morning, reports having seen a large number of vessels in the river, bound up. The pilot who took down the bark Prince Charlie reports having passed a few vessels at

hand, among them the Lady Milton, since arrived.

The bark Mercury wrecked at Port Neuf last fall, has, we understand been got off and is on her way to Quebec. The party, who went down to raise her, under the superintendance of Mr. Russell, experienced much difficulty in consequence of the injured state of the vessel and the exposed situation in which she lay.

The Falcon wrecked at Betsiamitis was also seen off the Pilgrims, waterlogged.

We learn that the wreck of the Neptune has received some further damage in getting off.

Messrs. Oliver launched on Monday from their ship-yard, River St. Charles, a beautiful vessel of about 950 tons, called the Emigrant; she was immediately towed round to Carman's Wharf.

The Emigrant is commanded by Captain Samson, late of the Lotus, and was the same day entered outwards for Liverpool.

We understand this fine vessel is intended for Messrs. Deaves Brothers, of Cork.

The Suffolk, from Hull to Quebec, put into Stronness on the 1st May; bore up from long. 19, leaky, and the crew refusing to proceed.

The Rory O'Moore spoke the Brig Thetis, with passengers, from Limerick, off St. Paul's on the 25th May; she had her cutwater and rudder much damaged by contact with the ice. The Henry of Poole, with coals, is at hand.

VESSELS SAILED FOR QUEBEC.

Bordeaux, 2nd May—Hannah, Sun. 6th—Mentor. 9th—Royal Oak, Intrepid. Plymouth, 3rd—Wilberforce. 4th—Carron. Deal, 5th—Messenger; Imogene, Homely; Elizabeth. 10th—Mary. 12th—Euxine, St. George. 15th—Brunswick, Victory. 16th—Blessing. Liverpool, 4th—Bridgetown, Ellerslie, Ocean Queen. 6th—Blonde. 8th—Indus. 12th—Abercrombie. 16th—J. Munn. 17th—Leander. 18th—England, Resolute. Various ports, 2nd—S. Richardson, Jane. 3rd—Spring. 4th—Horatio, Thomas, Spart. 5th—Brilliant. 6th—Terry. 7th—Edward & Mary. 8th—Cato, Medora, Robert & Isabella. 9th—Janet, Carricks, E. Randall. 10th—Dart, Brothers. 11th—Pomona, Industry, Lively, J. Anderson. 13th—Tom Bowline, Brothers. 14th—Buchanan. 15th—Fergus, A. Henzell.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 4th June, 1844.

Table with columns: Commodity, Price. Includes Beef, Mutton, Dutton, Pork, Lamb, Veal, Bacon, Ducks, Butter, Eggs, Lard, Potatoes, Turnips, Maple Sugar, Peas, Flour, Oats, Hay, Straw, Fire-wood.

THE SUBSCRIBERS HAVE RECEIVED EX ACADIA, AUCKLAND, GREAT BRITAIN, AND WANDSWORTH.

Rest and Common English Iron. Hoop Iron, Sheet Iron, and Boiler Plate, Zinc, Block and Bar Tin, Shantling and Brazier's Copper, Trace and Coil Chains, Axle Blocks and Pipe Boxes, Clout Nails, Canada Rose Nails and Deck Spikes, Patent "proved" Chain Cables and Anchors, Coal Tar, Red Lead and Refined Borax. — ALSO PER "GEORGIANA." Best Button and Fig Blue in 30 lb. Boxes. C. & W. WURTELE, St. Paul Street.

Quebec, 6th May, 1844.

JUST RECEIVED PER "ACADIA," AND FOR SALE BY THE SUBSCRIBERS.

CHOICE Assortment of Woolen Cloths, &c. of the latest patterns—consisting of:— West of England Broad Cloths, Checks, Hairline, Honey Comb, Plaids, Fancy Dooskin, Fancy Tweeds, Stripes, French and Alpine Casimeres. — ALSO PER "BURRELL." Shoe Thread, and Seine Twines. C. & W. WURTELE, St. Paul Street.

Qu. bec, 6th May, 1844.

PLUMBING, GLAZING AND HOUSE PAINTING.

W. HOSSACK, in returning thanks to his friends and the public for the encouragement he has received since his commencement in the above business—begs to inform them that he still continues at his old stand, and respectfully solicits a continuation of their patronage. Quebec, 30th May, 1844.

WHOLESALE AND RETAIL LONDON HAT AND FUR WAREHOUSE.

12, BUADE STREET. W. S. HENDERSON & Co. PROPRIETORS.

W. HOSSACK, JUNR.

BEGS leave to inform his friends and the public in general, that he has opened an Establishment for the sale of Groceries, Wines, Liquors &c. in the premises, corner of St. Ann and Garden Streets, UPPER TOWNS MARKET PLACE, where he will have always on hand a choice assortment of goods in the line, and respectfully solicits a share of public Patronage.

INSTRUCTION IN THE FRENCH LANGUAGE, BY M. MOREL, OF GENEVA.

Cards of Terms at the Publisher's. Reference to the Rev. C. L. F. HANSELL, 15, Stanislaus Street; JEFFREY HALL, Esq. Carriages Street; and J. TRAMBLEUR, Esq., 8, Angelo Street.

Quebec, 4th April, 1844.



Youth's Corner.

THE GOLD-MINE FOUND.

Two travellers set out on an excursion in the neighbourhood of Gastein, a bathing-place in the Austrian dominions, not far from Salzburg, on the confines of Bavaria. They were surprised to find their guide speak the German language with unusual purity. They had many questions to ask him upon the country in which they were travelling, and he answered with correctness and a degree of intelligence which they had not expected to find in a man of his state in society. They entered into a continued conversation with him, which led them to ask what his travels had been, or what kind of education he had received. It appeared that he had been no farther than the city of Salzburg, that he had always worked at the trade of a tailor, that his schooling had been no more than what was common to all the children in his village; but as to his reading—here he began to speak in rather an under-tone—there were two books which had been in his family for many, many years, and which he had read so many times, it would not be strange if they had given a peculiar character to his speaking. He seemed unwilling, at first, to give an account of them; but after stating that he would not like the matter to be mentioned among his neighbours, he related as follows:—

"When my grandfather was quite a little boy yet, there was a report that some years before, a man had been into a cave in the mountain-side, where he saw a light, and heard the groans of a spirit, which was thought to be the sign of either a treasure hidden or a gold mine to be found. Grandfather agreed with two other boys, while they were feeding their goats on the mountain, to go and examine the cave, in hopes of making a discovery by which they would certainly become very rich. They procured the end of a candle which had been blessed by the Curate of the parish, as the manner in the church of Rome is; by lighting that, they thought they would be quite safe against danger from the spirit, if they should meet him. Thus made bold, they crept in, and got quite to the other end of the cave, but found no indication of gold or other stuff to get rich by. They were on their way back, when they perceived some loose stones laid upon each other, as if to close up an entrance. They took down one after another, till to their great terror they discovered in the opening behind, the body of a man, not dressed in working apparel, but rather as if he had put on the best clothes he had; a tin jug was standing by his side, a lamp, and a bag containing two thick books. After their first fright was over, the boys snatched up a piece each of these discoveries: the strongest of them claimed the jug, the next one took the lamp for himself, and the bag with the books fell to grandfather's share.

"By the time they came out of the cave, again, it had become late; the goats had made their way home, and my grandfather was well scolded for neglecting his proper business. But when he gave an account of his adventure, and brought forth the spoil he had found in the cave, his father and mother became pale as death, and strictly enjoined upon him perfect silence; they assured him that the books were a great treasure, but that it would bring them all into serious trouble, if it became known that they had them. From that time, the books were kept in a hiding-place and only brought out when there was no danger of detection. But they were read then with the utmost eagerness, and many a time with tears and thanksgiving. One of them was the Bible, and the other Arnd's True Christianity. When my grandfather spoke of his discovery of them, he used always to say, he went to find a mine of gold, and he did find it: he sought for riches, and he became rich.

"These books have passed from father to son, and they are now the best treasure I possess. If the priest were to hear of them, there would be peace for me no longer. The time when they were discovered, was not long after the year 1685, when a persecution broke out against heretics, and some of the most obnoxious among them had to hide themselves, as best they could, from the fury of the Bishop of Salzburg who was bent upon rooting them out. It may be that one of their teachers had to take refuge in the cave and that there he died. The jug which was found with him may have contained the last refreshment that his friends could bring him; and after emptying it and eating what food they had provided, he entered into his rest. One comfort remained with him to the last: the word of God to be his refreshment and sustenance. And that has descended as a legacy to a family in whose house it has ever been a blessing; for though we have been poor and of no esteem among our neighbours, yet when discontent and strife have raged among them, we have had peace and happiness in our habitation, and God has ever provided for the necessities of our bodies, even as he has marvellously done for the wants of our immortal souls. —Truly translated from the German.

Christ has taken our nature into heaven to represent us. He has left us on earth, with his nature, to represent him.—Rev. John Newton.

PRESERVATION OF TWO CONVERTED ESQUIMAUX.

From Missionary Accounts of the Church of the United Brethren.

On the 4th of June 1821, two Esquimaux brethren, Peter and Titus, who had gone to their usual spring-place for catching seals, were carried off on a field of ice, which broke away from the firm ice on the coast. The news was brought by Conrad, who was with them when this happened. As they were all anxious to acquaint their families and relations with the misfortune that had befallen them, Conrad turned a sledge, which he had with him, into a kind of raft, by tying skins and seals' bladders to it, and contrived to paddle to the firm ice. His view was to go with a boat to help his brethren; but by the time he got back to the coast, a south-west wind had carried them so far out into the open sea, that he could not follow them.

We remained till the 13th, uncertain what the fate of these poor men might be; and cried often to the Lord to have mercy on them and their afflicted families. On the above mentioned day, we had the great joy to see them return. Their hearts and lips overflowed with thanksgiving to their Almighty Preserver; and the whole congregation joined them in shedding tears of joy and gratitude, for their wonderful escape from a watery grave.

These Esquimaux brethren have written an account of this perilous voyage; by which we see, how, in their great distress, they turned with faith and confidence to the only helper in need, and how richly they were comforted and supported, under so severe a trial. Both the size and strength of the field of ice were such, that it afforded them the means of building a snow-house upon it, about six feet in height, in which they took shelter during the night, and in rainy weather. They had caught eight seals on the day of their departure, which afforded them nourishment; though, for want of fuel, they could make no fire, but ate the meat raw, and drank the blood. In dreadful uncertainty how this voyage might end, they spent nine whole days, and were not delivered from their danger till the 13th, when they were brought safe to land. Some extracts from the account, written by themselves, are subjoined, as affording strong proof of what the grace of God can effect in the hearts of men, lately the most ignorant and the rudest among heathen nations.

Peter wrote the following: "When, on the 4th of June, we were driven off the coast, upon the field of ice, I was not much alarmed, for I did not apprehend much danger. At night, when we lay down to rest, we commended ourselves in prayer to God our Saviour, and gave up our lives into his hands, which we always continued to do.

"On the 5th, I began to feel great fears about the preservation of my life; and thinking of my poor forsaken family, I wept much. With many tears, I cried fervently to Jesus to save me. I could speak with him as if he stood by me: 'O shew mercy to me; and do thou, the only helper in need, take care of my poor family!' Then those words occurred to my mind, 'hold that fast which thou hast, that no man take thy crown;' which made me shed tears of gratitude and love to our Saviour, like a child, though at so great a distance from home. I entered our snow-house, weeping, and we both joined in calling upon Jesus for help and comfort. This we did every morning and evening.

"On the 6th, in the morning, finding ourselves carried far away from the land, into the ocean, we again looked for comfort to Jesus, and prayed to him with many tears to help us, and direct our course. We sang that verse together, 'O lift up thy countenance upon us, &c.' and those words were impressed upon my mind, 'I am the good Shepherd, and know my sheep, and am known of mine.' I felt my unworthiness deeply, and nothing but the words of Jesus could give me joy. I prayed fervently to him; that he would give his angels charge over me. I spent the whole day, in prayer, and as I walked about alone, several parts of Scripture occurred to me, especially the account of our Saviour's being taken captive. The prayer he offered up for his disciples (John xvii.) was peculiarly precious to me, and gave me great comfort. Frequently I felt joy in my heart, on remembering our Saviour's words, that he said to his disciples, 'Receive ye the Holy Ghost!'

"On the 7th, the fog was so thick, that we could not see whither we were driven. I cried to Jesus; O help me; and his words came sweetly into my mind: 'Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart.' Then I felt comforted.

"On the 8th, 9th, and 10th, we could see nothing on account of the fog. I wept, and longed only to enjoy the boundless love of Jesus. I remembered how the apostle Peter was frightened in the storm, and was comforted by our Saviour. Thus, also, he comforted us in our dreadful state. I cried continually to him to bring us again to the shore, for the thought of my poor bereaved family caused many tears to flow from my eyes; but I felt confident that they were under the care of

our Saviour. I remembered St. Paul's shipwreck, and how for many days he saw neither sun nor stars, and was delivered. At another time, the poor thief's cry to Jesus on the cross, 'Lord! remember me, when thou comest into thy kingdom'; and again, St. Peter's deliverance from prison, when an angel came and said to him, 'follow me; proved a comfort to me. Thus I also hoped we should be brought out of the great ocean, back to the land. Once I called to mind the story of the Prefigural Son, who had spent all his living, and said, 'My father's servants have bread enough and to spare, and I perish with hunger; I will arise and go to my father, &c. This I felt to be my case, and that I was as unworthy to be received.

"On the 11th, when we saw land through the fog, we wept for joy, for it was clear to us, that we were guided by the hand of our Saviour; we were still surrounded by broken pieces of floating ice. On the 12th, in the morning, we again saw the land before us; but as we could not trust the fragments of drift ice, we remained upon our large field, and returning into our snow-house, felt comforted in prayer. Having examined more fully whether the drift ice lay close together, it appeared, towards evening, as if we were approaching the firm ice. But just as we were again entering our house, our ice-field sustained a terrible shock, and a large portion of it broke off. We now left it, being convinced that the Lord would direct us. In passing over the drift ice, whenever we were in danger, I cried to Jesus, and he provided a way for us till we were in safety.

"On the 13th, in the morning, we arrived among our own people, thankful to our Saviour for this wonderful preservation, nor shall I ever in my life forget it. PETER."

Titus wrote thus: "When, on the second day, being June 5th, we knew not whither we were going, I cried out of my inmost soul to Jesus, that he would cleanse me from all my sins. On the 6th, we were carried forward very fast by a strong wind. With many tears I prayed to him, that he would not suffer me to perish in the sea, as the thought of my poor destitute relations greatly distressed my mind. I was filled with shame and repentance, thinking of my depravity, my sins and unfaithfulness.

"On the 7th, in the morning, we prayed without ceasing to Jesus. I thought of his pierced feet and outstretched hands as he hung upon the cross; and could represent him to my mind, as he was tormented for my sins; and when I examined myself, I became quite heavy, thinking of my frequent transgressions, my unsteady walk, my evil propensities, levity, and disobedience. Then I besought our Saviour, that he would cast all these my sins into the depths of the sea. On the 8th, in the morning, I cried fervently to him: 'help me, O Jesus! I wish not to be buried in the ocean! O Jesus, save me, though I am a great sinner!' As I was thus praying, my heart was filled with such joy and comfort, that I did not know what had happened to me, and whether I should rejoice or weep.

"When we came out of our hut on the 9th, the fog was again very thick. I looked with tears to our only deliverer, and also thought much of our teachers, who have so faithfully taught us the way of salvation. Why have I been so often disobedient? I ought to have been more obedient to my teachers! On the morning of the 10th, while my companion was walking about on the ice, I knelt down and cried aloud, and with great earnestness, for help, to Jesus. When, on the 11th, we saw the land, my heart was filled with joy and thankfulness. On the 12th, our ice-field struck against a rock, upon which we left it, and with fervent prayer to be preserved, walked upon the broken drift ice to the land.

"On the 13th, we were delivered from all danger, therefore I likewise bring most humble thanks to Jesus. Yes, indeed, I am thankful to Jesus! Jesus is worthy of thanks! Titus."

A COUNTRY'S HOPE.

To visit a large city and look at its beautiful buildings, columns, and porticos, is very pleasant; but hope for my country is much rather raised by seeing a plain, little school-house at every cross-road as I travel through the length and breadth of the land. I delight exceedingly in seeing the march and parade of troops, and hearing their warlike music; but hope for my country is much rather raised when I see the roads to the school-houses thronged with children; nodding and curtsying at the traveller as he passes; and when I hear their voices singing simple hymns of praise to God and love to one another. I should like very well to ride in a fine carriage, with servants behind, and every body waiting to know my pleasure; but for my country's hope I would much rather be the hardest working man in it, serving my customers, but helping to make the best provision for the training up of our children, that they may learn to love God who has made them, his Son who has redeemed them, and the divine Spirit who is able to sanctify them; to yield dutiful obedience to their country's laws, and to practice good will towards all their neighbours.

Carnal joys produce sorrows, but spiritual sorrows produce joys. In this life the glory of heaven is but revealed to us; but in the life to come it shall be revealed in us. Omission of good is a commission of evil.

ARRIVAL OF RICH FANCY GOODS.

Per Ships Great Britain, Pearl, Zealous, & Lady Seaton, SELECTED IN LONDON, PARIS, MANCHESTER, AND GLASGOW MARKETS.

THE Subscribers beg respectfully to announce, that in the course of a few days, they will submit for inspection in their NEW STORES, facing John Street and foot of Fabrique Street, A VERY ELEGANT AND FASHIONABLE ASSORTMENT OF NEW GOODS, Recently selected by one of their firm, which consist in part of, Queen's Paisley and Swain Shawls and Scarfs in every style; Watered Satin Mantillas, Cardinal Caps, &c. &c.; Rich Watered Silks for Dresses, in every shade and colour. Striped and Watered Figured Balzarine's Muslins and Swiss Muslins, Rich French Satins, for Dresses, French Boots and Shoes, Gloves, &c. Lunetta, Cashmere, Paramotta Lyons Cloths and Lustres for Dresses, Black Bugle Berthas, Collars, Girdles, &c. &c. Rich Striped Silk Tabarets and Damasks, for curtains, chair and sofa coverings, The newest style of Fashionable Bonnets and Ribbons, Brussels, Imperial and Kidderminster Carpets, Floor Oil Cloths, &c. Superfine Cloths, Fancy and Plain Kersymeres.

The above assortment will be found, on inspection, to be the most superior qualities, and of the latest fashions, the greater part having been purchased in London and Paris last month.

BENJAMIN & BROTHERS.

Quebec, 8th May, 1844.

NEW GOODS, PER "GREAT BRITAIN."

GLOVER & FRY

Will show this day, the 9th instant, THEIR SPRING STOCK OF STRAW BONNETS, RIBBONS, SILKS, &c. OF THE LATEST LONDON AND PARISIAN FASHIONS, PERSONALLY SELECTED BY MR. FRY, To which they respectfully invite the attention of the public.

THE remainder of their SPRING IMPORTATIONS, consisting of a large and complete Stock of FANCY and STAPLE GOODS of all descriptions will be received by the "ZEALOUS" from London; the "ALEXANDER WISE," from Liverpool, and other vessels, on the arrival of which, their Store will be closed for 5 or 6 days, and further notice given. May 8, 1844.

FOR SALE BY THE SUBSCRIBERS, ENGLISH BAR IRON assorted, "Acraman's" Best Iron, Hoop and Sheet Iron, Boiler Plates, Angle Iron, Blister, German, Spring and Cast Steel, "Cookley's" Tin Plates, Bar Tin, Canada Plates, Cut Nails, Canada Rose Nails, and Deck Spikes, Patent Shot, Sheet and Bar Lead, Paints and Red Lead, Black Lead, Rotten Stone, Starch, Button and Fig Blue, Shoe Thread, Tobacco Pipes, Spades, Shovels, Fryng Pans, Plough Moulds and Sock Plates, Wire, Anvils, Vices, Smith's Bellows, "Hedge and Bonner's" C. S. Axes, Grindstones, Bolt, Sheathing, and Brazier's Copper, Canada Stoves, and Ship's Cambouses, Sugar Kettles, and Coolers.

"Acraman's" Patent Proved Chain Cables and Anchors, for Vessels from 20 to 500 Tons, Top Sail Sheets, Tie, and Crane Chains. C. & W. WUILTELE, St. Paul's Street, Quebec, 4th April, 1844.

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FOR SALE, FORTY BAGS COFFEE, AND A FEW TONS LIGNUMVITE. R. PENISTON, India Wharf, Quebec, 1st April, 1844.

TO LET, THREE OFFICES on Arthur Street, opposite the Exchange. Apply to CHRISTIAN WUILTELE, St. Paul's St. Quebec, 4th April, 1844.

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WHEREIN all the chief arguments of the advocates of that system are distinctly stated, and refuted, and the truth of the leading doctrines of the Christian faith, viz.—The Fall of Man, Origin of Sin, Immortality of the Soul, Divinity of Christ, The Trinity, The existence of a Devil of a Hell, and a future Judgment, vindicated; whereby any person of ordinary understanding may be able to defend the orthodox faith against the insidious arguments and calumnies of its Universalist and Socinian adversaries. With copious indexes to the controverted passages. By the Rev. HENRY EVANS, KINGSTON, C. E. The author, having dedicated the profits of the above Work, to the compilation of which he has occupied much of his time for the past three years, to aid the completion of a Church now erecting in his neighbourhood, trusts that any lengthened appeal to his brethren of the orthodox faith, in enabling him, by subscription to the above, or by donations, to the yearly exhausted building fund, to carry a much required object into effect, will be unnecessary. The work will contain nearly 400 pages; 8vo, and will be sold to Subscribers at 6s. 3d. per copy. Reference to the Rev. A. N. BATHUNE, Colborne; the Rev. JOHN BUTLER, Kingston, C. E.; the Rev. Mr. FLEMING, Malborough; the Rev. Mr. ROSE, Drummondville; the Rev. Mr. LANDOLL, Danville; the Rev. Mr. KING, Robinson; C. E. The Postmaster of Kingston, Secretary to the Kingston Building Committee, will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him. Editors of Religious Publications are requested to notice the above. November, 1843.

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