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#### Poetrp.

#### THE CHURCHES OF OUR LAND. BY MARY ANNE BROWNE.

They lie in valleys buried deep, They stud the barren hills; They're mirror'd where proud rivers sweep, And by the humbler rills. A blessing on each holy fane, Wherever they may stand, With open door, for rich and poor, The churches of our land

Ye boast of England's palaces. Her cities and her towers-Of mansions, where her sons at case Dwell 'midst her greenwood bowers; But à deeper sense of reverence God's temple should command, White knee shall bend, and prayer ascend, In the churches of our land.

Oh! pleasant are the pealing bells, Heard at the Sabbath time, Calling to prayer from hills and dells, With their melodious chime; And glorious is the sacred song, Swelled by a fervent band, When the organ note doth proudly float Through the churches of our land.

They stand, the guardians of the faith, For which our fathers died; God keep those temples still from scathe, Our blessing and our pride! Our energies, our deeds, our prayers, All these should they command, That never for may lay them low, The churches of our land!

SERMON BEFORE THE CHURCH MIS-SIONARY SOCIETY.

Preached in the year 1811. BY THE REV. FRANCIS CLOSE, OF CHELTENHAM. 1 conintmans, 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 be-

(Concluded.)

3. This is the last point of comparison to be instituted .-- We have seen that the world is in the same lost condition as it was heretofore; and that we are using precisely the same Apostolic weapons, in attempting its conquest for Christ. And now I have, lastly, to inquire. Whether the results are also identical? Whether, in the words of my text -- it has pleased God to save them that believe?

Here I would not shrink from instituting the test of COMPARATIVE NUMBERS. I have long contended-and the more deeply I investigate the subject, the more extensive my acquaintance with the operations of modern Missionaries, and the more narrowly I examine the ancient Scriptural History, the more deliberately I come to the conclusion—that the success in these last days is even more wonderful than that which followed the Apostles themselves! Considering our peculiar disadvantages—that we have no miracles, no gifts of tongues-no united Church-few godly Christians to represent us in distant climes-laden with the curse of Babel, the divorsity of language-encountering difficultics unknown by the Apostles, and destitute of their extraordinary gifts-considering all these things, the present progress of Christianity appears even more wonderful, and more clearly marks the footsteps of the Most High, than did the first promulgation of it in the world! The more fully and patiently this subject is investigated, the more prohable is it that any person must come conclusion.

But this is not the particular point to which our attention is now drawn; because the character of the success described in my text has no respect to numbers. The declaration of the Apostle with regard to the first promulgation of the Gospel, is simply this: It pleased God by the faolishness of preaching to save them that believe. We have seen how they believed, and the nature and extent of the salvation which followed :- they destroyed their idols, and abandoned their evil practices; they became virtuous, pure, spiritual, holy; they were initiated into all the conflicts of the Christian life, and were adorned with all the graces of the Holy Spirit. Now, if we turn to our modern Missions, and inspect the various Stations in different parts of the world, is there any thing of this kind discernible? Is there nny similar work in progress? Do the Heathen destroy their idols? Are their impure books burned? Are individuals, tribes, or nations, turned from dumb idols to serve the living God ? Is there the same development of Christian graces in the hearts of these diverse people? In North-West America, in the plains of India, in New Zealand, among the poor Negroes, are there any of those traces of spiritual uniformity which bear the impress of divine energy ?—in a word, are the results identical? We confidently answer—They ARE! And perhaps it is difficult to conceive of evidence more satisfactory, or of reasoning more conclusive, an any subject, than this. The argument may be Illustrated by natural philosophy. The man of practical science puts nature into his crucible; he measures the atmospheric gases; he explores the strata of the earth; he tests the chemical properties of different substances; and he finds nature's response everywhere and always the same. And what is the inforcence which he draws from his experiments ? He concludes, that the laws by which the physical world is governed are uniform and identical. By the same process of reasoning, in spiritual subjects, we shall arrive at a similar conclusion. Uniformity of experience will establish uniformity of operation;—identity in the effects will establish identity of cause. If, in the Sacred Histories of the Old and New Testaments, in the records of our Missionary labours, and in the perceptible operations of our own minds,

argue, that the same power must, in all these cases, have been exercised .- And these are precisely the facts. The silent tear trickles down the black cheek of the Negro, and that emblem and evidence of penitent sorrow also steals down the fair cheek of the European sweet hope beats high in the once-dark and the dead—filled with holy zeal, and ready to cheerless bosom of the African and Asiatic: the same trials, temptations, and corruptions, are encountered by all: the conflict is identical-the flesh lusteth against the spirit, and

the spirit against the flesh: the same victories are achieved—the savage cannibal, the reclaimed profligate, and penitent sinners of every grade, are meek, and, clothed and in their right mind, together sit at the feet of Jesus! More accurate resemblance cannot be conceived, whether we regard the nature and moral qualities of man, as developed in his natural, unconverted state, or the uniform effects produced by the preaching of the Gos-pel; and the conclusion is inevitable, that it is the same power of God which is in all these cases exercised—the same mighty energy, the same secret influence of the Holy Spirit. When our poor fainting and feeble Missionaries, in distant lands, preach Jesus and the Resurrection, and tell of God's melting pity in sending His Son to save the guilty and the lost; when we hear of hearts relenting, and turning away from sin, and believing in Jesus; then are we sure that the Gospel has been preached, with the Holy Ghost sent down from heaven: we could not be more confident respecting the Apostles themselves. Because, we are certain that nothing but divine grace can accomplish this: we are sure, that to turn men from darkness to light, to raise them from the death of sin to a life of righteousness, is the work of God alone. When, therefore, we see these children of the desert so changed and sanctified, how can we for a moment

share their crown of glory, and to meet them around the Redeemer's triumphant throne! And now, beloved Brethren, what shall I say more, in conclusion? Oh that I knew whence to gather arguments convincing, and motives persuasive to arouse you to do that which you ought to do, even without persua-sion! Oh that I knew how to move you to pity; and how to cause the full and glorious ide of Christian benevolence to flow down on this occasion; so that you might cast into the Treasury of the Lord the willing homage of your hearts—hearts, convinced of the precious-

ness of Christ, and of His unsearchable riches!

doubt? How can we avoid the conclusion?

how can we hesitate respecting it?-THIS

THING IS OF GOD! Brethren, the world is-

AS IT EVER WAS—a lost and perishing world: the remedy which God hath provided is still

the same—a faithful Gospel, simply preached: the result is everywhere identical—sinners

are redeemed, and saved, and justified; and

some of us shall at length be permitted to

Shall I lead you beside some fair and verdant spot in the moral wilderness, now the Garden of the Lord, fenced in and enclosedthe humble Missionary Station, with its Scriptural Schools, and its happy children gathered together; its modest Church and Sabbath-bell assembling the Converted Heathen for Divine Worship, who were but as yesterday the children of wildness and of sin, and now are consistent members of the holy family of Christ?—We ask your love and sympathy for our infant Christian Churches. The converts are young, and feeble; and they desire and deserve your prayers, as much, or perhaps more than when they were uncultivated Heathens. They are as little children. God is calling them out of Egypt: He is drawing them with cords of a man, with bands of love. Their Pastors, our pions Missionaries, are training these children for God; and they seek your intercessions on their behalf. Oh pray that the Lord may view each of these favoured spots as a vineyard of red wine, and keep it, and water it every moment t .-- Awake, O north wind; and come, thou south; blow upon our garden, that the spices thereof may

It is not necessary for me to adduce information corroborative of these general statements; the "Report" which follows is more than sufficient to establish their truth. But, as the botanist culls his rare specimens of beautiful fruits and flowers from distant lands, arranges them in their different classes, and displays their various and distinctive beauties; so, if it were needful, could we gather from all countries of the world examples of the fairest graces of the Holy Spirit-the loveliest rich, ripe fruits of Christianity, the most blessed effects of civilization—a high state of cultivation of the mind and of the heart-specimens of every grace and virtue which can be named ;-and all these exhibited in men who, but a few years since, were in the darkness and bondage of abominable idolatries. These are some of the evidences which God has given of His co-operation in this great work; here we record, not what we have done, nor what our Missionaries have done, nor what our Society has done, but what GOD has been pleased to do among the Heathen, THE LORD BISHOP OF HEREFORD, by their means. To Him we will ever give all the glory, and ascribe all the praise, by

Christ Jesus ! But, if the success which has crowned our efforts and toils will not animate you—if the smiles of the garden of the Lord will not attract you, nor prove sufficient to culist you in our cause, both hand and heart—oh, then think, I pray you, of the groans of the miserable, of the sighs of those that sit in darkness and in the shadow of death! Think of our fainting Missionaries! Let the last sigh of Martyn, and the last prayer of Wybrow, wasted across the deep dark waters, sank into your hearts! Let the tears of the weary sur-

\* iloson xi. 1-4. f Isaiah xxvii. 2, 3, ; Cantieles iv. 16.

we find a strict uniformity and identity, we | vivors plead with you for increased exertion | "great secret" from men, standing, as it and prayer, that more Labourers may be sent forth into this harvest! Oh that the spirit and the mantle of those faithful soldiers in encounter deaths oft—the love of Christ constraining them!

Well assured are we, that this is the only principle which can be relied on—the Love or chair itself. Let me then inquire, Is Christ precious to you ?-Do you know Him? -Do you love Him?-Do you cleave to Him ?-Is He your meat and drink-Do you daily feed on Him ?- Is He your hope, your comfort in trouble, your friend, when all are contrary to you? If this be your blessed por-tion, and Christ be indeed precious to you, then show how much you love Ilim, by cheerfully parting with your money for His sake. It cost Him much to redeem your souls ;-oh, do not "serve your God with that which costs you nothing!" To you we must anxiously turn, as the only real friends of our Institution. To you we are constrained to express a fear, that some are forsaking us-that some have turned away from us, or look coldly upon ussome have departed on one side, some on the other-some to the cloister, and some to the tabernacle!-Will ye also go away? Our old friends, and the old friends of Gospel Truth, must rally around us; fresh animation must be infused into their efforts; indolence and sloth and indifference must be shaken off. Sacrifices must be made. What, Brethren! does the annual sum of one guinea adequately express your love to Christ, and your sense of the perishing condition of the Heathen? Does the casual sovereign, heedlesly cast into an occasional collection, sufficiently express your sense of God's love to you in His Dear Son? Oh! "by His agony and bloody sweat, by His cross and passion, by His pre-cious death and burial," I beseech you, pity the benighted Heathen !- think of them ; pray for them ! Interweave their cause with your social prayers and your family devotions :-- forget them not in the lonely chamber, when God is near to you ;-then, think on the perishing, and remember the lost! Consider what Christ has done for you; and then ask What have I done for Him? Unless you, our choicest and dearest friends in the different parts of the kingdom, redouble your effortsunless you begin to make greater sacrificesunless you are ready to deny yourselves for Christ's sake, and to pour in, not of your su-PERFLUITY, but of your necessity, to this glorious cause—it must, humanly speaking, languish and fail. What! shall it be said that such an Institution as this resembles a spendthrift who annually exceeds his income? When that increasing expenditure clearly arises from extended operations and usefulness mong the Heathen, can it be that the wealthy members of the Church of England will not meet the emergency? God deliver us from that condemnation!—An extensive acquaintance with the middle, and even the lower orders of society, convinces me that they are exerting themselves much more, in proportion, han their richer neighbours. Many a beautiful instance of unobtrusive self-denial in humble life has come to my knowledge, which I have felt it my duty to conceal, lest its publication should injure him who has performed it; but it is recorded in Heaven-it is registered by Him, who said of a poor woman in the

Gospel, She hath done what she could. Happy would it be for us all, could the same testimony be borne of us! Finally, remember, Christian Brethren, wito hath said. Ye are the light of the world-This great Institution is like the city set upon a hill. Long may it diffuse its light upon the tributary mountains, and amidst the dark glens of Heathenism! But each individual contributor and more especially the humble laborious Collector of the poor man's pence-is also the ight of the world;—he is as the candle in the cottage, placed in the candlestick, and giving light to all that are in the house-equally kinlled by Him who said, Let there be light, and there was light. The same Hand which set the sun in the firmament, placed the glowworm in the summer's bank ;-each shines by living command, and each proclaims the wis-

lom and the glory of the Creator.

If this, then, be the high character, and this he glorious designation of each individual beiever, with what weight of responsibility hould his Master's injunction sink into his heart-Let your light so shine before men-in all the private, domestic, social duties of life -in all the tenderness, meekness, and grace of Christianity-and in all the glowing zeal and fervent love which desire and wait for he salvation of the lost and of the guiltyhus, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

#### AGAINST PREVAILING ERRORS.

## (T. MUSGROVE, D. D.)

To recommend reserve in preaching the Atonement to "any but to those who have made some progress in grace," is to take an unwarrantable liberty with the Word and purposes of God. The apostles were bidden to go into all the world, and to preach the Gospel to every creature." But what sort of Gospel will that be, in which the Atonement, through faith in a crucified and risen Saviour, is not to be at all, or but seldom heard of, or not "explicitly and prominently brought for-ward?" True, it was preached by St. Paul to the Jews, and it became a stumblingblock? to them; "to the Greeks," and they esteemed it "foolishness." And if, unhappily, any of our people should labour under like delusions, so far from concealing this from it and with this I beginned end .- Newton.

were, on the brink of a dangerous precipice, let us speak the louder and more plainly, and warn them straightway of their peril pointing at once to the cross of Christ as their only refuge, and stay, and safety.

Restriction on the use of Scripture would be likely soon to result from reserve in displaying any of the treasures it contains, and disuse of preaching would follow, though preaching, and hearing, and reading the Scriptures are manifest means of grace, as well as public and private prayer and the sacraments of the Church.

Our own articles insist upon " the sufficiency of Holy Scripture for salvation." We have all solemnly pledged our belief of these ar-ticles—in their literal and grammatical sense and we are not at liberty "to put our own sense and comment to be their meaning." But we surely fall into a snare, and tamper dangerously with our consciences, if we add anything to the Scriptures as necessarily bind-ing on our belief; if we countenance the use of prayers for the dead, or the invocation of saints, or any other unscriptural tenet, on the ground that the Church condemns these notions other it is proclaimed, "God is in the midst only as sanctioned by the Church of Rome, or on any other pretext; or if we speak disparagngly of justification by faith only, and set up works as in the remotest degree meritoriously instrumental to that end, unduly elevating the merit of fasting, alms-deeds, mercifulness, or the like; or if we attribute to the sacraments a more exclusive efficacy than they were meant to have; or if we think of any other than the one great Mediator and Intercessor And we are to blame if we encourage any revival of ceremonies and usages not authorized by the rubric, and contrary to the simplicity and spirituality of the Gospel, which, by substituting vain, and profitless, and variable forms for inward and vital holiness, tend to draw offthe mind from the true and real object of worship.

Forms are not wholly matter of indifference, If, on the one hand, the Roman Church, in her childish fondness for forms, has multiplied them beyond measure, attributing to them something of a sacramental principle, while others have been absurd enough rashly to reject even those which are manifestly ancient and approved, our church has wisely retained such, and such only, as are essential to secure order and vitality to the service.

It will be sufficient to have named these and other like errors to put you on your guard against them. Your own proficiency in the Holy Scriptures—your acquaintance with the Liturgy and with the most profound and pious writers of the Church, and the remembrance of your ordination yows, will be the best security against the errors of which we have been speaking. If such deviations from the truth have been of late propounded, we cannot believe that, fenced round about as our Zion is with testimonies so directly opposite, they can spread very widely, or have any long continuance. And as history informs us of a time when similar errors were broached and resisted, and by the good providence of God this our day. Cautioned by the past in our own country, and by what is everywhere seen sisting on practices, in themselves perhaps only ground of pardon and acceptance with God, the notion of human merit should presumptuously occupy its place. The worst error of the Church of Rome has ever been considered this, that we are justified by works, or, peradventure, by faith and works.

Neither ought we in sacred things to use words at random, as if language could never lead to error. Whereas, irreparable mischief has often sprung, and may arise again, from the misapplication of words. For instance: The Church, in her communion service, speaks cident, but designedly, one or other of these terms no less than sixteen times; whereas, some never speak of the same but as "The Altar," a name which our Liturgy seems to have carefully eschewed, because it was felt how much influence there is in a name; and still more, because "an Altar" implies a sacrifice, and a sacrifice implies an expiation offered up by him who ministers. A fancy which the service-book of our church does not recognise or allow, lest such recognition should imply or countenance the suspicion of any diminution in the value of Christ's death, though the substitution has been of late produced as "a strong instance of our judicial casionally represent the Lord's Supper as a sacrifice, writers more ancient than they, even the writers of the New Testament, apply (as does also our own ritual) the same term to the midst of her!" almsgiving, to prayer, and praise; or sometimes they employ it as commemorative of the acrifice of our blessed Lord upon the cross, "who," in the accurate language of the Church, "made there by his one oblation of himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." To the joint communion of believers in the sacrament of the Lord's Supper, as practised among us, the strict notion of a sacrifice is wholly inappropriate; and, as Hooker, says, "Sacrifice is now no part of the Church's ministry."

Many have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is a way of escape THE CITY OF GOD.

From the German of Dr. Krummacher, author of "Elijah the Tishbite." realm xlvi. 3-5.

(Concluded.)

Oh, what a glorious prospect for the city of God, though the sky be darkened, and the clouds lower and threaten! How secure does the fair city lie, though in the midst of the sea, whose waves dash furiously against her walls! Her security, however, is not in herself, but in that Rock on which she is founded. "God is in the midst of her," and "helps her early;" God is in the midst of her," as he is in each individual member; always working, not always felt; always active, not always to be traced ; supporting, though frequently without our knowledge; constantly blessing and fructifying, though not always according to our wish, and often in secret. But he is always at hand. "This is my rest for ever; here will I dwell."

Blessed, my brethren, are the eyes that see

what we see. Behold, one star sings to the other it is proclaimed, "God is in the midst of her." Oh, how majestic is the step with which he now again passes through the world —not that he may judge the world, but that he may surround it with the wall of his city of God, and stretch forth the curtains of her habitation over the hills and over the sea! The prince of this world is cast out, and we see with rejoicing how the strong, pressed by the Stronger, is forced to abandon one province after another. Not a hoof remains behind of what the Father has given to the Son. How does the faithful Shepherd call his sheep! And they hasten from every desert, and every rock, to fall on his breast, and repose in his bosom. How diligently does the great Reaper ply his sickle in the field of his harvest, and bring in the sheaves in abundance, as if winter were at hand, and haste were necessary that . the last fruits might be brought home! Islands, that for thousands of years have awaited his coming, tremble with bliss at the sound of his feet; and dark heathen deserts grow light, because their Light comes and salutes with Hosannahs and Hallelujahs the day-spring from on high. The Hottentot sees the golden bark of the dearest of all guests land on his shores, and with bended knees, welcomes the Lord of Glory. The man at the North Pole grows warm, on the heart of the most faithful Shepherd, and his ice-bound world blooms like a paradise after the Prince of Peace has entered. Yes; his footsteps are bright and glorious; and mighty voices proclaim from land to land, "God is in the midst of her." Nor has he forgotten us-and though he may have latterly trodden less audibly among us, and less in the noon-day than in former times, yet his footsteps are still in the valley, and we hear the tinkling of the bells that hang to his priestly garment. If but few were added to his flock during the past year--and you well know, my beloved, that in this point we must not prescribe to him, but leave him to take his own course; for herein he faithfully follows a were overfuled and dispersed, we would fain plan delivered to him in a holy Council before persuade ourselves of a like happy result in the beginning of the world-yet he has given manifold evidences of his presence in other own country, and by what is everywhere seen now in countries connected with the Roman See, we should take care lest, by multiplying other. The weak in spirit he has borne in the observances, in themselves harmless, and inthose who struggled in doubt. He has brought unobjectionable, a spirit of pride and self- one from the night of temptation into his light, sufficiency be engendered, tending to weaken and has bestowed upon another the crown of reliance on the efficacy and value of Christ's victory, after the fight was won. One he has Atonement: and instead of making this the made to hear his glad voice, saying "Be of good cheer, thy sins are forgiven thee!" so that being now healed, he goes on his way rejoicing; -while by another providence he has relieved the heart of a second from its heavy burden. Thus there are, doubtless, many in the midst of us to-day, with cheerful, yet penitent countenances, who acknowledge with joy and humility. "The Lord hath done great things for me. Yea, the Lord is in the midst of us-therefore have I not been removed." And truly, my beloved brethren, is not it an irrefragable proof that Immanuel was of "The Table," or "The Lord's Table," or in the midst of us, that we have not been re"The Holy Table," employing, not by ac- moved, that we still remain together on Jesus's bosom and under his standard, though Satan daily roars around as if he would devour And see! how many a bed of pain is inthe midst of us, where the bush of thorns has burnt the whole year through, and yet has not been consumed; how many a destitute family, where all was wanting, and yet the barrel of meal did not waste, nor the cruse of oil fail; how many a pilgrim, who knew not what way to take, and yet now has passed Jordan; how many a Jonah, who was about to sink into the deep, and now stands joyful and glorifying God on the shore! For the prosperity of our Christian Institutions; the happy success, far beyond all expectation, of our humiliation." If some ancient authors oc- efforts in the cause of God, behold monument upon monument, witness upon witness, praising His mercy, and loudly proclaiming, in the tri-umphant language of our Psalm, "God is in And so long as a tent of Kedar shall stand

in our valley, he will not depart from our valley. Jerusalem is his habitation and his rest for over. Therefore let us not fear, since the Rock of Jacob is with us, and such a bulwark raised around us. He who bears arms against us, fights with God; and it is dangerous to take the field against him. Sconer shall the thorns overcome the fire, and the chaff resist the storm, than hell shall triumph over us.

who have such a Defender. "He helps her early," says the sacred minstrel: and truly this is the manner of our God. His help generally appears as the dawn of the morning after the night. His light, says the Prophet, breaks forth as the morning; and "weeping may endure for a night, but joy cometh in the moining." After the gloom of

night of combat, he crowned us with victory his glory shone upon us in the cave of Adullam; and after wrestling till break of day, Jacob received his blessing. Therefore, let us not be afraid if a day of clouds and darkness should come over us; He helps us early; and though often our sky be overcast, it is only that the sun afterwards shine on us with more welcome and vivifying splendour. And in the darkness itself there is a blessing, a salutary seed in affliction. The church of God is like a palm-tree, which flourishes the more vigorously, the more it is pressed down. Every embarrassment is to her but as the weight to the clock, which keeps it going; and the most violent storms are to the church but a brisk wind in the sails, which impels the vessel more rapidly towards the harbour. And beyond her strength she is never tried-beyond her own, indeed, she may, but not beyond that which he lends us - and the desolation of Zion is not to be thought of to all eternity. The city stands fast and immoveable, like the Mercy on which it is founded, and the Faithfulness which bears it up. "Not a bone of him shall be broken," it is written of our Immanuel. This word is in force even unto this day. "We are bone of his bone: who shall

May the Lord strengthen us in the faith, that we may walk cheerfully under the dark sky of this world, looking up to the glorious stars of promise that he has placed amidst the clouds! In this faith may he enclose us as in a fortress, so long as we weep in this vale of mist and storms! In this faith we repose amidst the waves of temptation, like Noah in his Ark. In this faith we are secure, like a hero in his armour. Who will venture to at-

A ship by winds and waves in vain assail'd Adventurer bold, whose courage ne'er has fail'd; Gold in the fiery furnace made more bright; A shield of adamant the foes to fright; Hero of God, that ne'er has lost the field; A child of grace, by foreign power upheld; Born where hell's sad and dreary confines lie Such is our faith, in which we live and die.

RULES FOR A CHRISTIAN'S DAILY

WALK. Colossians iii. 1, 2,-23, 24,

1.-I will, by the grace of God, without which I can do nothing, commit my soul and body into his special keeping, as soon as I open my eyes in the morning, before I have committed actual sin. And I will try to rise early, that I may by earnest and secret prayer clothe myself with the whole armour of God, and thus furnished go forth to my personal, relative, and social duties, in the strength of the Lord, without leaning on any arm of flesh.

2.—I will avoid speaking of myself. I will kindly speak of the absent, if possible; if not, I will keep silence. I will conscientiously refrain from finding fault with God's ministers and people, unless compelled by circumstances. I will make conscience of my thoughts. I will keep my heart with diligence, and, by the grace of God, I will have my conversation in heaven, while my walk is upon earth. -Mark xiii. 31. 37. At meal times I will always invite my Saviour to be our honoured guest; that so my undeserved abundance may move my heart with active compassion towards my fellow creatures.—1 Cor. x. 31.

3.—I will carefully gather up the fragments of time by having some profitable work at hand, which I will not be deterred from pursuing by the presence of strangers .- Eccles. ix. 10. I will arm myself with the same mind which was in Christ Jesus, and not give way to selfish feelings when my time is invaded by casual, irregular, or unprofitable visitors; but, darting up a prayer to my God, I will go cheerfully to meet the cross, and study to transform the vexation into a blessing, by my willing attention, and good conversa-

4.-When I feel impatient, fretful, and irritable, either from thoughts within, indisposition of body, noise of children, negligence or stupidity of servants, I will pray that some passage of Scripture may flash on will honestly endeavour to encourage, not | quench, this good spirit .- John xiv. 26.

5.—When I go forth to impart spiritual instruction to the souls of others, I will arouse myself, and call upon my soul to awaken all her diligence, and energy, that I may keep in mind what an honourable, though arduous, employment the Lord has entrusted me with, and what a distinguishing token of love it is to put me in the way of winning souls to Christ. I will, therefore, check every unruly feeling, and expect from my Lord a suitable measure of wisdom, patience, and self-denial to meet the tempers, circumstances, and ignorances, of those with whom I have to do .- Luke xxi. 15, 19, 36.

6.—I will set apart, if at all practicable, an hour each day least liable to interruption; then entering my chamber, and shutting my doors about me, I will pray to my Father for grace, judgment, and perseverance to meet my various duties, pleasures, and trials. will seek for an enlarged heart in prayer, that I may be moved to earnest supplication, for every human being, especially mere professing Christians, Roman Catholics, Jews, Unitarians, Heathens, Infidels, for ministers of every name, their wives, sons, daughters, and Congregations. I will also bless and praise the name of the Lord for every converted soul.-1 King, ii. 1.-3, 4, 5.

7.—I will prayerfully endeavour to keep to the plainest simplicity of attire, consistent with the station my Lord has appointed me, ever ready to forego fashionable superfluities, in order to increase my means for distributing to the wants of others; and all I give away shall be given with a glad heart, in the name of the Lord Jesus, looking for the fulfilment of his promise at His glorious appearing. Matt.

8.-In business, of whatever nature it may be, I will pray and try that while my hands and thoughts, are diligently employed in it, my Spirit may often soar upwards and hold communion with God; or if my pursuits be studious, I will remember to seek carnestly such a blessing upon my employment, that my attainments may turn to the advantage of others, and my mind not be puffed up with vanity and self-conceit. I will make knowledge the

penance he gave us the kiss of love; after the handmaid of religion, and use study as the pilot. into the deep things of God .- Prov. iii. 5. 6. 9.—In my dependence upon others, I will remember that no vexation or trial can overtake me without the permission of God: that I cannot take any situation in life where there will be no cross; neither is there any place without its comforts, if I do my duty by submitting myself cheerfully to those above me, and doing all the good in my power to those around me. I will therefore bear paiently with the tempers of my fellow servants; will try not to give back hasty words. I will do any good for them when I can, though it should not be exactly my place, and thus by my example in public, and my prayers for them in private, I will seek to be a blessing to every household I enter .- I will be modest in my dress and looks, diligent and attentive in every duty .-- 1 Pct. ii. 18,-25.

10 .- If I have to earn my bread by the sweat of my brow, I will often lift up my heart to God in gratitude for my health and inclination to follow my calling. It is He who makes me strong to labour, therefore I will not be high-minded as though by my own power or wisdom I was able to be active, sober, and industrious. I will watch against any feeling of discontent at my lot, and consider what God says to me, "that godliness with contentment is great gain," therefore I will strive in whatever station he has placed me, therewith to be content; above all, I will strive diligently to avoid those persons, and places, which might lead me to drunkenness, swearing, Sabbath-breaking, or forgetfulness of God, my wife, children, parents, &c .- 1 Tim. vi. 6.

11 .- I will remember, that of myself I cannot fulfil the various duties which devolve upon me, therefore will I daily seek patience, self-denial, and a willing mind from above, and I will suffer no doubt in my mind, but God will hear me, and supply all my need out of his fulness in Jesus Christ .- Phil. iv. 6, 7,

12-. When I am desolate, poor, or old, when sick or sorrowful, diseased or distressed in any way, I will continue instant in prayer, till I can, not only submit to what I cannot help, but till I can cheerfully acquiesce in the will of my God, and find myself enabled to take hold of, and apply to my special case, some of those precious promises contained in His word.--Job. v. 17, 18, 19, 27. Heb. xii. 1, 14. Psalm L. 15, 23. 2 Cor. iv. 15, 18. Isaiah liv. 4, 14. 1 Cor. xv. 57, 58.

## The Berean.

QUEBEC, THURSDAY, JUNE 20, 1844.

There is a proverb in a certain foreign language which, in order to describe the overzeal of many well meaning persons, represents their failing as that of the excessively cleanly housemaid who, on seeing a tub with soaped water in it, in her zeal pours out, the water true enough, but at the same time poo baby with it.

We are reminded of this proverb by a slip which a friend has sent us,—we do not know out of what periodical it is taken—and which gives the purport of a Declaration signed in England by 575 Clergymen and a number of Laymen, in their zeal against the endeavours of some persons to unprotestantize the Church of England; "they feel it their duty to declare their belief in certain truths which they are resolved to maintain and to disseminate according to their ability. " These truths are enumerated as follows:

" 1st. The right of private judgment in all matters pertaining to religion .- 2nd. Justification by faith .- 3rd. That persons are not regenerated by baptism.—4th. That there is no personal presence in the bread and wine eaten memory, or gently steal over my mind lat the Lord's Supper.—5th. That the Sacralike a heavenly visitor, calming the ruffled ment of the Lord's Supper is in no sense a waves, and saying, "Peace, be still," and I sacrifice, and that the persons administering it ought not to be called priests.-6th. That there is no scriptural authority for saying, that those only are to be the true ministers of Christ who have received episcopal ordination. -7th. That the Church of Rome is not the Church of Christ; and that the true Apostolic succession is the succession of faithful ministers in the Churches of Christ who have preached the doctrine of the Apostles. The language in which these statements of belief are couched is chiefly taken from the articles and homilies of the Church of England."

The particular article amongst these, to which we at the present time mean to confine our remarks,-without intending either to disparage the sound truth contained in it and in others of them, or to intimate that it is the only one that admits of exception-is the fifth, which designs to do away with the appellation of Priest in the christian church. We are quite sure that numbers of good Protesants like the signers of the Declaration entertain this objection to the term as applied to the christian ministry, and think the retention of it in our church formularies a remnant of Romanism, when in truth the error lies quite on the opposite side; the word Priest is misapplied when it is used to designate the consecrated descendant of Aaron, whose office it was to offer sacrifices; whereas it properly belongs to the middle order of the chris\_ tian ministry, being none other than the Greek word Presbyleros, shortened and contracted into Presbyter, Prestre, as the old French has it) Priester, (as it is at this day in German) and finally Pricel. Its meaning, therefore, is the truly evangelical one of Elder, whereas the Hebrew word for the descendant

to effect it, should properly be translated by more unsparingly, or for whose errors most mother term. We are not prepared to say that an attempt at procuring this change in those who read his paper a semi-pastoral relaour authorized version would be advisable, but we will adduce the authority in favour of it furnished by the French version of Ostervald, where the word Sacrificateur is used to designate the Aaronite priest, and unquestionably the serious misapprehensions, against which the signers of the Declaration are anxious to the signers of the Declaration are anxious to this be so, may he not claim at least one of guard by their erroneous proposal, are in a the privileges of a Pastor, that is, not to be forgreat measure obviated by this rendering of gotten (where he most needs to be remembered) in the place where "prayer is wont to be

Those misapprehensions are very serious, and their dangerous tendency has become alarmingly obvious in our day, when so many endeavours are used at the introduction of the Romanist doctrine of a sacrifice in the Lord's Supper. It is astonishing with what perverse tenacity writers, who profess above all others a punctilious regard to rubrics, and would fain thousands of immortal minds, with which it is have monopolized all churchmanship, use the unrubrical word altar instead of that which alone the rubric authorizes, the Lord's table. It would be in vain on the part of those to pretend that nothing is designed by it, who are on other occasions so apt to display deference to the rules of the Church which studiously abstains from the use of the word altar as applied to the board at which we commemorate our Saviour's sacrifice of himself once offered, full, perfect, and sufficient, therefore not to be ciation the following Resolutions passed at the repeated by either Cohen or Presbyter.

The signers of the Declaration are perfectly right in that which they really mean: the persons administering the Sacrament of the Lord's Supper ought not to be represented as offering a sacrifice. It is one of the essentials of our protestant faith; one of those articles for the recovery of which at the Reformation, our forefathers gave their bodies to be burned. and to which the true members of the Church of England will cling with the more determination and vigilance as the attempts to beguile them out of them become more stealthy and insidious.

CHURCH OF SCOTLAND .- Two meetings, numerously attended, were recently held in London, the one in favour of the Free Church, at which the Hon. and Rev. Baptist Noel of the Church of England spoke in favour of the secession which has taken place; the other in support of Church of Scotland Missions. under the auspices of the opposite party; and in favour of that, the Rev. Hugh M'Neile of been appointed in his place. the Church of England made a long address seconding a motion to the following effect "That a National Protestant Church Establishment, with fixed creed, ecclesiastical authority, and protected alike from the dictation of the patron and the domination of the people, is not only the greatest safely of the State and security of civil freedom, but also, when blessed by the Spirit of God, eminently calculated to deepen the influence of religion in men's hearts at home, and carry it to the Jew and also to the Gentile abroad." We perceive that both these Episcopal Clergymen took up the Scottish Church question as involving principles which belong alike to all moned together, congratulated the friends of eligious establishments; and though they have taken opposite sides, the principle for which they contend is the same: the spiritual independence or liberty of the Church. The one, taking part with the Free Church, thinks that this independence was invaded by the which was read, expressing thanks to Almighty God for the success hitherto vouchsecular power, that therefore separation became indispensable, and that the independence of the Church will gain by the plans which they will adopt for the regulation of their ecclesiastical establishment. The other does not consider that the proceedings of the secular authority amounted to any such invasion, neither thinks that the seceding body will in reality enjoy that independence which from conscientious motives, it is admitted, and with an admirable sacrifice of temporal advan-

tages, they have endeavoured to secure. We think this question one of immediate interest to the Church of England in these new countries, where patronage as yet scarcely exists. We are favourable to an influence in this matter to be exercised by the Communicants of the Church; but we do not see that an absolute veto is safely to be entrusted to them. If there is danger, on the one hand, of a patron's sending an unprofitable minister to them, so on the other it is quite likely in many cases that a majority of them will prefer a flashy preacher to the useful Pastor of ungraceful delivery. And really, we do not know but the position of the Laity in the Established Church of Scotland, where they have the right to object, but must submit their objections to the Presbytery, a select body, for decision, is as likely to work well as any that we know of as being in operation any where.

PRAYER FOR EDITORS.—Noset of men need the prayers of their christian brethren more than those who control the operations of the religious press. Few are beset by greater of Aaron, Cohen, means one that acts as a temptations, and there are none whose mis-mediator for another (see Lee's Hebrew Lex-) to the Church. We might add that there are

icon) and is the one which, if we could hope [ none who, when they do wrong, are censured ncople are less disposed to make allowance.

The editor of a religious journal sustains to tion. If he has any thing of the spirit of his station, his best affections will move out towards them in a continual flow of kindliness. Although a majority are unknown to him, yet " unseen he loves them," and is entitled to be listened to, not as a bearer of ecclesiastical intelligence merely, but also as a subordinate christian instructor; or as one of our brethren in Canada expresses it, "Pastor's Ally." If -in the closet, at the family altar, in the circle of social worshippers. Are there not many christians who often find fault with their Editor, who have never thought of praying for him? For ourselves we are disposed make our request definite, by asking our brethren, that whenever a copy of the Recorder shall be placed in their hands, they will make that particular number a subject of special supplication—that it may be a blessing to the destined to come in contact; and that the frailties of those by whom it is prepared, may not be allowed to poison the peace of others, or pollute the channels of intelligence in the Church .-- Episcopal Recorder.

#### ECCLESIASTICAL INTELLIGENCE.

At a special meeting of the District Association of the Chunch Society, held at the National School House on Friday, 7th June:

The Rev. Official Mackie in the Chair. The Rev. Mr. Burrage, the Acting Secretary of the Church Society, laid before the Assomeeting of the Central Board held at Montreal, 21st July 1843:

Resolved, That in conformity with the 3rd Resolution of the Annual General Meeting, the President be requested forthwith to procure the services of two Travelling Mission-

Resolved, unanimously, That one hundred pounds per annum be placed at the disposal of the Bishop for every such Missionary em-ployed—the Central Board respectfully recommending that an additional sum of £50 for each Missionary be raised in the District in which his services are engaged.

The following resolution passed at the General Meeting of the Church Society held at Quebec, 5th July, 1813, was also laid before the Association by the Rev. Mr. Burrage:

Resolved. That the funds of the Society be made available as speedily as possible for the employment of two or more Travelling Missionaries for the destitute settlements within the Diocese.

The Rev. Official Mackie communicated to the Association that, in accordance with the above resolution, the Lord Bishop of Montreal had appointed the Rev. Mr. White as Travelling Missionary for the District of Quebecthat this gentleman had acted as such for a period of three months, when, upon his resigning from ill health, the Rev. Mr. Rollit had

Ordered-That the sum of twelve pounds en shillings be allowed from the funds of the Association to the Rev. Mr. White for his serices as Travelling Missionary in this District during the period of three months, in accordance with the recommendation of the Central Board.

The meeting adjourned.

TORONTO CHURCH SOCIETY .- The Annual Meeting of this Society was held at Toronto, on Wednesday the 5th of this month. Divine service was held at the Cathedral at 1 o'clock. after which the Lord Bishop, accompanied by sixty Clergymen in their robes, proceeded to the City Hall, where a large assemblage had already collected. After prayers, the Lord Bishop addressed the Meeting in explanation of the objects for which they were now sumthe Society upon the present manifestation of interest in its behalf, adverted to the benefits already achieved through its instrumentality, and pointed out very clearly and impressively how much more might still be effected by vigour and greater expansion of effort.

Resolutions were passed adopting the Report safed,—acknowledging expressions of sympathy made by the Diocesan Church Society of Nova Scotia,-tendering thanks to the Clergy who had preached sermons in aid of the permanent fund for the support of missionaries.—appropriating the proceeds of the next annual sermon to the support of widows and orphans of the Clergy in the Diocese—and appointing Officers and Committee. His Excellency Sir Charles Metcalfe had consented to become a Patron of the Society, twelve Clergymen and as many Laymen compose the

Thos. Birchall, Esq., was appointed Trea-

Rev. W. H. Ripley, Secretary.

Thos. Champion, Esq., Assistant Secretary. The Hon. the Chief Justice read the report of the Lay Committee of the Society, and addressed the meeting with great earnestness and cloquence, and able speeches were delivered in support of the various other Resolutions. After thanks to the Bishop for his dignified conduct in the Chair, His Lordship briefly addressed the Meeting, and then concluded with the usual prayers.

TRIENNIAL VISITATION BY THE LORD BISHOP or Toronto.—This Ecclesiastical assembly took place in the Cathedral Church of Toronto, on Thursday the 6th of this month. Divine service commenced at 11 o'clock, when, after prayers, a sermon was preached by the Rev. William Macaulay, Rector of Pictou, from Acts xx. 21-6 But none of those things moved me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The Reverend preacher was requested, by the Lord Bishop and the Clergy, to furnish his sermon for publication.

Seventy one Clergymen answered to their names, upon the roll being called by the Bishop's Secretary, previously to the delivery of and saving many of its neglected from present and operal ruin."

tion of three more, not included in the roll, made an attendance of 74 Clergy. A large number of laity, besides the clergy, with deep and unabated interest to the address, which occupied about two hours and a half in the delivery, and will be published at an early period.

Upon the conclusion of the Charge, the Clergy present partook of the Sacrament of the Lord's Supper, and the Episcopal blessing concluded the solemnities of the day.

DIOCESAN PRESS .- On Friday the 7th of this month, such of the Clergy as found it convenient to remain so long in Toronto, assembled at the Cathedral, when divine service was performed. Addresses to the Governor General, and to the Societies for the Propagation of the Gospel and for Promoting Christian Knowledge, and a Report upon the Diocesan Press were adopted; a Committee of Management for the Press was appointed, and Resolutions were adopted on the subject of a Testimonial to John Kent, Esquire, to consist of the founding of one or more prizes for the encouragement of the study of Divinity among the students of the Diocesan Theological Institution for the present established at Co-

The Episcopal benediction being pra-nounced, the Clergy separated for their respective homes.—Condensed from "The

Diocese or Mississippi, U. S .- The Convention of this Diocese, which hitherto had the Episcopal offices, performed, upon special invitation, by the Bishop of Tennessee, has elected the Rev. Francis L. Hawks, D. D., formerly Rector of St. Thomas's, New York, to the Episcopate over it, whose consecration will probably take place at the next General Convention, in October.

DIOCESE OF PENNSYLVANIA .-- The Bishop of this Diocese, the Right Rev. H. U. Onderdonk, D. D. has tendered his reignation of the Episcopal jurisdiction of the Diocese, on account of ill health, suggesting the propriety of a Special Convention to be held at as early a day as the Canon permits, and desiring that, in case the Convention should not consent to his resignation, then it would proceed to the election of an Assistant Bishop. The Standing Committee, composed of five Clergymen and five Laymen, have therefore, according to canonical order, applied to the Bishop to call a Special Convention for the purpose aforesaid, and he has called it, to be held in St. Andrew's Church, Philadelphia, on the 5th of September

At the Anniversary of the London City Mission, which is an Association of members of different religious denominations for the purpose of employing an agency in visiting from house to house and using means for evangelizing the neglected population of the metropolis, the Hon. and Rev. Baptist Noel made the following remarks upon the projected secession from the Church of England, to which reference was made in the Editorial of the " Berean" No. 3. "I find it noticed in one of the Anglo-Catho-

lic journals of this country, which I hold in my

hand, and I have seen it repeated in several

publications of similar principles; that a letter has been written to the students of a particular

College, entreating them to leave the Estab-

lished Church, and to join a new Society

being stated to be a project for forming another

Episcopal Church, not connected with the State, and over which newly-elected bishops should be set. This letter, it is said, upon authority on which the writer places implicit confidence, was written by myself. Now the answer I have to make to this is, that respecting the Society itself, I had no intelligence whatsoever, and did not know of its existence; that the letter itself I suppose to be an invention,—certainly, at least, I know not its author, and wa not the author my that if I had known of the proposal to which it alludes, it certainly would never have received any countenance from me. I love the Evangelical clergy and the Evangelical members of the Church of England, more dearly than I love any other body of men in the world. I love them so, because I have had frequent opportunities of knowing their worth and kindness. It is the regiment of Christ's army in which he has assigned my lot, and both the Evangelical officers who lead it, and the Evangelical fellow-soldiers with whom I am called to combat Christ's foes, are dear to my heart. Nor do I mean to leave that Church of England, which has been, and I trust will be, an important bulwark to Protestantism throughout the world. I do not mean to leave it to those, whose avowed wish is to un-protestantize that Church. Were I to do so, -were those to leave it whose object should rather be to Protestantize it, and to give it still closer bonds of union with every other Protestant Church in the world, it would be productive of mischief to the cause of religion, rather than of support to it. I do not mean to impute to those who have given this information to the world anything like deliberate falsehood, or even personal malice. imagine (and this, is the very reason why I mention it) that they have made the suggestion in honesty, because, nursed in exclusive notions, from their very gradle, exclusive in their associations, their reading, their amusements, they cannot conceive the spirit that actuates hundreds of my brethren with me, when we join with good men like those I see around me, not for any party object, but to promote the cause of Christ in the hearts of sinners. As they could not have been led to such an association without feeling previously, a restless uneasiness in the position they oc cupy, they suppose that we must be actuated by similar feelings, and that nothing but designs such as they/choose to impute to us could prompt us to land our aid in operations like these. The momentous facts we have listened to to-day, are calculated to remove the veil of prejudice from their minds, and lead them to welcome into brotherly association with themselves all those who are prosecuting with untiring energy the great work of reforming the metropolis of Great Britain,

and saving many of its neglected population

Anniversary in London on the 3rd of May, when the Report was read, showing an issue from the Society's Depository of 15,537,676 publications during the year. The gratuitous issues were of the value of £6227 14 11, and the total receipts, including cash for sales, amounting to £51,989 6 8. The Chairman, Samuel Fletcher, Esq. of Manchester, stated his conviction that, notwithstanding the sad prevalence of vice and profanity, the nation was not declining in morals and religion. He could testify that, as far as Manchester was concerned, there never before was a period when the Gospel was so fully preached, both in the Church and out of it, or the means of grace had so generally increased, in proportion to the wants of the people; and he believed that God honoured religious institutions by making them instrumental in turning many "from darkness to light, and from the power of Satan unto God."

#### STEAMBOAT OPPOSITION. MR. EDITOR,

In former years, two great Steam-boat Companies ran in opposition to each other, till they both found that opposition was unprofitable; and so the St. Lawrence and Tow-boat Companies coalesced.

Then, a small Steam-boat Company sprang up, and opposition between it and the great Coalition was continued, till opposition was again discovered to be mutually injurious: and so a triple alliance was formed between the Coalition and the Tates.

Next, a single-handed little "sca-going" dark coloured Indian heroine no sooner proposes a weekly course, than she finds herself opposed by a white "Lady," a supernumerary member of the triple confederacy; but timely foresight suggests that opposition would be ruinous, and so a friendly arrangement is advertised for different days.

And yet the spirit of opposition seems to be still unquenched, as the following contrast

Remember the Sabbath day to keep it holy. Ex. xx.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, \* \* not doing thine own ways, nor finding thine own pleasure, &c., Isainh,

The Steamer Lans COLBORNE will leave Gillespie's Wharf To-Morrow Afternoon at one o'clock for Berthier and will return early in the Evening. Fare 2s. 6d. Children half price. Last Saturday's Mercury.

How slow is the spirit of enmity to profit by experience! Surely if opposition between mar and man is unprofitable, injurious, ruinous; persevering rebellion against God will be DESTRUCTIVE, both to proprietors who practise it, and to customers who take pleasure in them that do so. Let timely foresight do its duty here. Overtures have emanated from the great Proprietor of all. "Come now and let us reason together, saith the Lord" &c. Let different days be chosen in this case also. "The Lord's day" is already His by a previous appointment. But six remain. Let opposition cease, then, and no longer let the walls, the wharves, the newspapers, of our nominally Christian city, proclaim our reproach in this unchristian way. Quebec, 19th June 1814.

#### Political and Local Intelligence.

SEAT OF GOVERNMENT.—The last number of the Canada Gazette by authority, was published at Montreal. It mentions nothing about the meeting of Parliament, which at present stands prorogued only until the 24th instant. The Governor General and suite were to leave Kingston on Saturday last, on a visit to the Falls of Jones and Hazen, to obtain possession of Niagara. Immediately upon His Excellency's return thence it is supposed he the night of the 14th April these wretches will leave Kingston for the new capital. succeeded in destroying successively the The Public Offices have all been removed captain, mate, carpenter and watch of to Montreal, with the exception of that of three men, and then threw them overthe Adjutant General of Militia, which is board. to remain in Kingston. SLAVERY IN THE UNITED STATES .-

This exciting and important question save their lives. Nearly all the papers, seems likely to create a division in the books, &c., were destroyed and all the Methodist Episcopal Church. Bishop arms thrown over board: the pirates evi-Andrew of that body having married a wife who is the owner of slaves, and thereby become a slaveholder, the following resolution was brought forward at the last General Conference :-

"Resolved, that the Rev. James O. Andrew be and he is hereby affectionately requested to resign his office as one of the Bishops of the Methodist Episcopal Church.'

This gave rise to an earnest debate, and though an attempt was made to compromise the matter, by appointing a committee of pacification, composed of an equal number of northern and southern members, they were unable to agree upon Prov. 11th, 21. any plan for so doing. The general opi-nion seems to be that the Body will divide peaceably, form two General Conferences, and share the property.

More recent: The final decision of the

General Conference has been taken by a vote of 110 yeas to 68 mays, in the following terms; "Whereas the Discipline of our Church forbids the doing any thing calculated to destroy our itinerant general superintendency, and whereas Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not in some places entirely prevent it; therefore

"Resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains."

TEXAS .-- The bill providing for the annexation of Texas to the American Union avas lately rejected in the Senate of the United States, by the large majority of - Ross, Wolf, Hull, H & E. Burstall, coals.

THE RELIGIOUS TRACT Society held its | 35 Nays to 16 Yeas; thus overthrowing the incasure for the present.

Mr. Benton, who opposed the original bill, immediately introduced another in favour of the same measure upon certain conditions, one of which is stated to be the consent of Mexico, which seems naturally enough a primary and very essential condition. The President continues to press the importance of his favourite project upon the attention of the Congress. The diplomatic correspondence which has taken place upon this topic between the British Ambassador and the American Secretary of State has not been conducted, by the latter, in such a manner as to increase those feelings of amity which have ever been manifested by the people and Government of Great Britain towards those of the United States.

ST. NICHOLAS STEAMER .--- Our renders in the Eastern Townships will doubtless be pleased to learn that their means of communication with town are to be much improved. A steamboat, the St. Nicholas, owned by Mr. Demers, is expected to commence her regular trips between Quebec and St. Nicholas tomorrow; thus affording to the enterprizing settlers of the townships, a speedy and certain means of transport for themselves and the products of their industry to their market in town. We understand the steamer will leave St. Nicholas daily, (we hope Sundays may be excepted,) at 5 o'clock, A. M., arriving here shortly before 6. She will leave Quebec at 11 A. M.; return by 1, P. M. and finally leave town in the evening at 6 o'clock.

FATAL ACCIDENT AT MONTREAL. -- On Monday evening last about 8 o'clock, a portion of the tunnel which is being made in tha city between Lacroix street and the river gave way in consequence of the breaking of one of the cross beams. Three men who were working there at the time, were buried under the mass of earth and rubbish to the depth of twelve feet. Fortunately two were rescued in about two hours without serious injury, but the third could not be extricated until the next morning, when life was extinct The deceased was a discharged soldier of the 71st Regiment, by name James Potter, and has left a widow. The tunnel did not receive much damage.

THE SHIP SALADIN.—The suspicious circumstances connected with this vessel and her crew, hinted at in a late number of the Berean, have been too fatally realized. From the Halifax Journals we gather the following details of a scene of piracy and murder which has been seldom surpassed in deliberate atrocity:-

The sailors who were the only survivors six in number, having been arrested, under suspicion, the steward and cook made the following statement: The ship Saladin, Captain McKenzie, sailed from Valparaiso on the 8th February, having thirteen persons on board, including a Captain Fielding (whose vessel had been scized at that port for smuggling,) and his son, aged 15 years. Nothing particular occurred until about the 10th April, when Captain McKenzie had a quarrel with Fielding, and after this all intercourse ceased between them. Fielding then matured a plan with the four sailors now in gaol at Halifax, Johnston, Anderson, the vessel and her valuable cargo. On

The next morning the Steward and Cook were obliged to join the pirates, to dently distrusting each other.

A few days after, Fielding, not satisfied with the bloody scenes which had already taken place, wished to get rid of his companions in guilt also; but his plans being discovered by the men, the miserable man and his son were tied hand and foot and thrown into the sea.

They then steered for the Gulf of St. Lawrence intending to divide the cargo and scuttle the ship, but the accomplish ment of their wicked design has been frustrated and the tragedy revealed in all its horrors. "Though hand join in hand the wicked shall not be unpunished."

ENGLISH MAIL.—To be closed on Thursday the 27th instant; paid letters till 7, unpaid till 8 o'clock, r. M. 9 o'clock, A. M.—The Unicorn has not

To Cornespondents .- Received "On Punctuality."-R. V. R.-Publications by Sisters.

yet arrived.

We beg to acknowledge the following subscriptions, received on account of the Berean. since our last publication :-

From Honble. Mr. Justice McLean, 12 months; Asst. Com. General Thomson, 12 do; Mr. W. Welch, 12 do.

#### Port of Quebec.

ARRIVED. June 12th.

Brig John White, Robinson, Sunderland, LeMesurier & Co. conis.

Whim, Brooke, Hartlepool, order, coals. - Baltic, Cordran, Yarmouth, Pembertons, ge-

neral cargo:
Bark St. Patrick, Allen, London, Hamilton &
Low, ballast.
—— Pacific, Morrison, Thurso, order, do.

Sophia, Leslie, London, W. Stevenson, balst. — Sopina, Lesne, John Liverpool, A. Gilmour & Co. salt.

— Lochliho, Taylor, Mobile, do ballast.
Ship Lord Wellington, Hill, Liverpool, Tibbits &
Co. ballast. . 13th.

Bark Rankin, Meikle, Mobile, A. Gilmour, balst. Brig Energy, Bulwer, Limerick, Levey & Co bal. Bark Medina, Buchanan, Waterford, Levey, balst. Brig Pomona, Rac. Sligo, Lemesurier & Co. balst. Bark St. Anns, Bichards, Plymouth, LeMcsurier & Co. ballast

Cecrops, Burwell, London, order, ballast. Dominica, Bowman, Cork, Lemesurier, bal, Edward, Frost, Hull, G. B. Symes, ballast.

Brig Elizabeth Atkinson, Burch, Painbouf, G. B. Symes, ballast. Lady Combermere, Cook. Barcelona, orders

ballast. Hepsa, Jordeson, Sunderland, order, coals. Crown, Laughton, Hull, T. McCaw & Co. general cargo. Maria Elizabeth, Brown, Sunderland G. B.

Symes: coals. Aurora, Foster, Bordeaux, order, ballast. Seadriff, Weatherill, Hartlepool, C. E. Levey

& Co. coals, &c.
Bark Nailer, Duffey, Liverpool. T. Froste, salt.
Bridgetown, Betty, Liverpool, C. E. Levey & Co. ballast.

Ship Amazon, Pearson, Hull, G. B. Symes, coals. Catherine, Baird, Liverpool, D. Burnet, salt. 14th Bark Dromahair, Pync, Glasgow, Montreal, genc-

ral cargo.
Brig Imogene, Hick, London, J. J. Lowndes, bal. Bark Margaret, Cross, do. C. E. Levey & Co. do. Brig Margaret Ann, Gillespie, Sydney, Atkinson, Usborne & Co. ballast.

Bark Blonde, Crawford, Liverpool, order, salt.

Bark Florence, Brumage, Charlotte-town,
W. Stevenson, ballast.

Brig Shaw, Hewitt, Maryport, LeMesurier, balst
Bark Heroine, Walker, Aberdeen, ballast.

15th. Brig Walker, Coxon, Newcastle, Levey & Co. bal

16th. Brig Ocean, Quay, Maryport, H. W. Welch, balst. 17th.
Bark Agnes & Ann, Bowe, Newry, T. Curry, bal.

Brig Ringdove, Eggleston, Bordeaux, LeMesurier & Co. ballast.

Bark Clutha, Duncan, London, T. McCaw, balst Brig Sedulous, Livie, Liverpool, R. Roberts, ge

neral cargo. Schr. Temperance, Sire, Halifax, order, gon. car. Brig Cousins. Gray, Dublin, LeMesurier & Co. bal. Pekin, Harvey, Liverpool, T. Froste, salt.
- England, Tate, Cadiz, C. E. Levey & Co, salt Bark Ceylon, Park, Belfast, Pirrie & Co. salt &c. --- Highland Mary, Crossley, Liverpool, J Munn, salt.

Brig John & Mary, Oliver, Padstow, LeMe surier & Co. ballast.

Lord Brougham, Loughton, Newcastle, G. B. Symes, coals. James & Mary, Brown, Newcastle, T.

Froste & Co. coals &c. United Kingdoni, Wallace, Algiers, do. bal. Conservator, Brown, Stromness, H. & E. Burstall, earthenware and coals. - Rhydiol, Riddell, Aberystwith, Symes, bal

18th. Ship Mary, Kemp, London, T. C. Lee, gen. car. Brig Eagle, Edwards, Halifax, Le Mesurier, bal. Bark Troubadour, Dowel, Liverpool, Budden & Vennor, Montreal, general cargo. Brig Hewson, Hewson, Newcastle, A. Muir,

Montreal, coals, &c. Bark Eliza & Ann, Carrithers, Whiteliaven,

G. B. Symes, ballast.

— Broom White, Mobile, A. Gilmour, bal.
Brig Hope, Richardson, A. Muir, Montreal, general cargo. Brig Indus, Jobbling, Liverpool, order, ballast.

18th. Brig Hope, Richardson, Liverpool, A. Muir,

Montreal, general cargo, Derwent, Griggs, Belfast, order, ballast. Rokeby, Colvill, Newcastle, Levey, do. Brilliant, Ward, Glasgow, A. Burns, ge neral cargo.

Williams, Robinson, Newcastle, Atkinson Economist, Smith, Barcelona, do. ballast.

19th. Bark Perseverance, Rhind, Hull, order, do. Reliance, Wilson, Liverpool, R. Harrison, Montreal, general cargo. --- Euxine, McMillan, London, A. Gilmour

& Co. ballast.
L'Esperance, Mercier, Richibucto, der, do. Brig Jane, Wood, Maryport, do. do.

- Traveller, Tilley, Rochefort, Symes, do. - Sun, Potts, Bordeaux, Atkinson & Co. do - Durham, Bally, London, H. & Burstall, do. Gazelle, Lamsed, Halifax, J. Hunt, gen. car.

## CLEARED. June 13th.

Bark Waterhen, Dodds, Chatham, W. Price & Co Silvia, Pile, Falmouth, C. E. Levey & Co.
 Ninian, Fittock, Limerick, Atkinsen & Co. — Ann, Crossman, Plymouth, W. Chapman, Brig George William, Coun, London, T. C. Lee, — Congress, Sewell, Garlieston, T. McCaw & Co. Bark Britannia, Sharp, Tralec, G. B. Syntes. Brig Loyal Briton, Pearson, London, do. William Tell, Farren, Workington, do. Bark Governor, Gorman, Limerick, A. Gilmour. Ritchie, Kerr, Liverpool. do. Brig Mary, Page Newport, LeMesurier & Co. Bark Trusty, Olive, Portsmouth, do.

14th. Schr. Lady, Michon, Arichat, R. Peniston. Bark Agnes Jane, Tuzo, Liverpool, J. Leaycraft. Euphrosyne, Doyle, London, W. Stevenson.
Brig Thistle, Thomas, Waterford, Pembertons.
Bark Idea, Askey, Bantry, W. Price & Co.
Ship Lady Scott, Glenday, Bellast, J. A. Pirrie.
Brig Undaunted, Miller, Portsmouth, W. Chap

man & Co.

Bark Reaper, Seaman, Poole, Gilmour & Co.

Triton: Waken, Penzance, do.

Brig Ann Mills, Kennedy, Belfast, Dean & Co.

Bark Nestor, Smith, Plymouth, Levey & Co. - Collina, Marshall, Gloucester, do.

- Industry, Colenzo, Hayle, do. - Tweed, Lakeman, Plymouth, LeMesurier.] — Four Sisters, Stammers, Dublin, do. — Countess of Mulgrave, Kelly, Liverpool, do. 15th.

Ship Sarah, Barclay, Liverpoool, A. Shaw. Schr. Queen Victoria, Babin, Arichat. D. Fraser. Bark Spermacetti, Moon, Plymouth, T. Curry & Co. — Hercules, Lightfoot, London, W. Chapman.

Brig Maria, Evans, Cardiff, H. N. Jones.
Brigt. Philippa, Killea, Liverpool, Jas. Gibb,
Brig British Oak, Humphrey, Voroyd, Sharples.

— Rhodes, Shipley, Highbridge, T. C. Lee.
Ship Llan Rumney, Simpson, Hull, H. & E. Burstall

Bark Clio, Brown, Padstow, G B, Symes. — Harvest Home, Joss. Falmouth, do, — Ireland, Marshall, Gloucester, C. E. Lovey, Ship Sir Walter Scott, Brass, London, T. Frosto. Brig Thomas & Hannah, Jack, Maldon, LeMest-

Bark British Queen, Muir, Youghall. City of Waterford, Taylor, Liverpool, T. Froste & Co.

Brig Gironde, Golightly, Sunderland, Atkinson, Usborne & Co -- Anthony & Ann. Arrowsmith, London, do. Schr. St. Patrick, Ballam, Arichat, D. Fraser. Brig Isabella, Johnson, Rye, A. Gilmour & Co.

Maria Whitfield, Wood, Lynn, W. Chapman.

- St George, Poole, Maryport, G. B. Symes, Bark Lloyds, Watts, Southampton, LeMesurier. Brig Rover, Nixon, Sunderland, do.
— Pensher, Smart, Hull, Atkinson, Usborne, 17th.

Brigt, John, McCarthy, Valentia, R. Hickson, Bark Ganges, Blyth, Liverpool, A. Gilmour & Co. Brig Dykes, Hull, Maryport, Sharples & Co. Bark Priscilla, Taylor, Plymouth, C. E. Levey. Ship Glenlyon, Muirhead, London, LeMesurier. Bark British Princess, Thomson, Liverpool, A Gilmour & Co.

- Five Sisters, Lowther, Bristol, G. B. Symes. Sun, Cousins, Newport, LeMesurier & Co. Brig Ajax, Chater, London. do. Henry & Ann. Longstaff, Falmouth, Levey.

Henry & Ann. Tongstan, Famount, Levey,

Mary & Dorothy, Storey, Yarmouth, do.
Bark Europe, Gubb, London, do.
Brig Emperor, Crossman, Stockton, do.

— Corunna, Verrill, Carmarthen, Pembertons.

Bark Camden, Armstrong, Chatham, W. Chapman, — Centurion, Heppenstall, London, Atkinson, Usborne & Co.

Brig Wm. & Joseph, \_\_\_\_\_\_ Collingwood, Guthrie, Ayr, - Bideford, do. do.

-- Croxdale, Hall, Hull, Ship Eveline, Curwen, Cardiff, Pembertons. Bark Indus, Smith, Liverpool, A. Gilmour & Co. Brig Wave, Storer, London, do. Ship Geo. Wilkinson, Brown, Falmouth, T.C. Lee.

18th Brig Marquis of Normanby, Lockhart, Liverpool, G. H. Parke, & Co. Schr. Ocean Queen, Leblanc, Arichat, H. J

Noad. Bark Feronia, W. Henzell, Bristol, A. Gilmour & Co.

- Hampton, J. Graham, Grangemouth, do. -- Cyrus, D. Rae, London, Atkinson, Usburne & Co. Bridget, J. Knox, Dublin, T. Curry & Co.

Brig Nautilus, T. Hodgson, Sunderland, H. & E. Burstall.
Bark Alchymist, W. II. Hill, Falmouth, C.

E. Levey & Co. Calypso, J. Glass, Penzance, G. B. Symes. Brig Credo, J. Humphreys, Aberystwith, do. - Astrea, J. Lewis, Weymouth, LeMesurier, & Co.

Bark Victoria, Thos. Daniel, St. Ives, Pemberton Brothers. Schr. Montreal Packet, J. Boudreau, Halifax, H. J. Noad & Co.

19th Bark Fair Acadia, Hedly, London, Atkinson & Co.

Mariner, Coppell, Southampton, D. Burnet. — Cornwall, Richard, Fowey, Curry & Co. Brig Dungannon, Lumsden, Sanderland, Le-

Mesurier & Co. Leo, Holdforth, Whitby Bark Alexander, Liddell, Cardiff, do. Brig Robert & George, Dixon, Newcastle, E. & J. Oliver.

Bark Acadia, Hogg, Falmouth, G. B. Symes. - Suir, Eynon, Llanelly, Pembertons. Ship Dolphin, Sullivan, Newry, Levey & Co.

SHIPPING INTELLIGENCE.

The bark Dromahair, Pyne, which had been ashore on Crane Island since Monday, got off on Thursday morning and arrived here Friday. Capt. Pyne reports that his vessel did not lie on any rocks while ashore, and he believes she has received no damage

The bark Medina, arrived here on Thursday morning, from Waterford, with passengers, had her main-mast carried away in a squall on the Monday preceding.

The brig Pomona, also arrived on Thursday from Sligo, with passengers, lost her fore-topmast in the same squall.

The bark John, Capt. Morgan, came out of Nicholson's dock on Thursday, after receiving thorough repairs. The wreck of the Mersey was hauled in the next day.

Capt. Jordison, of the brig Hepsa, spoke in lat. 56, 54, long. 21, 22, the Elizabeth Ann, of and from Whitehaven, out 24 days, all

Capt. Foster, of the Aurora, reports loss of a boy named James Noaks, who fell overboard from the mainyard, and was drowned.

Capt. Smith, of the brig Permute, arrived on Wednesday 12th inst. reports having spoken, in Mal Bay, (Gaspé,) the Captain of a Schooner lying at that place, who reported having seen, on the Grand Bank, a large ship water-logged, name Lady Walker, about 750 ons; her main and mizen-mast carried away -fore-mast standing

Capt. Robinson, of the John White, passed on the 9th May, the bark June Walker, of Liverpool, water-logged and main-mast gone, in lat. 46, 12, long. 37, 49. This is no doubt the same vessel that the *Permute* reports.

H. M. Schr. Fair Rosamond, Lieut. Bulman, arrived at Halifax on the 3rd instant, from the wreck of the bark Saladin, at Country Harbour, with the specie, bullion, and 6 of the crew as prisoners. It appears that the affair wears rather a mutinous aspect. The brig Walker, Capt Coxon, spoke on the 2nd ult., off Cape Ray, the brig Wear, from Newcastle, 2nd April, all well.

The brig Ocean, Capt. Quay, spoke the brig Palestine, on the 2nd June, off St. Pauls, 60 days out from Newcastle.

60 days out from Newcastle. The brig Peace, Robson, which sailed from Bayonne on the 10th April, for the Gulf of St. Lawrence, in ballast, got among ice May 9, lat. 46, 52, lon. 46, 30, and was soon so completely imbedded in a large field of fragments, that escape was impossible. She re-mained bound fast until 13th, without injury, when in the night a gale set in, crowding the large cakes down fast upon the sides and bulwarks of the vessel, which, from her being in ballast, were stove in by the immense weight On the 14th, the small boats were got out stocked with provisions &c. and in the night of the same day the brig was abandoned. Capt. R. with crew and boats remained upon the ice until 18th, being unable, from the great quantity of floating ice intervening, to get into clear water, and suffering considerably from the inclemency of the weather and insufficiency of clothing, when they were fortunately rescued by the ship Copernicus, of and from Bremen, in lat. 46, 50, lon. 45, 52, and taken to Baltimore, eight in number. Capt. Robson is warm in praise of Capt. Haeslop of

the C. who treated the shin-wrecked men in

the most generous manner. The Pilot has returned from the Barque Pearl, J. W. Douglas, master, which sailed for London on the 7th inst., having left the vessel at 10 A. M., on Sunday the 9th, off

Point des Monts-all well. Capt. Jobbling, of the brig Indus, arrived on Tuesday, reports having supplied the brig Hector of London, with provisions, in lat. 48, 04. long. 24, 40.—She was from Jamaica, bound to London, and had been out 70 days. Vessels spoken by the bark Highland Mary

crossley master, in lat. 47, 50 N., long. 39, 30 W., the bark Hartland bound to Prince Edward Island, with main-mast gone half-mast, mizen-mast-head gone, fore-top-mast, and fore-yard sprung; had close reefed foretop-sail set, fore-sail and jibs and mizen. Also spoke brig Elizabeth, of South Shields, bound to Restigouche, all well; was in company with him six days.

Capt. Hewson, of the brig Hewson, spoke on the 10th instant, off Point des Monts, the Briton, two days from Quebec.

New York, June 12th-Up for Quebec-Bark Irvine, Madgewick. Cleared, 11th-Bark Perseverance, Scott, for Quebec. Boston, June 10th-Cleared-Bark Given

Evans, Evans, for Quebec. H. M. Troop-ship Resistance, Com. Patev. hence at Halifax in 9 days, with the 1st Royals. They were landed on George's is-

land on the 1st inst.

#### QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 18th June, 1814.

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	5.	d.	s.	d.
Beef, per lb	0	4	a 0	5
Mutton, per lb	0	5	a O	6
Ditto, per quarter	-1	4	à 4	6
Lamb, per quarter	2	ű	a 3	ë
Veal, per lb	0	4	a Ö	Б
Do., per quarter	2	9	a 5	ő
Pork, per lb	ō	4	a 0	5
Hams, per lb	Ö	-		33
Bacon, per lb	ö	-		7.3
Ducks, per couple	ő	ő.	a U	7 į.
Butter, fresh, per lb	Ŏ,	8		. *
Ditto, salt, in tinnets, per lb	ŏ	5		10.
Eggs, per dozen,	ŭ	44	a 0	74
Fowls, per couple	2	0	a 0	3.8
Turkies, per couple	8	ő	a 2	6
Guesa per couple	5		a 10	· ()
Geese, per couple	3	_	a 6	()
Fish, Cod, fresh, per lb	~		ne.	2.1
Lard, per lb	0	6	a 0	7
Potatoes, per bushel,	0	10	a 1	3
Turnips, per bushel,			onc.	
Maple Sugar, per lb	0,		a ()	5
Peas per bushel,	. 2	G	a 2	9
Flour, per quintal			a 13	0
Oats per bushel,	0	11	a 1	0
Hay per hundred bundles,	25	. 0	a 27	6
Straw ditto	12	6	a 13	Ó
Fire-wood, per cord	9	0	a 10	0
		_	<del></del>	

## CHURCH SOCIETY

THE DIOCESE OF QUEBEC.

THE ANNUAL GENERAL MEETING of the SOCIETY will take place (D. V.) on WEDNESDAY, 3d July next, at the Na-

Tional School House, Montreal.

The Chair will be taken at TIVO o'clock, P. M.

Divine Service will be performed in the Parish Church at 11 o'clock, when a Sermon will be preached by the Rev. S. S. Wood, Rector of Three Rivers.

WM. DAWES, Secy. Ch. Socy.

PRAYER BOOKS, &c.

THE subscriber has just received a choice as-L sortment of English Prayer Books, neatly bound, and at very low prices. ALSO.

THE PSALMS AND HYMNS USED IN TRINITY CHAPEL, QUEBEC.

G. STANLEY.

15, Buade Street.

THOS. ANDREWS, TIN PLATE, SHEET IRON & COPPER WORKER,

No. 13, BUADE STREET,
REGS to return his sincere thanks to the Miliand Public in general, for the liberal support he has received since his commencement in business, and hopes by strict attention and moderate charges still to merit a share of public patronage.

N. B.—T. A has just received per late arrivals an assortment of British manufactured goods in the Tinware, which he offers to the public at most moderate charges. Quebec, 20th June, 1844.

LADY of some experience in teaching, and who has resided for some time in a family in his city, is desirous of obtaining employment as Daily Governess. Reference may be made to the Rev. G. MACKIE, W. PHILLIPS, Esq. or JEFFERY HALE, Esq. June 18th, 1814.

APOSTOLIC SUCCESSION. NOT THE DOCTRINE OF THE CHURCH OF ENGLAND.

By the Rev. John Hunter, M. A., formerly of Magdalen College, Oxford. A very few copies of the above for sale at G.

Stanley's - Price 9d. BIBLE DEPOSITORY.

#### NEAT AND CHEAP BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just Assortment of Books, in English and French, which, in consequence of recent changes, are now offered for sale at greatly reduced prices.

Besides the ordinary kinds for general distribution, Family, Reference, Diamond and Pocket

Bibles and Testaments, in morocco and other near bindings, gilt edged. will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church. Quebec, 13th June, 1844.



THE POCAHONTAS.

THIS Steamer will leave the Queen's WHARP THURSDAY MORNING, at SIX o'clock precisely, for RIVIERE DU LOUP en bas, and the adjoining Parishes.

For particulars apply to WILLIAM STEVENSON, St. Peter Street.

Quebec, 10th June, 1811.

#### Fouth's Corner.

COMFORT FROM SYMPATHY.

Dr. Good, of London, had a pet cat which used to take its seat quietly at his elbow on the writing-table, sometimes for hour after hour, while he was at his studies, or writing letters. But this custom of hers was broken in upon, when she had a kitten to take care of. She showed herself only now and then for a little while, and was off again as soon as she had been kindly noticed by her master. One morning, however, she came to her old station, not to sit down, and not to be soon off again neither: she seemed very uneasy, rubbed her furry head and sides against her master's hand and pen, and looked whether he was paying attention to her. As soon as he did, she leaped down on the carpet and made towards the door with a mournful look. The Doctor got up and opened the door for her; she crossed the step, but did not run off. She turned round and looked at him carnestly, as if she wished him to follow her. But as he had no time to spare, and had no notion of what was the matter with her, he returned to his table, and soon thought no more of the cat. It was not long before he perceived that she had got into the room again, for she now kept rubbing herself against his feet under the table. He paid no attention at first, but when she continued rubbing, he moved his feet, and then he touched something which seemed to be in their way. Now he looked under the table, and to his grief he saw it was the dead body of her kitten that he had touched. He did not know, before, but that the little thing was alive and well; now he began to understand what had made the poor mother so uneasy. She wanted him to help her, or at least to feel sorry for her, because he was her best friend: he ought to have followed her to the cinder-heap, that she might show him where her little darling had been thrown by the servants; and when he did not go, well, then she had to fetch the dead body, all covered as it was with cinders, to bring it up a flight of stairs, and lay it at his feet.

The Doctor took up the kitten in his hand, went to inquire into the cause of its death, for which he found nobody was justly to blame, and then he caused it to be taken out of the mother's sight. Poor Puss had followed him to see and hear all that he did about the matter; then when the kitten was gone and her master returned to his study, she seemed to take comfort again, having met with sympathy at least, though her loss was not repaired; and soon she sat quietly on the table by his side as her custom was, before she had her kitten .- Subject taken from Dr. Good's Book of Nature.

MISSION TO THE CALMUCS IN RUSSIA.

"More than seventy years ago, a Mission was begun by the Moravian Brethren among the Calmuc Tartars, which, after a short trial, was necessarily abandoned, but the object itself was never given up. Failing in the direct attempt to plant the Gospel among these fierce and restless barbarians, in the year 1765 a colony was established on the banks of the Wolga, to which various families and individuals from German congregations emigrated, and the place which they called Sarepta, is now one of the most considerable of the Brethren's settlements. The station was expressly occupied for the purpose of cultivating a friendly intercourse with the numerous hordes that frequent the neighbourhood, till the set time should come, when they would

hearken to the Gospel. "Though no opportunity of preaching Christ to these Gentiles was neglected all instruction seemed to be in vain, till within a few years past, when the way was opened for the renewal of a regular mission among them. Since then, several Brethren, wandering or sojourning with them as they roved or rested, in the adjacent region, have been diligently endeavouring to teach them the truth as it is in Jesus; and by the blessing of the Lord, now one, and then another, among the Calmucs, have had their hearts opened, and their minds enlightened by the Holy Spirit. So gently, yet so safely, hath the good Shepherd led these lost sheep, after he had found them in the wilderness, that their lives being endangered, from the wolves among their countrymen, on account of their Christian profession, they were moved to take a step, perhaps unexampled among their tribes, who are rovers from their birth to leave the horde, and settle upon a little island in the Wolga, near Sarepta, where, under the eye of their teachers, and the protection of the Emperor Alexander, they hoped to live quiet and peaceable lives, in all godliness and honesty. This migration has been effected, and the desolate island is now inhabited by a class of people hitherto unknown in the history of man—Tartars become Christians, and settled upon one spot for the purposes of agriculture and com-

"It was on a stormy evening, that on the mind problem of the sold of the heads of is so dreadful to go blindfolded and not of W. Wilberforce.

families, and followed by the main body think what you are about, before you proof the men on foot. Behind these came their camels, three in number, louded after the manner of the East, with tentskins, on which the women were seated. The next objects in the procession, were two Calmuc carts, drawn by horses, and another drawn by a bullock, likewise loaded with tent skins and furniture, on which the young children were placed, while the elder walked by their side. Some of the stoutest boys brought up the rear, driving before them seventy head of cattle, sheep sun was set, before they had all reached that unfitness for Confirmation is unfitness the end of their pilgrimage. It was a for death. And how awful to be called spectacle never witnessed on earth before, and surely there was joy in heaven among How awful to be growing more unfit the angels of God over these sinners that thus repented.

" Day after day, before they had taken full possession of their island, the Brethren and Sisters, young and old, from Sarepta, visited the encampment of the fugitives, about three miles from the village, and there they abode, hearing the word of God venerable Brother Steinman, eighty-three years of age, and one of the first settlers least let me persuade you to make the trial. at Sarepta. He, as well as the few surviving fathers of the colony, had never forgotten the original purpose of the placekingdom of darkness, from which to send of Asia. For this consummation, he and they had been offering up daily prayers for more than half a century. When, therefore, he heard of the arrival of this company of Calmuc confessors, the patriarch seized his staff, which he had long laid aside, and notwithstanding the distance and his infirmities, by the help of friends who supported his steps, he reached the camp. There, after beholding with his own eyes what God had wrought for these poor savages, and having heard them sing in their native tongue various hymns that spake of the sufferings of Christ, and the glory that should follow, he broke out into a transport of joy, and returned home time is come?" "Not by a great deal as thanking and blessing God. Two days I could wish." "I suppose you feel it a afterwards he closed his eyes, and departed in peace, having seen the salvation of the Lord thus come to the outcasts of Tartary.'

CANDIDATES FOR CONFIRMATION. Daniel was a wild and careless lad. whose mind had never been troubled hitherto with the least thought of religion. The world was every thing with him; all his care, all his employ, all his delight. Eternity, with its important stake, he wholly disregarded. Confirmation, in his wholly disregarded. Confirmation, in his view, was a thing of course. Several of his family had gone to the last Confirmation; and he was old enough for the present; and he thought that, if he could not think there is." "But do you think repeat his catechism, that was enough. I endeavoured to impress serious conviction upon his conscience, but could only obtain a promise that he would turn the matter over in his mind. Some slight impressions, however, were made by repeated conversations. As the time drew has promised." "And what made God near, I endeavoured to bring his mind to promise it to you?" "Because Jesus near, I endeavoured to bring instance and in that you wish to confirm your baptismal vow, and really to renounce Satan, the world, and the flesh. But I must make you understand the meaning and seriousness of the determination you have just spoken of. Confirmation is a promise you are going to make or rather to renew-to God. You are going to progreat things, -things which if perform, will make the world wonder. You are going to promise the great, holy, heart-searching God, that you will, from this time forth, for ever renounce, forsake and abhor the devil and all his works; sin of every kind, of every degree, whatever your conscience tells you to be wrong; and that you will resist with all your might whatever temptations have hitherto overcome you. These are great things for you to promise." doubt, (said he) I am not fit: I had rather not go." Not at present taking any notice of his hesitation, I proceeded, You are in the world from morning to night; Satan puts every temptation in your way-sin, the neglect of God, the neglect of his word, and prayer; your companions draw you as far as they can from every serious thought about your soul, your Saviour, or eternity. Now you are going to promise, that when you meet them tomorrow, you will strive against them as far as you can; and if they will not liear you, that you will turn away from them. This is a part of the meaning of Confirmation. Is this your meaning?" "I think I had better not go, ' said he. "I do not wholly discourage you from going. If you can go without telling a falsehood, it will be a blessing to you. But to profess and promise to God in his own house what you do not mean to perform, would be the these firstlings of the Calmuc race arrived most wicked falsehood you could utter. on the land belonging to the colony of Did you know that it meant all this?"

mise. In your business you never make promises in this thoughtless way, -and this is by far the most serious business you ever took in hand." "Yes, indeed, I begin to see it is; and I think I had better give it up. 11 do not advise you to give it up to night. You have not yet nsked God to teach you. He is waiting for the first turn of your heart to him, if you will but seek him. Let me shew you in the parable of the prodigal a picture of God's love and readiness to welcome and goats. Their march lay along the you." He listened with great attention, banks of the river, and a boat, containing and at length said, "I should like to go; a small party, accompanied it on the stream. The evening grew calm, and the fit." "I think so too. Only remember, but I think I had better not, if I am not into eternity in this state of unfitness! every day by neglecting these things ! Do not despise this precious gift. It is worth all that you have in the world-the pearl of great price-worth ten thousand worlds, if you had them to buy it." "Yes, but it is such a very strict thing." "And you must expect to find it so. You never and bade them welcome in the name of you must expect to find it so. You never the Lord. They had pitched their tents can be religious without a hard struggle. Could you bear what the world will say? to have all your old companions joining preached, praying, and praising him, both in the great assembly, and in their family answer, and I continued—"Do let me tell circles. Among their visiters, was the you how much happier a thing it is to serve God than to run after the world; at God has more to give you, than the world; and if you will but ask him-he giveth liberally and upbraideth not.' Now have to be a frontier post on the verge of the you really ever asked him?" "I think I have prayed lately; but I doubt, not with the glad tidings of salvation into the heart all my heart." I continued my instructions at some length. His conscience was clearly convinced for the time, but he could not make up his mind to the cost. The chains of sin and Satan were too strong to be broken by such faint and fruitless convic-

Elizabeth was a child in the Sundayschool, evidently under the power of divine grace at the period of Confirma-Happily for herself, she was not gifted with fluency of utterance; but the little that was brought out by questioning her patiently, appeared to be in truth the language of the heart. "How do you feel about being confirmed, now the time is come?" "Not by a great deal as great thing to do: would you wish not to be confirmed?" "No ... I wish to serve God." "And what good do you expect it will do you?" "None at all, except I go with a true heart." "What does Confirmation mean! "The giving up of the heart to God." "But were you not given up to God soon after you were born?" "Yes, when I was baptized."
"Then why do you want to be confirmed?" "To give up myself to God." "It will cost you a great deal; there is so much to be given up first. Would that you can ever perform these great things that you are going to promise?"
"Not without God's help." "But to whom does God give his help?" "To them that ask him." "But what hope have you of God's help?" "Because he Christ died for sinners." "Now you are heart tempt you to follow rather than the word of God : which of these three do you find to be the hardest ?" "I think I find my heart the greatest trouble." "And how do you expect to overcome it?" "By faith--by believing in Jesus Christ so as to love him." "What are the articles of the Christian faith ?" "All that the Bible tells me of Jesus Christ.' "And do you really believe all that you read about him?" "I hope I do, but not enough." "Do you believe in him so as to try to seek him?" "I hope I do, but not enough: I wish I did." "What do you think of God's commandments: do you think you can keep them?' "By God's grace I will try: I find them very comfortable."---There was not much enlargement of mind, but enough to shew the guidance of the Spirit of truth. Monosyllables, however, which often shew no more than a cold and unmeaning assent, in her case displayed at once the timidity of her character, and the sincerity of her profession .--- Children's Friend.

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