

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

The Berean.

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

VOLUME III.—NO. 43.]

QUEBEC, THURSDAY, JANUARY 21, 1847.

[WHOLE NUMBER 147.

THE ATLANTIC'S BELL.

[The Rev. B. C. C. PARKER, in his eloquent sermon in reference to the wreck of the Atlantic, mentions the fact that the bell of that ill-fated vessel still continues to ring, as the waters dash against the remains of the wreck.] See BERGAN of Dec. 10, p. 147.

Far, far o'er the waves, like a funeral knell
Mourningly sounds the Atlantic's bell.
Midst the wind's wild shriek and the surge's roar,
As the waters break on the rock-bound shore,
Mourningly, sternly it soundeth on,
Like a knell for the dead, with its solemn tone,
O'er the dashing waves and the swelling sea
It ringeth and ringeth continually.

Of all the gay throng on whose ears it rang,
When the gallant bark to the waters sprang,
Like some glorious bird in its beauty and might,
Breasting the waves, 'midst the evening light,
There were none that now list to its awful toll,
Or heed its dull clang 'midst the wave's free roll,
And yet, like a knell, o'er that wintry sea,
It ringeth and ringeth continually.

Then where is the throng on whose listening ear,
It once rang in clear tones of pleasure and cheer?
Ask the waters that dash without hindrance or check,
Through the clattering wheels and the planks of the wreck;
Ask the land and the sea: one hath opened its graves,
One hath yielded its bed for down 'neath its waves;
In the depth of the sea, and beneath the frosh sod,
'The lost ones are waiting the trumpet of God.

How quickly, how sadly they passed away,
Like shadows of night at the dawning of day;
'There were some that lived nobly and worth in the train,
'There were some that lived nobly and worth in the train,
'There were those for whom pleasure had wreath'd her
bright crown,
And some for whom earth's wealth was long garnered up,
The young in their beauty, the old in their years,
With hearts that beat gaily or melted in tears.

Yet, far o'er the waves, like a funeral knell,
Mourningly sounds the Atlantic's bell,
'Tis a warning to all, 'midst the opening year,
In the midst of our life as we draw out each breath,
How swiftly we haste to the caverns of death;
May the fate of the lost ones our own warning be,
Like a death knell rung out o'er life's treacherous sea.

J. W. D.

Prof. Churchman.

ENCOURAGEMENT IN THE STATE OF THE CHURCH OF ENGLAND.

From a Sermon preached by the Right Rev. Daniel Wilson, D.D., Lord Bishop of Calcutta, just previous to his embarkation to return to his Diocese.

I cannot pretend, and do not pretend to enumerate all the steps which God has enabled us to take at home since I left in June, 1832; and I only venture to give the impression which some of them have made on my mind, in order that I may excite my countrymen to gratitude to the God of our salvation, and lead them on, relying on His Grace, to new exertions.

1. The first thing that struck me on my arrival, and filled me with thankfulness and exultation, was the immense number of new Churches erected to the glory of Christ in the densest and the most destitute populations of different parts of our country. Nothing like it has been seen since the blessed period of the Reformation. In one of the large manufacturing districts in Yorkshire, I found four Churches built, almost within sight of each other, by the proprietors of factories, for the benefit of their operatives. The Metropolitan with its fifty or sixty new churches, the Dioceses of London, and of Chester, of Winchester, and Ripon, and other Sees — of which what is done in London itself is a specimen — speak for themselves.

2. The number of active, pious, laborious Clergy seemed to me greatly increased. Here I speak with much diffidence and reserve, from my limited opportunities of observation; but I cannot but record to the glory of the Giver of all good what appeared to me to be the case. I planned myself, for instance, in the retired village of Surrey where I was Curate in 1801—the improvement all about was immense. In the larger towns also which I have visited, numbers of Clergy, sometimes more than 100, pressed around me, and described the general rise of spiritual-mindedness and activity in their neighbourhoods as of the same character.

3. The fine Protestant spirit throughout our country, called out by the numerous and disgraceful apostasies amongst our Clergy and Laity to Rome, and by the late infatuated movement in that direction, which led, and by necessary consequence led, to those defections, makes me hope that a general revival of pure, sound, scriptural Christianity is beginning in our Church. God seems to be overruling the insidious attacks on our Protestant faith to a salutary reaction, which is the more satisfactory, and likely to be the more permanent, because it is connected with an enlightened and moderate, but most determined attachment throughout the masses of our people to our own Protestant Apostolical Church as settled at the blessed period of the Reformation—and not as unsettled by the School of Laud and the Non-jurors and Movement men—and because it has not been irritated into reprisals by the wild attacks of the political Anti-state Church Associations, which seem to me to leave no further steps to be taken but those of physical force. Such rash onslaughts are as far from the piety, moderation, and loyalty of the old Non-conformists as can be conceived—and can only result in a warmer love to our mild and tolerant Church in our people, if we are steadfast to the simplicity of Christ.

4. The efforts to diffuse the blessings of Christian education, the new Colleges established, the multitude of Normal Schools raised, the Government grants in aid of individual efforts, the ardent endeavours made to benefit the masses of our uneducated population—all this, allowing for large deductions in the present working of things, appears to me a mark of the Divine mercy towards us.

5. The larger support given to our Societies for Foreign Missions, scanty and defective comparatively as that support still is; and the number of pious and able youths devoting themselves to the holy cause, filled me with joy. Here I should be most ungrateful if I did not mention with especial

thankfulness the prodigious strides made by the Church Missionary Society, now happily under the patronage of His Grace the Archbishop of Canterbury.

6. The strenuous efforts made to diffuse Christianity at home and in our Colonies and foreign possessions, are, again, an honour to God's name before our people. The Colonial Bishops' Fund, the Bishopric established at Jerusalem, (at the consecration of the second Prelate of which I was honoured to preach) the Parliamentary measures for giving incomes to Clergymen in new and populous districts, the Society for building and enlarging of Churches, King's College, London, St. Augustine's College at Canterbury, the Pastoral Aid and Additional Curates' Societies, the Scripture Readers' Institution, the Translation Fund of the Christian Knowledge Society, and the continued and increasing energy and success of the noble British and Foreign Bible Society—all these I look at in their ultimate results, if only they are still conducted in the simplicity of the Gospel, with unmingled thankfulness and hope.

7. The variety of ways in which the details of Christian benevolence are carried out, struck me as novel and most important. The Societies for District Visiting, for what are termed Ragged Schools, the Infirmary for Consumption, for providing Washing conveniences and better lodgings for the poor, for the relief of Needlewomen and Governesses, and the reduction of Factory hours as respects the young, are blessed symptoms of the philosophy of Christian charity.

8. The arts subserving Christianity appear also to have taken a spring contemporary with the improved religious feeling of our country. I was filled with surprise on visiting the prodigious establishment for printing Bibles and Prayer-books at Oxford—and the almost marvellous cheapness with which they were produced. No means of steam communication both internally and by sea—apparently only in their infancy still—are pregnant with results which no human mind can foresee or appreciate.

9. The more pacific character of our statesmen and public men is, again, a token for good. This is perhaps a topic beyond my province; but I cannot avoid noticing the friendly feelings now studiously cultivated between a great neighbouring country and our own, which have resulted already in a more than thirty years' tranquillity in Europe—an event unexampled in modern history. The glory of peace seems to have superseded that of war; and national jealousies to be yielding to mutual sympathy and esteem. Blessed be God!

10. If I mention last the new liberality which has appeared in many individuals, it is in order that I might take occasion to return my warmest and best thanks to this great parish of Islington, and other parishes and individuals throughout England. The subscriptions to the Cathedral Mission at Calcutta, and for the completion of the buildings and preparing it for consecration on my return, have amounted already, in Islington alone, notwithstanding their numerous local objects, to nearly £2000, and will be, I trust, largely augmented by the collection of this morning; when I plead, and for the last time, for love's sake, for Christ's sake, for the Gospel's sake, for the honour of God's great Name amongst 130 millions of heathens and Mohammedans.

FICTIONOUS NARRATIVE.

There is one class of fictitious narratives, in regard to which, as I am led to the consideration of the subject, I would desire to subjoin a few words of friendly caution to the Christian reader. I allude to fictitious narratives of a religious character, in the perusal of which much circumspection is required, and much moderation should be employed. I am far, indeed, from thinking that there is any reasonable or scriptural objection, to employing fiction as a vehicle for the conveyance and inculcation of religious truth. The parables of our blessed Lord (which there is every reason to believe are fictitious stories) appear decisively to warrant the employment of fiction as a medium of religious instruction. And the example thus given by the highest of all authorities has been, in many instances, most happily and successfully followed by Christian authors, who have combined the charms of a brilliant imagination with soundness of judgment and sobriety of spirit; and thus enlisted, in the service of the sanctuary, that love of interesting narrative, and delight in the embellishments of graceful composition, which are so closely interwoven into the very texture of our mental frame. Need I do more, to substantiate this assertion, than allude to that

"Ingenious dreamer, in whose well-told tale
Sweet fiction, and sweet truth alike prevail—
Whose humorous vein, strong sense, and simple style,
May teach the gayest—make the gravest smile;
Witty, and well employed, and like his Lord,
Speaking in parables His slighted Word."

Who that loves the Saviour's name but must echo the heartfelt tribute, thus paid to Bunyan, by the saintly Copwer and, with him,

"Revere the man, whose pilgrim marks the road,
And ends the progress of the soul to God!"

But while I thus gladly appeal to this exquisite allegory, as a proof how effectually fiction may be made to subserve the cause of truth, I cannot refrain from subjoining an admonitory hint to those who may be disposed to indulge too largely in a style of religious reading which requires to be rather sparingly enjoyed, and its results to be very carefully watched. There can be no doubt, that an excessive indulgence in the perusal of works of religious fiction, (to which many professing Christians, in our day, are, I fear, quite too prone) tends to generate a species of sentimental piety which may be easily mistaken for that devoted love to the Saviour, and zeal for His glory, without which all religious profession is an empty name. The characters are often delineated with such extravagant colouring, as monsters of faultless perfection, and the scenes described with such romantic interest, as surpassingly strange or delightful, that the Christian characters and scenes which real life exhibits, appear in the comparison unattractive and uninteresting. The inconsistencies that the former exhibit, and the revolting circumstances by which the latter are so often accompanied, in the abodes of actual wretchedness, excite dissatisfaction and disgust. The pleasure derived from the perusal of a well told

tale, diversified with striking incidents, and rendered entertaining by the development of the characters and destiny of the different personages, introduced into the story, is fearfully liable to be mistaken for a harmony of sentiment with the piety which pervades the work. And thus the reader is in danger of being satisfied with his own state, because he finds himself capable of sympathizing with the spiritual joys and sorrows of the religious characters whose history he is engaged in studying. The truth may be, that what awakens and sustains his interest in the work, is exclusively the story, altogether independent of its religious complexion. And thus may a most dangerous delusion be fostered, by an unrenewed mind being led to mistake its real condition, and to fancy itself influenced by a vital principle of godliness, because it relishes a narrative of scenes and characters in which that principle prevails.

One of the surest tests, by which the sincerity of this supposed congeniality with those characters and scenes may be ascertained, is, whether there is a proportionable pleasure in secret communion with God by prayer, and in the private perusal of the Word of God. For we may feel assured, that if, while our interest in reading a religious work of fiction is very intense, communion with God in prayer, and the perusal of His word, are felt to be wearisome, we are either deceiving ourselves in the idea that we are spiritually alive at all, or our spiritual life is at a low ebb indeed. Nor should we ever indulge the hope that any style of religious reading is profitable to us, if we do not find that it additionally endears to us the word of God, and leads us to study that blessed book with increased relish and delight. We would therefore affectionately caution the Christian reader against indulging in a taste for religious fiction, in preference to those more solid and sober religious works, which tend to invigorate the mind, to regulate the passions, and give firmness and stability to the character. We would say to him—Be much in the study of more practical and profitable works, especially those of the older divines. They will furnish you with substantial and really nutritious food for your mind. Familiarize yourself with those writers in whose pages you will find the precious truths of the Gospel enforced with seriousness, faithfulness, and impressiveness; and at the same time recommended by the subordinate attractions of talent and taste. Select, as your favourite companions, the works of Latimer and Ridley, of Jewell and Reynolds, of Beveridge and Baxter, of Hall and Hooker, of Watts and Doddridge, of Usher and Leighton; or those latter lights of the Church—Flavel and Fletcher, Walker and Harvey, Gurnall and Edwards, Newton, and Romane, Sade and Howe, Scott and Henry, Venn and Leigh Richmond, Cecil and Simeon, Martyn, Witherspoon, and Hannah More. Or to name but a few living authors, whose pages will equally supply profit and delight, study with attention the writings of Sumner and Chalmers, Bickersteth and Taylor, O'Brien and Abercrombie, McNeile and Bradley, Charlotte Elizabeth and Caroline Fry, Cunningham and Close, Bridges and Blunt. Christian Biography will also furnish a rich feast of profitable and pleasurable reading, far more improving, and to a sound and well regulated mind, more interesting than the pages of religious fiction can supply. Milner's Church History will open a wide field for delightful study; and Edwards on Redemption will develop, in the most attractive manner, God's providential government of the world, in connection with the glorious scheme of redeeming love. Home's introduction to the critical study of the Scriptures is a condensed library of religious knowledge. The lives of distinguished missionaries, especially Bainerd and Elliott, Swartz and Maityn, Carey and Morrison, and the records of missionary labours, particularly Ellis' and Williams', will supply safe and even salutary gratification for that love of strange and interesting adventures, which is so natural to the youthful mind. But there is one work, I would emphatically recommend to the young and imaginative Christian, as it combines all the fascinations of romantic fiction, with all the solidity of historical truth, and recommends evangelical sentiments by the charms of a vigorous and attractive style. I need scarcely add that I mean D'Aubigné's History of the Reformation. While, however, we thus recommend, to the Christian, other styles of religious reading, above all we should say, let the Bible be to you the book of books—"your guide, companion, and familiar friend"; gather in this field every morning the daily portion of heavenly manna, to sustain and nourish your soul to everlasting life! there, too, to take but a glance at the diversified character of its contents—you will find suitable provision for every faculty, every taste. The Bible is, in fact, a divine Encyclopaedia in itself. It contains history, the most authentic and ancient, tracing back to the first creation of our world; and prophecy, the most important and interesting, tracing forward to its first consummation; journeys, surpassing all others in the marvellousness of their adventures, and the dignity of their guide, for they were marked by miracles at every step, and in every movement directed by God; the travels of the most distinguished missionaries, the first preachers of the Gospel; and the lives of the most illustrious personages, including the biography of the Son of God; events, more wonderful than romance ever imagined; and stories more fascinating than fancy ever sketched; the finest specimens of poetry and eloquence, of sound philosophy and solid argument; models of virtue, the most attractive; and maxims of wisdom, the most profound; forms of prayer, the most appropriate in every variety of spiritual experience; and songs of praise, that would not be unworthy of an angel's tongue—precepts of unparalleled importance; and parables of unrivalled beauty; examples of consistent piety, suited to every situation; and lessons of divine instruction, adapted to every age! But, above all, this blessed Book deserves and demands your persevering and prayerful study, because it reveals the only way of salvation, by testifying of Him who is the only Saviour—who is Himself—the Way, the Truth, and the Life—the Alpha and Omega of a sinner's hopes—the sum and substance of a sinner's salvation! This is the only book in which you are certain of finding "truth without any mixture of error"—the only one which you are sure that the Holy Spirit has indited by His infallible inspiration, and whose de-

vout perusal, engaged in with prayer for His divine teaching, He has promised and pledged Himself to bless!

Beware, then, of substituting any style of religious reading, however excellent in itself, for the perusal of the word of God! If you do so, that God, who is jealous of the honour of His own word, will withhold His blessing from the book (were it even the most spiritual and heavenly-minded ever composed by uninspired man) which is allowed to usurp, in your regard and study, the place which is exclusively the prerogative of the oracles of divine truth. The consequence will be, that, however you may be amused, you will not be profited by such reading. Unaccompanied by the power of the Holy Spirit, it will not communicate a single particle of spiritual strength or refreshment to your soul. The light that shines on the pages of the book, however brilliant, will not warm your heart with a Saviour's love. No dew of divine grace will distil from its leaves, however rich in piety or genius, to revive your drooping soul. Try, then, I would affectionately advise you, the effect of all your religious reading by the test I have proposed—what influence it appears to exercise over your relish for the reading of the Bible. If you find a decided increase in your taste for the study of this blessed Book; if you feel it to be more precious to your soul; that your desire for it is quickened, and your delight in it deepened; then may you hope that a blessing is resting on whatever religious works you are studying, when they are thus regarded, and valued only as hand-maids to the word of God. But if you find a contrary effect produced; that you take up the religious work, especially if it be a work of fiction, with desire, peruse it with delight, and lay it down with regret, while you commence the study of the Bible with reluctance, continue it with weariness, and close it with a feeling of satisfaction because the task, which conscience compelled you to undertake, is finished, then be assured, your religious reading, however excellent in itself, or fascinating in its effects, is unattended with the blessing of God, or any profit to your own soul.—From "The Gospel promise of true happiness" by the Rev. Hugh White, A. M.

THE LIFE OF FAITH EXEMPLIFIED AND RECOMMENDED.

DEAR BROTHER—Yours I received, and thought on that question being, "How to live in this world, so as to live in heaven." It is one of the common pleas of my heart, which I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up against so many cross winds as we meet withal upon this sea of life and glass. That man knoweth not his own heart that finds it not difficult to break through the entanglements of the world. Creature-smiles stoop and entice away the affections from Jesus Christ; creature-frowns encompass and tempestate the spirit, that it thinks it doth well to be angry; both ways grace is a loser. We had all need to watch and pray lest we enter into temptation. The greatest of your conflicts, and causes of complaints, seem to have their original here. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart. Pride is one in all men in the world.

I will tell you familiarly what God hath done for my soul, and in what frame my soul keeps towards himself. I am come to a conclusion to look after no great matters in the world, but to know Christ and him crucified. I make the best way in a low gate. A high spirit and a high sail together will be dangerous; and, therefore, I prepare to live low. I desire not much. I pray against it.

My study is my calling; so much as to tend that without distraction, I am bound to plead for, and more I desire not. By my secluded retirements, I have the advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in self, which they who live in care and labour cannot be sensible of. I have seemed to see a need of every thing God gives me, and to want nothing that he denies me.

There is no dispensation, though afflictive, but either in it, or after it, I find I could not be without it; whether it be taken from me, or not given to me, sooner or later God quiets me in himself without it. I cast all my concerns on the Lord, and live secretly on the care and wisdom of my heavenly Father. My ways, you know, are, in some sense, hedged up with thorns, and grow darker and darker daily; but yet I distrust not my God in the least, and live more quietly in the absence of all, by faith, than I should do, if I am persuaded, if I possessed them. I think the Lord deals kindly with me, to make me believe for all my mercies before I have them; they will then be Isaacs—sons of laughter. The less reason has to work upon, the more freely faith casts itself upon the faithfulness of God. I find that while faith is steady, nothing can disquiet me, and when faith falters, nothing can establish me. If I tumble out amongst men and creatures, I am presently lost, and can come to no end; but if I stay myself on God, and leave him to work in his own way and time, I am at rest, and can sit down and sleep in a promise, when a thousand rise up against me. Therefore, my way is not to cast beforehand, but to work with God by the day: "Sufficient unto the day is the evil thereof."

I find so much to do continually with my calling, and my heart, that I have no time to puzzle myself with peradventures and futurities. As to the state of the times, it is very gloomy and tempestuous; but "Why do the heathen rage?" Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all those overturnings, confusions, and seeming impossibilities. Upon this God do I live, who is our God for ever, and will guide us to the death. Methinks I lie becalmed in his bosom, as Luther in such a case, I am not much concerned, let Christ see to it. I know the prophecies are now dark, and the books are sealed, and men have all been deceived, and every cistern fails; yet God doth continue faithful, and "faithful is he that promised, who will do it." I believe these dark lines will give birth to a bright morning.

Many things more I might have said; but enough. O brother! keep close to God, and then you need fear nothing. Maintain secret and inti-

mate communion with God, and then a little of the creature will go a great way. Take time for duties in private. Crowd not religion into a corner of the day. There is a Dutch proverb, "Nothing is got by thieving, nor lost by praying." Lay up all your good in God, so as to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in fore-hand contrivances for the world; they never succeed; God will run his dispensations another way. Self-contrivances are the effects of unbelief: I can speak by experience. Would men spend those hours they run out in plots and devices in communion with God, and leave all on him by venturesome believing, they would have more peace and comfort.

I leave you with your God and mine. The Lord Jesus be with your spirit. Pray for your own soul, pray for Jerusalem, and pray earnestly for

Your poor brother, J. B.

Letter found in the study of a minister after his decease, publ. by Rel. Tract Society.

ANNIE SHERWOOD'S FIRST EVENING IN THE CITY.

A large coal fire burned briskly in the breakfast-room of the handsome and luxuriously furnished residence of Mr. Robert Morton, in one of our eastern cities. It was at the close of a cold day in the cheerless month of November, and the wind whistled mournfully without; but its whailings were unnoticed by the cheerful family group, that were seated under the bright gas-light, around a tea-table covered with delicacies. Mr. Morton, who in a rich dressing-gown and slippers sat at its head, was a fine looking man in the meridian of life; and his wife, whose countenance still bore the traces of what in youth must have been uncommon beauty, presided with dignity and ease, often glancing with a mother's fondness on the youthful faces that were gathered around the board. Of these, Julia Morton, (the eldest,) fair and lovely in appearance, was seated beside her father, and next was her brother Henry, a bright lad of seventeen, with a countenance glowing with health and humour; while opposite to them were their younger sisters Helen and Maria, the former a merry laughter-loving girl of fifteen, and the latter, (the youngest member of the household,) an affectionate, yet spoiled child of seven years of age. Besides these, at Mrs. Morton's right and next to Henry, sat a young lady, about the age of Julia Morton, whose travelling dress made her appear as a newly arrived guest. She had indeed just joined the circle of which she now formed a part.

Amid questions and answers, the moments flew quickly by, and Annie, seated among her kind relatives around the cheerful fire, had begun to feel quite at home, when the door-bell rang, and some visitors were announced. Her uncle and Julia immediately went down into the parlour, expressing much regret at being obliged to leave Annie, and saying they would not ask her to allow them to introduce her to their friends this evening, as she must feel fatigued. Mrs. Morton soon followed, yielding to Annie's earnest request that she would not be detained on her account, and Helen's laughing assurance that she and Henry and Maria could entertain their cousin "charmingly"; remarking, as she left the room, "Do not sit up late, girls, but retire as soon as you feel disposed to do so."

Helen and her brother exerted themselves to banish her sad thoughts, and an hour passed pleasantly, when a domestic entered to remind Maria that it was her time for retiring. Helen asked Annie if she did not feel disposed to accompany her, saying, "that she was ready to go, too."

"Shall we not see uncle and aunt again to-night?" inquired Annie.

"O I no, not unless we sit up late," said Helen. "Mr. and Mrs. Wallace always stay late, and Frank Banker, too; so it is not worth while to wait."

Annie still hesitated; then after a moment's silence she asked in a serious tone, "Do you not have prayers in the evening, Helen?"

"Sometimes—that is, when father has no company. Julia always has visitors when she is at home in the evening, and mother is generally in the parlour with her, but father gets away whenever he can, and stays with us, and then he has prayers with us and the domestics. We have very few quiet evenings now," said Helen; "father sometimes sighs and talks about the time when we were all little children, and he and mother seldom left us, but few visitors; now it is different, for mother says that they must go into society for Julia's sake. Shall we follow Maria, or wait longer? Just as you please, cousin."

"O I think we may as well follow her," returned Annie, in a discouraged tone, for she longed to be alone, that she might be able to think over the new and startling ideas suggested by the occurrences of the evening, respecting the mode of life her uncle's family led, and how far it would be her duty to conform to it.

"Well, if you will go, I suppose I must entertain myself as I best can," exclaimed Henry, drawing his chair closer to the table, and settling himself in an easy position to read a small pamphlet, the pages of which he had been carelessly looking over, the last few minutes—"Helen, is this interesting?"

"Yes, very much so; you will not miss us if you once begin that. So good night, Mr. Henry," and she took up a lamp as she spoke.

Annie followed her example, but paused as she passed Henry. "Shall I see what is so interesting?" she asked playfully. He smiled, and held up the book for her inspection. She glanced at the title-page—it was a romance by one of the most unprincipled novelists of the present age, published in the cheap form, for the purpose of securing a wide circulation. Annie shrunk back as if from pollution—"O cousin, do you read such books?" she involuntarily exclaimed, in a tone of much surprise.

"Why, what is the matter with it?" said Henry, laughing; "you look as if it were something poisonous."

"And so it is poisonous, and worse than poisonous to the mind and heart, Henry," returned Annie warmly; "and this is what I have often heard father say of them; that a man whose principles and life are such as this author's were, cannot write any thing pure or excellent."

"But, then, it is so interesting—and, besides, Julia and Helen read it, and mother made no objections to their doing so," argued Harry.

"And I heard father say, he was one of the best living writers," added Helen.

"But did uncle say he approved of his sentiments?" asked Annie, anxiously.

"No, he said he did not, but that his style was excellent—and he saw me reading this book afterwards, and only said, 'Helen, I think you might be better employed; he did not say I must not read it.' But come, cousin Annie, there is no use in standing here to discuss this matter, since all the harm it can do me, it has done me already, and I know, now that Harry has commenced it, he will not lay it down until he has finished it."

Annie said no more; but when she was alone in her chamber, adjoining that occupied by her eldest cousins, she felt her heart sink beneath a weight of sad and perplexing feelings.

"How very different every thing here is from what I had imagined it!" she said to herself.

"How can I ever do what is right, or even know what the path of duty is! O! that I were only back again in my own dear home, or had never left it! She checked the thought, as being wrong, since it was her parents' wish that she should accept the invitation so often and earnestly presented by her uncle and aunt, backed by the entreaties of her cousins, that she should pay them a long visit, which domestic circumstances had hitherto prevented.

She remembered also the precious promises of strength and guidance made by him who had said, "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and he will direct thy paths."

She referred again to some of those blessed sources of consolation to the Christian pilgrim, when perplexed and "troubled on every side," and then pouring out her heart in prayer, she cast her burden upon the Lord, and with a spirit tranquilized by this happy communion, she laid her head upon her pillow, and soon sunk into a peaceful sleep.—*City Cousins.*

STRICT CONSCIENTIOUSNESS OF AN INDIAN.

Kusick, chief of Tuscaroras, had served under La Fayette, in the army of the Revolution. It was usual for him, in company with a few of his leading men, to visit, once in every two or three years, the State of North Carolina, whence this tribe originally came, to see [after some claims they had upon that State. In passing through Washington, the old chief would call at my office, for the purpose of submitting his papers, and of counselling with me. On one of these occasions, he made a call before breakfast, at my residence, accompanied by his companions. A neighbour had stepped in to see me, on his way to his office, and our conversation turned to Lady Morgan's France, which had been just then published, and was lying on my table. We spoke of La Fayette. The moment his name was mentioned, Kusick turned quick upon me; his fine black eyes and asked, with great earnestness,—

"Is he yet alive? The same La Fayette that was in the Revolutionary war?"

"Yes, Kusick," I answered, "he is alive; and he is the same La Fayette who was in that war, that book speaks of him as being not only alive, but looking well and hearty."

He said, with deep emphasis, "I'm glad to hear it."

"Then you knew La Fayette, Kusick?"

"O, yes," he answered, "I knew him well; and many a time, in the battle, I threw myself between him and the bullets,—for I loved him."

"Were you in commission?"

"O, yes," he replied, "I was a lieutenant. General Washington gave me a commission."

My friend (who was the late venerable Joseph Nourse, at that time Register of the Treasury) and myself agreed to examine the records, and see if the old chief was not entitled to a pension. We (or rather he) did so. All was found to be as Kusick had reported it; when he was put on the pension list.

Some years after, in 1827, when passing through the Tuscarora reserve, on my way to the wilderness, I stopped opposite his log cabin, and walked up to see the old chief. I found him engaged drying fish. After the usual greeting, I asked if he continued to receive his pension.

"No," said the old chief, "no; Congress passed a law making it necessary for me to swear I cannot live without it. Now here is my log-cabin, and it's my own; here's my patch, where I can raise corn, and beans, and pumpkins; and there's Lake Onondaga, where I can catch fish. With these I can make out to live without the pension; and to say I could not would be to lie to the Great Spirit!"

Here was principle, and deep piety; and a lesson for many whose advantages had far exceeded those of this poor Indian. In connection with this, I will add another anecdote, in proof of his reneration for the Deity. He breakfasted with me on the morning to which I have referred; and knowing him to be a teacher of the christian religion among his people, and an interpreter for those who occasionally preached to them, I requested him to ask a blessing. He did so, and in a manner so impressive, as to make me feel that he was deeply imbued with the proper spirit. He was employed in the ceremony his native Tuscarora. I asked him why, as he spoke very good English, he had asked the blessing in his native tongue? He said, "When I speak English, I am often at a loss for a word. When, therefore, I do not like to be perplexed or have my mind distracted, to look after a word, I must use my own native language. When I use my own language it is like my breath; I am composed." Kusick died an honest man and a Christian; and though an Indian, has doubtless entered into his rest.—*McKenney's Indians.*

THE FRESHET AT DAYTON, OHIO, ON THE 2ND OF THIS MONTH. From the Dayonian.

On Friday afternoon strong evidence of a freshet was exhibited, and many had their fears excited. The water began to approach some of the inhabitants in the lower part of the city. A few families moved their quarters. But no serious injury was apprehended until about 2 o'clock on Saturday morning; when it was ascertained that the waters of Mad river had swollen so as to roll over the levee or embankment thrown up to protect the city from occasional inundations in this river.

We were aroused from our slumbers by some kind persons, who warned us that the embankment had given way, and the waters rising 18 inches to the hour. In ten minutes we were all out, wife and little ones, and took up our line of march for the highest point in the city. The moon up in its full, and doing its utmost to shed light on the scene.

The streets were crowded with men, women and children, some of whom were seeking shelter from the more favoured ones, in the higher part of the town,—and others were standing in groups mutely and sorrowfully watching the furious, swelling current as it rolled down the overflowed banks of the canal, bearing upon its troubled bosom the buoyant

materials deposited on its banks, such as lumber, staves, &c., &c.,—others upon horseback, riding their animals at the top of their speed, in different directions, warning the slumbering inhabitants of their danger, taking women and children from those dwellings entirely surrounded by water, and informing persons where their labour would be useful in rescuing property. It was a sad scene. The future was veiled. But comparatively few of the people knew the exact altitude of the bed of Mad river above that of the highest part of the city. The worst fears obtained in the minds of many.

On every hand—East, West, North and South—the sharp, positive and loud roar of the rushing waters tended to inspire the inhabitants with fear, and greatly to augment the solemnity of the scene. At about four o'clock, the bridge over the canal on First street was swept away, and the footbridge by Crawford's last Factory. By five o'clock, the waters had pretty well covered all the city east of the canal and west of it, as far up as Wolfe's on the South side to Fourth street; and the West side to Perry, and on the north to First street. As daylight dawned upon us, there was presented to the view, on either hand, a vast expanse of waters, all studded with dwellings, which resisted a rapid southern current, carrying down wrecks and flood-wood.

We have not heard that any lives have been lost—though it is reported by some Germans that a small house upon the flats, in which resided a woman with six children, whose husband had gone to Mexico, had disappeared, and the fear is that all have perished together. The loss of property has been very considerable. Those of our business men upon the line of the canal have suffered very considerably.

At one o'clock this afternoon, our citizens convened, on very short notice, at the City Hall, to take immediate steps to relieve the waifs of those who have been ejected from their homes without an opportunity of taking a change of clothes, bed, or bedding. At 5 o'clock P. M., as this goes to press, the waters have very much receded. By morning, it is to be hoped that many families will be permitted to return to their soaked domiciles.

There was a house with three women, three men, and nine children in the north-west part of the city near the levee, where the current was exceedingly strong, and several unsuccessful attempts had been made to reach it. The water had excavated a culvert under the house, and produced a strong current which threw the skiff upon its transom, at its approach to it. All had given it up.

David Johnson and Joseph Burnett, though much exhausted by their previous labours, resolved to make an effort to save those in the building. They with great difficulty approached near the house, but the danger was so great that they were about to give up in despair, when a little child appeared at the window and begged them not to leave them to their fate.

This appeal inspired them with a new determination, and by an almost superhuman effort they gained the house, and finally succeeded in landing its inmates upon terra firma.

The Berean.

QUEBEC, THURSDAY, JAN. 21, 1847.

On the first page of this number we have placed an extract from FICTITIOUS NARRATIVE, with special reference to what are commonly called Religious Novels. We recommend the article for careful perusal. The writer of it speaks modestly—not indiscriminately denouncing or condemning; but examining the tendencies of the human heart to make ill use of that which in itself is lawful, and to feed its corrupt propensities by that which was honestly designed for their mortification. The test which the author recommends that we should apply to that kind of reading,—namely, whether it strengthens our taste for the study of God's own holy Book, or whether it creates a reluctance for that study and makes it feel wearisome,—is safe, and easily applicable by him in whom such a taste has once taken its rise and is in exercise.

A class of readers, however, has to be taken into consideration in this matter, which it does not seem to us that the author has had present to his mind: those in whom a taste for the study of the Bible is not yet begotten. Numbers of young and volatile persons of this class, with a craving for something to read, cannot be induced to take in hand the works of the greater number of such authors as our extract enumerates, and yet they will read something. A lively, mirth-loving young man or woman who has never advanced beyond the mere formal observance of religious duties, and has no relish, as yet, for the study of God's word, may be brought to read *Lady Mary or Catebs in search of a wife*, when neither of them could be induced to give attention to the *Rise and Progress of religion in the soul*, and when both the one and the other would be reading the *Waverley Novels*, if Mr. Taylor and Mrs. Hannah More had not provided the fascinating kind of literature just adverted to. If some one of our readers would be take himself to the task of suggesting the proper mode of dealing, when intelligent and devout Christians have it in their power to furnish reading matter in such cases, we should be thankful—the friend, for instance, who was the medium of transmitting to us the manuscript of the article now under consideration.

It requires to be borne in mind also, in dealing with this matter, that the circulation of fictitious narrative is one of the engines assiduously worked in our days by the romanizing schismatics in our midst. The effectiveness of the engine has been discovered by them, and it is our task to counteract its influence as worked by them, no less than as set in operation by those who supply the ordinary secular press with material for the deterioration of the public mind.

We subjoin an extract of a somewhat severer character, from an article on the same subject, which one of our exchanges credits to the *N. E. Puritan*.

"There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes

of writing; and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels. We do not say that his moral sensibilities and principles will be wasted as fast upon religious novel-reading. We allow that he may receive from religious works of fiction many desirable impressions, and much information on religious subjects. But at the same time, he will be cultivating a routine taste which will attract his mind to just that class of books, which the whole Christian community unite in reproaching. The process of improving the mind of the child by such reading is like the process of improving the health of an invalid by ardent spirits, used in a way to engender the diseased appetite of the drunkard. The general health, it may be, is advanced, while the patient has cultivated an irrepressible hankering after ardent spirits, which draws him with a force almost irresistible into the ways of the drunkard. So the mind of the child, it may be, is in some respects benefited by the pious novel; but his imagination has received unnatural stimulants, and his taste is wrought to a longing for that which is hurtful, and habits are formed, which, amid the dense circulation of a poisonous literature now afloat, bring him into exceeding peril. By our religious machinery, the child is piously trained to seek his gratifications of mind amid elements of grosser corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result."

EPISCOPAL RECORDER, PHILADELPHIA.—The Rev. Wm. W. Spear, who has for some time been associated with the Rev. G. W. Ridgely, in the Editorship of this periodical, has accepted a call to the charge of Grace Church, Charleston, and has therefore relinquished his connection with the very valuable publication with which our readers are familiar through the frequent use we make of the contents of its columns. We can sympathize with the Editor on whom at present rests the whole burden and responsibility of the charge.

THE PUBLIC AND PRIVATE HISTORY OF THE POPES OF ROME, from the earliest period to the present time: including the history of saints, martyrs, fathers of the Church, religious orders, councils, inquisitions, schisms, and the great reformers. By Louis Marie De Cormenin, translated from the French. Philadelphia, James M. Campbell.

We know not how better to commend this important work to the attention of our readers, than by quoting the language of the Translator's preface. Our personal knowledge of the qualifications of the writer and of the pains which he has taken to verify some of the most astonishing disclosures of his author, enable us to endorse his remarks with entire confidence.

"The want of a history of the popes of Rome, at once complete, concise, and written in a popular style, has long been felt as a desideratum in our language. That void is supplied in the following work. At this juncture, when the struggle of the church of Rome for future power has been transferred from the shores of Europe to our own land, it seemed desirable that such a book should be placed within the reach of all.

This work opens to our view a clear exposition of the public history and private practices of the men, who, from the position of simple pastors of a single church, advanced their authority, step by step, until they became not only the ecclesiastical, but in fact the temporal lords of Christendom. It treats with comprehensive minuteness of their onward march to greatness from their first usurpations over the surrounding churches, until, in the zenith of their pride and power, they trampled emperors and kings beneath their feet, absolved nations from their allegiance, took away and bestowed kingdoms, and parcelled out a world to whom they would. The craft of the first Leo—the steady perseverance of the early popes in their settled policy of aggrandizement—the bold daring of Hildebrand, the monk of Cluny, the master spirit of his age, the public infamy and private debaucheries of Borgia, the reckless audacity of the Farnese, and the voluptuous licentiousness and philosophical atheism of the tenth Leo, are painted by a master's hand. The actors in the scenes recounted, live and move and have a being, as they pass in review before us.

A short but spirited review of the political condition of the world until Christianity was placed on the throne of the Roman empire, with the various heresies that have occurred, with their leading doctrines and principal actors, are set forth with great clearness and comprehensiveness. In a word, the reader of this work will find himself, at the close of its perusal, acquainted with all the leading facts connected with the history of the Christian church, and the accompanying political history of the world.

Coming from the pen of a Roman Catholic, but one who is enabled to see that good may be found out of the pale of his own church, it may be read without the suspicion of its truth, naturally attendant on such a production from the pen of one of adverse faith. The vices of the men who claim to be vicars of Christ on earth are not slurred over; the horrors attendant on religious bigotry and fanaticism in the persecution, torture and murder of fellow men, are truthfully portrayed; and the claim for the popes to infallibility best exposed by the record of their ambition, avarice, public dishonesty, and private turpitude.

All are not portrayed as base; for in the long catalogue of the rulers of the church of Rome, it would indeed be strange, if there were not found, as there are, men endued with noble natures, lofty aspirations, and generous desires for the benefit of their fellows; these shine forth as brilliant lights in the surrounding darkness.

The strong republican feelings of the author have led him to watch with a close and critical eye all movements having a tendency to the concentration of power, either in church or state, in the hands of a single individual, and will meet with a ready response in the only large and powerful nation of the world in which civil and religious freedom may be truly said to exist in a pure form.

His views, however, on any subject treated of, and more especially concerning the so-called philosophers of the eighteenth century, are not, of course, endorsed by the translator. It was his aim to set his author down as he found him, and nothing more. One word of explanation may be necessary. Whenever the words "priest" and "priesthood" occur, they refer exclusively to the ministry of the Roman church, as do the words "church" and "religion" to that church and its tenets.

That some portions of the work are calculated to excite disgust in the minds of the readers can readily be understood. In dealing however with impurity we cannot avoid bringing many things to light which a fastidious taste will deprecate. The horrid corruptions of the Roman church would, however,

never be known unless the linsel covering which gilds it is removed, and the putrid mass of corruption lying beneath the veil of its infallibility can never be exhibited without the removal of that veil. Private vice as well as religious corruption have marked its progress, and to expose the one it is necessary to lay bare the other.

An earnest desire to place the history of this all-enslaving church, and the true character of its infallible heads, before his countrymen, as a beacon and a warning, led him to undertake this task. Should he succeed in this, his object will be accomplished."—*Episcopal Recorder.*

NEW YORK MARINER'S FAMILY INDUSTRIAL SOCIETY.

In New York and its vicinity are one thousand seamen's widows, and upwards of three thousand seamen's families.

Among them are many intelligent respectable females, who in consequence of the smallness of the sailor's wages and the merely nominal remuneration of female labour, are suffering such destitution as must be seen to be believed. Every mail brings intelligence of shipwreck, disaster, and death upon our coast, or out on the face of the great deep, and but few of these occur without carrying desolation and sorrow into some family circle; and fewer still without precipitating the sailor's wife, mother, or daughter, into absolute and entire dependence upon the avails of their own industry. To meet the exigencies of those thus situated, the Mariner's Family Industrial Society, was organized three years since, with the design of furnishing employment for the healthful at fair prices, also alleviating the necessities of the aged, the sick, and those too young to labour.

Upwards of three hundred families have been materially assisted by the Society, and a number of aged women receive monthly a stipend, that adds greatly to their comfort.—*Prot. Churchman.*

THE TEN-HOURS' BILL.—At a meeting held at Bradford (Yorkshire) on the 13th of November, for the purpose of agreeing upon a petition to the legislature in favour of a limitation of working hours in manufactories, the Rev. Dr. Scoresby, Vicar, delivered an address which contained the following remarks:

"Perhaps it was sometimes of advantage to tell the people that all our minds had not been so luminous as those were who gave their adherence on the first starting of a question; and it was sometimes of advantage to tell the people to endeavour to become enlightened. This was now the eighth year of his ecclesiastical position in the parish of Bradford. On his first arriving amongst them, this question was, very soon after, forced upon his attention. There were two points at that time on which he had considerable misgivings; and the first was, whether (and he spoke plainly) they were going forward in this object in a spirit and in a manner to which a Christian could give his cordial approval; and next whether there was any special virtue in the number of ten hours fixed as the definite and proper time for the people to labour. Now it occurred to his own mind, and he was very free to say it, that, at the outset of this movement, there were those who naturally felt aggrieved at the very hard endurance of factory labour, and it was natural for them to be over-zealous to present these things to the public mind after a manner which he could not (he spoke of times past) perfectly accord. But he could bear witness that, at all the meetings held there (and he thought that he had attended all the meetings that had been held, at least all of which he had been apprized), he had never heard anything that was inconsistent or incompatible with what he thought was a right, manly, and Christian course in pursuit of this great object. He thought it due to state this as a fact of his experience, and he gave them credit for it as working men. And he would say this, that their strength had depended upon their living, under the Divine blessing, pursued a course in a manly, definite, Christian, persevering manner; and by the blessing of God, he was perfectly satisfied the issue would be successful. He might also before he proposed the resolution say a few words with respect to the virtue in the number of hours being fixed at 10. In the first instance, he was not quite sure whether ten or eleven and a half or some other number, might not be the number of hours which ought to be named; but in a short time, he came to this correct conclusion (he considered it a correct, because a natural conclusion), that a period for a man to labour, from the commencement of the labour to the termination of the labour, including proper hours for rest and refreshment during those of labour, was characterized by the length of the day; that daylight from the beginning of labour to the termination of labour seemed to him to be the true period that Providence had drawn for the labouring man, and that he should have reasonable and ample time for refreshment. He had not the shadow of a doubt. The conclusion to which he arrived was, that their decision about the number of hours being ten was very much more rational and very much nearer the period which he believed to be the proper period than he had any idea of, when he thought of the subject for the first time. And, therefore, with all his heart, he wished success to their efforts in the name of the Lord."

On Sunday the 15th of the same month, the Vicar preached to a very numerous congregation, chiefly consisting of female operatives, his intention having been signified of addressing more especially that class of his parishioners, with reference to the measures then in progress for benefitting them in their social, moral, and religious condition. [See BEREAN of Nov. 19.] His text was Numbers x. 29. The following statistics were contained in the opening part of his discourse:

"There were different classes among his parishioners—high and low, rich and poor, masters and servants, employers and operatives, manufacturers and merchants, professional men and mechanics, all filling various departments, whom he desired to remember, both in his public and private ministrations, but among these various grades, there was not one whom he had thought of more for some time past, than the female factory operatives. They might be regarded as a distinct class, and holding a situation of vast importance. As to number even, they claimed the consideration of the nation, amounting as they did to not fewer than 300,000, and 12,000 in Bradford alone. It has recently been ascertained that of these 4,500 are between the ages of 13 and 18, and 6,500 above 18 years; and 2,000 are married women. From 1,000 to 2,000 are living in lodgings, apart from parental guidance. Their class then was of vast importance, as to the influence which they possessed in life and when they became wives and mothers. He had felt a deep concern for them, surrounded, as many of them were, with difficulties and dangers. Many of them might say, 'No man had cared for my soul,' but he hoped by God's blessing, to be useful to them for time and eternity. He would adopt the words of Moses, and address-

ing them, one and all, say, 'Come with us and we will do thee good.'"

PROFANATION OF THE SABBATH.—A very important case has been decided on appeal, by the Court of Quarter Sessions of the Home District, now sitting in this city, arising out of the Act, 8th Vic. chap. 43, entitled "An Act to prevent the profanation of the Lord's Day (commonly called Sunday) in Upper Canada." The Act declares it unlawful, among other things, "for any person or persons to tipple, or allow or permit tipping in any inn, tavern, or grocery, or house of public entertainment;" &c., on that day.

It appears that one Thomas Smith, of the Township of Etobicoke, was charged on 24th September last before Peter Shaver, Esq., and by him convicted for a violation of the Lord's day, by selling liquor, and allowing drinking in his inn at Etobicoke on Sunday the 23rd August. The sentence of the convicting magistrate was, for Thomas Smith to pay a fine of four pounds, and two pounds nine shillings of costs, or to be imprisoned in the common goal for three months. Against this decision Smith appealed to the Quarter Sessions. It was argued for the appellant, that should the Court affirm the conviction of the magistrate, no traveller could obtain refreshment at an inn on Sunday; and this being the first case brought before the court, under the statute, great importance was attached to the decision that might be given. The Court in the first instance appeared to be inclined, on a strict application of the wording of the Act, to affirm the conviction of the magistrate appealed against; but was nevertheless desirous of avoiding giving a hasty judgment, and with the consent of counsel the case was postponed from the last November sessions in January, to afford time maturely to consider the evidence in conjunction with the statute, there being other appeals of the same nature depending upon the judgment to be given in the present case.

On Tuesday last the appeal was again taken into consideration, and the conviction of the magistrate, Peter Shaver, Esq., confirmed, whereby the accused party, Thomas Smith, was fined in the sum of four pounds and costs, and in default of payment sentenced to imprisonment for three months for the offence of which he has been found guilty, of selling liquor in his inn on Sunday, contrary to the provisions of the statute. The attention of magistrates, and dealers of every description in the province, is called to the decision just noticed, and to the general provisions of the Sabbath profanation act.

The magistrates of districts, cities, and towns throughout the province, should adopt a similar regulation to that in force in this district, requiring each tavern-keeper to hang up in a conspicuous place in his bar-room, a copy of the act to prevent the profanation of the Sabbath, for public information and guidance.—*British Colonist.*

The LORD BISHOP OF MONTREAL left town on Monday morning for Montreal, to attend the Quarterly Meeting of the Central Board of the Church Society in that city, on the 29th. His Lordship proposes to proceed some short distance beyond Montreal before his return, which may be looked for about the end of the month.—*Mercury.*

The LORD BISHOP OF FREDERICTON arrived in town on Saturday evening last, from Head Quarters, and preached twice in Trinity Church on Sunday. We understand that His Lordship will preach in St. Luke's Church, Portland, tomorrow morning, and will consecrate the new Church at Manawagoush, in the Parish of Lancaster, on Tuesday next.—*St. John's Courier, 9th inst.*

DIocese of INDIANA.—At a meeting of the Standing Committee of the Diocese of Indiana, held in Indianapolis, on the 7th of December, the following testimonial was laid before them: "To the Standing Committee of the Diocese of Indiana: We, the undersigned, of the Diocese of Indiana, do hereby testify, from evidence satisfactory to us, that Lathrop Wilson Davis, for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know, or believe, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and moreover, we believe him a person worthy to be admitted to the sacred office of Deacon. In witness whereof, we have hereunto set our hands, in Council at Duok Puck, in the territory of Wisconsin, this twelfth day of November in the year of our Lord, 1846.

- Elijah Scanlon, Peter Webster, Wm. Hill, Aaron Hill, Anthony Otrequite, Isaac Siles, Peter John, John Doshkam, John Hill, Elijah Paulat, S. B. Sherwood, Daniel Daxteler.

Then follows the certificate of the Missionary, testifying that all these are Communicants of Holy Church. In explanation of the above, it may be useful to give some information on the functions of the "Standing Committee," of which there is one in every Diocese of the Prot. Episc. Church in the United States; it is a body elected by the Convention, and consisting of Clergy and Laity. Canon IV. § 2, enacts that "in every Diocese where there is a Bishop, the Standing Committee shall be a council of advice to the Bishop. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop." The Canons respecting Candidates for orders provide that no person be ordained deacon or priest, unless he exhibit to the Bishop the following testimonials from the Standing Committee of the Diocese for which he is to be ordained;—which testimonials certify that the Candidate has laid before the Standing Committee satisfactory testimonials, and that the Committee themselves consider him a fit person to be admitted to orders. Now the above document is the testimonial, signed by these converted Indians, with which the individuals whom they recommend presents himself to the Standing Committee; that body, if they feel satisfied of his fitness, furnish him with their testimonials, and with that he presents himself before the Bishop, soliciting orders at his hands, who takes measures for his examination before himself and two or more Presbyters. It cannot fail to strike the readers, how important and responsible the smelton which the signers have exercised on this occasion, and how creditable to them the state of advancement which they have attained, in becoming fit for the discharge of such a trust.

CONVINO STAM.—In consequence of the appointment of R. D. Chatterton, Esq., to the office of Clerk of the District Court of the Newcastle District; the partnership which had existed between that gentleman and H. J. Rullan, Esq., as Proprietors,

tors and Publishers of the above periodical, and as Publishers of the Newcastle Farmer, has been dissolved, and the latter gentleman remains sole proprietor of the establishment.

Its EXCELLENCY EARL CATICART has contributed, through the Rev. W. Agar Adamson, the sum of £25 towards the fund of the Association for the Relief of the Poor of the Church of England, in Montreal.

LITERATURE IN RUSSIA.

The Minister of Public Instruction, at St. Petersburg, has recently addressed a report to the Emperor, in which it is stated that the number of new works published in the Russian Empire, during the last year, 1815, amounts to 861, of which 796 are originals, and 66 translations.

To CORRESPONDENTS: Received C. B.;—W. L. was too late;—J. P. B.;—Srg. H.

PATMENTS RECEIVED: Messrs. J. P. Battersby, two copies, No. 156 to 208; Geo. Easton, No. 145 to 197; Chas. Kurczyn, No. 146 to 197; Rich. Bray, No. 131 to 156; Geo. Dunn, No. 99 to 150; A. C. Buchanan, No. 131 to 182; Chas. Wiggins, No. 144 to 195; Paymaster Wardell, No. 145 to 196; Mrs. Osborne, 145 to 196; Mrs. Just, Day, No. 27 to 139; Mrs. Killaly, No. 105 to 150; Mrs. Lowndes, No. 105 to 238; Mrs. W. Torrance, No. 119 to 169; Mrs. W. J. Knox, No. 139 to 190. Miss Let. Penny, No. 139 to 190.

Local and Political Intelligence.

STATISTICS OF THE STEAM NAVY.—A correspondent of the Times, in defending the Government for raising the status of the first-class naval engineers by making them ward-room officers, furnishes the following statistics of the steam navy of this country.

DEPARTURE FROM OLD CUSTOM.—A Quaker, named Peat, has recently been admitted to the Irish bar. On Thursday he commenced a motion by saying, "May it please the court?" instead of "May it please your lordships."

STEAMING TO THE CAPE OF GOOD HOPE.—We extract the following (says the Hampshire Telegraph) from a Cape paper, relating to the passage of the Inflexible steamer from Plymouth to that station, without coaling, as she proceeded on a plan suggested by Commander Heseason, of working his steam expansively, by which means he obtained a rate of progress of about eight miles an hour as long as his coal lasted, and made his voyage in fifty days.

WEST INDIES.—Capt. Elliott, the new Lieut. Governor of Bermuda, had arrived. He landed on Christmas Day, under a salute from the Victrolive. Governor Reid had arrived at Barbadoes, and Sir Charles Grey had left in the Hermes for Jamaica.

which would probably have sufficed had she not encountered weather particularly unfavourable, not having experienced any N. E. trade to help her engines as is invariably counted on at or near Madeira. She was consequently obliged to steam without intermission across the line, and into the S. E. trade, before she could be placed under sail,—steaming without stopping her engines, 3,859 miles! She brings, as we have already informed our readers, £55,000 in specie; 2000 stand of percussion muskets, with accoutrements for an equal number of men; 800 half-barrels of ball cartridge; and seven field officers, to be placed at the disposal of his Excellency, viz., four lieutenant-colonels and three majors. The most urgent wants of the colony at this moment—officers, ammunition, and money—are thus in a measure supplied.

THE IRISHMAN'S SYMPATHY WITH HIS SUFFERING COUNTRYMEN.

My DEAR SIR,—You will be gratified to learn that, in this day of Ireland's distress, her sons, who are in America, have not been unmindful of their poor relatives at home. The Irish emigrants have always been very liberal in their remittances out of their hard earnings, and I was curious to know whether the amount sent in small drafts to Ireland had much increased over former years, owing to the greatly increased sufferings of the poor there.

New York, January 6th, 1817.

VERY RAPID.—A telegraphic communication from Buffalo to Pittsburgh, via New York and Philadelphia, was had, and an answer received, including all detachments, in two hours. The distance is 900 miles.

IT IS proposed to construct a Wire Suspension Bridge across the Ohio River at Cincinnati. It will consist of two spans, meeting in the centre of the river upon a handsome stone tower two hundred feet high. Its entire length will be 1776 feet, with the addition of 2070 feet of approaches.

THE REPORT OF THE ADJUTANT GENERAL OF THE UNITED STATES, made on the 5th ultimo, contains some interesting particulars respecting the condition of the army. The actual force in service, including officers and men, is 10,381. The number authorized is 16,998. The army in Mexico is estimated at \$173 regulars, and 16,511 volunteers, of whom 766 are on their way to California.

AN EXPRESS from Gen. Worth at Santiago arrived at Monterey on 10th December stating that Santa Anna was within three days' march with 29,000 to 30,000 men, and asking reinforcements.

GEN. TAYLOR had left the day previous for Victoria, leaving Gen. Butler in command at Monterey who had sent to General Marshall at Camargo and Gen. Patterson at Montemorales to send troops without delay, and the latter started at once for Monterey.

THE ARMY BILL, (raising ten additional regiments), finally passed the House on Monday, by the strong vote of 171 to 31, amended so as to limit the enlistments to the duration of the war.

THE MEXICAN CONGRESS has declared that it will not treat for peace with the United States, as long as the American Army continues on Mexican territory.

WEST INDIES.—Capt. Elliott, the new Lieut. Governor of Bermuda, had arrived. He landed on Christmas Day, under a salute from the Victrolive. Governor Reid had arrived at Barbadoes, and Sir Charles Grey had left in the Hermes for Jamaica.

TORONTO, DESTRUCTION OF THE DISTILLERY AND MILLS OF HELLWELL BROTHERS. We regret to state, that the extensive establishment of Messrs. Hellwell Brothers, on the River Don, was destroyed by fire on Sunday evening last.

destroyed by fire on Sunday evening last. An alarm was given by the bell of Trinity Church about half past eleven, and a few strokes of the Cathedral bell were struck, when it ceased. Three of the fire companies proceeded towards the Don by way of King Street, but eventually returned, it being palpable that they were then three miles from the fire—and we are assured by parties, on whom we can rely, that had they proceeded, they could not have rendered any effectual service from the progress made by the devouring element, before the alarm was communicated.

DISASTROUS FIRE.—On the night of the 27th ultimo, the residence of the family of the late Henry Hyndman, Esq., Sheriff of the Huron District, situated in the township of Colborne, near Goderich, was totally destroyed by fire. The fire broke out some hours after the family had retired to rest, and was discovered by them, most providentially, in time to escape destruction, but without saving any of the property except a small quantity of plate.

BRACKVILLE, FIRE.—On Monday morning last, between the hours of three and four o'clock, the inhabitants of Brockville were aroused by a cry of fire, which had broken out in the Presbyterian Church in this Town, which was entirely consumed together with its contents.

THE FRUITS OF DRUNKENNESS.—From His Honour, Mr. Justice McCord's charge to the Grand Jury at the opening of the Court of Quarter Sessions, Montreal 11th instant: The Calendar, as usual, at this season of the year, is a heavy one, and we regret to see there appears no diminution in the number of those offences arising from the direct effects of intemperance.

IF TO this number be added the vagrants, (and, in a country like this, where labour is so well remunerated, it will not be deemed a breach of charity, to consider vagrancy as the consequence of intemperance), we will find a total of 3475 cases, or more than three-fourths of the whole, proceeding from this odious vice.

THIS evil must be checked, and that shortly, else shall we soon see, in this comparatively young society, that host of Capital Offences, which disgraces the Criminal Records of old European States.

ALSO from an American Paper:—A large proportion of the money spent for intoxicating drink comes from the pockets of the labouring poor. The late R. Catholic Bishop of New York, Bishop Dubois, declared: "I have found that the labouring classes, under my charge, in the city of New York, pay for drinks alone, at the grogshops, nine hundred thousand dollars annually."

YOU, Gentlemen, have the power to inquire into the causes of this fearful state of things, and, by a strong and forcible presentation to the proper quarter, shew how this nuisance may be diminished, at least, if not abated before it becomes too late.

THE COURT OF QUARTER SESSIONS of the Peace was opened on the 10th instant, Judge Power presiding, and closed on Tuesday last; seven convictions had taken place. One of the convictions was for uttering false coins: sentenced to three months imprisonment at hard labour in the House of Correction; one case of false imprisonment, £3. fine.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 19th Jan., 1817.

Table with 4 columns: Item, s. d., e. d. Items include Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, Veal, Pork, Eggs.

LETTERS for the above Mail will be received at the Quebec Post Office till TUESDAY, the 26th of this month.—PAID Letters till THIRTEEN o'clock and UN-PAID till FOUR P. M.

sequence of the fire-plugs being frozen up, and the most, if not all, of the valuable stock was destroyed. The flames then extended to the premises at the corner of St. Vincent-street, occupied by Mr. Desève, Dry Goods Merchant, and Mr. Courcelles, Merchant Tailor.

DECORS' LINE OF STAGES.—Our readers will perceive, by an advertisement in another column, that the proprietors of the above line, in order to accommodate the public, have made arrangements in the changing of their hours of departure, so as to enable travellers to arrive at Burlington in a day, instead of a day and a half, as heretofore.

APPOINTMENT: David Davidson, Esquire, to be a Trustee of the Royal Institution for the advancement of learning.

HIGHWAY ROBBERY.—On Saturday evening last, Augustine Poulin, a habitant from Ste. Anne, was assaulted on St. Paul's Market, by one Jacques Flamaud, who robbed him of his watch, and made off. Information of the robbery was given to the Police, who arrested the offender early the following morning.

FIRE.—On Saturday evening last, the outhouses of 'Battlefield,' on the St. Louis road (the property of Chas. Campbell, Esq.), were consumed by fire; supposed to have been caused by a careless servant smoking in the loft. Mr. Campbell's loss is estimated at about £100. His insurance has just expired.

THE same evening a small shanty in St. Roch's was burnt to the ground.—It. We are glad to find that Mr. Hawkins is again about to furnish the citizens of Quebec with a Directory for the coming season.

ELECTRIC TELEGRAPH TO HALIFAX.—Two of the Directors elected at the meeting of shareholders, as mentioned in the last number of the BEREAN, Hon. W. Walker, and J. Gilmour, Esquire, having resigned, a meeting was held on Tuesday last, at which His Worship the Mayor of Quebec, and Alexander Gillespie, Esquire, were elected in their room.

THE Shareholders have adopted, for the body now formed by them, the designation of the "British North American Electric Telegraph Association." By one of their resolutions the Directors are "authorised to act in concert with any Company that may be formed for the purpose of extending the line of Electric Telegraph from this City to Montreal."

QUEBEC LIBRARY ASSOCIATION. Officers for the present year:— President:—J. C. Fisher, LL. D. Vice Presidents:—James Dean, Esq., The Hon. L. Bessue, The Rev. J. Cook, D.D., H. S. Scott, Esquire.

SECRETARY:—C. G. Holt, Esq. Treasurer:—J. Dyke, Esq. Board of Directors:—W. Bennett, P. Gingras, junr., D. Wilkie, A. Joseph, P. J. O. Chauveau, M. P. P. Sheppard, J. Crémazie, R. Shaw, E. Poston, Geo. Hall, R. Cairns.

A LECTURE will be delivered, in the Hall of the House of Assembly, on NATURAL SLEEP, by Dr. Painchaud, this evening at 7 past seven.

MUNICIPALITY.—The Police Committee, by its Chairman, T. W. Lloyd, Esq., presented to the City Council its 51st report on Monday last, which entered minutely into the question of the practicability of introducing gas works into this city, recommending an arrangement with Mr. A. Furniss, of Montreal, for the supply of from 100 to 200 street lamps to be lighted with gas next winter, upon certain conditions: the recommendation was adopted with modifications which probably will not prevent the contract from being taken; and we may hope that this desirable improvement will be secured to the city before the commencement of another winter.

THE COURT OF QUARTER SESSIONS of the Peace was opened on the 10th instant, Judge Power presiding, and closed on Tuesday last; seven convictions had taken place.

MARRIED. In Montreal, at Trinity Church, on the 12th instant, by the Rev. Mark Willoughby, the Rev. ISAAC HELLMUTH, Vice Principal, and Professor of Hebrew Literature, in Bishop's College, Lennoxville, to CATHERINE MARTA, third daughter of Major General EVANS, C. B.

DIED. At Bath, on the 4th instant, aged 88 years, Mrs. ANN HAGERMAN, mother of Mr. Justice Hagerman of Toronto, and widow of the late Nicholas Hagerman, Esq., of Adolphustown.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 19th Jan., 1817.

Table with 4 columns: Item, s. d., e. d. Items include Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, Veal, Pork, Eggs.

LETTERS for the above Mail will be received at the Quebec Post Office till TUESDAY, the 26th of this month.—PAID Letters till THIRTEEN o'clock and UN-PAID till FOUR P. M.

TO LET, THE House No. — Duane Street, Upper Town Market Place, at present occupied by Mr. Wadman. Possession will be given on the first of May.

THE following apartments in FREEMASONS' HALL, comprising the first and second flats, with the vaults underneath, and part of the yard and premises in the rear, lately occupied by Mr. Futvoje. Possession given on the first of May, or immediately, if required. Apply to GEORGE ALFORD, or the proprietor, GEORGE POZER.

PIANOS. In addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices. J. H. WYSE & Co. No. 26, Mountain Street, 11, Palace Street. N. B. PIANOS to let. Quebec, 26th November, 1816.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1816.

FOR SALE. 150 QUINTALS Merchantable large Table Cod-fish, 127 Barrels Green do, 35 do. Salmon, 53 do. Mackrel, 39 do. Herrings, 23 Barrels Cod Oil, 5 Hogsheads Bright Muscovado Sugar, 6 do. do. Bastard do, 20 Boxes Twankay Tea, 15 do. Superior Macaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Muscatel Raisins, 50 Tinnets River Quelle Butter, 30 Boxes Scheidam Gin, 45 do. English Starch, 10 do. Fig Blue, 12 do. Composite Candles, 15 do. English Wax Kib do, 85 Dozens Corn Brooms.

His usual assortment of Liquors and Groceries consisting of— Champagne, Sherry, Madeira, and Port Wines, Martell's Pale and Cognac Brandy, Spanish White do, Hollands and English Gin, Scotch Whisky, Jamaica, Demerara, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c. By A. LENFESTY, 17 St. Peter St.

BISHOP'S COLLEGE—LENNOXVILLE. TERM will commence on Wednesday the 24th of January next. Persons desirous of admission are requested to give notice without delay to THE REVEREND PRINCIPAL NICOLLS. Candidates will be examined in such books (in Latin and Greek), as they have been lately engaged in reading—in the earlier branches of Euclid and Algebra, in Latin Composition, and in the New Testament and general Biblical knowledge. On admission all students are required to deposit £15 or security for the same, in the hands of the BURSAR.

FOR SALE. SIXTY HHDS. MUSCOVADO SUGAR, 25 Barrels do, 150 do Guysborough Herrings, 60 do No. 3, Mackrel, 20 do Roasted Coffee, 1000 Lbs. Bees' Wax, 100 Bundles Palm Leaf, 10 Tons Fustic, 1 do Cocos Wood, 20 M Yara Cigars, 50 M Cuba do, 30 Boxes Twankay, Bohea, Congou and Gunpowder Teas, 6 Tons Logwood, 50 Lancelwood Spars.

J. W. LEAYCRAFT. Quebec, 17th December, 1816.

HARDWARE! No. 20, HARDWARE!! FABRIQUE STREET. MORRILL & BLIGHT, BEG respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well selected assortment, which they will dispose of on the lowest terms for CASH or approved credit. Quebec, 26th November, 1816.

FALL AND WINTER CLOTHING. HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support.

H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c.; &c. having just received per "Safeguard" and "Pearl" from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate prices. No. 12, Palace Street, Quebec, 19th Nov. 1816.

YOUTH'S CORNER.

EARLY RISING.

"I wonder where John is," said Mr. Morton, as he took his seat at the breakfast table.

"I am sure father need not wonder," whispered William to Mary, as she rose from her seat.

"Not in his room!" cried William, a bright, lively boy, of twelve. "I fancy this is the first time he ever was out of it at this time in the morning."

"You know he always gets up to breakfast, William," said Mary, who generally had an excuse ready for any one who was either blamed or laughed at.

"Never till breakfast is on the table; does he, mother?—but here he comes."

John walked into the room, looking rather more sober than usual, and was immediately assailed with questions from all quarters.

"Good morning, Mr. Early Riser; you are really beginning to deserve your title. What time did you get up this morning?"

As soon as breakfast was over, John took down his satchel, and swinging it over his shoulder, and putting his cap on his head, called to William, to know if he was going to school.

William actually stared at him. "Hilloa, Johnny! what's the matter with you this morning? Yes, I'll go, if it were only to see how astonished the boys will look, to see you so early, and wide awake too."

How far William's expectations were realized, I will not stop to tell you. I will only say, that John was astonished to find how much he enjoyed the play before school, and the hard study in school.

After dinner, he was about to throw himself upon the sofa, according to custom, but he checked himself, and tried to think of something which he could do to help his mother.

"I'll go with Catharine," said John; and soon they were both in the garden, engaged in play. John was certainly unusually active.

In the evening, he took his books and sat down to his lessons, as soon as the tea things were removed, instead of waiting, as usual, until he was actually commanded to do so by his mother; and after these were faithfully learned, he enjoyed his play for half an hour much more than usual.

From that day, a gradual but decided improvement took place in his character. Every morning he rose at an early hour, and went into the garden, not to appear again until breakfast time.

One morning, as Mr. Morton was pruning a favourite fruit tree in one corner of the garden, he saw in a little arbour, which was seldom visited by any of the family, his son.

"Good morning, John," said Mr. Morton, "you see I have found out your secret. Do you come here to study or to read?"

"To read, father," said John, and as he put the book he had been reading into his father's hands, he saw it was the Bible.

"I see, my son," said his father, "I see now the cause of the improvement, in which your mother and I have lately rejoiced; rejoiced with trembling, for we knew not that you sought strength to resist temptation from the Giver of all strength."

"O father," said John, "I could never have been preserved, had it not been for this morning hour. When I was tempted, it was the thought of the prayers I had offered here, which reminded me to seek aid from God; and I have here learned from this book, and he took it from his father as he spoke, "a great deal that I never knew before."—Children's Friend.

POLITICAL ECONOMY.

Continued.

"Yes, Squire," said Preston, "it is evidently not the soil but the labour bestowed upon it that makes a country's wealth. And there again, a difference seems to exist between labour and labour. The boy with his tasty flower-beds, may be, gave as much labour as the other who produced the noble crop of produce; he gave pleasure to those who did not reflect upon the passing nature of the show, but nothing has come from all his work and management."

"Perhaps something more may have to be taken into consideration," replied the blacksmith. "My boys had the very best tools to work with, which enabled Jack to turn his labour to much better account than he could otherwise have done. My brother, who has been to Africa in command of a ship, has described to me the wretched hoes and hatchets the people make on that coast, and to how little account, therefore, they turn their labour, though they were to work with ever so much exertion of limb. Now the smith, the joiner, the turner, and the wheel-wright, who make our tools, do not, in fact, bestow their labour upon the soil, but their work tells upon the increase of produce as much as that of the man who puts in the seed and takes up the crop. The mason and the carpenter who build good houses—the weaver who furnishes comfortable clothing—the tanner who prepares the leather of which you make our boots and shoes, neighbour Preston—all these, and you and myself, though our work is not exactly bestowed upon the soil by tilling, yet produce great effect in adding to the quantity of produce which is gathered from the soil by the farmer."

"I should be disposed," resumed the shoemaker, "to say that productive labour is that which constitutes a nation's wealth: and yet I am backward to lay that down, too; for I do not know how, in that case, to give sufficient credit to you, Squire, for keeping shop here, and for acting as a magistrate; and still less do I know, how to make proper acknowledgment, then, of the doctor's, the schoolmaster's, and the curate's services."

"It seems to me," said the Squire, "that you have expressed the truth with sufficient clearness, Mr. Preston. Let only the term productive labour be properly understood. In the first place, labour may be bestowed upon such trifles, or in so bungling a manner, as to become unproductive though great pains may have been taken: in that case, of course, it is good for nothing; and the country is nothing the richer for it. Secondly, one man bestows labour with so much skill and such exquisite tools as to produce much, while another produces little: the first then enriches the country much more than the second. In the third place, some bestow labour which yields its produce in a direct and perceptible manner, like the husbandman and the mechanic; the labour of others produces in an indirect mode only, and we cannot lay our finger upon the very bag or chest-full of goods and say that is what their labour has produced; and yet, were it not for their services, a great deal of goods would never have been produced at all."

"I think, Squire," interrupted Preston, "your own case, and this evening's work proves what you say, very well. It is through your agency in effecting the exchange between my shoes and farmer Coley's butter that I have obtained leather, and can work at my trade tomorrow; and I know of no job just now to which I could turn my hand so profitably. So part of my work for a day or two will be of your producing in an indirect manner:—and to be candid, I must say that the good temper which you have restored to me and to the farmer is probably worth to the country half a day's work from each of us."

"Well, neighbours," resumed the Squire, "take then the case of the curate who preaches the Gospel to us—who brings to remembrance the highest motives to diligence, sobriety, good temper, charity, dutifulness, and gratitude: would any one say that his work does not tell powerfully upon the amount of labour performed by his parishioners, and of the produce obtained by it? The master who inculcates the same Gospel-rules upon our children, who brings them under wholesome restraints, who furnishes their minds with sound learning, and returns them to us trained to good habits, their passions curbed, and their perceptions sharpened: what a large amount of produce, heretofore to come from the labour of our boys and girls, do we not owe to his services? The doctor who restores a man to health, and sends him to his work, in a week or a month, when without medical advice he might have continued sickly, or been disabled for years—or might have died:—it is plain, neighbours, that though such professions are very generally called unproductive, it would be doing them great injustice, if it were meant, by that expression, that they do not contribute as really and truly to the increase of the nation's wealth as the labour of husbandman, mechanic, and manufacturer."

To be continued.

CHANGE OF CLIMATE IN NORTH AMERICA.

It is curious to reflect that while every backwoodsman in America is occupying himself, as he thinks, solely for his own interest, in clearing his location, every tree which, falling under his axe, admits a patch of sunshine to the earth, in an infinitesimal degree softens and ameliorates the climate of the vast continent around him; and yet, as the portion of cleared land in North America, compared with that which remains uncleared, has been said scarcely to exceed that which the seams of a coat bear to the whole garment, it is evident, that although the assiduity of the Anglo-Saxon race has no doubt affected the climate of North America, the axe is too weak an instrument to produce any important change.

But one of the most wonderful characteristics of Nature is the manner in which she often, unobservedly, produces great effects from causes so minute as to be almost invisible, and accordingly while the human race—so far as an alteration of climate is concerned—are labouring almost in vain in the regions in question, swarms of little flies, strange as it may sound, are, and for many years have been, most materially altering the climate of the great continent of North America!

The manner in which they unconsciously perform this important duty is as follows:—

They sting, bite, and torment the wild animals to such a degree, that, especially in summer, the poor creatures, like those in Abyssinia, described by Bruce, become almost in a state of distraction, and, to get rid of their assailants, whenever the forest happened to be on fire, they rushed to the smoke, instinctively knowing quite well that the flies would be unable to follow them there.

The wily Indian observing these movements, shrewdly perceived that by setting fire to the forest the flies would drive to him his game, instead of being obliged to trail in search of it; and the experiment having proved eminently successful, the Indians for many years have been, and still are, in the habit of burning tracts of wood so immense, that from very high and scientific authority I have been informed, that the amount of land thus burned under the influence of the flies has exceeded many millions of acres, and that it has been, and still is, materially changing the climate of North America!

CHANGE FROM WINTER TO SPRING.

In a very short time the whole surface of the country becomes cleared from snow, and the effect of the change is most interesting; for instance, on my arrival in Canada I found everything around me buried in snow, and my lonely house standing apparently in a white barren desolate field, to which my eyes soon became accustomed. But as soon as the spring removed this covering, flower borders of all shapes, a green lawn, and gravel walks meandering in various directions, made their welcome appearance, until I found myself the possessor—and if it had not been for English politics I should have been the happy possessor—of a beautiful English garden, the monument of the good taste of Sir Peregrine and Lady Sarah Maitland, who many years ago had planned it and had stocked it with roses and shrubs of the best description.

But "all is not gold that glitters;" and accordingly, though spring ornaments almost beyond the powers of description the surface of Canada, she is no respecter of the Queen's highways, but on the contrary, creates dreadful havoc among roads of all descriptions. The departure of the snow is followed by a general blistering and up-wrenching of the surface of the earth, which for some weeks remains what is called "rotten," and which, especially in the roads, is so troublesome to ride over, that at this period a well-mounted horseman can occasionally hardly travel above twenty or twenty-five miles in a day; indeed I have sometimes come to narrow quagmires in the roads which I have stood gazing at for minutes in despair, and which it was almost impracticable to cross at any price. However, the first heavy rains settle the ground, and then the rush of vegetation, being as beautiful as it is surprising, it is most interesting to ramble in solitude through the secret recesses of the forest.

CHANGE FROM SUMMER TO WINTER.

As the winter approaches, the cold daily strengthens, and before the branches of the trees and the surface of the country become white, every living being seems to be sensible of the temperature that is about to arrive.

The gaudy birds, humming-birds, and fire-flies, depart first; then follow the pigeons; the wild-fowl take refuge in the lakes, until scarcely a bird remains to be seen in the forest. Several of the animals seek refuge in warmer regions; and even the shaggy bear, whose coat seems warm enough to resist any degree of cold, instinctively looks out in time for a hollow tree into which he may leisurely climb, to hang in it during the winter as inanimate as a slice of bacon from the ceiling of an English farmhouse; and even many of the fishes make their deep-water arrangements for not coming to the rivers and harbours during the period they are covered with ice.

Notwithstanding the cheerful brightness of the winter's sun, I always felt that there was something indescribably awful and appalling in all these bestial, birdal, and piscial precautions; and yet it is with pride that one observes that while the birds of the air and the beasts of the field, one after another, are seen retreating before the approaching winter like women and children before an advancing army, the Anglo-Saxon race stand firm! and indeed they are quite right to do so, inasmuch as the winter, when it does arrive, turns out to be a season of hilarity and of healthy enjoyment.

Not only is the whole surface of the ground, including roads and paths of every description, beautifully macadamised with a covering of snow, over which every man's horse, with tinkling bells, can draw him and his family in a sleigh; but every harbour becomes a national play-ground to ride on, and every river an arterial road to travel on.

In all directions running water gradually congeals. The mill-wheel becomes covered with a frozen torrent, in which it remains as in a glass case; and I have even seen small waterfalls begin to freeze on both sides, until the cataract, arrested in its fall by the power of heaven, is converted for the season into a solid mirror.

From Sir F. D. Healy's Emigrant.

THE NEW YEAR AT JELALABAD.—So passed the latter months of 1841. They had been pregnant with events of very deep moment to every individual in the brigade; yet the progress of time soon showed that other and still more startling incidents were to be born of them. January, 1842, came in with frightful tidings in his hand. The officers of the garrison had celebrated Christmas day, first by reverently attending divine worship, and then by dining together after the custom of their country, and remembering in their talk the friends and relatives whom they might never perhaps see again. Their beverage was water; yet they drank it to the healths of many far away, and were as happy, with a sobered joy, as they could expect to be apart from the society of those dearest to them. And here let me not forget to record, to the honour of the illustrious garrison, that regularly as the Lord's day came round, brigade orders called both officers and men together, that in his own name, and in the names of his comrades, one of themselves might present to their Father which is in heaven their common sacrifice of prayer and praise. It was a righteous custom, and produced upon all concerned the happiest effect. It sobered while it encouraged all, from the highest to the lowest, teaching them to feel that the lives of the brave are in the hands of Him who gave them, and that the best preparation which men can make for battle and for death comes out of a humble yet hopeful reliance on the mercy, as well as on the power, of the Most High. Nor do I think that I go beyond the line of sober truth, if to the prevalence of this right feeling among them, aided by the happy absence of that bane of a soldier's usefulness, spirituous liquors and the encouraged use of them, I attribute the patience, the good humour, the unwearied zeal, which from the beginning to the end of the siege characterised the behaviour of all classes, and rendered the garrison of Jellalabad, though few in number, invincible. Had the same tempers prevailed at Calcutta, and the same wisdom been exhibited in the encouragement of them, who can doubt that the fate of General Elphinstone's corps would have been different? New Year's day, 1842, is marked in a journal which lies before me with two emphatic words, "All quiet." Their meaning is, that no shots were fired, that no enemy showed himself, that no untoward rumours occurred to disturb the equanimity of the garrison, and that within the walls and without, things held their accustomed course. Quiet, in a besieged city, is a state of things which has no existence; for the spade and the pickaxe are at work continually; and guards are watchful, and sentinels much on the alert, whether there be any visible object of suspicion near them or the reverse. On the first of January, precisely as on other days, the routine of life went on; and from hour to hour the defences of the place became more formidable. But the second brought with it ample ground of uneasiness and alarm. A letter from Ma, or Pottinger announced that Sir William Macnaghten was murdered, and described, hurriedly, the terrible results that ensued from that act of treason; and while men yet held their breath through horror of such tidings, another messenger brought word that the Candahar brigade had been stopped by the snow, and fallen back again, after having penetrated as far as Ghuznee. Finally, a despatch from Akbar Khan to one of the chiefs in the neighbourhood was intercepted and brought in, from which Captain McGregor learned that a holy war was proclaimed, and that all believers were adjured, in the name of the prophet, to rise against the infidels, "whose chief," continued this memorable despatch, "I have slain with mine own hand, as you, I trust, will in like manner slay the chief of the Feringhees in Jellalabad." There was horror and extreme indignation among those who listened to these recitals; but not one pulse beat the more hurriedly. They felt, indeed, more and more, that their lives were in their own keeping.—Sale's Brigade in Afghanistan.

[The close of this piece is so expressed as to be at variance with what is said above, in connexion with their Lord's day worship; their lives were in the keeping of Him who gave them; it was their duty to use every means for their defence and deliverance; but on God's mercy as well as power, their safe-keeping every moment depended.—Ed.]

THE RUSSIAN CHURCHES.—These edifices generally resemble one another exactly in form. They are built in the shape of a Greek cross, and surmounted by a dome in the centre. In the interior, one arm of the cross is shut off by a gorgeous screen adorned with stately pillars, and containing large folding doors, covered with gilded carving. The space behind the screen is the sanctuary, and always contains a figure of our Saviour in a glass case, which is made use of in certain ceremonies. The altar is also here, and though we found no difficulty in gaining admission to the mysteries of their shrines, no woman is ever permitted to enter the sacred precincts; while the carpet in front of the altar is never trodden but by the priest alone. The whole interior is always devoid of seat or pew, as the worshippers of the Greek religion pray standing; but there is in every church a place set apart for the emperor to stand in, which is raised above the floor, and usually covered with a canopy or small dome. All the churches in St. Petersburg, except that of the Smolnoi monastery, are filled with banners, horse tails, keys of fortresses, and other spoils of various wars. Turkish, Persian, Polish, Swedish, and French colours are grouped round the massive columns; keys of vanquished cities, and insignia of conquered generals adorn the wall; while over the trophies of her victorious children soars in triumphant majesty the Black Eagle of the north, and seems here to be nearly as sacred a symbol as the cross of Christ. The Greek churches contain no statues; but pic-

tures of different saints are hung round in great profusion; the face, feet, and hands of the holy personage whom the painting represents are the only parts of the body or drapery visible, as the rest of the picture is covered with either gold or silver plates, and sometimes studded with precious stones of immense value; so we generally, in the richest pictures, see the face of the holy departed peeping through a pavement of gems, the hands springing from a diamond wrist band, and the feet protruding from an emerald petticoat. The churches and their treasures are always guarded by one or two old soldiers, who lie on a bench near the door, rolled in their sheep skins, and who are delighted to show everything to strangers, in expectation of the copels that usually reward their civility. The service is chanted, and the continual crossing and genuflection practised by the worshippers far exceed what I have seen in catholic countries. The sacred music is generally excellent, and the imperial choir, whereof I shall hereafter speak, is the finest in the world. Instrumental music is totally excluded from their services.—Bourke's St. Petersburg and Moscow.

FOR SALE.

At the Book-Store of G. Stanley, No 4, St. Ann Street, A SERIES OF FAMILY PRAYERS FOR TWO WEEKS, Selected from various approved manuals, by the Rev. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price 7 1/2d. April 25th, 1846.

Just Received

BY G. STANLEY, NO. 4, ST. ANN STREET, A FEW COPIES OF HYMNS, Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to Incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1846.

Mutual Life Assurance.

SCOTTISH AMicable LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning, BY G. STANLEY, Printer, Bookseller and Stationer, 4, ANN-STREET.

TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILLOUGHBY, (Montreal), CHARLES BANCROFT, W. THOMPSON, Christiesville, BENJ. BURLAND, Esq., St. John's, G. F. BOWEN, Esq., Sherbrooke, JOHN DURNFORD, Esq., Toronto, The Rev. R. V. ROGERS, Kingston, SAMUEL MUCKLESTON, Esq., do. J. P. BATTERSBY, Esq., Ancaster, C. W. ALEX. DAVIDSON, Esq., P. M., Niagara, C. W., THOMAS CRAIG, Esq., London, C. W., The Rev. S. B. ARDAGH, Barrister, C. W., The Rev. Wm. CUGSWELL, Halifax, N. S., COMMANDER ORLEMAN, R. N., Charlotte-Town, Prince Edward Island, The Rev. C. H. WILLIAMSON, New York, are so kind as to act for the Berean. Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$4 Dollars if paid in advance.

AGENTS AT New York at 75 Nassau-street, Mr. F. G. FISH, Brooklyn at 41 Front-street, Boston:—MR. CHARLES STIMMON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion, and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.