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berean.

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

MY SAVIOUR.

When I by sin had lost all claim To blessings through Immunuel's name, Who was it bid me hope again? My Saviour!

Who put into my trembling hands The Book where firm His promise stands, And bid me read what He commands?

Oft when perplex'd by doubt and fear, I pour'd forth many a bitter tear, Who whisper'd peace into my ear?
My Saviour!

And now that thou hast caus'd to shine Into my heart Thy grace Divine, The praise, the glory, all be Thine-My Saviour!

Then whilst on earth I sojourn here, Oh! never let me doubt or fear That Thou wilt not be always near-

My Saviour ! From A MS. Book.

BISHOP'S OPINION ON PRAYER MEETINGS AND REVIVALS. From " Remarks on Prayer Meetings," by the late Bishop Griswold.

It is indeed affirmed that experience has shown that the meetings in question have an evil tendency; but it must be general experience which can prove anything to this purpose. A few instances, though found both in England and America, would only prove that good things may be abused and discredited. By such reasoning we can prove that Christ " came not to bring peace on earth, but a sword :"that his Gospel is of evil tendency. After the experience of many years, the Churchmen of Rhode Island have not found the practice in question of evil tendency. Their members have not gone from them, nor have they become preachers among other sects: the effect has been very much the contrary. Many from other denominations have united with us, and have become firmly attached to the Episcopal Church. Of these, several are now among the most useful ministers in our Church, and are labouring in various parts of the United States. The meetings have been of no little use in removing the prejudices against this Church, which, throughout New England, so much and unhappily prevail; in convincing many that our religion does not consist wholly of forms and ceremonies; that we, no less than other Christians, have a serious concern for the salvation of ourselves and others.

The most candid of those who are opposed to Prayer Meetings, admit that this subject is
"a question of expediency." That God's
word forbids such meetings, no one probably
will venture to affirm. That the Church forbids them, no one has been able to show. And should she disapprove, nothing hinders that she should forbid them. And if it be, as certainly it is, a question of expediency, what judges can be more fit or competent to decide the question than our parochial clergy, each one in his own parish? Any clergyman who is incapable of judging in this case, cannot be qualified for the pastoral charge. Supposing that they are so qualified, and their being continued in that office is a proof that they are so esteemed, to their decision we may safely leave the question. They best know, each one in his own parish, what the people need, and what means and efforts it pleases God to bless among them. No one can be ignorant that what is profitable in one place, and among one people, may in another place be worse than useless. Some things our Saviour has commanded, and others he has forbidden, and others still he has left to the discretion of his ministers, and other Christians, to be done or not, as prudence dictates, or circumstances In his own example too, has he taught that " all things which are lawful are not expedient." In some places he found the people so hardened and indisposed to profit by his ministry, that he could not with wisdom and fitness, work many miracles among them; and his practice was to teach the people as they were able to hear. His Apostles followed his example, feeding with milk those who are unable to receive the stronger meat of the word. As far as truth would admit, and circumstances required, their ministry was accommodated to the ignorance and state, and prejudices of the people; they became all things to all men, that by all means they might save some. St. Paul, especially, who excelled in spiritual gifts, and laboured more abundantly than the other Apostles, while, with unshaken fidelity, he adhered to the true foundation of Christ, and in whatever is sinful, was rigid and unaccommodating, in other things extended the conciliating system farther than any of us now would deem expedient. Let us be permitted, at an humble distance, to follow the steps of this "blessed Apostle;" and we shall no longer hear the pious members of our communion condemned or censured for meeting together to talk of the Lord's mercies; to pray for themselves and others, and to exhort each other to steadfastness and perseverance.

There is reason to fear that some write and speak against these meetings more from prejudice than knowledge. They who have not nttended them can be no better qualified to judge of their use, than they who have not attended our public worship to judge of our Liturgy. By the latter we are told, and they endeavour to prove, that our printed prayers produce, of course, a lifeless formality; by the consideration, and should, we might reasonformer, that Prayer Meetings are productive of spiritual pride and many evils. They both can to pause and reflect. This extreme difference judge from long and accided experience, are judge from long and accided experience, are convinced that both are mistaken. In either case those evils may be, and in too many instances no doubt, they have been produced; but they are not more the necessary conserption to the notice of the converse that it is not the Lord's weak?

In ation do you good? You will find that converse and in so doing to the foundation of us to case that in the other. If the converse in the converse that it is not the Lord's weak?

In ation do you good? You will find that ways of the converse and in so doing the foundation of us to case of ambiguous inferences; and in so doing the foundation of us to case of ambiguous inferences; and in so doing the foundation of us to case of ambiguous inferences; and in so doing the foundation of us to case of ambiguous inferences; and in so doing the foundation of us to the foundation of us to case of ambiguous inferences; and in so doing the foundation of us to case of ambiguous inferences; and in so doing the foundation of us to case of ambiguous inferences; and in so doing the foundation of us to the foundation of us to case of ambiguous inferences; and in so doing the foundation of us to the found aparenthal transfer and the second second

them. And if it be a known fact, and generally true, that they who frequent these meetings, ment, and "godly admonitions" of their spirit-ual rulers; if they are not so constant in family prayer, and generally not so good Christians, this certainly is some good proof that the meetings are of evil tendency; and till this be proved, with what truth or justice is it affirmed that experience has shown them to be of evil tendency? If meetings of the like nature in other parts have produced bad effects, we are not answerable. After long experience we have not, to the Lord's praise be it said, discovered any of those bad effects, which some of our brethren apprehend. A regard for the Prayer Book has not, in any degree, been diminished, but the contrary : it is the full belief of the present writer that in no one of the United States are the Rubrics and Canons of our Church better observed than in Rhode Island. If others make an ill use of the ordinance of preaching, or of the celebration of Christmas, or of conference meetings, let those who are disposed and accustomed to make a good use of the same things, enjoy these privileges quietly and without reproach. A large part of our communicants in this state do not attend the meetings; and for this I have never heard them blamed. If they spend their evenings better, we rejnice and bless God. Happy would it be did all observe the most excellent rule of charity given in the fourteenth chapter to the Romans. Then "he that regardeth the day, would regard it unto the Lord; and he that regardeth not the day, to the Lord, he would not regard it :- he would neither presume nor desire to judge another man's servant, but to his own Master let him stand or fall." The evil than hot. Enthusiasm is as rare in our churches as a scorching sun is in a northern winter: the mercury of our zeal is constantly below the degree of temperate.

he can rightly judge of his own motives, to is natural to the human passions. treat this subject [of awakenings or revivals] with candour and impartiality. It is not intended to dictate or to judge, but to take facts as they are, and reason from them. This is certainly a subject which not a little concerns our Church. In some instances, neople are drawn from our communion by these excitements: in others members have in consequence been added unto us; and the results, it is believed, have generally been very much influenced by the conduct of our people, either in opposing and censuring the work, (as it is called) or in availing ourselves of the excitement. It is very desirable, to say the least, that we on this, as on other subjects, should be of one mind. It is indispensably our duty to God, to his Church, and to subject, and when we see our fellow-sinners with agonizing solicitude and concern, calling on God for mercy, and inquiring what they shall do to be saved, so to judge of them, and conduct ourselves, that we can answer with confidence to our own heart, and to God, who is greater than our heart, and knoweth all things." After devout prayer to God to enlighten our minds, and direct our ways, perhaps nothing will be more likely to unite us in opinion, and in practice, than frankly and candidly stating our feelings and views on this subject. It is with the humble hope that such in some small degree may be the effect, that mine are now offered.

And they are now offered in connexion with the subject of Prayer Meetings because it is in seasons of great religious excitement that such meetings are most frequent, and are believed to be most necessary, or most useful, and because, generally speaking, and almost perhaps without exception, they who disapprove of one, disapprove of the other, and consider them as kindred evils. There can be no doubt but the meetings are often instrumental in exciting religious awakenings; and the awakenings multiply the meet-

Whether such awakenings are the Lord's work, caused by some extraordinary operation of the Divine Spirit, or his ordinary blessing and spiritual aid bestowed upon the awakened attention, and more carnest prayers of his scurely conveyed must not be taken as if propeople: or whether, as others think, it is a pounded to us authoritatively. It is not in natural effect from a natural cause, or an artifice and work of the adversary to disgrace religion, and frustrate its salutary effect, are points on which the opinion of men, even of pious Christians, differ. And they are points, we may add, on which it would be well if some were less forward to judge and to decide. That the same thing should by some Christians be extolled as the glorious work' of God and the power of his grace : and by others be denounced as the artifice of Satur to frustrate the salvation of men, is a fact of awful ably conceive, cause those who are truly pious urgo very plausible reasons; but we who of opinion should remind us all how fallible judge from long and decided experience, are is, human judgment respecting the ways of

they who frequent our solemn assemblies, and | Should the work be his, to oppose it would be devoutly use our service, find it lifeless and unsatisfying to a pious mind, they may with better reason condemn its use. And they who attend the Prayer Meetings, and find in them but in modern times, and are now very limited no religious improvement, may well forsake in their extent: that the Lord has in times past governed, and still does in most parts of the world govern his Church and save the and wicked; if they are not so constant, nor sidered what vain confidence of boasting;—so devout at Church; if they are less given to prayer, and often absent from the Lord's table; judgment; what extravagent actions if they are less regardful of the lawful some source what vain confidence of boasting;—what spiritual pride;—what uncharitable if they are less regardful of the lawful source. unhappily attended these revivals: when also are brought into view the numbers converted who fall away, or disgrace their religious pro-fession; and the coldness, or low state of religious feeling which usually succeeds these extraordinary excitements, it is natural, and certainly seems reasonable to hesitate and to doubt how far they are the work of God. And though it is certainly true that vast numbers, at such seasons, are converted from infidelity, and reformed from various vices, and become zealous, steadfast, and pious Christians; yet it may well be questioned whether there are more such Christians in consequence of the awakenings. Generally during the intervals between such awakenings, coldness prevails, and few if any are converted or added to the Church. And perhaps had the Lord's word gone forward in its steady, uniform, and usual course, a still greater number would have been added to his fold. Suppose in a large parish, during the course of lifty years, there are six of these extraordinary awakenings, and at each season (besides all who after fall away) one hundred of such as should be saved are added to the Lord. Yet it is possible, and perhaps much more than possible that, had no such excitement occurred, as many or still more might, in the same period of fifty years, have been added to the Church. Another evil altogether by those who are yet out of Christ, resulting from these revivals is, that very what more can be expected than that the duties many people imbibe erroneous notions of conto suppose that feelings and raptures, and assurance, are the chief evidence of true religion; and (which is still worse) that little or nothing on their part is necesmost to be feared, and most prevalent among sary to a change of heart, and acceptance us, is lukewarmness. With shame must we with God, but to wait till such a work, acknowledge that we incline to be cold rather by the power of his grace, is wrought upon them. Hence the use of means is much neglected, and in many instances despised. And this is one of the two principal causes of elow the degree of temperate.

It is the intention of the present writer, if casily found in that principle of reaction which

(To be continued.)

CHURCH POLITY.

Judaism is fifteen hundred years older than Christianity; and if the ordinary rule of the inverse amount of historic light, as we recede much less obscurity would attach to the circumstantials of the later, than to those of the more ancient institution. But the contrary is that, if you have no real, heartfelt delight in from our own times, held good in this instance, found to be the fact; nor can we be surprised that it is so, when we remember that the one was a system of circumstantials, to each and all of which religious importance was attached: the other not so; for Christianity challenges the serious regards of men in those things only which conscience and reason confess to be momentous.

and the Jewish methods of ecclesiastical management. But nothing has been found more difficult than to determine satisfactorily what were the practices of the apostolic Churches. even in some of the main articles of discipline, government, or worship. This striking difference between the Jewish and the Christian think, to common sense, and should have superseded many an interminable controversy. In relation to certain points of ritual or governprimitive practice in such particulars, clearly is not clear; therefore our modern consciences may be relieved of all solicitude on the subject. Christianity is not a religion of immovable exterior constitutions; but of universal and unchangeable truths. Because universal in its essential principles, and universal too in its aspect, therefore plastic in its forms: variable in its exterior, because invariable in its sub-

stitutions, is couched in general terms. Morethe apostolic practice might be gathered, are slight and indistinct, and not seldom ambiguous. Our inference is plain. Facts so obany such form that Law has ever been promulgated; no legislator has so tortured the ingenuity of a people. It is true that, in the lapse of ages, the phraseology of law may become first obsolete, and then questionable; attached to it. But that which never was formally and dogmatically expressed, and which, apart from the aid of traditionary knowledge, could not, even in an early age, have been precisely determined, we may boldly say was not intended as LAW, and can never be so employed without hurtfully enconsiderable production in the all materials are an approximate

LORD'S DAY OBSERVANCE.

The duties of public worship may all be outwardly attended, and yet the Sabbath re-main entirely unsanctified. To these, there-fore, must be added the duties of private religion. These consist in serious and habitual preparation for the public exercises of the day; strict self-examination; acts of deep self-abasement over discovered sin; close watchfulness against known infirmities, and against the intrusion of the world into the mind; secret prayer and devout meditation on the character and works of God, on the high things of eternity, and especially on the rich mercies of redemption; careful study of the divine oracles, particularly of those portions which have been explained in the public exercises of the day; an endeavour thoroughly to understand what is revealed, and practically to incorporate what is understood with the moral affections and principles of the soul; in short, all those secret exercises of the mind which are calculated to give effect to the duties of public worship, to bring the soul to a knowledge of the way of salvation, to break the power of its unholy affections, to form and fortify it in gracious habits, and to set it forwards towards that perfect stature in holiness, which constitutes a perfect preparation for icaven.

These duties of private religion are of the itmost importance to a thorough sanctification of the sacred rest. If they were uniformly and devoutly performed by every member of the church, how soon would this season be changed from a day of listless, heavy stupidity, to a day of sweet and refreshing de-lights! And how quickly would the interestsof religion be raised from their ordinarily low, motionless and dispiriting condition, to a state of high and heart-cheering prosperity! But, so long as these duties are neglected, too much, it is to be feared, by Christians themselves, and what more can be expected than that the duties of public worship, even though attended with version and of their own duty. They are led the utmost constancy, will be robbed of their appropriate blessings and delights; the re-maining intervals of time be passed in idle vacancy, in worldly moods of thought, or in sinful courses of action; and the souls of multitudes be lulled and locked in those fatal slumbers, which will convey them, amidst the dreams and the hurried flight of time, into a seriously waking, but sadly unblest, eternity ! Let, then, the private duties of religion oc-

cupy you much, whenever this season of spiritual harvest, as well as of spiritual rest, returns. Engage in them with fervency of mind. Be as much as possible "in the Spirit on this, the Lord's Day." And, while it passes by, set the whole current of your thoughts, affections and wills, with all practicable steadfastness, towards God and heaven. In the right performance of these public and

private duties consists the chief part of the positive sanctification of the Sabbath; and to the godly man, such performance brings the that, if you have no reat, meather defight in these duties; if you esteem the performance of them a kind of tax on your freedom, and feel pleasure when they have once more passed by, or if, while engaged in them, you are habitually spiritless and formal, and, when the routine is finished, can contentedly forget the whole; your hearts are assuredly not stitution of the Sabbath, by Rev. John S. Slone, D. D.

THE JESUITS.

An important movement has recently been made in Switzerland, having for its object the economies speaks plainly enough, one might suppression of the society of Jesuits. By a letter dated June 3d, the co-representatives are notified of the origination of the movement, by the great council of the canton of ment, sound reason does not ask any thing more to be said than this—namely, That the part of Romanists, adopted the motion of Augustine Celler, director of a Romish Seminary, (who on a previous occasion had promised the suppression of the monasteries,) by a vote of

In the peculiar circumstances of the country, this measure has caused much surprise, on account of its boldness. The proposition, however, has called forth the enthusiastic favour of the people. The indignation and disgust produced by the infamous practices of the society, Whatever, in the New Testament, relates to we may hope, will in time be powerful enough modes of worship, and to ecclesiastical con- to produce its downfall. For the present, the result is doubtful, and will continue so, as a over, those allusions to matters of fact, whence German periodical remarks, until the conviction has taken deep root among the rulers as well as the people, that where the Jesuits are, it is useless to hope for peace.

This dangerous society was suppressed in Persia by an order of March 23, by which the Jesuits are unconditionally expelled from that country. Their atrocious persecution of the Eastern Christians had become so intolerable, that an application was made to the government for protection against them by the Nesbut still there was a time when no obscurity torian Bishops, through the Russian ambas-

sador. The manner of their operations in Switzerland affords a fair specimen of their dealings everywhere. By means of suspicions systematically set affoat against the seminaries under the immediate care of the government, the Jesuits have succeeded in drawing away half tangling consciences, and confounding what the young men of Catholic Switzerland, who is really important in morals with what is in a are striving for learning and a more liberal different. To insist upon some supposed pri- education. These endeavours are diligently mitive usage, known to us only through a pro-cess of ambiguous inferences; and, in so doing Wallis, Freiburg, Swyz, and Lucerne, among

They still retain all that wisdom of the serpent' which has rendered them so justly infamous in the history of Europe, and of the world. Where the public mind is not prepared to welcome them, their operations are carried on with extreme caution and sicrecy. The train is laid in darkness until the hour of action shall come. By the combined influence of the school and the Church, they are operating surely, although silently, until by these they shall have erected the bridge that will safely carry them over into the affairs of state politics. To all the efforts in which the ultra re-action is at present engaged in Switzerland, the Jesuits furnish only the powder, for fear of burning their fingers should their efforts ultimately prove abortive.

It is, perhaps, known to the most of our readers that the most strenuous efforts are now made by the Jesuits in England, and in our own country, to reduce the Protestants to the obe-dience of the Pope. The members of this society have rightly been called the Pope's militia. They know no law but the will of their general, no mode of worship but the Pope's dictate; no church but themselves. The order is a naked sword whose hilt is at Rome, but its blade is everywhere, invisible until its stroke is felt.

EDUCATION is chiefly the instrument by which they propose to regain England, and to win Protestant America to the bosom of the papal Church. Their maxim is—Give us the education of the children of this day, and the next generation will be ours, -ours in maxims, in morals and religion.' Their schools and colleges are rapidly multiplied. Our own broad and promising west is already thickly studded with institutions under their control, by which they confidently hope to win the youth of the country. The female societies attached to the order, or under their control, are no less assiduous; active and energetic. By their schools, they are labouring, and generally with too great success, to make converts from the young and tender sex placed under their care. Under the affectionate care of the most accommodating liberality, these all are, like the establishment at Stonyhurst in England, Missionary Seminaries, established by the Holy See for a special purpose: The sodalities of the Sacred Heart of Jesus, the most remarkable devotional association under the control and obeying the laws of the Jesuits at the present day, were restored from a state of suspended animation in 1803, by a breve of Pope Pius VII., about the same time that he was labouring to restore the Jesuits in Russia and in Sicily. This order has been but recently introduced into this country, and the public is, perhaps, little aware of its true nature and objects.—Protestant Churchman.

A SEARCHING QUESTION

Maria was, at sixteen, possessed of most of the accomplishments which are acquired from masters. Her father had been pleased with the progress which she had made in the acquisition of music, of drawing, and of the modern languages, and he had himself delighted to lead her beyond that mechanical knowledge of history, which her governess gave with much judgment and regularity. into the first principles of politics and political economy. She was thus prepared to give a sound opinion on the different forms of government which exist in the world, and of the advantages possessed by each. She was in right with God; you have never yet kept a fact much better educated than most young women of her age are. She had been acbubbath holy; but are under the guilt of as many of its profanations as you have spent weeks of accountability!—Lectures on the Institution of the Sabbath bu Ban Files. gion except in the service of the Church, which, in reality, she did not understand; she had never been taught anything about it, and she had never thought on the subject. If you had asked her what Christianity is, she would have told you, perhaps, that it was the religion of Christians, and that with no more real knowledge of the subject, than if she had said, that Hindooism is the religion of the Hindoos.

If the reader will here pause, for one moment. and look into his own case, and see how much he himself is able to answer this question, he will perhaps more fully understand the real state of this young person's knowledge. Pause for a few minutes. Write down for yourself what Christianity is, and keep the lefinition, which you yourself would give of it, till you have read through these few pages; and then see how far your own knowledge of Christianity exceeds that which is here described.—The Lord Bishop of Sodor and Man, T. V. Short, D. D.

SELF EXAMINATION.

At night, at the close of the day which you have passed, and which has added to the term of your existence on earth; when its hours have fled to the judgment seat, and reported all your loings, all your words and thoughts. which must inevitably have more or less effect in shaping your destiny for ever: this is the season when you ought to review, most faithfully and most strictly, all your conduct. You may not at once see the advantages of doing so: but they are really greater than language can describe. You will find duties omitted during the day; will not the examination lead you to repent of what was wrong, and to avoid it to-morrow? You will find time wasted, an shour here, and half an hour there; will not the examination do you good? You will find that

ou good to recall these instances? Perhaps you have made one effort to resist temptation, and to do your duty; and it will cheer you to recall it. Tomorrow you will be still more likely to be successful. Every man, at night, can tell whether he has made, or squandered, or lost property during the day; and so every one, by proper care, can tell whether he has gone backward or forward in disciplining his heart, at the close of every day. He who passes weeks and months without this frequent, faithful review, will wonder, at the end of these long periods, why he has not grown in moral character, and why he has no more confidence in his hopes for the future. The fact is, we may live, and be heathens, under the full light of the gospel, and perhaps, too, while we are cherishing some of its forms. But life will pass from you while you are making good resolutions and hoping to do better, unless you bring yourself to account daily; and when death shall come to call you away, you will find the touching and affecting language of the dving heathen philosopher most suitable to your case: "I was born polluted, I have spent my life anxiously, I die with trembling solicitude; O thou Cause of causes, have pity on me." The pain which our deficiencies and sins give us on the review, will be salutary, desirable, and necessary; and it is at a fearful hazard that any one under as great responsibilities as those under which we are placed, ever retires to rest without such a review of the day as I am recommending. — Christian Journal.

The Berean.

QUEBEC, THURSDAY, OCT. 17, 1844.

Recurring once more to the "Declaration" printed in our last number, we have to regret an omission which was not detected till the impression was struck off and sent out. In the 5th article, the original has the Greek word Hiereis inserted where it states that the Ministers of Christ are never in Scripture distinctly termed Priests (Hiereis). The insertion of this word points out the more strikingly the different uses to which the word Priest is now applied, as was stated in our former Editorial: the derivative one in which it means the Christian Presbyter; the other to which it has been applied by the Translators of the authorized version, and in which it denotes the Levitical Cohen ; two offices wholly distinct from one another.

The use of one term in the "Declaration" which at first sight startled us, and may perhaps have had the same effect upon others, leads us to offer a few remarks upon the inconvenience met with in endeavouring to designate certain views which, while their prevalence is extensively felt, and excites much alarm, shelter themselves under venerable names and in many quarters acquire currency or escape censure, owing to the veneration entertained for the designation which they have unfairly assumed. The introduction expresses alarm at "the progress of 'Anglo-Catholic' doctrines." Now there is no difficulty at all in understanding what doctrines they are, against which a protest is here entered; yet one feels loath to concede to them the appellation of "Anglo-Catholic;" and not improbably some would sympathize with the doctrines, simply because they claim to be peculiarly those which the Anglican Church has adopted as of universally binding force .

We have endeavoured, in our editorial remarks, to avoid this term as well as various others by which the same doctrines are on the one hand designated and on the other perhaps not unjustly disavowed. We find, however, that the "Tracts for the Times" were composed, published, and circulated with the avowed object of propagating the views of those misguided men who have taken the lead in the alarming movement Rome-wards at the present day; and as this printed matter cannot so easily elude one's grasp as smoothspoken Doctors and Professors may, we have adopted the term Tractarian to designate th ose dangerous opinions which, we are afraid, have bespoken to themselves too much favour by professing to be particularly Anglo-Catholic.

And yet, we think this latter term is justly liable to exception on account of the assimilation which it implies to Roman-Catholic doctrines. Observation has too sadly proved that the tendency is, to bring that which is professed and held in England into conformity with that which is professed and held at Rome: so that the two communions occupying the common platform of Catholicism, the local distinction of Anglo and Roman would disappear as soon as the supremacy of the Roman See over the English Episcopate could be made to "go down," if we may be permitted to use, a common phrase.

Itis not with our good wish that the term "Puseyism" or similar ones ever appear in the columns of the Berean. We cannot avoid them in selections or quotations, but we regret their introduction. Still less do we approve of the use of the word "High-Churchism;"

Puseyism and High-Churchism, by a Clergyman of the Church of England." The advertising department being entirely left to the discretion of our Publisher, we knew nothing of this advertisement till it met our eyes when copies were sent for use in our office. Neither should we perhaps have rejected the advertisement, but we should have apprised the advertiser that we would comment upon the title in a manner which would hardly promote the sale of the work. Intending to do this, we sent for the tract, and it was with no small surprise that we found it to be the work of the highly esteemed Vicar of Great Missenden, the Rev. Richard Marks, who is so well and advantageously known to the Christian public under the name of Allquis as the author of "The Retrospect." The real title of the tract in question is " Danger and Duty, or a few words on Popery, Puseyism, and the present state of the times, and ir connexion with Truth, Righteousnes, and Peace." And it remains for the Toronto republisher, to say how he came to prefix the offensive title to the original one.

We cannot help calling the term " High-Churchism" an offensive one. It would naturally stand opposed to "Low-Churchism" and that expression would be no more grateful to men holding the contrary opinions to what are generally understood to be High-Church views, than the word before mentioned would seem proper to those who entertain the latter. There are irritating words enough in the vocabulary of theological controversy; we should be sorry to see them added to by new coinage. We do not know that the meaning of " High-Church" is sufficiently defined in common parlance among Episcopalians; we believe it is downright caricatured by some who are adverse to our communion. Of this we are quite sure, that numbers, who would readily avow themselves to be High-Churchmen, are far from leaning towards Romanism; and that they believe, whether right or not, their views to be the most consistent with a regard to the security of our Protestant privileges. We think them entitled, therefore, to be spoken of with respect, and that no nickname be invented to designate their mode of thinking.

THE LORD'S DAY .- It is with much regret that we have to advert to a feature in the exciting engagement of politicians at the present day, which we had hoped would not have been found in our city where, so far as our experience or information extends, election proceedings have been usually conducted with a measure of propriety which might well serve as an example to other portions of the Province. We were shocked to read, in the Gazette of the 9th instant, that a meeting of cer tain of the electors of St. Roch's and of other sections of the city was held in the Chapelle du Catéchisme, on the Sunday preceding, at 5 г. м., at which certain resolutions wer passed, one of them for the purpose of convokng a public meeting to be held on Thursday last in the St. Paul's market. The whole pro ceeding was of a purely secular character and it is most melancholy to think of the dis regard to the sacredness of the Lord's day evinced by this occurrence. If our ac quaintance with the practice of the R. catholic priesthood on the subject prevented us from anticipating that they would discountenance the violation of the divine commandment, we were surprised at least, we must confess, at their allowing for the purpose the use of an edifice to which the tradition of their Church attaches a sacred character. This permission implicates them in a direct manner in the first, and indirectly in the succeeding sabbath profanation which we have to record.

The meeting on Thursday not being suffi-iently numerous to answer the purpose of those who had convened it, a proposal was made for an adjournment to the Sunday following, after vespers. Objections to that day were raised and Monday was proposed instead of it: but all this was unceremoniously overruled. We concern ourselves in this matter only with the contempt here manifested towards the divine command of keeping the Lord's day holy; but finding a very appropriate remark on that point introduced in an article from the pen of the Editor of the Quebec Mercury on the political bearing of this measure upon the rights of religiously minded electors, we do ourselves the pleasure of copying that article at length:

"As a reason for choosing the Sabbath, it was alleged by some of the 'Young Canada' party that the workmen from the ship-yards, &c., were entitled to a voice in the election of a represen-tative, and that they could not spare time to at tend a political meeting on any week. More liberality of feeling! The work-men here so very considerately and disinterestedly referred to are almost exclusively Canadians, but if they had been of British origin, it is very much to be questioned if they would have been so thought of. This proposal virtually excludes all of old country origin, it being notorious that these latter have well-founded and consciention scruples against profaning the Sabbath by holding, or participating in, political meetings. In-deed there were a goodly number of Canadians themselves, on Thursday last, who objected to Sunday being named. If the individuals who summoned a meeting of "clectors without distinction of origin" were so thoughtful of the interests of the rhantler folks, why, let us ask, did they summon their first, meeting for a working day? Why not have named Sunday at first? The answer is simply that they feared op-position on Thursday, and knew well that the mass of persons who might be expected after vespers on the Lord's day, would promptly re-echo any sentiment or respond to any appeal their ' bell-wothers' might enunciate."

It has afforded us great satisfaction to be friend, to give our readers two extracts from the Rev. Dr. Stone's valuable work upon the Ohristian Sabbath. We only regret to see the beautiful typographical execution of

adaptation." Familiarizing the eyes of protestant renders with the representation of saints, martyrs, angels, and crosses, belongs so much to the tactics of a school in theology against which Dr. Stone, we feel convinced, is a consistent witness, that we take it for granted, the printer only is responsible for the illustrations, and that he designed nothing by them but ornament.

"To the Editor of the Bercan.

Sir, -- It is to be lamented that there is not French service regularly performed in this city in conformity with the worship of the Church of England. An experi ment, indeed, was made some years ago, which is to be thankfully acknowledged as in evidence of zeal on the part of the Right Reverend Clergyman who devoted his time and energy to it; and it must be admitted that it ceased only through the utter want of interest shown in it by those for whose benefit it was more immediately designed. The state of things, however, may be now altered; the number of persons is much increased who, though speaking the English as their native language, are qualified to profit by a service in French and would be induced to attend it, some perhaps only for the novelty of the thing, but others with a view to encourage the exhibition, before those who understand no language but French, of the simple but dignified offices of our Church, as one of the most promising measures for the diffusion of gospel light among the natives of French descent now kept in ignorance of scriptural truth and

Thousands of immortal souls around us are hastening to destruction; instead of saving truth before their eyes, they are sent to the grave with a lie in their right hand: they do not say with their lips, but their pitiful condition seems to me to lift up the cry: No man careth for our souls! The Church of England, as the national Church established by law at home, claims as her charge there the whole population: does an altered state of the law in this Province justify her in saying here: Am I my brother's keeper?

I should suppose, the use of a place of worship might be obtained without difficulty; a clergyman to officiate in it who is well versed in the French language, not statedly engaged, and yet often found to preach where his services are wanted, might be named, but it will be superfluous. Our Church, by having retained many of those solemnities of public worship which the French Canadian rev erences and which our reformers rightly judged helpful to devotion, while Nonepiscopalian Churches have rejected them, possesses an advantage in this work which it really seems a pity she would not turn to account in this matter of endeavours for the good of the French-speaking R. catholic population around us.

I now address these hints to you, Sir and hope they may find a place in the Berean, and excite some attention among those with whom the measure proposed would have to originate.

[We feel with our correspondent upon the interesting branch of service, the importance of which he urges. But if any thing could be done to institute it, a Clergyman would be required who could follow up labours on the Lord's day by efforts, as doors may open, during the week; and if we may guess at the name of the one whom W. D. has in view, we venture to say that, even supposing he much work upon his hands to undertake it with effect.—Editor.

ROME'S APPRECIATION OF THE TRACTA-HIAN MOVEMENT.

(From the speech of Dr. Wiseman at the consecration of the Roman Catholic Church at Nottingham.)

His Lordship had alluded to what is commonly called the religious revival of the day. There is now only one opinion on this subject, the reality of which was only a few years ago doubted by almost every one. It was then supposed that certain temporary feelings which had been excited in the heart of the Church of England, and which showed an opening towards Catholicism, although they might for a time go on widening and deepening, would again be swallowed up and absorbed, as it were, in the system and doctrines of Protestantism, and would eventually be of no benefit to the cause of Catholic truth. It had indeed been doubted by many individuals until within the last four or five years, when the change could no longer be concealed from the most sceptical, whether any real alteration in the public mind was taking place. And while they were engaged in anxiously inquiring and pondering over the thoughts and sentiments of our opponents, which were tending to the support of their own belief, they were taking no note of the quiet onward movement which was taking place among themselves.

During the last few years nine clergymen of that Church [the Church of England] have joined the unity of the Catholic faith in England; and no inconsiderable number of young men destined for the ministry have enabled, by the attention of our New York transferred themselves to cour own dear Church, and become candidates for a better and truer priesthood. Here we have a variety of causes for the changes in our circumand it has been quite unexpected to us to see the work encumbered by the introduction of stances of a complex character, and over an advertisement in our last number, for the pictorial type of which we must say with a which we could not possibly have any influ-

not the slightest tendency towards our faith, and who protested their object was to prevent their fellows from being led away and deluded by our religion (as they chose to express themselves). It certainly was not we who bestowed upon the gifted man to whom I have alluded his extraordinary talents; neither could we open the hearts of rich and poor to furnish the means for his magnificent edifices. Neither was it we who have so wrought upon the minds of the populace that where we formerly met with contumely and insult, we now meet with blessings and respect. A few years ago, we dare not have assembled as we have done to-day; we could not have gone through the town in our ecclesiastical habits; we might not even have made our circuit and procession round the church in the midst of an immense coninsults, and perhaps personal ill-treatment.

In the address from which the above is taken, Dr. Wiseman mentions among other things which indicate the progress of Romanism in England, the fact that within the last few years, the press at Derby has issued between one and a half and two millions copies of Roman Catholic publications, which are " bought and read in the most eager manner not only by members of his Church, but by all classes and all religions." This boast implies an admission of the unrestricted liberty which specimen given in our number of the 22nd of August under the heading "Rome where she has the power."-EDITOR.]

A FRIEND TO THE WALDENSES.

I have to announce an event which has cast a gloom over the whole Protestant population of the valleys of Piedmont. The long-tried and most influential political friend of the Vaudois, Count Waldburg Truchsess, Minister Plenipotentiary of his Majesty the King of Prussia at the Court of Turin, has at length sunk under his painful disorder "Their father and protector," as these grateful people used to call him, is no more. It was but the other day that he received a gold cup, in the name of the Vaudois Church and population, in testimony of the veneration in which he was held by them. They are now preparing to follow him to his grave and to present the most sacred offering that can be paid to the memory of a benefactorthe tears, literally the tears of a whole community. "The Lord gave him to us, and the Lord hath taken him away." " He only who has made this terrible wound can heal it," said a pastor, in a voice stifled with agitation. His body is to be deposited in the Protestant Church of La Tour, which stands | and his evident adaptation for the work on so romantically under the rocks of Casteluzzo; and I shall not be surprised if every present at the funeral. Deputies from every parish in the valleys have signified their in tention of joining the procession, which will Table. The Count was the representative of one of the noblest families of Germany, and was related to the Royal Family of Prussia. He was a great favourite of the late King of Prussia, and was one of the Commissioners who accompanied Buonaparte, on his first abdication, in his journey from Fontainebleau to the coast. The Count was after- labours and his works do follow him." wards appointed Minister Plenipotentiary to the Italian Courts of Turin, Parma, and Flowere sufficiently versed in the French rence; and it was in consequence of some country on a visit for the benefit of his health, language for such a service, he has too good offices performed in behalf of the pre-much work upon his hands to undertake sent King of Sardinia, when he was Prince the claims of the Eastern Churches.—Western of Carignan, and when his succession to the | Episcopalian, Ohio. Sardinian throne was in jeopardy, that the Count obtained considerable influence over transacted by this ecclesiastical body, whose sess, the edicts revived against the Vaudois The Count did more for them than all the other Protestant ambassadors put together. The Vaudois interests have been shamefully neglected by some of the diplomatic body. But more of this on another occasion. There is reason enough for lamentation and mournof the London Standard.

ECCLESIASTICAL.

CHURCH BELLS.—The Rev.W. M. Crosthwaite, Dunn's Glebe, Bantry, communicates, through the Irish Ecclesiastical Journal, the fact that cast steel bars may be substituted for the ordinary church-bell with very considerable advantage as regards both tone and the Bishop, and under his authority, had never cheapness. Thirty shillings will purchase a been admitted to a scat in the Convention, and bar of cast steel, producing a lietter tone than a small church-bell which would cost from four to six pounds. Mr. C. offers to furnish any person who wishes it, with a drawing of the manner of suspending the bar, the dimensions, &c. This is information which well subject could be brought before them. On

church has been erected in the district of is composed of coloured persons, and the state Kentish Town, St. Pancras, for the use of of public feeling in the United States-yes, the congregation while the parochial chapel in the Free State of New York—is such as is undergoing extensive alterations and enhargement. / It is built entirely of wood, on to claim those privileges which the Constituan advertisement in our last number, for the pictorial type of which the constituent and a tract under the title of Exposure of Contemporary, we cannot discern either the ence. It was not owing to us that a few hick foundations, and is the work of Mr. tion of the Church assigns to them. We support the title of Exposure of Contemporary, the meaning, or the chergymen in one of the Universities chose. Peter Thomson of Limchouse, who is largely pose their Pastor, the Rev. Alexander Frazer,

to write tracts in our favour; men who had concerned in preparing buildings of this description, and has a Treasury grant, allowing him to manufacture, free of duty, framed churches, chapels, schools, and dwellings, to export to Her Majesty's various colonies. Although of considerable dimensions, and capable of accommodating 500 adults and 300 children, it has been prepared and erected in the short space of one month; and was opened for Divine service on Sunday, the 1st September. It consists of a tower, 10 feet square, surmounted by a belfry, forming the entrance to two lobbles, right and left, each 9 feet by 8 feet, communicating with the nave or choir, 60 feet long by 30 feet wide, divided from the side nisles by a range of columns that support an openframed roof; the side aisles are each 60 feet long, and 9 feet wide, thus making the whole width 48 feet. At the end of the nave or course of people, without receiving taunts, choir is the chancel, 30 feet long by 28 feet wide, terminating with a recessed communion, 15 feet wide, by 6 feet deep. At the end of one aisle is the vestry, 8 feet by 6 feet; and at the end of the other is the robing. room, of the same dimensions, communicatling with the pulpit. The body of the church receives its light from two ranges of cleristory windows, of "vitreous cloth," the light from which, although subdued in tone, is very brilliant. The walls are formed in compartments, the inside finished with neat oak paper in panels. The outside panels and the entire of the roof are covered with the Church of Rome enjoys in England, for patent asphalted felt, the roof being covered, prosecuting all her purposes: how does she on as well as all the outside wood and the open her part act? We refer our readers to the roof inside, with patent marine glue. The seats are all open benches. The erection of this church will show that for a very limited sum a congregation may be provided with a neat and comfortable church, so planned as to have all the essentials of Christian architecture, until they are enabled to erect structures of greater pretensions and more durable materials.

Diocese of Ohio.—In his address to he Convention which assembled at Massillon on the 5th of September, the Bishop mentioned among the names of the Candidates for the ministry then connected with the Diocese, that of Mr. James Campbell. The Editor of the Western Episcopalian subjoins the following affecting note:

"We know not what a day may bring forth. While the Bishop was reading the above list of candidates, one of them was dead. Mr. James Campbell was a gentleman from London, who came to this country three years ago and purchased property near to Marion, Ohio. There being no minister there, he laboured as a lay reader with much usefulness. During his candidateship for orders he commended himself to all by his excellent christian spirit, his active benevolence, his efficient good sense, which his heart was set. He was expecting to be ordained, immediately on the Bishop's Vaudois who can leave his home should be return from the convention, and had gone to Delaware for a few days to make arrangements. His gown was being made for the pulpit. It was laid aside and a shroud was be headed by the clergy and follicers of the made in its place. He was expecting in a few days, to appear before men as a minister of Christ. He is gone, it is confidently believed, to be with Christ as an heir of his kingdom. He has left an afflicted family, who have the affectionate sympathy of many in the church of this diocese who knew this departed brother. He rests from his

> The Rev. Mr. Southgate, our Missionary at Constantinople, has recently arrived in this

NEW-YORK CONVENTION .- The business the mind of Charles Albert, and exercised it in behalf of the hapless Vaudois. But for importance. Much discussion took place upon the interposition of Count Waldburg Truchofficer, which resulted in the appointment of a Committee to revise the rules of order. in 1838 would have been put in execution Strong feeling was excited by the proposal of with the utmost severity. God only knows a resolution to ballot for Trustees of the Genwho will now stand between these victims eral Theological Seminary, which was conof intolerance and their implacable enemies. sidered by some as an attempt at excluding all who did not hold particular views: it was met by an amendment that such of the present Trustees as are willing to serve be retained, and the Committee on the Theological Seminary nominate others to fill up the number. The Resolution was eventually withdrawn. The Bishop's address having entered at large ing over the Count's bier.—Correspondent upon the failure which had taken place in the payment of his salary, the Convention renewed its pledge to pay him the interest of 90,000 dollars annually, and arrears. A resolution was introduced for a Committee to inquire and report to the Convention, why St. Philip's Church in New-York remained in a state of separation from the Convention. This resolution was prefaced with some brief but appropriate remarks, showing that the congregation had existed a quarter of a century, that its former pastor, though recognised by the present pastor was likewise excluded. The congregation was bound by rules, &c., but had no voice in legislation. tion was declared out of order, because it was miscellaneous business. The mover hoped the Committee would not be discharged until the deserves to be further inquired into for the the following day, this resolution was again benefit of poor congregations in these colonies.

This mysterious part of the business will be TEMPORARY CHURCH:—A, temporary that the congregation of St. Philip's Church

seat in the Convention. That exemplary man, the Rev. Mr. Williams, his predecessor, was of colour, we know, and that was his disquation. When will our neighbours in the Republic clear themselves of the reproach of seat in the Cabinet. Mr. J. T. Clifton has the hugest inconsistency that the wide earth presented himself as a candidate to the elecpresents! The republican principle of equality theoretically professed, and practically vio- est, for the seat vacated by the noble Secretary. lated! And will the Church ever submit to This Private As Dursell's visit to Fee be guided by public sentiment in this matter, instead of reproving it?-We record the name of the delegate who pleaded the rights of this

congregation: Mr. Jay.
We do ourselves the pleasure of recordingbut we have to do it only as recollection serves us-that a good many years ago, when the late venerated Bishop of Quebec (Dr. Stewart,) spent a Sunday at New York, the coloured congregation of St. Philip's Church was the congregation to which he preached, and whose becoming deportment and fine psalmody clicited from him the warmest commendation.

GENERAL Convention at Philadelphia. The number of the Episcopal Recorder which was due yesterday did not arrive, probably owing to the amount of important matter which had to be communicated. Some particulars of the proceedings are found in the political papers, but we prefer waiting for the accounts which our valued Contemporary will furnish, before we give an abstract to our

THE HOLY SCRIPTURES FOR SCHOOLS .-The Committee of the Br. and Foreign Bible Society have appropriated the sum of £5000 sterling for the purpose of gratuitously supplying with copies of the Scriptures schools for the poor, whether day or Sunday Schools, which have been opened since the 1st of January 1813.

CHARACTER OF CHEVALIER BUNSEN, the Prussian Ambassador, given by the late Rev. Dr. Arnold.—He is a man in whom God's graces and gifts are more united than in any other person whom I ever saw. I have seen men as holy, as amiable, and able; but I never knew one who was all three in so extraordinary a degree, and combined with a knowledge of things new and old, sacred and profane, so rich, so accurate, so profound, that I never knew it equalled or approached by any man.

with trembling, Ps. ii, 11. I find it difficult thus to demean myself toward God: but my little John can behave so to me; for when I sit in my study and write, or do anything else, then my boy sings me a song, and when he is too loud, then I check him a little; yet nevertheless, he men. singeth on, but with a more mild and softer voice, and somewhat with fear and do-always to rejoice in Him, yet with fear and reverence. - Gems of Luther.

English Mail to be closed on Monday the 28th inst : Paid letters until 7 P. M ; unpaid until 9 o'clock.

Political and Local Intelligence,

Mogapore.—This town, the principal sea port of the kingdom of Morocco, situated in 31, 30 N.; 9, 46 W.; from its recent bombardment by the French, has become an object of considerable interest. The country around it is quite barren, but its position being favourable for commerce, its trade has always been extensive. The population was esti-mated at about 12,000, of whom 1,300 were Jews and but about twenty Europeans; many of the latter, who had settled there, having been driven away by the heavy taxes and amoying impediments to the freedom of

All those who were able to effect their escape from the city previous to the attack of the French fleet did so; but many who were forced to remain, suffered great hardships, and it is painful to learn that in this number were several British subjects, among them Mr. Willshire, the British vice-consul, and his family. Their sufferings were not so much caused by the destructive fire of the French fleet as by the attacks of the plundering Kabyles and other Arab mountaineers, who, taking advantage of the state of confusion and dismay, entered the town in great numbers and induiged in all kinds of wickedness and cruelty.

It was with the greatest difficulty, and several times at imminent hazard of their lives, that the vice-consul and his family, along with the few other European residents there, succeeded in escaping from the scene of carnage and plunder to a place outside of the town and near the water, where, after much anxious delay and with considerable risk to himself, one of the party succeeded by means of a raft which he hastily put together, in getting on board of one of the French vessels of war and informing the commander of the dangerous position of the party on shore: happily they were soon conveyed

to a place of safety.

The circumstance of the town being plundered by the neighbouring inhabitants while attacked by the enemy may appear unaccountable at first; but it seems that there is quite a difference in feelings and customs between the population of the towns and the Berbers or Kabyles who inhabit the declivities of Mount with great indignation, and are probably glad of any opportunity for indulging their passions of revenge and plunder. Such are some of the incidents attendant upon a state of warfare, where all the evil passions of the human heart are permitted to develop themselves. If those | Candidates to represent the City of Montreal who are often so ready to provoke hostilities between Christian nations would but consider the misery and ruin caused by war, they would surely pause before inviting the recur-

accepted the Chiltern Hundreds, has resigned his seat in the House of Commons, and it is tors of that county, on the Conservative inter-

THE PRINCE OF PRUSSIA'S visit to England terminated on the 7th of September, when His R. Highness embarked on his return to the Continent.

'CONDEMNATION OF SMOKING.-The Swiss Council of Education has commanded that smoking shall be forbidden to youth, considering the practice to be useless, in bad taste, injurious to health, expensive, and hazardrous to the public edifices, which are in constant danger from the sparks thrown about by smokers.

THE BOUNDARY LINE. - Our readers will recollect that the line of Boundary between the United States and the British Provinces was surveyed and cut out, last season, from the source of the river St. Croix to the outlet of Lake Pohenagamook. One of the parties of the American Commissioners, ascended the North West branch of the St. John, and ascertained by actual survey, the point on that stream, described in the treaty of Washington as "ten miles from the main river, by a straight line and in the nearest direction, and at the least seven miles from the crest of the Highlands." The portion of the monuments upon the line from the St. Croix to the St. John, required to be erected by the American Commission, was set in the ground.

We learn, that before the close of the present season, the Line from Pohenagamook to the N. W. Branch, (the British Engineers having verified and established the point on that stream fixed by the American party last summer) thence to the South West branch of the St. John, at the point 46 25 N. L.—thence up that stream to its source in the Highlands, at the Metjaimette Portage-thence along said Highlands which separate the waters, &c., to the head of Hall's Stream-a distance of more than two hundred and eighty miles, through a dense forest and over a country in many places almost inaccessible, from precipitous mountains, will have been surveyed, cut out to the width of thirty feet, and established. The remainder of the monuments on the line from the St. Croix, the St. John, Serve the Lord with fear, and rejoice and upon the Islands in that river, will be erected.

It being impossible to place the monuments upon the Highlands in the summer, they will be taken in on hand sleds during the winter. We learn that the supplies for the surveying and cutting parties upon the Highlands have been carried in upon the backs of the

The whole number of men employed is nearly six hundred. The monuments placed reverence. Even so will God have us to at the principal points are ten feet, and the others, six, in length.—(Portland Argus.)

> MILITARY POST .- The New Brunswicker nentions that £75,000 stg., have been voted y the Imperial Parliament for the erection of Military works at the Grand Falls, this sum being about half the amount required. The site selected for this new post is on the Eastern side of the river. St. John, quite near the Falls, and will cover and protect the military road which it is proposed to commence next

Le Canadien of the 9th instant, states that the Revd. Messrs. Jean Baptiste Honorat (Superior) DUROCHER, FISETTE and Bouginally founded at Aix in France, and recently introduced into this country, embarked that morning to form an establishment at Ha-lla Bay in the Saguenay, and as Missionaries among the Indians. The Revd. Mr. Honorat is a native of France, the other three gentlemen are natives of Canada, who have joined the Institution here. They have an establishment at Longueuil since 1811, and a Mission at Bytown.

ligence of the death of Mrs. Higginson, t wife of the Private Secretary of His Excellency the Governor General. The deceased lady recently went to England in the hope of benefitting her health, and has left a young family to deplore her loss.

THE REV. EGERTON RYERSON, D. D. has been appointed Superintendent of Education for Canada West, in succession to the Rev. Robert Murray. Dr. R. is going on a visit to Europe immediately.

VICTORIA COLLEGE, COBOURG .- The Rev. A. McNab has been appointed President of this institution, in the room of the Rev. Dr. Rverson.

DEATH OF JUDGE FLETCHER.—The honourable John Fletcher, Provincial Judge of the District of St. Francis, died at Sherbrooke, on the 11th instant, at the advanced age of 77 years. The deceased gentleman was a native of Rochester, Kent, and a pupil of St. Paul's school, London. After completing his education, he commenced the profession of the law, and in 1810 came to this country, where he soon became a leading member of the bar, and distinguished himself upon various occasions. Upon the erection of the Eastern townships into a separate district in 1823, he was pro moted from the situation of Chairman of the Quarter Sessions to that of Judge of the District of St. Francis, where his firmness and application enabled him to overcome the obstacles caused by the establishment of a new system of judicature in the district, and Atlas, and that the latter regard the former his varied acquirements excited the admiration of those who knew him.

He was a member of the Church of England, of which his father and grandfather had been clergymen.

ELECTION NEWS. The nomination of in the Provincial Parliament took place at noon on Tuesday last, on the Place d' Armes.

The Returning Officer, John Young Esq, would heartily pray that "peace and happiness, truth and justice, rolligion and piety may be established among us for all generations?"

Loan Stanzy, the Secretary for the Color

is a man of colour, and so he must not take his hies, and member for North Lancashire having ation, but happily every thing passed off in quiet. By agreement, neither party addressed

> The nomination of a representative for the County of Quebec, took place yesterday at noon, at Charlesbourg, when the Hon. John Neilson and Mr. Chauveau were proposed by their respective friends. Monday and Tues-day next are appointed as the days for receiving the votes, and the polls are to be held at the different Parish Churches.

A requisition numerously and respectably signed, invites a meeting of those triendly to the election of the Hon. John Neilson, at the Albion Hotel, this evening, at 7 o'clock.

The nomination of two members for the City is to be made this day at the Parliament buildings: Messrs Chabot and Aylwin are the only candidates who have come forward. Mr. A. C. Taschereau is a candidate for the County of Dorchester.

THE Post OFFICE authorities at Montreal have notified that the departure of the Mailboats will take place in future from that city at 50° clock P. M, instead of 6 as heretofore: the mail to be closed at half past four o'clock.

NEW STEAMER QUEBEC .- The Mercury of Tuesday informs its readers that this steamer is in such a state of forwardness as to warrant the expectation of her being launched on the Ist proximo. The length will be 275 feet; beam 29 feet; depth 91 feet: her cylinder will be 60 inches in diameter, and she will have 11 feet stroke. Cost £14,000.

REGISTRATION .- The Registrars of the dif ferent districts have given public notice to persons who have claims upon real estate, whether by mortgage or otherwise, that by the new act, the period for enregistering these claims is limited to the 1st November proximo, to which time they may be registered by memorial or at full length. "Any Instruments, Claims or Documents not registered on or before that date will thence become inoperative, yold and of no effect whatever against any subsequent bona file purchaser, grantee or mortgagee whose claim shall have been registered before the registration of such Instrument, Claim or Document."

STATISTICS OF EMPLOYMENT in Great Britain comprising England, Scotland, and Wales, on the 7th of June 1841, from a parliamentary return lately printed.

It appears that the whole number of persons employed in occupations in Great Britain is 7,094,186; the number of persons of independent means, the number of paupers in and out door, 137,366, of whom 24,513 males and 22,424 females are under twenty years of age; of beggars, 1.112. On the whole, which, however, only 21 per cent, are mediately. males above twenty years of age, the grand total of the population of Great Britain is stated at 18,814,434.

It also appears that in Great Britain, on the night of the 6th of June, 1841, 22,303 persons slept in barns, tents, pits, and in the open air; 5,016 persons were travelling. The average number of inhabitants to 100 statute acres for England and Wales is 43; for Middlesex and Westmoreland, which are the counties of the highest and lowest averages, the numbers are 873 and 11 respectively. The average annual number of marriages for England and Wales to every 10,000 inhabitants is 78. In Middlesex, which is the most marrying county, it is 93; in Cumberland, which is least so, it is 57. The average of births to every 10,000 for England and Wales is 319; of deaths, 221; of inhabited houses, 1,850. It may be worth noticing that it is in the maritime The last Mail from England brought intel- counties we find the least comparative nortanty.

It is thought that Middlesex, Surrey, and Westmoreland are the best educated counties. Westmoreland is the most favourable county to infant life; the least favourable the East Riding of Yorkshire. The agricultural class form not quite 8 per cent of the population; commercial pursuits, including trade and manufactures, employ 161 per cent.

DIED. At Brock Cottage, Montreal, on Saturday even ing last, Mr. Jacob Wurtele, aged 38 years.

Port of Quebec.

ARRIVED. Oct. 9th.

Schr. Ocean Queen, Leblanc, Arichat, Noad, fish

10th. Brig Lightfoot, Wilson, Whitehaven, Symes, bal Bark Euphrosyne, Doyle, Sydney, C B., W Stevenson, coals.

Bark Charlotte Harrison, McIntyre, St. Thomas order, ballast. . 12th.

Bark Highland Mary, Crossley, Liverpool, J. Munn, salt. iron, &c. Providence, Hicks, Halifax, LeMesurier & Co. sugar. &c.

Brig Milton, Duff, Liverpool, Dinning & Senior (Montreal.) general cargo. Schr. Johnny. Harseno, Magdalen Islands, Noad & Co, fish and oil.

14th. Brig Palmerston, Carter, Liverpool, T. Curry & Co. general cargo.

15th. Brig Jane. Wood, Workington, order, ballast. Bark Sophia, Leslie, Sydney, W. Stevenson, coals

CLEARED.

Hih. Ship Glenlyon, Muirhead; Brig Northern, Dalwell; Bark Dominica, Bowman; Brig Tulisman, Popham; do. Perseverance, Robson; do. Grace, Wilson; do. Jane A. Melvam, Cross; Bark Wilson; do. Jane A. Melvain, Cross; Bark MarIndus, Smith; Brig Shaw, Hewitt; Bark Margaret, Quinn; Ship Consbrooke, Finlay; BrigLoyal Briton, Pearson; Bark Dependant, Merchant; Brig Eliza Kirkbride, Liddle; Schr. John
Boynton, McLean; Ship Ma-garet, Joyce.

12th.

Brig Mary, Grant; Bark Wanderer, Jenkins;
do. Elentheria, McDonough; do. Belle, Brewer;
Ship Catharine, Baird; Bark Barbadoes, Greig,
Brig Lune, Andrews; do. Ocean, Quay; Bark

Brig Lane, Andrews; do. Occan, Quay; Bark Veniba, Burton; do. Eliza, Vanderwood; Ship Pallas, Corrigall; do. Ottawa, Thrift; Bark Hampton, Graham; do. Ganges, Blyth; do. Hampton, Graham; do. Ganges, Blyth; do. Earl of Durham, Langton; do. Centurion, Heppenstall; Brig Fawcett, Flinn; do. Coxon. Morgan; do. Vesper, Mattras; do. Sisters, Bruce; Brrk Bridget, Knox; Brig Mary Mitchison, McEwen; Bark Marmion, Harrison; Ship Sherbrooke, Sterling; Bark Collina, Marshall; do. Alexander Grant, Alexander; Steamship Unicorn Danglas corn, Douglas.

Brig Old Rapp, Hay; Bark Helen, Clayton; Brig Pembroke Castle, Williams; Bark Lloyds, Watts; do. Victoria, Daniel; do. St. Lawrence, Tullock; Brig Rhydioul, Riddell; Bark Ellerslie, Harvey; do. Edmond, Terry; do. Envoy. Mason; do. Pomona, Rae; Ship Speed, Ellis; Bark Industry, Barrett; Schr. Julie Marguerite, Bernier; Bark Prince Charlie, Hamilton; Brig Scabird, Lyall; Bark Leven Lass, Crowe.

Bark Eagle, Keer; do. Lord Byron, Dunlop; do Rankin, Meikle; do. Christiana. Simpson; Brig Choice, Cran; do. Ajax. Chanter; Bark Ava. Symons; do. Cornwall, Richards; Brig St. George, Poole; Ship Eveline, Curwen; Brig Harvey, Cunningham; do. Mary Hudson. Tillock.

Bark Elizabeth Swison; do. Edward.

Bark Elizabeth, Smison; do. Edward, McMillan; do. Gen. Graham. Jameson; do. Cato. Benson; do. Five Sisters, Lowther; do. Maria, Corrigall; do. Messenger, McKandy; do. Reaper, Seaman; Brig Young Queen, Chalmers; do. Neptune, Atkinson; do R. McMillan, Mc-Donald; do. Sterling, Gordon; do. Promiso, Beckford; Ship Britain's Queen, Smith; do. Sir W. Scott, Biass; do. Dolphin. Sullivan.

In the Margaret, sailed on Saturday last, for Liverpool—Richard Penn, Esq., Ordnance Storckeeper, and Master Penn.

SHIPPING INTELLIGENCE. Capt. Cowing, of the ship Columbus, which sailed hence on the 4th instant, for Bristol, has returned and reports his vessel having been cast ashore on the Manicouagan Shoals, on the 8th instant, but got off again on the 11th, apparently much damaged, it having i e., who support themselves on their own | blown a gale during the whole time, and the means without any occupation, 511.410; vessel thumping hard. Capt. C. left his vessel a little below the Traverse, and has proceeded down with the steamer Neptune, to

tow her up to port. She has since come up. Messrs, J. & J. E. Oliver, launched from age; of beggars, 1.112. On the whole, their shipyard, St Rochs, on Friday evening including 10,997,865 person whose occulast, a beautiful ship of about 600 tons meapations are entirely unaccounted for, of surement. She was towed round to port im-

The brig Clifford, with a detachment of the 74th Regiment, arrived at Halifax on the 4th instant, in 8 days from Quebec.

Capt. Duff, of the brig Milton, arrived on Saturday morning, spoke the Elizabeth, of South Shields, from Quebec, in lat. 48, 32, N. long. 15, 38, W.—Also, the Margaret, Parker, of St. Johns, N. B., from St. Andrews, in lat. 46, 34, N. long 50, 30 W.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 15th Oct., 1844.

ů		ъ.	·u·			
	Beef, per lb	0	3	a	0	31
	Mutton, per lb	0	4			44
	Ditto, per quarter	3	0	a	3	6
	Lamb, per quarter	2	0	\boldsymbol{a}	2	6
١	Veal, per lb	()	5	a	. 0	51
	Do., per quarter	3	6	a	4	O:
	Pork, per lb	U	34	а	0	31
	Hams, per lb	0	5	đ	U	63
٠,	Bacon, per lb	0	4 į	а	0	5
	Butter, fresh, per lb	O	\mathbf{s}^{-}	a	. 0	8: 7:2 6
1	Ditto, salt, in tinnets, per lb	0	в	a	0	7 Ž
i	Lard, per lb	0	5	\boldsymbol{a}	U	-6*
	Potatoes, per bushel,	1	0	a	1	3
	Maple Sugar, per lb	0 -	41	a	0	43
	Peas per bushel,	2	9 -	\boldsymbol{a}	3	u"
	Ducks, per couple	2	()	a	2	6
	Eggs, per dozen,	0	7	a	O	71
1	Fowls, per couple	1	3	a	1	6
1	Flour, per barrel	25	U	а	25	6
	Oats per bushel,	1	3	а	. 1	6
		25	0	a	30	0
ı	Straw ditto	17	6	а	20	0.
Į	Fire-wood, per cord	12	G	a	15	O.
l			**	_		2.5
-1	Dot Ashan man and Oda	~~1		ം	1	0.1

Pot Ashes per cwt. . . 24s. 0d. a 24s. 3d. do. . . . 21s. 6d. a 25s. 0d. Pearl do.

FOR CHARTER. THE fine new Bark "AGNES JANE," A. I. at LLOYDS, burthen per Register 250 tons, will accept a Charter to any safe Port in the United Kingdom-Apply to

J. W. LEAYCRAFT. Quehec, Oct. 14th, 1844. b

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

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

RECEIVED EX "BRITISH QUEEN." 145 II AMPERS Cheese, viz : Double Gloster, double Berkeley Cheddar, Truckles and Queen's Arms. C. & W. WURTELE,

Quebec, 23rd Sept., 1844.

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

Improved do. do. Parlour and Office Stoves, Summer do. American Ploughs, Hollow-ware and various small Castings.

___ΛLS0____ Single and Double Stoves, Cambouses, Register Grates and Coolers

AND Pig Iron. C. & W. WURTELE, art bail

Quebec, 20th Sept., 1844.

NOTICE To persons indebted to the Bankrupt Est of Alexander Begg, Chemist and Druggist EGAL proceedings will be taken fortwith for the recovery of outstanding Deb

due to this Estate. HENRY W. WELCH,

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

TO MERCHANTS AND MILL OWNERS.

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

C. & W. WURTELE, St Paul Street.

Quebec 20th Sept., 1811.

RECEIVED, per John Horton, China, Sarah, Jamaica and British Queen :-Best Black Lead, Nos. 1 and 2; Genuine White Lead, Nos. 1, 2 and 3 Putty, Paints, assorted colours, Sheet Lead and Lead Pipe, Patent Shot, Canada Rose Nails and Spikes, Horse Nails, English and Best Bar Iron, Scrap and Russia Bar Iron, Sheet and Hoop Iron, Anvils, Spades and Shovels. Cast Steel, Borax, Block Tin, Coil and Trace Chains, Shop Twine in balls. -ALSO-

Proved Chain Cables and Anchors. "Acraman's" Patent do. do.

—AND— 200 Boxes Tin Plates,

200 do. Canada Plates. C. & W. WURTELE.

Quebec, 23rd Sept., 1844.

IMPORTANT SALE OF.

VALUABLE REAL ESTATE. AT MONTREAL.

ON the FOURTH day of NOVEMBER next, at the Office of the Undersigned, in. St. Joseph Street, at ELEVEN o'clock in the FORENOON, will be Sold, positively with-out reserve, the following PROPERTIES, belonging to the Estates of the late Honorable HORATIO GATES, and the late Firm of HORATIO GATES & Co., namely :-

A Lot of Land in the St. Antoine Suburb of this City, being Lot No. 22 in Ross's Tirage au Sort, containing 47 feet in front by 1631 feet in depth; bounded in front, by Rahmond Street, in rear by the Hon. Louis Guy. or Representatives; on one side by Lot No. 20,

and on the other side by Lot No. 24. A Lot of Land beautifully situated at the end of the St. Antoine Suburb of the City of Montreal, adjoining the property of Charles Phillips, Esq; bounded in front by the road which leads to Côte St. Antoing, or the continuation of Dorchester Street, containing 237 feet, and more if it may be found in width, in the rear, being 225 feet in depth, on the north-east side, and 214 feet in depth, on the south-west side. This Lot has been under a high state of cultivation, with a choice collection of Fruits and Shrubberies thereon.

A Lot of Land situated in the St. Lawrence Suburb of this City; bounded in front by St. Urbain Street, in rear by the Protestant Burial Ground; on one side by the Representatives of the late Rev. Mr. Mountain, and on the other side by Lot No. 4; contain-

ing 40 feet in front, by 185 feet in depth.

A Lot of Land in St. Lawrence Suburb, adjoining the above, bounded in front by St. Urbain Street, in rear by the Protestant Burial Ground; on one side by Lot No. 3, and on the other side by John Frothingham, 1.; containing 40 feet in front, by 185 feet in depth.

-A lot of land situated on the Lachine Canal: bounded in front by the Commons of Mont-real, in rear, by Mr. John Crooks, on the east by John Macpherson, Esquire, and on the other side to the west by James Henderson. Esq., with a Three Story Stone Store and extensive Sheds thereon erected, containing in front 70 feet 3 inches, in the rear 86 feet 9 inches, on one side to the east 168 feet 9 inches, and on the other side west 164 feet -subject and liable to, and for the payment of, an annual, perpetual, and unredeemable ground rent (rente annuelle, fonciere perpe-tuelle et non rechetable) of £9 16s 3\frac{1}{3}d. Also, subject to the payment of six deniers tourneis de cens et rentes, payable annually on the 11th day of November for ever. Also, subject to the furnishing and providing one Man and a Horse and Cart to be employed one day in each and every year in making and repairing Street in the St. Anne Suburb; now occupied by Messrs. Jones & Co., For-

warders.
-A Lot of Land situate on the west side of Notre Dame Street, in the City of Montreal, bounded on the east side by Quesnel or Representatives, and on the west side by the Representatives of the late John Macdonell, Esquire, -occupied by the Montreal Fire Assurance Company,—bounded in front by said Notre Dame Street, in rear by Lot No. 7; containing in front 60 feet 6 inches, in rear 61 feet 4 inches, to the east side 89 feet 6 inches, and to the west side SS feet 6 inches, with a well finished Two Story Stone Dwelling, and so much of a Two Story Stone Store as may be found within the above described limits. A Lot of Land situated on Great St. James!

Street, in this City; bounded in front by said St. James' Street, in the rear by Lot No. 6, on one side to the east by the Heirs Debeaujen, and on the other side by Dr. Holmes, containing in front, 62 feet, in rear 61 feet 4 inches, on the cast side 89 feet 6 inches, and on the west 88 feet 6 inches, - with so much of the Stone Store mentioned in Lot No. 6 as may be found thereon, and other Buildings thereon erected. Also, occupied by the Montreal Fire Assurance Company.

The Terms and Conditions will be made known At the time of Sale.

Trustee to the Estate of the late Firm of H. GAYES & Co.
By his Attorney,
J. GORDON MACKENZIE.

Sept. 19.

Bather's Letter to her parents, and

THEIR ANSWER. My DEAR PARENTS,—I hope you have received the short letter I sent just after I got to London: I could not write a long one then, for I had not time; but you begged me to send word when I got safe to my journey's end. I can now tell you something about my place; but when I wrote last all was so new and strange I felt quite puzzled. There are a good many servants. Mrs. B - is lady's maid and housekeeper, and she waits on Mrs.and the two young ladies. There is a coachman, and footman, and a butler. The butler's daughter is the upper housemaid. I am the under one, and there is a cook and a scullery-maid. Mrs. B- is a steady and kind person, and very strict in going to Church; but she does not think as you do, dear mother, on many things. We have one day in the week for sewing for ourselves, that we may not sit up at nights, as mistress is very much afraid of fire: and as the scullery-maid cannot read, I have begun to teach her on my own day, and also on Sunday, so that I do not rob mistress of her time. I feel quite happy that I have it in my power to teach this poor girl, for it is very little I can do for my dear Saviour. But I must tell you, that Sally, the upper house-maid, is a very dressy girl, and wants me to get smarter clothes; but I told her I had rather be neat and plain, and keep my money for you and father, or help you to put brother out apprentice. She often laughs at me for being (as she says) too strict in reading my Bible, and never making excuses; but I tell her I do not mind being called a methodist, if my method is but a good one. But I have a greater trouble than this: my mistress told me the other day, that she was very well pleased with the way I did my work, and added, "When Lent is over, I shall give you, and some of the other servants, tickets for the play, and then you can write and tell your mother what you have seen." I was just going to tell her I did not wish to go, as you and father did not like plays; but I thought if she asked me why, I should look foolish, for I could not remember all the reasons you gave me against them when the strolling players came and acted in Farmer II—'s barn; so I write to ask you to send me a letter as soon as you can before Lent is over, and then I can tell mistress my reasons. I hope you are both well, dear parents. I used to long to come to London; but it is a dirty, foggy, noisy place; and I sadly miss the preaching of our dear minister at home. Give my love to all friends: kiss little Johnny for me; and never cease to pray for your affectionate and dutiful daughter, Estrua R.—.

MY DEAN ESTHER, -Your father and I were quite thankful to receive your first short letter, giving an account of your journey. How gracious is God, and how true to his promise, when he says, "The Lord shall guide your going out, and your coming in." We have also got your second letter, and though I am very busy, I must not put off answering it, as I wish to give you our reasons for not approving

of plays. Now, the Scripture says, " Love not the world, neither the things of the world. If any man love the world, the love of had been recommended to him by his resolution to repent. Warn them—the Father is not in him." Again, "The friends. His first letters to his friends warn them,' said she, 'by my case.' friendship of the world is enmity with God." Again, "Be not conformed to this world, but be ye transformed by the renewing of your miads." Now, play-going, and dancing, and fairs, are all worldly amusements; and whenever a great many people get together (unless it is for some religious or useful purpose) we may be sure that Satan and his wicked spirits are very busy amongst them. Now, we pray, "lead us not into temptation;" and is it not mocking God to go and lead ourselves into temptation? Another thing, Esther; you know the Bible says, "Whether ye eat or drink, or whatever you do, do all to the glory of God." But is there any thing to the glory of God in going to a play? Do we not hear His name taken in vain, and often have our ears shocked with indecent language there? Then, actors are often persons of very bad character, so that our money goes to support them in their vices. Many a bad acquaintance has been formed at a play-house; and I have known several instances where respectable young persons, both men and women, have got such a taste for acting as to leave their families and join a party of strolling players. Can any one as he goes into a play-house ask God's blessing as he is entering? and would any one feel it a proper place to die in, if the messenger of death was sent to him there? Our blessed Lord says, "Watch and pray, lest ye enter into temptation; 'and surely the play-house is not a place where we can do this. Then consider the loss of our precious time there; we may say of many—

Were half the time thus idly spent. To heaven in supplication sent, Your cheerful song would often be— Hear what the Lord has done for me?"

I do not tell you all these reasons, my dear child, because I have heard them

with such force to my mind, that I durst | ber mind, became solemnly impressed, not go after. I should as soon think of and slie felt that it was unsafe to continuo going into a house where the plague or in the neglect of religion any longar, cholera was-indeed, almost sooner, be- One morning, especially, the first imprescause they could only kill the body. But sion upon her mind as she awoke, was, can to "shew them the more excellent that there was no hope but in Jesus Christ, arc) you cannot be content to go to viour!-of your blessed hope of Heaven, that God's Spirit may keep you humble, or else you may get proud of your religion when you see others wrong, and feel Your affectionate Father and Mother.

JOHN AND SARAH R-Be sure to be kind and civil to your them when you can; but do not be ashamed of your heavenly Master .-Children's Friend.

NOT YET-NOT YET. A young man, after having been brought to a renunciation of all his sins, gave the following account of himself:-"I was brought up in a dwelling where the voice of morning and evening prayer was daily heard. The very atmosphere of that dwelling was holy: the sweetest examples of piety were constantly before me. Still my wicked heart turned to that which was evil. I learned much that was evil from servants and my playmates. From my earliest childhood I occasionally had serious impressions; but they usually passed away hike the morning cloud, and early dew.' Before I had arrived at adult age, I had become truly depraved. There was one secret sin in which I indulged, that was dear to me as my right hand. used frequently to resolve to repent, and give up all my sins, but this. ! thought it was so small that God would not cast me off simply for this. I used to pray to him, and promise to serve him if he would spare me this one indulgence. I used to entreat him to convert me and save my soul, but still to allow me to retain this one sin. Blessed be his name, my eyes were opened; and I then saw I was cherishing the very spirit of rebellion. that I loved sin more than God, and that with such a state of feeling I never could be converted—that in fact I was not ready to be converted, because I was not willing to give up all my sins."

I must be permitted to dwell a moment longer on this point, to wit : That unconverted men are not ready, nor willing to be saved now. I have seen proof of this in a thousand forms. Perhaps incidents and was beginning to repeat some progathered from real life here furn h the mises which I thought appropriate, when best illustration. The following incident she interrupted me, saying, with em-I know to be drawn from such a source : phasis, She could not be pardoned-it A young man whose childhood was spent reas too late, too late. Alluding to her amid the rural quiet of an agricultural fatal resolution, she begged of me to town, was, for the purposes of business, charge all the youth of my congregation transplanted to a city. He commenced not to neglect religion as she had done attending public worship in a church that not to stifle their convictions, by a mere church. The preaching was very plain, eyes, which now and then, in a frantic nor state of health, prevented him from vulsive struggle closed the scene, and being in his place on the morning and her spirit took its everlasting flight.' afternoon of the Sabbath. No preacher, Unconverted hearer, do you to of whatever celebrity, could draw him away from his own church. With each succeeding sermon he was more and more delighted. But at the very mo- finally plunge you into irremediable ruin? ment when he was apparently becoming deeply interested in the concerns of religion, he abruptly broke off, and obtained a seat in another church; and went no more to his former place of worship. thou that sleepest!" by the Rev. J. A. When his friends were apprised of this. they were greatly astonished, and insisted upon knowing the cause. At length with great ingenuousness, he replied: " Helt my former place of worship, not because I had any less respect for the clergyman who ministers there, nor because I had any new preferences, but because I saw plainly, if I continued to go there, and hear that man preach, I must become a Christian, and I am not ready

It is one of the devices of Satan, to prompt unconverted men to resolve to epent and become Christians at a future period. They resolve now, but the resolution relates to a future time. Hence, we say, that if the time in which to attend to this business, is not the present timeif the resolution contemplates even tomorrow—such a resolution may be the ruin of the soul.

A striking illustration is given of this. by the incidents connected with the early death of an interesting young lady, as related by her pastor, a highly respectable

clergyman now living.
This young lady was highly cultivated,

what if "body and soul are both killed that she must embrace religion THEN, and for ever in hell?" Indeed, Esther, father that her soul was in imminent danger of and I begin to tremble for you, for we being lost if she delayed. She saw herself fear you have no godly companions in as she expressed it, "to be a great sinner your fellow-servants. But do all you in the hands of a God of justice"—saw that there was no hope but in Jesus Christ, "Because he has no tact," was the that in Christ there was a full, and complete salvation—that He was ready and told a lady, voluntarily, who was buying rising portion of the community, who can thus willing to receive her then, and that silk of him, that the goods were darelations and friends, instead of leaving all their relations and friends, instead of leaving all their way." If you are sensible of the value that in Christ there was a full, and comof your own soul (which I truly hope you plete salvation-that He was ready and heaven alone. Oh! no, you must speak delay would probably be fatal to her of your best friend-your precious Sa- soul." She deliberated; she reasoned-she prayed, and finally made up and then invite them to go with you, for her mind to the deliberate RESOLUTION, there is plenty of room for all. But pray that she would repent and accept the offer of salvation before the close of that day. This resolution was, as she beheved, the solemn and deliberate purpose yourself right. I am sorry to be obliged of her soul, and she felt a degree of sato finish my letter in a hurry without tistaction in the thought that the question sending any home news, but we are all of her eternal salvation was now so near well, and going on as usual. So with our a final and favourable adjustment. But affectionate love, believe us, dear Esther, the day had its cares and its pleasures; business and company filled up its hours; and the night found her as thoughtless, almost, as she had been for months. The fellow-servants-always trying to help next morning her impressions were renewed, and another resolution was formed to begin religion before the close of that day. This day passed as the one previous. And thus day after day were resolutions made and broken, till all her seriousness passed away. A few months only clapsed before she was laid upon a sick and dying bed. Her pastor, on the day of her death, was called to visit her at the early dawn of morning. He remarks, "She then saw herself a hardened sinner in the hands of God-impenitent, unpardoned, without hope, at the very gate of death-her Saviour slighted, the spirit grieved and gone, and the judgment, with its tremendous retributions, just before her. Most of the morning was spent either in prayer at her bedside, or in attempting to guide her to the Saviour; but all seemed ineffectual. Her strength was now nearly gone, vital action was no longer perceptible at the extremities, the cold death sweat was gathering on her brow, and dread despair seemed ready to possess her soul. She saw, and we all saw, that the fatal moment was at hand, and her future prospect one of unmingled horror. She shrunk from it. She turned her eye to me, and called on all who stood around her, to beseech once more the God of mercy in her behalf. "Turning at one time to her distressed

father, as he sat beside her, watching the changes of her countenance, she said with a look, such as parents alone can understand, 'Oh, my dear father, can't you help me? Can't you keep me alive a little longer? Oh, pray for me-pray for me! We all knelt again at her bedside, and having once more commended her to God, !! continues her Pastor, "I tried again to direct her to her Saviour; expressed the great delight he experienced Her voice now became inarticulate, the in attending upon the services of that dimness of death was settling upon her and of an arousing character. For a while stare, told of agonies that the tongue his attendance was constant. No weather, could not express. Soon the last con-

Unconverted hearer, do you think there is no danger, that your resolution to repent at some future time may not delude you in a similar manner, and Beware, you stand on a fearful precipice. If you wish to be rescued, repent and turn to God immediately. Behold, now is the accepted time.—From "Awake Clark.

"HE WILL NEVER MAKE A MERCHANT."

The morality of a distinguished divine of the present day, that the making the best of one's knowledge in buying and selling, or, in other words, the seller's taking the advantage of the purchaser's ignorance, is quite questionable; or, more plainly, to use the language of the Author of the only standard of inorality in Christendom, it is not "doing to others as we would they should do to us." If, however, the ministers of Christianity inculcate such a standard, is it surprising that there are occasionally to be found persons engaged in trade who, like the dry-goods merchant mentioned in the following recital of an actual occurrence, boldly admit that an honest boy "will never make a merchant?' A gentleman from the country placed

his son with a merchant in — For a time, all went on well. At length a lady came to the store to purchase a her. The price demanded was agreed entitled to a copy of the portrait free; Gentlemen remitting the price of six portraits postage free, will dear child, because I have heard them This young lady was highly cultivated, from others; but because I have felt buoyant in spirit, beautiful in person; the them myself. I used to be a great playgoer when I was a young woman; but circle, and the admiration of all who knew the lady, said, "Madam, I deem it my presented with a copy gradit."

by degrees all the above evils came home her. While in the May morning of life, duty to tell you there is a fracture in this | THE BRITISH - AMERICAN LAND COM silk." Of course, she did not take it. The merchant overheard the remark, and Lower Canada gen efally; to the very favourable immediately wrote to the father of the towns upon which excellent land in all sections of young man, to come and take him lionic; this beautiful part of the Province can now be "for," said he, "he will never make a band about the Company offer for sale, without reserve merchant." The father, who had ever the whole of their LANDS, with and about reposed confidence in his son, was much grieved, and hastened to the city, to be informed of his deficiencies. "Why will he not make a merchant?" asked he. "Because he has no tact," was the maged; and I lost the bargain. Purchasers must look out for themselves. If in the distant regions of the West. they cannot discover flaws, it would be foolishness of me to tell them of their existence." "And is that all his fault ?" asked the parent. "Yes," answered the merchant; "he is very well in other respects." "Then I love my son better than over and I thank you for telling me than ever, and I thank you for telling me of the matter. I would not have him ing to about 100,000 acres, offers a peculiarly faanother day in your store for the world."

Merchant's Magazine. The first paragraph is manifestly imperfect, but it implies so serious a charge against a divine of the present day, that we must hope the charge is founded upon a misappre-hension. We do not know what writer can be alluded to .- Ep.]

FOR SALE BY THE SUBSCRIBER, ONE Hundred Boxes Havana Clayed Sugar, ex "Elizabeth.

44 Puncheons Molasses ex " Thomas." Muscovado Sugar in Hhds. and Barrels.
J. W. LEAYCRAFT Quebec, 9th Sept. 1844.

INDIA RUBBER SHOES.

HE subscriber acquaints his friends and the public that he has lately received a large sortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade. MATTHEW HAMMOND,

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

TO TEACHERS.

DERSONS of unexceptionable character, and duly qualified according to the requirements of the School-Act, are wanted as Masters to Common Schools in several country settlements: Salary from £30 to £40 a-year. rest and Quebec, are requested to insert the above, once a-week, until forbid. settlements: Salary from £30 to £40 a-year. paper. 29th August, 1844.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c. [NOR Sale by the Subscriber, Duty paid, or in

Bond for exportation : -236 Hhds. very bright Porto Rico Sugar,

100 Bags first quality do. 90 Hhds. Superior Cuba Sugar,

150 Puncheons, Cuba Molasses 27 Tierces 80 Puns. Porto Rico Molasses,

5 Puns. Jamaica Lime Juice. do Arrowidot, do Logwood. 30 Tins

Logwood. J. W. LEAYCRAFT. lo Tons Quebec, 1st July, 1814.

BRIGHT SUGARS. NOW LANDING and for Sale by the Sub N scriber, the CARGO of the Brig "Kate,"

154 Hogsheads, / Very superior Muscovado 38 Barrels. V. Sugar, 2 Boxes White clayed Sugar, 19 Tins Arrowreet.
J. W. LEAYCRAFT.

Quebec, 12th July, 1811.

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THOMAS COWAN. Quebec, June 27, 1814.

POR SALE BY THE SUBSCRIBER, XPOSURE OF PUSEYISM AND HIGH-CHURCHISM, by a Clergyman of the Church of England, price Four Pence. G. STANLEY, 15 Buade-st. Quebec, 9th Oct. 1844.

ENGRAVED PORTRAIT

sir chas. T. Metcalfe, Bart

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Stanstead. The Company are also permitted to refer to the Hon. T. C. Aylwin, M.P.P., Quebec. D. M. Armstrong, M.P.P., Dr. Bouthillier, M.P.P. Berthier St. Hyacinthe. And generally to the most influential gentlemen of Canada East. Sherbrooke, August 26, 1844.

03 The English and French Papers in Mont-

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