

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

The Brevian.

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

No. 35.]

QUEBEC, THURSDAY, NOVEMBER 28, 1844.

[Vol. I.]

THE ORDINATION.

Ezekiel iii. 17, &c., xxxiii. 7, &c.

Up to thy Master's work! for thou art sworn
To do his bidding, till the hand of death
Strike off thine armour. Thy deep vow denies
To hoard earth's gold, or truckle for its smile,
Or bind its blood-stained laurel on thy brow.
—A noble field is thine.—The soul! the soul!
That is thy province,—that mysterious thing,
Which hath no limit from the walls of sense,
No chill from hoary time,—with pale decay
No fellowship,—but shall stand forth unchang'd,
Unsear'd amid the resurrection fires,
To bear its boundless lot of good or ill.

Up, blow thy trumpet, sound thy loud alarm
To those who sleep in Zion. Boldly warn
To scapo their condemnation, o'er whose head
Age after age of misery hath roll'd,—
Who from thine prison-house look up and see
Heaven's golden gate,—and to its watchmen cry,
"What of the night? while the dread answer falls
With fearful echo down the unfathom'd depths:
"Eternity!"

Should one of those lost souls
Amid its tossings utter forth thy name,
As one who might have pluck'd it from the pit,
Thou man of God! would there not be a burst
Of tears in heaven?

O, live the life of prayer,
The life of tireless labour for His sake:
So may the Angel of the Covenant bring
Thee to thy home in bliss, with many a gem
To glow for ever in thy Master's crown!

Mrs. SIGOURNEY.

THE CONVERSION OF THE JEWS.

It has been too customary with Christians to look upon the Jews as a people, who having performed the part allotted to them in God's moral government of the world, have been laid aside, as an instrument which has done its work, and will be no more required by the artificer. The story of their fortunes has been regarded as belonging altogether to the annals of the past. Their continued existence, indeed, has been pointed out, as a verification of the Word of God: but their future bearing upon the Church of Christ, and upon the spiritual state of mankind, was too long overlooked. Of later years it has been more clearly seen, that the thread of their destiny is interwoven with the history of the world, from the moment when it first fell under captivity to sin, to the time when it shall be finally delivered from its thralldom; that there are prophecies still unfulfilled, the accomplishment of which is certain, forecasting that the Jews have still an important part to act in the development of the Christian dispensation; and that they are to be principal agents in its closing, as they were in its opening scenes. Bear this in mind, and with what interest will that ancient and long-despised people be regarded. How little shall we be inclined to boast ourselves against the branches, which were once broken off that we might be grafted in; but which in their appointed time, shall be grafted in again, and perhaps be more lovely and more fruitful branches than those which St. Paul describes as having been grafted, contrary to nature, into the good olive tree, not their own.

Looking to the memorable enumeration of blessings upon the children of Israel, while obedient, and of curses upon their disobedience, contained in the 28th and two following chapters of the Book of Deuteronomy, it is obvious, that while the curses have been fulfilled to the very letter, in the fortunes of that wonderful people, the blessings can hardly be said to have received their full accomplishment. At no time, after their captivity in Babylon, did the state of the Jews altogether correspond to that which had been promised to them, as the result of their calling to mind the blessing and the curse, among the nations whither the Lord their God had driven them, and returning unto Him, and obeying his voice; *Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will make thee plentiful in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.*

As there is here no limitation of a certain time, after which repentance and turning to God would be of no avail, we might conclude, that it is still open to the Jews, as a nation, to look for the fulfilment of these promises upon the conditions prescribed, and to re-enter, penitent and obedient, into possession of the land of their forefathers. And that, which is here spoken of as a possible contingency, is distinctly foretold by later prophets, as an event which will assuredly come to pass. The eighth and the three last chapters of Zechariah cannot, we think, without doing violence to all the laws of interpretation, be so explained, as not to imply a future restoration of the Jews to their ancient and covenanted inheritance, and the re-establishment of their national polity. This is, of necessity, connected with a reinstatement of the holy city of Jerusalem in splendour and

strength. *Jerusalem, says the prophet, shall be safely inhabited. It shall be lifted up, and inhabited in her place; and men shall dwell in it, and there shall be no more utter destruction.*

It is scarcely possible to understand these words in a purely spiritual sense, of the heavenly Jerusalem; and if there were no other ground of objection to such an interpretation, it would be precluded by the prophetic declaration of our blessed Lord, *They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;* from which words it is a necessary inference, that when the times of the Gentiles shall be fulfilled, Jerusalem shall cease to be trodden down, and shall be restored to her ancient state. As the city of Jerusalem was trodden down, so the city of Jerusalem shall be built up.

But the restoration of Jerusalem to its imperial state implies that of the people of Israel to their covenanted possession of the land of Canaan; and this, by the concurrent testimony of prophet and apostle, is connected with their acknowledgment, as a nation, of Jesus Christ, as their promised Messiah, and with their acceptance of the free grace of God in the Gospel. *I will pour out, saith the Lord, upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.* Such are the words of ancient prophecy; and what says the Christian apostle? *Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved.*

Whether the conversion of the great body of the Jewish people to Christianity shall precede, or follow their restoration to the inheritance of Abraham and his seed, is not, I think, distinctly foretold in holy Scripture. Something may be said for either supposition. Nor is it by any means clear, whether our Saviour's words, *until the times of the Gentiles shall be fulfilled*, are equivalent to St. Paul's expression, *until the fulness of the Gentiles be come in*, and are to be understood of the period, at which the times of the four great kingdoms of the Gentiles, according to the prophet Daniel, shall have expired, and a fifth kingdom shall be set up in their place; or whether, as I am inclined to believe, they mean simply the period of time, during which the Gentiles shall be permitted by the providence of God to have dominion over his ancient people, and to hold Jerusalem in bondage.

Two things appear to be plainly revealed in Scripture; that the Jews towards the close of the Christian dispensation, are to be brought as a people, into the Church of Christ; and that they are to be re-instated in the possession of their ancient patrimony. It will then appear to men and angels, that God's covenant with Abraham and his seed was an everlasting covenant, fulfilled to the letter; and that the gifts and calling of God are without repentance. These two points, we repeat, are plainly made known to us by the Holy Spirit. As for the rest, the circumstantial details of those great events are left in that partial obscurity and indistinctness which shroud from our view the particular features of many solemn scenes in the future history of God's Church, while their great outlines stand clearly out in the light of prophecy. Enough is revealed to keep alive our watchfulness, but not enough to gratify our curiosity. Almighty God condescends to work by human agency in the fulfilment of his great purposes of mercy to mankind; and we know not in what degree their final consummation may be hastened by our zeal and diligence, or retarded by our coldness and neglect. As we are bound to labour continually for the advancement of his glory, in the accomplishment of his known designs, the precise mode, in which they are to be finally completed, is perhaps left in obscurity and doubt, in order that we may not be tempted to relax in our efforts to promote it.

It may be, that a general conversion of the Jewish nation will be suddenly effected by some miraculous display of divine power; but we cannot tell what preliminary steps may be required, on the part of Christ's servants, nor in what degree their charitable effort may prepare these their elder brethren for a return into the bosom of their common Father. We know, in general, that the duty of converting unbelievers is a sacred duty of charity; we know that many Israelites have been converted by the labours of Christian teachers, without any exertion of supernatural power, save those secret influences of the Holy Spirit, which co-operate with all who are engaged in the faithful performance of his own work; and even if all Israel may not hope to obtain that, which as yet the election only hath obtained, without the intervention of some mighty deliverer, who shall come out of Zion, and shall turn away ungodliness from Jacob, it may well be supposed, that God will require, at the hand of those who have obtained mercy through their unbelief, that they manifest their sense of that mercy by a compassionate regard for those, who were partly its heralds to the Gentiles, and partly the causes of their early reception into the covenant of grace; even so have these also now not believed, that through your mercy they also may obtain mercy. If, although we may perhaps be warranted in expecting that a very general, if not universal conversion, of the

Zech. xiv. 11, 10. + Luke. xxi. 24.
Zech. xli. 10. + Rom. xi. 25.
+ Romans xi. 29. + Rom. xi. 26.
+ Rom. xi. 30. + Rom. xi. 31.

Jewish people will finally be effected by a miraculous display of the Saviour's power, I do not understand why we should despair of succeeding in that work of love to a considerable extent, if we attempt it by the right methods, and with faith in the promises of God.

There is nothing in the religion of the Jews, or at least in that which they profess, to disqualify them altogether for embracing the Gospel, difficult as it may be for them to see the truth, through that barrier of false opinion and unkindly feeling, which has grown up around them during the lapse of ages, partly by reason of their own isolation from the great family of mankind, partly through the intolerance and persecuting spirit of erring Christians, which for so long a period sought rather to convict them as malefactors, than to reclaim them as lost sheep, strayed from the fold of God. A great proportion of the early converts to Christianity were Jews; and although their conversion took place in an age, when miracles still attested the authority of those who preached the new religion, all of them were not eye-witnesses of those miracles: some surely believed the report of others, or were convinced, by those who reasoned with them out of the Scriptures, and proved that Jesus was the Christ. Such appears to have been the case with Apollos, and with the Jews in Achaia, whom he brought to an acknowledgment of the truth in Jesus. Their case is parallel with that of the Jews of our own days, but the difficulty of removing the blindness from their eyes, and the veil from their hearts, is increased by the long continuance of their nation in unbelief, and by the deteriorated and divided condition of the Christian Church, one of the most obvious and plausible grounds of objection to the divine authority of its Founder. But it cannot be maintained that this blindness is universally judicial and incurable. One single instance of undoubted conversion to the truth as it is in Jesus is sufficient to disprove such an assumption. And, therefore, the undertaking of that work upon a larger scale, difficult though it may be, is clearly not hopeless. It is at least within the verge of possibility that it should succeed; and therefore it ought to be attempted.—*Sermon before the Society for the Conversion of the Jews, by the Lord Bishop of London, May 1, 1843.*

THE OUT-POURING OF THE HOLY SPIRIT.

Two essential elements are combined in the revealed plan of Divine Mercy for the spiritual renovation of the world—the Word of God, as the adapted instrument by which men are saved; and the Holy Ghost, as the efficient agent. Both are so indispensable, that no real progress is made in the work if either be absent.

In like manner, the Divine Plan embraces, as the means of its execution, a twofold agency of the people of God. They are His witnesses, to testify to the world the truth of His Word; and they are intercessors for their fellow-men, to plead with Him for the gift of His Spirit. To them, Jesus Christ has intrusted his Gospel to be published by them to every creature; and to them he has given the promise of the Spirit to be poured out unto all flesh, in answer to their prayers. Each part of this twofold agency of the Church has its appropriate place in the revealed purpose of Divine Wisdom and Love, and its appropriate relations to the great result which that purpose makes sure. Each is connected with its proper object, as means with the end, as a cause with its effect. As God has suspended the publication of His Gospel for the salvation of the world on the fidelity and obedience of His people, so has He suspended the mission of the Spirit, by which that Gospel is made effectual, on their believing intercessions. As a privilege and a duty, the obligation and blessedness of both are equal.

Prayer for the Spirit is as much a part of Missionary Work as effort to publish the Gospel. It is as characteristic of the true Missionary Spirit. It is as much the object for which Missionary Societies exist. It claims equal attention, in reviewing their progress—in ascertaining their position—in forming their plans. Neglect or failure in this part of their work will be fatal to their hopes. In vain may their treasures be replenished, and able and faithful Missionaries sent forth, and schools, and presses, and all the means of instruction and impression multiplied: the reign of error and death over Heathen Minds will never be broken, until the Spirit be poured upon them from on high. For this, God will be inquired of by His people to do it for them. The Holy Ghost must be magnified in His work. The Redeemer must be honoured in His ascension gift. The Eternal Father must be glorified in the great promise of the New Covenant.

There are considerations peculiar to this part of the agency of the Church. The influences of the Spirit, and of course the prayer for them by which they are obtained, are necessary, not only to the success of efforts to spread the Gospel, but they are also necessary to prompt and guide and sustain those very efforts. Zeal for God's honour, love to Christ, compassion for perishing men, faith in the promises—all the elements of Missionary Character are the fruits of the Spirit. The Missionary Enterprise will languish and die in its very birth, if it does not animate and sustain it. He must raise up and qualify the Missionaries: He must open to them a door of entrance and utterance in the Heathen World: He must incline the hearts of the people of God to furnish liberally the means for their support and usefulness. In every part of the Missionary Work our dependence on the pro-

Acts xvii. 2.

vided aid of the Holy Spirit is entire and absolute.

It is the pleasure of this Divine Agent to put honour on the Divine Word, by using it in the work of spiritual renovation. But He is not limited as to the amount of truth which He employs, or to the proportion which it bears to the effects produced. His efficiency is so sovereign and infinite. He can multiply as He pleases the means for the diffusion of the Gospel; and, by feeble and apparently inadequate means, He can produce effects a thousand-fold greater and more glorious than have been witnessed in past ages. These are the very results which the Scriptures indicate as characteristic of those copious effusions of the Spirit, which shall come down on the Church and the World in the latter-day—a vast increase in the means of mercy; an unwonted power imparted to those means; and an unparalleled success following them. *A little one shall become a thousand: the fruit of a handful of corn on the tops of the mountains shall wave like Lebanon: the reaper of the spiritual harvest shall overtake the sower: a nation shall be born at once. The outpouring of the Spirit is the blessing to be desired and sought above all others, for the Churches, for the Missions, for a World perishing in sin.*

Let Christians be baptized with the Holy Ghost, as on the Day of Pentecost, and what stores of wealth would be joyfully devoted to the service of Christ for the salvation of men! What treasures of talent and learning and holy emotion would be laid on His altar! How many ingenious youth would burn with holy zeal to bear His image of mercy to distant lands; while parents and friends, glad to be honoured even in making sacrifices for such a work, would dismiss them with their blessing, and follow them with their prayers!

Let the presence of the Spirit be experienced at every Mission Station, and all the Missionaries receive an abiding unction from the Holy One, and with what power would they bear Testimony to the Resurrection of Jesus, and what new life and energy would be at once imparted to all their operations!

And in the countries where Missionaries are now publishing the glad tidings of salvation by Christ, how many millions have already so heard the joyful sound, that the quickening breath of the Divine Spirit is all that is wanting to wake them to life and joy!

God has promised to give His Holy Spirit, when His people ask. Believing, importunate prayer is the appointed means by which this blessing is obtained—the electric chain, along which the life-giving influence descends from heaven on a world dead in trespasses and sins. This is needed for the prosperity of the Missionary Enterprise at this hour, more than any or than all things else. This necessity surpasses every other necessity: it includes and comprehends all others in itself.

Much as we come short of our duty to the Cause of Missions in other particulars, is not here our grand failure? Where are the Members of our Churches, and where are the Ministers, who cherish a deep, abiding, heartfelt impression of the necessity of prayer for the effusion of the Holy Spirit? Do not the evidences of our want of faithfulness in this matter meet us in the thin and languid attendance at the Monthly Concert for Prayer—in the infrequent, formal, cursory notice of this great topic of supplication in the services of the sanctuary, in the social circle, and at the domestic altar? Does not God see evidence of this unfaithfulness in our closets? Can we find a more important and appropriate theme for most serious thought and most earnest and devout discussion, at the convocations of Ministers and Friends of Zion throughout our land, than this—How may we stir up one another, and our fellow Christians in all our borders, to more fervent prayer for the outpouring of the Holy Spirit on the Churches, on Missionary Labourers, and on the World?—*The Rev. Josiah Pratt's Missionary Register; quotation from an American publication.*

CHURCH ARCHITECTURE SCRIPTURALLY CONSIDERED.

Church Architecture might at the first glance appear to be a subject essentially secular and practically material; to ascertain by diligent search the earliest and most comely specimens of Christian Churches—to study their varieties—to class them under different orders—to select that style best adapted to modern use, and to embellish it with suitable decorations, all this appears to have little connection with religious principle or spiritual feeling.

And yet has the whole art or science of ecclesiastical architecture the strongest possible bearing on the religious character of the country: interwoven with all its spiritual sympathies, and national prejudices, it exercises a diffusive and extensive influence even over the essential truths of revealed religion.

As the experienced architect is disturbed by any violation of good taste, or by any departure from the rules of art, in the building on which he gazes, so should the pious and enlightened Christian be at least equally offended if he discovers in buildings consecrated to the simple worship of the Lord Jesus Christ decorations and emblems more worthy of the ponderous ceremonial of the Jewish, or the idolatrous corruptions of the Papal system.

And of what material is the superstructure of the Christian temple? No other than living souls! Individual believers. They were described well by Isaiah the prophet as by nature rough, unshewn, misshapen stones in a quarry—or as clay and mire in a pit—and to humble them in their after state he bids them "look to the rock whence they were hewn, and to the hole of the pit whence they were digged." Using exactly the same figure, St. Paul says to the believers at Corinth, "Ye are God's building"—and he

was "a workman who needed not to be ashamed;" and by such means God formed, and fashioned, and polished, and decorated these rough stones, until they became polished corners of this spiritual temple. Long and painful may be the process by which a misshapen lump of stone becomes a fair proportioned pillar, or rich architrave, or lovely model of the human frame; but by the skill, and wisdom, and patience, and love of him who selected the stone from the quarry, and moulded the clay into a symmetrical form, it is at last complete, and becomes "a living stone" in this great living temple! Here, indeed, is divine architecture—here are beauty of design and perfection of execution. "In Christ all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit!" Yes, marvellous as this mysterious and divine and holy building is, each individual believer, perfectly in himself, is the temple of God; and all believers congregated together form one great, glorious new-covenant temple—inhabited by God himself—the only material building he recognises under the Gospel dispensation as actually possessed of his presence! "In whom" that is, in Christ, "ye also as lively;" or living, "stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." St. Peter speaks not here of evangelists, or pastors, or teachers as sacrificing priests—but he describes all individual, spiritual believers, as members of this mystical temple, containing in itself, spiritually, all that was typically prefigured in the first temple. Holy incense ascending continually in the flame of divine love, which glows on the altar of a renewed heart, fragrant to God himself—"a sweet smelling savour"—"know you not that ye are the temple of God, and that the spirit of God dwelleth in you?" "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?"

It would tax the ingenuity of the most ardent worshipper of primitive Christian architecture to discover one line in the New Testament to prove that separate, much less consecrated buildings were set apart, or intended to be set apart, during the lives of the holy apostles, for Christian worship. Such a custom, however becoming and needful in the subsequent ages of the Church, cannot therefore claim to be primitive, apostolical, or scriptural. As far as the inspired writings of the New Testament are concerned, we therefore re-affirm—that they recognise no temple but the spiritual one which we have attempted to describe—and that upon the subject of Christian Church Architecture they observe a remarkable and studied silence.

This general principle is deducible from the whole analogy of God's dealings with His people: viz. that the Churches in which Christians worship, should, as to external decorations, harmonize with the genius of the Christian dispensation.

Here then we might at once turn to the modern attempts to revive the decorative style of Church Architecture; and testing it by the general principles now established, and by the practice of the apostles and their converts in the first century, we might at once decide the question,—whether it is consistent with the simplicity and spirituality of Christian worship to lavish vast sums of money on the decoration of the outward structure and the mere ceremonies of worship? But inasmuch as the present disposition extravagantly to adorn our churches is not an invention, but an imitation—and as the perfection of modern effort consists in copying that which is considered antiquity—it will be more satisfactory to glance at the rise and progress of that style of architecture which is to be restored; and if we should trace its source to some of the most benighted and corrupt periods of the Church, and find it identified with, and contributing towards, the superstitions which were then prevalent, our fears will at once be awakened, and a holy jealousy will be excited in our minds, lest with the restoration of the varied emblems of superstition and idolatry—the corruptions with which they were allied should gradually be introduced along with them.

Ascending, then, to the earliest days of the Christian Church, of which there are but scanty records in uninspired history, we find a singular conformity with all we have traced in the canon of Scripture. It is a disputed point whether any churches, or distinct places of worship, existed at all during the second century. Friends and foes admitted in these early days that "the Christians had neither altars, nor temples, nor images; but affirmed that God could be worshipped in every place, and that his best temple upon earth is the heart of man."

With the opening of the fourth century a change, at first gradual, but subsequently rapid and widely diffused, took place in regard to Church Architecture. Then it was that the opinion became prevalent that churches should be divided into three parts, distinguishing the clergy, the faithful, and the catechumens—a servile imitation of the division of the Jewish temple—the holy of holies—the sanctuary—and the court! It would far exceed the limits of this Essay, to follow the infinity of details of structure which followed from this commencement.

Church Architecture arose and flourished! Ecclesiastical buildings were multiplied, in which scenes were enacted alike disgraceful to Christianity, morality, and reason. In fact, the huge piles, which were raised towards the middle and close of this century might more justly be considered as vast mausoleums—in which truth, scripture, light, salvation, and common sense were entombed together—and churches of the saints, in which "the God of

the spirits of all flesh" was to be worshipped, through the Son of His love. Superstition, and the extravagant decoration of churches, progressed together—now was the age of lying wonders, false miracles, holy places, altars, shrines, of monachism and celibacy—with all the monstrous evils which naturally followed in their train.

The greater part of all the splendid ecclesiastical buildings, whether religious houses or churches, which arose after the eleventh century, were erected by funds drawn from the resources of the deepest superstition! The splendid cathedral of Notre Dame, at Paris—St. Peter's at Rome itself—and many other churches of the same date, were built with money raised by the sale of indulgences! All the finest specimens of Gothic architecture which now form the models of imitation to our modern artists, are monuments of the most debasing ignorance, and the most notorious imposture. The pointed arch—and the fretted roof—and the gloomy crypt—and the secret stairs—and stone altars—and elevated canchels, credence tables, and painted windows; the reredos, the trypticks, the reliquary, &c. &c. are the emblems of a gloomy, false, idolatrous and persecuting worship, from which we were mercifully delivered at the blessed Reformation!

Yet it is to these—and none but these—that the modern students of Church Architecture would bring us back. There is no relic of the mediæval, or dark ages, which is not now commended—and efforts are making to introduce them even into our parish churches.

But it may be asked—would you then debase the houses of God in the land—strip them of all their ornaments—or assemble the people in barns, or in the open air, to worship God? Far from it! Although it is denied, in accordance with the cloud of witnesses of the Protestant Reformation, that any forms of any church can impart the same kind of consecration and character of holiness to a Christian building as that which was imparted to the one only temple in which Jehovah Himself dwelt:—while it is denied that the consecration of churches can be argued from the New Testament, or can be established by reference to a dispensation which, in this respect, bore no analogy to that established by Christ—yet would all pious Christians humbly and thankfully acquiesce in that ordinance of man, through the Church, which has set apart a house in which the rites of our blessed religion may be performed, the holy God may be worshipped, Christ may be preached, and the souls of men converted and edified! That such a building should be severed from all secular uses, and devoted to holy services, is accordant with all the best feelings alike of the natural and spiritual man!—But that one part of that building is more holy than another—that one should be elevated above another—that one should be for the priests, and another for the people—one for those initiated in the mysteries, and another part for the uninitiated, is utterly repudiated as unscriptural—unsanctioned by primitive usage—and calculated to introduce false notions and superstitious practices.—*Rev. F. Close of Cheltenham.*

The Berean.

QUEBEC, THURSDAY, NOV. 28, 1844.

A correspondent sent us, some time ago, certain extracts which he had made from a small book bearing the title of "Truth without prejudice" and which he thought would afford opportunity for such remarks as might be useful for guidance to readers who have not been very much accustomed to discriminate between error and truth in works which blend the two so closely as to render the separation not for every one an easy task. We had laid the paper aside, after having given ourselves the somewhat interesting treat of comparing the passages which our correspondent had copied, with memoranda which were among our own papers. But a contribution which has arrived from another quarter, brought one passage from the book in question so forcibly to our recollection, that we have thought, an opportunity for improvement presented itself which we ought not to lose.

Having once arrived at this conclusion, we could almost take some pleasure, we must confess, in the novel situation of dipping into a young lady's scented work-bag for matter to write upon, instead of rummaging for it the dusty shelves of Doctors in Divinity. The little book is reported to be the work of a lady of eighteen, and of noble family. We should be quite as happy to receive *Truth without prejudice* from such a quarter, as from those which, by age and official station, might be more naturally looked to for the exposition of the weighty matters which fill the pages of the young authoress. But we have not, on this occasion, been impressed with the safety of deviations from the ordinary practice of allowing the experience of years to be gathered up, before one sits down in the chair for the public exposition of Truth. We refer our readers to an article on our first page, selected from the Rev. Francis Close's remarks on "Church Architecture." Here we have a man of study, attainments, and judgment; whose business, during a life of devoted and justly appreciated service to the souls of men, has been to watch the tendencies of the human heart and to counteract those which lead away from the truth:—we find him trace, to the period of the grossest corruption and darkness in the outward Church, that style of architecture, which our youthful authoress imagines to be more particularly friendly to the perception of God's whispers to the soul. Hear her words:

"Who that has trod the long, echoing aisles of some Gothic minster, and listened to the swell of the organ notes, while the stained

light through which the sunshine of centuries had poured upon fluted pillars and fretted roof, fell on the well worn pavement at his feet, but has felt more truly than any words could tell, that grandeur and beauty are eternal truths, or a few faint notes of that voice of God which whispers in his own soul?"

How lamentable it is to find such an artificial turn given to the mind of the dear girl who has been made to hear such whispers and feel such influences under those fluted pillars and that fretted roof which were reared in those ages of the Church when the sound of the pure gospel never reached the people rendering under them an outward worship, but fast bound in ignorance and superstition; the ages when the stained light through Gothic windows was substituted for the pure shining of God's blessed word of revelation! If she were to tell us of notes of the voice of God which come to her when she treads the green meadows under the bright sunshine of heaven, and hears the songs of the birds, and witnesses the joyous frisking of all animated young creation, we could understand it as well as we understand the carefulness which she expresses lest it should be thought her teachings of the truth will interfere with the current pleasures of the world: but the deep, cool shadow of time-hallowed arches would not convey to her that soothing calm which she speaks of (pe. 93) if she were under the teaching of simple, scriptural truth, and held it really without prejudice.

It would be all intelligible, if the authoress were a member of the Church of Rome, and influenced by that training which, in that community, often proves effectual in bringing the will of an unfortunate victim to the monastic vow. But she is a Protestant; her professed object is, to set forth the Truths held by the Reformed Church of England! What dependence is to be placed on her as an advocate, we could see before we had read a dozen pages in the book. On the 9th page, she truly describes thus the cases of many:

"The grown man, upon whose head rest all the sins and follies of his youth, whose mind is the treasure-house of high capabilities and deep emotion, and whose soul has been redeemed by the blood of an incarnate God, lies down night after night with no recollection of the Being on whom his life is dependent, and with no petition for pardoning mercy or protecting care!"

But on the following page she calls upon the man thus described:

"The sacrament of the Lord's Supper you have perhaps never received; and probably, from some mistaken view of its nature and institution, you imagine that you are unfit to do so, and that your staying away is a mark of respect to so sacred a thing."

Now let any one read the solemn exhortation addressed by the Church to those "who mind to come to the holy communion of the Body and Blood of our Saviour Christ, to consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup," &c. We wonder who it is that "kindles God's wrath against him" by receiving the Sacrament "unworthily," if it be not the man who lies down, night after night, with no recollection of God, with no petition for pardoning mercy or protecting care, and yet comes forward to partake of the Communion!

The book in question is just one of those by which it is so assiduously endeavoured, in our days, to place the Church in the room of Him who is the Church's Master. The passages which have been forwarded to us, would afford abundant proofs of the perverted ingenuity with which those who have taught this young lady, exalt man's word above the word of God. The Apostle's Creed is represented as of authority higher than the New Testament (pe. 83.) the sufficiency of Scripture is, in the teeth of our sixth Article, denied (pe. 96); something out of, and independent of, the individual sinner is insisted upon as his link to the Divine Being (pe. 138); justification is represented as progressive (pe. 69), and the Sacrament of the Lord's Supper with good works placed well nigh in the room of the sanctifying efficacy of God's Holy Spirit.

But while we think that the weighty considerations which arise out of the publication of this kind of reading are not undeserving of a place in the columns of the BEREAN, we do not think we could spare room for fuller extracts. We may, however, take this opportunity of saying that a class of mischievous publications have for some time kept issuing from the English press with a peculiar aim at their introduction among the young and the illiterate. Books for youth, down to children, make their appearance, embellished and beautifully got up, in which unsound doctrine is stealthily conveyed to the simple, confiding minds of cottagers and their children. Those who take pleasure in circulating popular reading; as well as parents and guardians who watch over the young, have great need to satisfy themselves that the books to which they give currency be free from vital error. Here we must at once avow that in our opinion it is quite reasonable if members of the Church of England would wish that the books which they put into their children's hands should set forth the principles of the Church. But these principles are not those which would

substitute outward observances for spirituality of mind—would make men lie down to-night without a petition for pardoning mercy or protecting care, and press forward to the Lord's table to-morrow—would tread the boards of the ball-room for giddy pleasure one hour, and the long echoing aisles of some Gothic minster for whispers of God's voice in the soul, the next.

Ah, the maligned Church! Had Latimer and Ridley looked upon the Church, administered as she was then by the Gardiners and Bonners, as "the only lawful expounder of Scripture by which Almighty Wisdom sought to shelter His Divine Word," they needed not to have given their bodies to the burning. But they had experience of the truths of God's word which the Church of those days sought to keep under lock and key. That experience had come to them, not with the intervention of some link, but by the immediate gracious teaching of God's Spirit, which made them one in heart and mind among themselves and with all the blessed reformers in and out of England who at that period rose up in the might of divine strength, and cast off the unlawful bondage in which the tyranny then usurping the name of the Church was keeping the nations. And by the blaze of that torch which these noble martyrs kindled at Oxford, that healthful truth was seen, and has been transmitted to our days in the authoritative teaching of our reformed Church, and will not, we trust, be covered over again with the rubbish of man's tradition, that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

THE LATE REV. JOSIAH PRATT.—His public ministry commenced in connexion with Mr. Newton and Mr. Cecil. But not finding himself called to any particular parish, and the path of duty appearing to point out London as his residence, he undertook the charge of Wheler Chapel, Spitalfields, and the Sunday-evening Lecture at St. Mary Woolnoth's (Mr. Newton's latest charge). Being thus comparatively free from parochial duty, he was enabled to devote some of his best years to various important public duties. For nearly twenty years he conducted the affairs of the Church Missionary Society, almost single-handed; and when he gave up the Secretaryship, he consented to become Chairman of the Corresponding Committee. He was the sole projector, and for more than twenty years the sole editor, of the *Missionary Register*.

Besides these labours, but somewhat before they became so absorbing as latterly, Mr. Pratt edited the collected works of his friend Mr. Cecil; and carried through the press the writings of Bishop Hopkins, in four; both of which works he published at his own cost. In fact, looking back to the years 1812 and 1813, when several of these undertakings pressed upon him together, and when the duties and demands of his post in the Church Missionary Society became hourly more overwhelming, and remembering that amidst all these claims he was in the habit of preaching three or four sermons in each week to large and edified congregations, we may safely affirm, that at that period, Mr. Pratt had scarcely his equal in the whole Church, for self-denying labour, and practical usefulness.

It was peculiarly the stigma of that day, (and one not yet wholly removed,) that labours such as these were usually, as a matter of course, passed over without notice by the chief dispensers of the patronage of the Church. Mr. Pratt remained in his proprietary chapel in Spitalfields, and might have so remained to this day, had not the living of St. Stephen's, Coleman-street, been, happily, in the gift of the parishioners. By these Mr. Pratt was selected, about twenty years since, and in the active, unceasing, and most faithful discharge of the duties of that incumbency, he passed the latter stage of a life of more than ordinary usefulness.

Mr. Pratt was never regarded as a man of genius. Neither was Mr. Scott, or Mr. Robinson of Leicester, or Mr. Goode. Yet the congregations that attended his ministry were always large, and what was more important, they were, in a larger degree than is usual, thriving and improving congregations. The distinguishing characteristics of his mind were, solid sense, practical wisdom, and great energy. These qualities made him, during the prime of his life, one of the most important men in the English Church; and, in his old age, they gave him a well-founded reputation among his brethren, of being among the wisest counsellors that it was possible to consult on any difficult question.

He was also happily preserved from both the great and lesser faults and follies which sometimes are permitted to humble eminent characters in the Church. Not possessing the brilliancy of genius, he was spared also its temptations. He was over a thoughtful, and yet cheerful man—a humble, but not a drooping Christian. Henry Martyn's character at College, of "the man who never lost an hour," was his through life.

Most peculiarly did his whole walk and demeanour seem to say to all around him, "Work while it is called day; the night cometh, when no man can work."—*Record.*

[A son of the late Mr. Pratt has succeeded him in the charge of the parish of St. Stephen's, Coleman-street.]

LORD'S DAY OBSERVANCE.

The following Address, expressive of the sentiments of the friends of the Sabbath cause, was forwarded to Blair Athol Castle on the occasion of our Sovereign's late visit to Scotland, and was, as we are assured, most kindly acknowledged by Her Majesty's command.

"TO THE RT. HON. THE EARL OF ABERDEEN, &c. &c., K. T.,
"The Great Officer of State in attendance on Her Majesty in Scotland.

"My Lord,—I have the honour of addressing your Lordship, as the Great Officer of State in attendance on Her Majesty in Scotland, in the name of the friends of the observance of the Lord's-day in Scotland.

"I am fully aware of the extreme presumption of thus addressing your Lordship, and thus venturing to approach the Royal presence; but having intrusted to me the confidence of those in whose name I now presume to write, and the shortness of time not permitting the gathering together of the signatures of all who concur in the sentiments which I express, I humbly pray that, as an individual, I may be pardoned.

"It is a well-known fact, that the habits of Sabbath observance are not in all respects the same in the northern and southern divisions of these kingdoms, and it is equally well known that Scotland has, since the Reformation, been distinguished amongst the nations of Christendom as a strict Sabbath-observing country, in the true scriptural sense of that word; and it is this important fact which, with all imaginable respect and deference, and dutifulness and loyalty, it is humbly prayed may be brought under the notice, at this time, of Her Most Gracious Majesty the Queen, not doubting that in this, as in all other respects, it is the gracious desire of the Royal mind to recognise, to respect, and to gratify, the religious habits, the peculiar characteristics, and the best principles of Her Majesty's most loyal and devoted subjects in this her ancient kingdom.

"It would be the highest presumption to suggest to your Lordship's consideration the extent of the overwhelming moral influence which the example of the Court is calculated to produce upon the religious habits of Scotland on this auspicious occasion, as it must be the Christian patriot's confident hope that the result shall be a large increase of that righteousness which exalteth a nation, and of which, by Divine appointment, the Sabbath is the sign.

"With thankfulness to Almighty God, who at another time put it into the heart of our Protestant Queen to hallow the holy day of the Lord of the Sabbath in a foreign land; and with prayer, in the language of holy Scripture, that now and ever the Sabbath may be a sign between God and Her Majesty, whereby Her Majesty may know that He is the Lord her God; and, moreover, praying that every blessing of God the Father through our Lord Jesus Christ, may, by the Holy Spirit, bless the Queen,

"I have the honour to be, my Lord, in the name of the friends of the observance of the Lord's-day in Scotland,
"Your Lordship's most obedient and very humble servant,

ANDREW AGNEW, Bart.

"September 12, 1844."

TRACTARIAN LOYALTY.

"That we have not overstated the error which Her Majesty made in worshipping with the enemies of Episcopacy, we request our readers' attention to the following suggestions from a Correspondent, who is about as sound a specimen of an English Churchman as can well be imagined.

"According to the Act of Parliament of William III., the Sovereign of England must be in communion with the Church of England, or the people are released from their allegiance.

"Might not the Bishops EXCOMMUNICATE THE QUEEN FOR ATTENDING A PRESBYTERIAN PLACE OF WORSHIP, if the discipline of the Church is worth anything?"

"If they did so, WHO WOULD BE TIEN SOVEREIGN OF ENGLAND?"

"No doubt this Act was intended to secure us from a Popish Sovereign, but will it not equally support us from a Presbyterian one?" This is a very serious, and, it may be, an erroneous view of the case; but, whether true or false, we shall doubtless have the old cry raised against us for even publishing it; but as our object is to act fairly and honestly towards every member of the Church, from the highest to the lowest, we care very little for mere cries, so long as we conscientiously feel that we have done neither more nor less than our duty."—*From the English Churchman.*

ROMAN CATHOLIC REMONSTRANCE TO A TRACTARIAN.—Although taught by conscience and authority to look upon the Church of England as one of the most awful forms of sin and pride that have ever appeared in the world, I have loved and esteemed several of her children. I feel a compassionate sympathy for those of her ministers who know the weight of her present degradation. But, at the same time, I feel a most legitimate terror for the fate of their souls, when I see them, after having removed the rubbish which their forefathers had piled up to the very clerestory of their Church, close their eyes against the light which, from the past and present, is now pouring down upon them. They are thus losing that *inviolate ignorance* which is the only reason which the Church admits for not belonging to her! This feeling has inspired me with the thought of thus writing to you. This feeling must plead my excuse, if I have wounded your feelings. Indeed, I wish I may have done so. Truth is a weapon intended to wound and destroy everything that is not truth. *Von Menni*

pacem mittere sed gladium. Convinced as I am that you do not belong, as you say I do, to a distinguished branch of the Church, but that you are in error, and that willful error is mortal sin, I have spoken for the love of your immortal soul. If I have done so roughly, it must be the roughness of love. Is there not more charity in pulling roughly back a man who is on his way to perdition, than in bowing him civilly on to the brink of the precipice.

"This letter requires no answer. We are not called upon to carry on a controversy with each other. The ground on which we stand is unequal, and the odds between us would be uneven. To convert you as well as all heretics, is and must be my desire, but not my province. To convert me can neither be your province nor your desire. You cannot look upon me as being in a state of rebellion as I do you."—*Count Montalambert.*

[Query: Who are "those ministers" of the Church of England, "who know the weight of her present degradation," as the writer insolently expresses himself?—Ed.]

ROMAN CATHOLIC TOLERATION.—In the month of January last, the Romish clergy of the Swiss canton of Zug presented a memorial to the council of government, in which they insist that Protestants should not be allowed to enter and settle in the canton; the prohibition having become requisite "for the purpose of upholding the endangered interests of the catholic religion." The memorialists state three grounds of justification for this proceeding: viz., 1. The dissolution of the monastic establishments in the canton of Argovia; 2. The licence given to mixed marriages; and 3. The liberty granted to Protestants to settle in the canton of Zug. Those who would desire to "live and learn" should study Romanism by her doings, not her sayings. Now, her reboulted champions dare to beguile us with protestations of the "civil and religious liberty" which the world would enjoy if her sway were in the ascendant. Behold, how the "doing" harmonizes with the "saying!" In the Roman catholic cantons of Schwyz, Uri, and Unterwalden, neither are mixed marriages between Papists and Protestants, nor is the immigration and settlement of the latter, permitted by the law. The memorial in question further affirms, in support of the appeal to the government against the settlement of Protestants in Zug, that "the Roman catholic religion, in those three cantons, stands on a much securer basis by reason of the existing prohibitions." No doubt, it does; for where the faithful Protestant abides, there he "speaks, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" and against such words how shall the corruptions of Rome be upheld?—*Church of England Magazine.*

DEATH OF A BENEFACTOR TO GREECE.

Nicholas Zosimas, the last surviving brother of the distinguished Greek Family of that name, finished his earthly course in the year 1842. All the newspapers of Athens, Syra, and other places, justly abound, on his account, in expressions of grief, gratitude, and praise. The five brothers of this family have indeed proved to be real friends to their nation, and have spent considerable sums in furtherance of the temporal and spiritual welfare of their needy native country. By their liberality, the celebrated Coray was enabled to print the *Ancient Laefrics* and other works: to them Greece owes the reprinting of the best theological works of Theodoki, Eugenius, and others; and that the excellent Moscow edition of the Bible was distributed among the Clergy and schools of Greece. Justly, therefore, was it ordered by Government that the funeral Service for Nicholas Zosimas should be held in the principal Churches of Greece, and sermons preached in grateful remembrance of him. In Syra, all the Authorities of the place went in procession to the Church, in which a vast number of people of every class had already assembled to attend the Service. May other similar Benefactors arise from among the Greeks themselves, and like these brothers, aid Greece in the supply of her existing wants!

CELEBRATION OF EASTER BY THE GREEKS.

May 1: *Easter Day of the Greeks.*—Where are the watchmen on the walls of Zion? The manner in which Easter Day is still celebrated here, without a voice being raised against it, again made a very melancholy impression upon my mind. One may well be full of apprehension respecting these Christians, unless they soon commence a reasonable and spiritual Service, like their first Christian forefathers, to the honour of Christ. Feasting and fringing of gowns, both closely connected with their Services, was going on the whole day; it seemed to me to be even worse than in former years. In both the Services which I held to-day, I found it exceedingly difficult to make myself heard, on account of the firing and noise round about me.—*Church Miss. Record.*

SCRIPTURAL EDUCATION IN IRELAND.

The Church Education Society for Ireland is now the great institution in the country for the support and spread of sound religious education. Practically, therefore, the decision of the important question, whether any serious effort shall be made to provide the children of the poor with such an education as is suited to immortal beings;—an education which will seek to train them up in intelligent acquaintance with religious truth, and, by its sanctifying influence, to give a right direction to their attainments in secular knowledge,—depends upon the support which your society continues to receive. Does not the statement of this simple fact address to all who feel the deep importance of such a cause, an urgent appeal to come forward without delay to the support of an institution, with the prosperity

of which the advancement of that cause is so intimately connected? Let but the liberality of that support be in some degree proportionate to the exigency of the case, and your committee have no fears as to the result.

The great body of the clergy being the anxious supporters of the principles upon which your society is founded, you possess in their zeal and anxiety for the spread of education, an instrumentality for working out your educational system with effect, such as no other institution can command, however excellent its general machinery, or however ample the funds that are placed at its disposal.

If, therefore, pecuniary means be sufficiently provided, to enable your committee, not only to give the necessary aid to schools which stand in need of assistance, but also, through means of an adequate training school, and a well organized inspection, to improve the efficiency of your system, the most beneficial results may be expected to follow; whilst on the other hand, if the present opportunity be either wholly neglected, or but imperfectly attended to, the time for achieving that important work, which is now within our power may have passed away, and no future opportunity be afforded us of repairing our present neglect.

That, with reasonable exertion and liberality, it is perfectly feasible to promote, to a very considerable extent throughout the country, the work of Church and scriptural education, will, it is hoped, appear from the following statement respecting your schools, which the committee are enabled to make.

From the returns lately received from the several diocesan societies, and from schools in separate connection, it appears that there are at present connected with the society, 1,729 schools, having 102,528 children on the rolls, of whom 13,999 are Protestant Dissenters, and 33,115, Roman Catholics. Compared with the corresponding returns for the year 1812, this statement shows an increase of 347 schools, of 17,432 children on the rolls, and in the number of Protestant Dissenters and Roman Catholic children, an increase, respectively, of 5,531, and 3,503.

It is a striking testimony to the adaptation of the system of this society to the purposes of united education, that nearly one-half of the children attending its schools are dissenters from the church, and that nearly one-third of the entire number are the children of Roman Catholic parents. In connection with this fact, let it be borne in mind, that of these 102,528 children, every child that is capable of reading, is required by your fundamental laws to read the holy scriptures daily, under the superintendence of the parochial clergy, or such persons as they may depute, and you cannot but cordially concur in the sentiment of your committee, that far more blessed results may be expected for the country, from training up such a proportion of its children in the knowledge of God's holy word, combined with secular instruction, than from educating a much larger number under a system, which furnishes no security that they shall receive any instruction whatever in the oracles of divine truth. It can hardly be denied, that it is not the number of children receiving instruction—but the sort of instruction which is given them, that supplies a proper measure of the amount of good to be expected from any system of national education.

It is with feelings of much satisfaction your committee announce, that the income of the society for the past year has exceeded that of any former year; your receipts for 1813, exclusive of the sales of books, and the sums received from various diocesan societies on account of inspection, having amounted to £2,096. 17s. 3d.; which added to the funds of the several diocesan societies, and of schools in separate connection, exhibits an amount of £28,065. 16s. 5½d. contributed to the support of the schools connected with your society.—Report, 1814, of the Church Education Society for Ireland, including the London Hibernian Society.

BE LIKE THE ANGELS.—It is true that, between the Angels and ourselves there is an infinite distance; yet in many points, such a degree of correspondence prevails, that we may justly propose them as objects of our imitation. They are, for instance, examples to us in the objects of their contemplation, in their adoration of God, in the harmony they display, in the love they feel, and in the obedience they render to the divine command. Doubtless, the knowledge of beings, whose powers are so transcendent, must be various and extensive; extending, perhaps, to objects of which we can form no conception. But it is remarkable, that they are not held up to our view as exploring the depths of science, but as searching into the contents of divine love. The mystery of Redemption occupies their attention. The sufferings of Christ, and the riches of his grace, they contemplate with rapture; "That now," says the apostle, "unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." And again, speaking of the prophecies which had been delivered of the grace of Christ, he adds, "which things the Angels desire to look into." Thus also are the Cherubim represented in the temple as stooping over the mercy-seat, astonished at the grace of God manifested to man, and adoring the great Author of it. In this employment, then, let us imitate the Angels. Can we have another object of contemplation than theirs? Can we exhaust that glorious subject, which instructs and amazes even them? Here is a subject really sublime and profound, fit to exercise the noblest faculties of the mind—the mercy, the love, the wisdom, the power of God, displayed in the great mystery of Redemption. Let us be ashamed to feel so little interested in contemplations, in which it is the highest dignity of Angels to be engaged.—J. Fen.

ECCLESIASTICAL.

ORDINATION.—On Sunday, the 24th inst. the Lord Bishop of Montreal held an Ordination in the Cathedral Church, when the following gentlemen were admitted to the holy order of Deacons:—Mr. John Edward Francis Simpson, appointed Assistant Minister of St. Paul's Chapel, Quebec, during the absence of the Rev. W. W. Wait. Mr. Edward George Sutton, appointed

Assistant Minister of Christville, during the absence of the Rev. J. A. Allen.

The Rev. Edward Cullen Parkin has resigned the charge of St. Paul's Chapel, Quebec, and will assume that of the settlements north of the St. Lawrence, adjacent to Quebec, as missionary under the Society for the Propagation of the Gospel.

PAROCHIAL.—At a meeting of parishioners, held in the National School House, on Wednesday the 20th instant, measures were resolved upon for obtaining voluntary subscriptions towards purchasing and importing from England a new organ for the Cathedral. The Vestry were requested to assist in procuring subscriptions, aided by a Committee of 22 gentlemen who were appointed for that purpose. As soon as the sum of £500 sterling shall be subscribed, a meeting of the contributors is to be called, to take the necessary steps towards procuring the new organ. The old instrument is to be disposed of, and the proceeds are to be added to the subscriptions.

TO CORRESPONDENTS.—Received F. A. O'M: subscription to commence this number;—Mr. Cunningham;—Mikros;—Absent Friend, to whom we hope to write at a very early date;—The article on the management of income which a correspondent has been so kind as to write out for us, is from an author whose writings are very unsafe; and we fear that we shall not be able to make use of the one sent, though unobjectionable, because we would not wish to give currency to his works by extracting from them. We do not, by that, mean to undertake responsibility for the writings of those authors from whom we do extract; but when we know the author's works to be dangerous, we must abstain from inserting even the sound portions which might be culled from them.

PAYMENTS RECEIVED.—From Messrs. E. L. Hayden, 12 months; Tuzo, 6 months; E. M. Stewart, 12 months; Higginbotham, jr. 12 months; T. Triggs, 6 months; J. Wilkinson, 12 months; Mrs. Routh, 12 months; Rev. A. T. Whitten, 12 months.

ENGLISH MAIL.—To be closed on Monday, 9th December.—Paid letters till 9, A. M., Unpaid till 10, A. M.

Political and Local Intelligence.

EUROPEAN NEWS.

The English mail arrived on Tuesday afternoon at 4 o'clock via Halifax, bringing Liverpool dates to the 5th inst. We give a summary of the most important intelligence, chiefly taken from Willmer and Smith's European Times. The COMMERCIAL NEWS is cheering. The MANUFACTURING DISTRICTS were fully employed at remunerating prices, and had more orders than they can execute. CANADIAN FLOUR had advanced 6d per barrel and was still in fair request. The COIN MARKET generally was firm, tho' the business done was not very great. The imports of CANADIAN TIMBER were larger than ever had been known before, still the price had not receded much. 110 vessels, making 61,830 tons, had arrived during the preceding month. Money continued abundant: the three per cent consols stood at 97½ to 100. The difficulty of finding advantageous investments for capital encouraged speculative undertakings, and new railway shares were in great favour. Opening of the New Royal Exchange.

This splendid building was opened by the Queen in person on Monday the 28th ulto, with great state and ceremony. Her Majesty, accompanied by H. R. H. Prince Albert and her suite, arrived at the city gates shortly before noon and was received by the Lord Mayor and the civil authorities who tendered to her Majesty the keys and welcomed her to her loyal city. A procession was then formed, escorted by detachments of the Life Guards and other splendidly caparisoned troops, and accompanied by crowds of persons on foot, in which order her Majesty proceeded to the building where the Lord Mayor accompanied the Royal party round the structure: they were afterwards entertained at a sumptuous banquet, where the plate displayed is said to have exceeded £100,000 in value. After the banquet, the ceremony of naming the building took place, when, after proclamation by the heralds, her Majesty declared it to be "her royal will and pleasure, that this building be henceforth called the Royal Exchange."

An address from the Corporation of the City of London having been presented, her Majesty intimated to the Lord Mayor her intention of creating him a baronet. Great rejoicings had also taken place in Liverpool, in commemoration of an event somewhat similar; the commencement of new docks at Birkenhead, so extensive that the area of one of them will be equal to the whole dock accommodation of Liverpool. 50,000 persons from Liverpool are supposed to have been present at the festivities.

IRELAND.—A difference of opinion has arisen between Mr. O'Connell and some of his countrymen and former supporters. Mr. O'Connell proposes federalism instead of repeal; which is stigmatized by the Nation newspaper, an influential repeal journal, as a breach of faith towards the repeaters. This movement of Mr. O'Connell is supposed to be only a feeler, to ascertain the public sentiment in the matter. The weekly meetings of the Repeal Association continued, but the proceedings were without interest.

FRANCE.—The Paris Papers repeat the statement made some time since, that slavery is to be abolished in the French Colonies. Free labourers are to be imported into the islands from China and the East Indies. The South of France had been ravaged by violent storms. At Marseilles, Toulouse, Avignon, Cette, and other towns, the water had overflowed the streets and committed much damage to life and property. During the last six weeks, the money withdrawn from the Paris Savings-Banks exceeded that paid in.

SPAIN.—Disturbances continue to agitate this unhappy country. An attempt to excite an insurrection for the purpose of restoring Espartero to power had been discovered and a military cordon had been established along

the frontier, to prevent the ingress of refugees from France. The Queen Regent, Christina, was married at the Palace, Madrid, to S. Munoz on the 13th ulto. The project of uniting Queen Isabella to the Prince of the Asturias, Son of Don Carlos, is still entertained.

INDIA.—The overland mail from Calcutta arrived in London on the 31st ulto., bringing dates from India to the 17th Sept. and China to the 29th July. The administration of the new Governor General Sir H. Hardinge so far gave satisfaction. In the Punjab and in Scinde there were warlike appearances, and an engagement had taken place with the Belooches in which the latter were defeated with loss. Chinese dates mention the occurrence of disturbances between the lower orders and some of the foreigners, but nothing serious was apprehended.

A CONSIDERATE LANDLORD.—The Earl of Burlington has abolished an extensive game preserve which he had in the very heart of Furness, watered by a well-stocked trout-stream, because it was an irresistible temptation to poachers, and the game committed serious ravages amongst the growing crops of his tenants.

COST OF GAME.—It was stated at a meeting recently held in Bucks, that one-fourth of the crops of the county were destroyed by game, and that out of 539 persons committed to the county gaol during the year, 169 were charged with offences against the game laws.

QUICK TRAVELLING.—A gentleman recently, by steamboats and rail roads, got over 400 miles in 24 hours.

COUNTERFEIT SOVEREIGNS are in circulation, made of platina, worth about 12s. and so well executed, that it is difficult to distinguish between them and the genuine coin.

The Great Britain, IRON STEAM-SHIP, was released from her long confinement on Saturday week, and got safe into the Cumberland Basin at Bristol.

DR. WOLFF.—The Times says:—"Our private correspondence from Constantinople of the 27th ult. states, that letters had been received from Dr. Wolff, dated Bokhara, July 25, announcing that he had received from the Khan a robe of honour with a purse containing 100 tomans, and that he proposed to return to Europe through Persia in a few days."

LATE HOURS IN SHOPS.—A very numerous meeting (called at the instance of the Metropolitan Drapers' Association) was held lately in Exeter Hall, London. Its object was to diffuse information as to the pernicious effects alleged to arise from the system of the late hours of business in the shops of the metropolis, and to adopt measures for discouraging it. Various Resolutions for the purpose of furthering the design were carried.

KING OF PRUSSIA.—The sentence of death pronounced by the tribunal of Berlin upon Tschetch, who attempted to assassinate the King of Prussia, was communicated to him on the 25th Sept. He heard his sentence read over to him without showing the least emotion.—It is affirmed, that the King is determined not to have the sentence carried into execution.

PROMOTIONS IN REGIMENTS SERVING IN NORTH AMERICA.

23d Foot—Capt C. Crutcheley, to be Major by purchase, by purchase; Lt W. C. Baker, to be Captain, by purchase; 2d Lt F. T. Brock, to be 1st Lt, by purchase; C. G. Sutton, Gent, to be 2d Lt, by purchase; 74th Foot—Major J. Fordyce, from 11th Foot, to be Major, by purchase; Lt Harold, who exch. 93d Foot—Lt L. Skynner, from 55th Foot, to be Lt, by purchase.

BIRTH.

At St. John's, on the 5th inst., the wife of the Rev. A. T. Whitten, of a son.

MARRIED.

On 25th inst., by the Right Reverend the Lord Bishop of Montreal, assisted by the Reverend Official Marikie, his Lordship's Chaplain, the Reverend Edward Cullen Parkin, to Margaret Haeken, daughter of the late John Martin Blyth, Esquire, of Stone-House, Cornwall, England. On the 25th October, at Hadlow, Kent, the Rev. Henry D. Sewell, A. M. fourth son of the late Hon. Jonathan Sewell, Chief Justice of the Province of Lower Canada, to Elizabeth Charlotte, youngest daughter of the late Robert Molyneux, Esq., of Merrington Place, Kent.

Port of Quebec.

ARRIVED. Nov. 21st. Brig. Albion, Jewett, St. John, N. B., to Pickersgill, Tibbits & Co molasses. 25th. Schr. Victoria, Vigneau, Gaspé, order, fish.

CLEARED.

Nov. 22nd. Bark Burnhesside, Lorbly. 23rd. Ship Royal William, Francis; Brig. Albion, Jewett.

SHIPPING INTELLIGENCE.

The barque Prince George, Capt. Foster, which cleared at the Custom House here on the 18th instant, sailed early in the morning of the 19th, and in going through the Traverse in the afternoon, with a fine breeze and clear weather, struck the ground off St. Ann's. She was got off, but in 10 minutes afterwards struck again and filled with water; the Pilot, Anselm Gôté, of Rimouski, No. 133, directly he found the ship filling got into his boat with his apprentice, and left the ship. No more was seen of him. She filled so fast that Capt. Foster was compelled to run her on the bank. He let go an anchor to keep her on when the flood time came, and it coming on to blow hard, he and all hands left her at dusk in the two boats and landed at Rivière Ouelle, where they were kindly and hospitably received by the Hon. Chas. Cassegrin. Captain Foster immediately despatched an Express to Quebec, and the Pocahontas steamer was sent down with Captain Dawson on board to his assistance. The wind being fresh from the eastward, Mr. Turner went down by land to prepare the Captain and crew to co-operate with the steamer. The floating-light vessel has arrived in port from her station in the Traverse. The Trinity Schooner has arrived from below, where she had been taking up the buoys. The brig John & Mary, which was wrecked between Berthier and St. Thomas, and since sold for account of the underwriters, has arrived in port. The pilot who took down the bark Zealous, which sailed hence for London on the 15th instant, has returned here, and reports having left the ship, all well, on the 16th, at 8, P. M., below

Green Island. He also reports having left the following vessels at anchor at the Brandy Potts, on the evening of the 16th—Mersey, Ottawa, Civielly, Lockwoods, Lady of the Lake, and another. The ship Royal William, bark Rockshire, Ase-nath, and Burnhesside, and brigs Fame and Aialanta, the last vessels in port for sea (except the John & Mary) sailed on Sunday with a strong westerly breeze.

The brigantine Albion, sailed Monday morning for St. John, (N. B.) in ballast. The steamer Pocahontas returned to port on Saturday evening after an unsuccessful attempt to find the wreck of the Prince George. Capt. Foster and his crew came up in the Pocahontas. An express arrived here on Sunday stating that the wreck of the Prince George had been found on the North Shore, below Malbaie; and the steamer Pocahontas proceeded down again in the afternoon.

The Schooner Seal, Capt. Harbour from Gaspé, with fish and oysters bound for Montreal, was towed up to port on Saturday evening, by the Pocahontas, from Patrick's Hole. The Seal brought up Captain Carbonneau and crew of the Schooner Charlot, from P. E. Island, for Quebec, with a cargo of Potatoes, which vessel foundered off the Bay of Seven Islands; and also the crews of the Schooners Julia Marguerite and St. Pierre, which were wrecked at Pabau (Gaspé.) Capt. Harbour also reports that the whole of his crew, consisting of four men, were unfortunately drowned at Pabau, in attempting to land, with the intention of rendering assistance to the Schooners that were wrecked at that place.

The Schooner Seal was in company with seven or eight other Schooners off Mont-Louis, all bound up, among them a Schooner from Percé, with goods from the wreck of the Indian Chief. The steamer Charlevoix, on her way to Montreal, came in contact with floating ice, when off Champlain, and sunk alongside the wharf, where she lies grounded in seven feet water. Her cargo has all been landed and it is thought that she may be raised; an attempt has been made but without success.

The wreck of the bark Cruickston Castle, of Greenock, on the 6th inst. is announced. The Steam Ship Unicorn, arrived at Halifax on the 16th inst., in four days from Quebec.

Comparative Statement of Arrivals and Tonnage at the Port of Quebec, in the years 1843 and 1844, to the 25th Nov. inclusive, for each year:—

Table with columns: Vessels, Tonnage. Rows for 1843 and 1844, and an increase of 30 vessels and 29,230 tons.

Comparative Statement of Arrivals and Tonnage from the Lower Ports, in the years 1813 and 1844, up to the 25th Nov. in each year:—

Table with columns: Vessels, Tonnage. Rows for 1813 and 1844, and a decrease of 4 vessels and 77 tons.

MARITIME INTELLIGENCE.

Fowey, Oct. 17.—The Royal Adelaide, Luty, which arrived here 15th instant, from Quebec, had sprung her foremast on the 9th, and lost several sails.

Greenock, Oct. 22.—The Hellona, Auld, which arrived in the Clyde on the 20th instant, from Montreal, was in contact, 16th instant, off Tuskar, with the Syren, of London, from Liverpool to Hamburg, and lost bowsprit, fore and main-top masts, cutwater, &c.

Kirkcaldy, Oct. 14.—The Triad, Davies, from Quebec, which was driven on the sands off Leven, 9th instant, has been floated off, and towed to Burnt Island to be docked.

Liverpool, Oct. 23.—The Brenda, for Montreal, has put back leaky, and with loss of bulwarks, stanchions, &c.; having been struck by a sea in long 23, during a heavy gale.

The George Ramsay, Liverpool to Montreal, put back to Cork, 25th October, with loss of bulwarks, stanchions, &c.; having encountered a heavy gale on the 10th.

Dublin.—The Rosebank, Montgomery, from Quebec to Belfast, drove on shore at the Skerries, during the gale, but does not appear to have received any damage; crew and passengers saved. SPOKEN AT SEA.—Horatio, Quebec to Hartlepool, 3d October, off Newfoundland.

LIVERPOOL MARKETS.

Table with columns: Montreal Pot Ashes, Pearl do, Canada Fine Flour, Wheat per 70 lbs.

Port of Quebec.

Table with columns: Quebec Yellow Pine, Red do, Oak, Elm, Ash, Birch, Masts, Deals, Staves, W. O. Pun, Red Oak, Oak and Ash, Oars, Handspikes.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 26th Nov., 1844.

Table with columns: Beef, Mutton, Ditto, Lamb, Veal, Pork, Ham, Bacon, Butter, Ditto, Lard, Potatoes, Maple Sugar, Pans per bushel, Ducks, Eggs, Fowls, Flour, Oats, Hay, Straw, Fire-wood, Pot Ashes, Pearl do.

GOSPEL AID SOCIETY.

A SALE of Work in aid of the Funds of the above Society will take place in the GIRLS' SCHOOL-ROOM, NATIONAL SCHOOL-HOUSE, on MONDAY the 30th and TUESDAY the 31st DECEMBER, at ONE o'clock each day.

Donations of Work or other articles, will be thankfully received by the Committee of Management, and may be sent to

Mrs. ESTCOURT, Mrs. JOHN ROSS, Miss FLETCHER, Mrs. E. W. SEWELL, Mrs. PENNEY, President, Miss PENTLAND, Mrs. JAMES SEWELL, Mrs. G. STANLEY.

or, to the undersigned, E. BURTON, Secretary.

Quebec, Nov. 25, 1844.

HIGH SCHOOL.

WANTED, a TEACHER, for the PREPARATORY DEPARTMENT.

Applications to be made before the 15th DECEMBER, to the Rev. E. J. SENKLER. Unexceptionable testimonials of character and qualifications will be required.

High School, Quebec, 11th November, 1844.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M.

Of the University of Cambridge,

CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REV. E. J. SENKLER. CLASSICS.....W. S. SMITH. ENGLISH.....LEWIS SLEEPER. ARITHMETIC.....DANIEL WILKIE. FRENCH AND DRAWING...H. D. THIELCKE.

DIRECTORS. REV. DR. COOK, REV. G. MACKLE, REV. J. CLEGGON, ANDREW PATERSON, Esq., R. H. GAIRDNER, Esq., JAMES DEAN, Esq., JOHN BONNER, Esq., JAS GIBB, Esq., SHERIFF SEWELL.

Fees for boys under Ten years of age, £10 per annum, Above Ten years of age, £12 10s, do. French and Drawing, for the present, a separate charge.

The hours from 9 to 12, and from 1 to 3. A Class will be opened in this Institution on the 2nd January, for pupils beginning the Latin Rudiments.

Quebec, 25th Oct., 1844.

CAMPHINE LAMPS AND OIL.

THE Subscriber has received a small lot of Doric and Oriental Camphine Lamps, with a supply of Oil, Wicks, Glasses, &c., which will be sold at low rates.

—ALSO—Blackmore's Patent Bolting Cloths, Coal Stoves of various patterns, Cooking Stoves, complete, Parlour and Hot Air Stoves, Three Rivers and Scotch do., Solar, Table and Shop Lamps, Rotary's Stamping Presses, Patent Copying Presses, complete. With his usual assortment of Hardware, Cutlery, Painter's materials, Window Glass, Iron, Steel, Tin Plates, &c.

HENRY S. SCOTT, Upper Town Market. Quebec, 5th Nov. 1844.

EDUCATION.

MR. WM. HIGGINBOTHAM begs leave to acquaint his friends and the public that he intends to open his EVENING CLASS on the 1st proximo, at his own residence. Card of terms may be seen at Mr. R. Higginbotham's, 17 Buade St., opposite the French Church.

Reference to the Rev. C. L. F. HAENSEL, Quebec, 23d Oct. 1844.

NEW BUCK-WHEAT FLOUR.

THE Subscriber has just received a small supply of the above rare article.—And daily expects, a supply of FRESH INDIAN-CORN MEAL.

M. G. MOUNTAIN, No. 13, Fabrique Street, Upper Town. Quebec, 19th Oct., 1844.

FOR SALE BY THE SUBSCRIBER, PRIME MESS and PORK, Upper Canada BUTTER. J. W. LEAYCRAFT. Quebec, Oct. 14th. 1844.

TO MERCHANTS AND MILL OWNERS. THE undersigned having been appointed Agents for the "Missisquoi 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., 1844.

NOTICE To persons indebted to the Bankrupt Estate of Alexander Beggs, Chemist and Druggist. LEGAL proceedings will be taken forthwith for the recovery of outstanding Debts due to this Estate.

HENRY W. WELCH, Assignee. No. 35, St. Peter St. Quebec, 13th Sept. 1844.

Youth's Corner.

A YOUNG PASTOR'S LETTER TO A YOUNGER PARISHIONER.

My dear George, You will be surprised to hear from me. I have often wished to be better acquainted with you; but in these sad parishes we cannot manage to know and be intimate with every one we would desire. And now you have left your father's roof and our charge; still my desires go after you, as well as the kind thoughts of many others; and since I cannot now speak to you, I take this way of expressing to you my thoughts. I do not know in what light you look upon me, whether as a grave and morose minister, or as one who might be a companion and friend; but, really, it is so short a while since I was just like you, when I enjoyed the games which you now enjoy, and read the books which you now read, that I never can think of myself as any thing more than a boy. This is one great reason why I write to you. The same youthful blood flows in my veins that flows in yours—the same fancies and buoyant passions dance in my bosom as in yours—so that, when I would persuade you to come with me to the same Saviour, and to walk the rest of your life 'led by the Spirit of God,' I am not persuading you to any thing beyond your years. I am not like a grey-headed grandfather—then you might answer all I say by telling me that you are a boy. No; I am almost as much a boy as you are; as fond of happiness and of life as you are; as fond of scampering over the hills, and seeing all that is to be seen, as you are. Another thing that persuades me to write to you, my dear boy, is, that I have felt in my own experience the want of having a friend to direct and counsel me. I had a kind brother as you have, who taught me many things: he gave me a Bible, and persuaded me to read it; he tried to train me as a gardener trains the apple-tree upon the wall, but all in vain. I thought myself far wiser than he, and would always take my own way; and many a time, I well remember, I have seen him reading his Bible, or shutting his closet-door to pray, when I have been dressing to go to some frolic, or some dance of folly. Well, this dear friend and brother died; and though his death made a greater impression upon me than ever his life had done, still I found the misery of being friendless. I do not mean that I had no relations or worldly friends, for I had many; but I had no friend who cared for my soul. I had none to direct me to the Saviour—none to awaken my slumbering conscience—none to tell me about the blood of Jesus washing away all sin—none to tell me of the Spirit who is so willing to change the heart, and give the victory over passions. I had no minister to take me by the hand, and say, 'Come with me, and we will do thee good.' Yes, I had one friend and minister, but that was Jesus himself; and he led me in a way that makes me give him, and him only, all the praise. Now, though Jesus may do this again, yet the more common way with him is to use earthly guides. If then I could supply the place of such a guide to you, I should be happy. To be a finger-post is all that I want to be—pointing out the way. This is what I so much wanted myself—this is what you need not want, unless you wish. Tell me, dear George, would you work less pleasantly through the day—would you walk the streets with a more doleful step—would you eat your meat with less gladness of heart—would you sleep less tranquilly at night, if you had the forgiveness of sins—that is, if all your wicked thoughts and deeds were blotted out of God's book of remembrance? Would this make you less happy, do you think? You dare not say it would. But would the forgiveness of sins not make you more happy than you are? Perhaps you will tell me that you are very happy as you are. I quite believe you. I know that I was very happy when I was unforgiven. I know that I had great pleasure in many sins—in Sabbath-breaking for instance. Many a delightful walk I have had—speaking my own words, thinking my own thoughts, and seeking my own pleasure on God's holy day. I fancy, few boys were ever happier in an unforgiven state than I was. No sorrow clouded my brow—no tears filled my eyes, unless over some nice story-book; so that I know that you say quite true, when you say that you are happy as you are. But ah! is not this just the saddest thing of all, that you should be happy whilst you are a child of wrath—that you should smile, and eat, and drink, and be merry, and sleep sound, when this very night you may be in hell?—Happy while unforgiven!—a terrible happiness. It is like the Hindu widow who sits upon the funeral pile with her dead husband, and sings songs of joy when they are setting fire to the wood with which she is to be burned. Yes, you may be quite happy in this way, till you die, my boy; but when you look back from hell, you will say it was a miserable kind of happiness. Now, do you think it would not give you more happiness to be forgiven—to be able to put on Jesus, and say, 'God's anger is turned away?' Would not you be happier at work and happier in the house, and happier in your bed?

I can assure you, from all that ever I have felt of it, the pleasures of being forgiven are superior to the pleasures of an unforgiven man, as heaven is higher than hell. The peace of being forgiven reminds me of the calm, blue sky, which no earthly clamours can disturb. It lightens all labour, sweetens every morsel of bread, and makes a sick-bed all soft and downy—yea, it takes away the scowl of death. But forgiveness may be yours now. It is not given to those who are good. It is not given to any because they are less wicked than others. It is given only to those who, feeling that their sins have brought a curse on them which they cannot lift off, 'look unto Jesus,' as bearing all away. Now, my dear boy, I have no wish to weary you. If you are any thing like what I was, you will have yawned many a time already over this letter. However, if the Lord deal graciously with you, and touch your young heart, as I pray he may, with a desire to be forgiven, and to be made a child of God, perhaps you will not take ill what I have written to you in much haste. As this is the first time you have been away from home, perhaps you have not learned to write letters yet; but if you have, I should like to hear from you, how you come on—what convictions you feel, if you feel any—what difficulties—what parts of the Bible puzzle you; and then I would do my best to unravel them. You read your Bible regularly, of course; but do try and understand it, and still more, to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a Psalm also; or, if you are reading Matthew, read a small bit of an epistle also. Turn the Bible into prayer. Thus, if you were reading the 1st Psalm, spread the Bible on the chair before you, and kneel and pray, 'O Lord, give me the blessedness of the man,' &c. Let me not stand in the counsel of the ungodly,' &c. This is the best way of knowing the meaning of the Bible, and of learning to pray. In prayer, confess your sins by name—going over those of the past day one by one. Pray for your friends by name—father, mother, &c. &c. If you love them, surely you will pray for their souls. I know well that there are prayers constantly ascending for you from your own house; and will you not pray for them back again? Do this regularly. If you pray sincerely for others, it will make you pray for yourself. But I must be done. Good bye, dear George. Remember me to your brother kindly, and believe me your sincere friend. ROBERT MURRAY McCHEYNE. From the writer's Memoir and Remains, by the Rev. Andrew A. Bonur. [The initial G. has been made into George, in extracting this letter.] JOHN GORDON. At the annual meeting of the Lowestoft Auxiliary to the British and Foreign Bible Society, July 9th, 1844, Captain Sir Edward Parry related the following striking anecdote, showing how the simple reading of the word of God may be blessed to a man's conversion. I give it in Sir Edward's own words. "On the arrival of one of the polar expeditions which I commanded in Baffin's Bay, it was found necessary to send home by the whaling ships two or three seamen who were ailing, and to enter, from the whalers, the same number of men to complete our crews. "Among those that offered themselves to us was John Gordon, a fine, tall, athletic man, more than six feet high, a first-rate seaman, and accustomed to navigate among the ice. He was not a profligate man, yet he was often heard to swear. He was not a drunkard, but still he would occasionally indulge himself, and then he became intoxicated. "When we had completed our summer navigation, and the ice closed in around us, we determined to employ the winter months profitably for our seamen. We therefore commenced an evening school on board, that we might instruct the men in reading, writing, and arithmetic. This school was conducted by my valued friend Mr. Hooper, the purser of the ship. It was arranged, that the men who liked it should come every evening for instruction for two hours. Mr. Hooper, who was a truly pious and godly man, and who knew that without God's blessing 'nothing was strong, nothing was holy,' always commenced the school with prayer. The men were requested to kneel down, that the blessing of God might be sought upon the instruction to be given. Some came at first from curiosity, some came to mock at the proceedings of the school; whilst those who came really from the desire of improvement had, at the outset, to endure no little persecution from their fellows. But in a very short time it turned out, that those who 'came to mock,' remained to pray. Three-fourths of the ship's crew devoutly knelt down evening by evening, and earnestly and heartily joined in the prayer offered up at the commencement of the school. The Bible was, of course, made the foundation of all the instruction given. John Gordon, convinced of the temporal advantage that he should receive from being able to read, determined, at all events, that he would learn. It was not long before he could pick out a verse in his Bible. And this was the

means which it pleased God to use for his conversion. He became a reformed character. His Bible was now his delight. He exhibited in his character all the meekness and gentleness of the child of God. He became one of the brightest examples of a truly Christian seaman I have ever known. He began to read simply for his temporal advantage, and he was led by the Holy Spirit to think of the things which make for his eternal peace. Then there followed, what will always follow when there is true conversion of heart to the Lord, an earnest desire to bring others in the ship to the knowledge of the truth. He became, as it were, a Missionary to the whole ship's crew. The word of God, in his case, seemed eminently to 'make wise the simple.' He was ready to answer all the cavils and all the objections made against religion, in a wonderful manner. "After an absence of a year and a half we returned home. "The next year another expedition was fitted out, of which I was again appointed commander. John Gordon was one of the first who presented himself for the service. We were rejoiced at this. We were glad, because it was a great comfort that the best Christian sailor in the ship should be the very man whom we could best trust in any emergency. But God's ways are not as our ways. We were on the point of leaving the river Thames, and the ships were anchored at Gravesend. It was necessary to 'lay out' an anchor, that is, to send an anchor, with a hawser (or small cable) attached to it, in a boat, to be dropped at some distance from the ship. In letting go the anchor at the appointed place, one 'fluke' caught the gunwale of the boat, which, in consequence, was in imminent danger of being swamped. Gordon, who was in the boat, and was always the foremost in time of difficulty, hastened to lift the anchor and throw it clear of the gunwale. This he effected by great effort, but, alas! in doing so, the hawser caught round his body, dragged him over board, and we have never seen poor John Gordon from that moment to this. "But why," added Sir Edward, "do I call him poor John Gordon? No; he was rich—rich in faith—rich in that treasure which can never fail him; and we cannot doubt that he has entered that blessed haven, where the hope he cherished on earth will be found 'an anchor to the soul sure and steadfast,' where there are no storms to agitate, no billows to roll, but where there will be one unceasing and unruffled calm of peace, and love, and joy, for ever and ever."—Children's Missionary Magazine. NEW ZEALAND. Letter written by the Bishop of New Zealand, dated Waukena, in October, 1842. You will be puzzled with the place from which this letter is dated; but in Wyld's map you will find it spelt Waukena, a little to the south of Cape Egmont, the western extremity of New Zealand. We are spending our Sunday, (that is, Mr. Mason, Church Missionary, Mr. St. Hill, land agent, and I,) in a small Pa, perched on the top of a high cliff, accessible from the beach only by a winding path, terminating in a ladder. My situation this Sunday is exactly the reverse of that of the last. Then I was encamped on the beach, between Manawatu and Wangaiti, on some low sand hills, near Wai-Patiki, with a small stream of fresh water running into the sea a little below me. In this picturesque situation I was detained three days, by an inflammation in my heel, occasioned by walking over flat sands for many miles: an exercise to which my feet were altogether unaccustomed. My little tent was pitched in the hollow of the sand hills, and my native attendants made themselves comfortable round a large fire under a little hut, which they soon constructed of drift wood and coarse grass. You would be surprised with the comparative comfort which I enjoyed in my encampments. My tent is strown with dry fern or grass; my air bed is laid upon it; my books, clothes, and other goods lie beside it; and, though the whole dimensions of my dwelling do not exceed eight feet by five, I have more room than I require; and am as comfortable as it is possible for a man to be when he is absent from those whom he loves most. I spent October 17th, the anniversary of my consecration, in my tent on the sand hills, with no companion but three natives, my party having gone on to Wangaiti, to fetch Mr. Mason's horse for me: and while in that situation I was led naturally to contrast my present position with the very different scenes in England last year. I can assure you that the comparison brought with it no feelings of discontent; on the contrary, I spent the greater part of the day, after the usual services and readings with the natives, in thinking with gratitude over the many mercies and blessings which have been granted to me in the past year. Indeed, in looking back upon the events of the year; upon my happy parting from all my friends; my visit to the Bishop of Australia; my prosperous voyages, eight in number; my favourable reception in every town in my diocese; my growing friendship with the natives, who have now heard of me in every part of the country, and welcome me with their cha-

racteristic cordiality: all form an inexhaustible subject for thoughts of joy and thanksgiving, which sometimes fill the heart almost to overflowing. The loss of my faithful friend and companion, W. Evans, and the intelligence of the death of my brother-in-law, are the only interruptions to this continued course of happiness. I wrote to you from Wellington about the beginning of October, to acquaint you with the death of my young friend, who expired, after a lingering attack of fever, on the 3d October. He was sensible to the last, and died without a struggle, leaning upon my arm. I had been with him three weeks, and enjoyed much comfort in the simple manner in which he expressed the sincerity of his repentance, and the grounds of his hopes for the life to come. After the funeral, I immediately made my preparation for my land journey, and left Wellington on the 10th October, with a train of twenty-eight natives, carrying tents, beds, food, clothes, &c. My English companion is Mr. St. Hill. Our first day's walk was only nine miles, as we could not leave Wellington till three in the afternoon. At six p.m. we encamped in the middle of a wood, with the river Porirua running by our side. The natives soon made large fires, and gathered fern for our beds; and as soon as our preparations were completed, we closed the daylight, according to invariable custom, with evening service and a hymn. The scene after dark was very beautiful; with the groups of natives round their fires, and the dark foliage of the wood over head, with our little white tents under their shelter. To be continued. 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, Black 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, St. Paul Street. 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. do. American Ploughs, Hollow-ware and various small Castings. —ALSO— Single and Double Stoves, Cambouses, Register Grates and Coolers. —AND— Pig Iron. C. & W. WURTELE, St. Paul Street. Quebec, 20th Sept., 1844. INDIA RUBBER SHOES. THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on moderate terms as any other house in the trade. MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844. TO TEACHERS. PERSONS 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. For information apply at the office of this paper. 29th August, 1844. WHOLESALE AND RETAIL, LONDON HAT AND FUR WAREHOUSE, 13, BUADE-STREET. W. S. HENDERSON & Co. PROPRIETORS. BRIGHT SUGARS. NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "KATE," from Cienfuegos. 154 Hogsheads, Very superior Muscovado Sugar, 38 Barrels. 2 Boxes White clayed Sugar, 19 Tons Arrowroot. J. W. LEAYCRAFT. Quebec, 12th July, 1844. BOOT AND SHOE WAREHOUSE, 14, BUADE STREET. THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of CALF-SKINS, of a beautiful description, direct from Paris; Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line. The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed. Top Boots made to order. THOMAS COWAN. Quebec, June 27, 1844.

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. SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c. FOR Sale by the Subscriber, Duty paid, or in Bond for exportation:— 236 Hhds. very bright Porto Rico Sugar, 100 Bags first quality do. Coloco, 90 Hhds. Superior Cuba Sugar, 150 Puncheons, Cuba Molasses 27 Tierces 80 Punns. Porto Rico Molasses, 5 Punns. Jamaica Lime Juice, 30 Tins do Arrowroot, 10 Tons do Logwood. J. W. LEAYCRAFT. Quebec, 1st July, 1844. RECEIVED EX "BRITISH QUEEN." 145 HAMPERS Cheese, viz: Double Gloucester, double Berkeley, Cheddar, Truckles and Queen's Arms. C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept., 1844. THE NOVELTIES WHICH DISTURB OUR PEACE. LETTERS Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church, BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont. A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber, G. STANLEY. Quebec, 5th Nov. 1844. THE BRITISH AMERICAN LAND COMPANY would earnestly call the attention of the inhabitants in the Eastern Townships, and of Lower Canada generally, to the very favourable terms upon which excellent land in all sections of this beautiful part of the Province can now be obtained. The Company offer for sale, without reserve, the whole of their LANDS, with undoubted titles, on a CREDIT of FOURTEEN YEARS, requiring only the interest annually for the first ten years, and WITHOUT ANY PAYMENT AT ENTRY, at prices varying from Ten Shillings per Acre, according to situation. The Company would particularly point out the advantage which is thus offered to the young and rising portion of the community, who can thus establish themselves in the neighbourhood of their relations and friends, instead of leaving all their old associations, to seek an uncertain livelihood in the distant regions of the West. The Company are now establishing a new settlement at Metcalfe, in the Township of Roxton—under the local superintendence of Alexander Rea, Esquire, where lands can be had within fifty miles of Montreal, and within thirty miles of Steamboat navigation to that City, and to Quebec, as well as to Lake Champlain and New York. This settlement, with its adjacent lands amounting to about 100,000 acres, offers a peculiarly favourable opening to the dense population of the French Seigniories from Sorel to the Province Line; it is accessible by good roads within seven miles of Metcalfe, and a road is now being constructed to unite with them, which will thus afford an easy communication when completed, from the River St. Francis to Montreal, a distance of about 75 miles. In every other section of the Eastern Townships, the Company have for sale, EXCELLENT LANDS, easily accessible, and convenient for the occupation of Emigrants and others. Applications may be addressed to A. T. GALT, Esq., the Commissioner of the Company at Sherbrooke, and to the following Agents:— R. A. Young, Esq., N. P. Quebec. James Court, Esq., Montreal. Smith Leith, Esq., Port St. Francis. Alexander Rea, Esq., Metcalfe, Roxton. Horace Lyman, Esq., Granby. David Wood, Esq., Shefford. The Hon. P. H. Knoulton, Bromo. Thomas Tait, Esq., Melbourn. John Wadleigh, Esq., Kingsy. G. L. Marler, Esq., Drummondville. Joshua Foss, Esq., Eaton. Thomas Gordon, Esq., Compton. P. Hubbard, Esq., Stanstead. The Company are also permitted to refer to the Hon. T. C. Aylwin, M.P.P., Quebec. D. M. Armstrong, M.P.P., Berthier. Dr. Bouthillier, M.P.P., St. Hyacinthe. And generally to the most influential gentlemen of Canada East. Sherbrooke, August 26, 1844. The English and French Papers in Montreal and Quebec, are requested to insert the above, once a-week, until forbid. PRINTING-WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THIS PAPER, On the most reasonable terms. THE BEREAN Is published every THURSDAY Morning, BY G. STANLEY, Printer, Bookseller and Stationer, 15, BUADE-STREET. TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. AGENTS AT Montreal: Messrs. R. W. S. MACKAY, and H. H. CUNNINGHAM, 115 Notre-Dame-street. Mr. BENJ. BURLAND, St. John's. "SAMUEL MCKELTON, Kingston, are so kind as to act for the BEREAN. Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$1 Dollars if paid in advance; AGENTS AT New York at 75 Nassau-street, Mr. F. G. FISH. Brooklyn at 41 Front-street, Mr. CHARLES STIMSON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s. 6d. for six lines and under; first insertion, and 7d. each subsequent insertion; for ten lines and above six lines 3s. 4d. first insertion and 10d. each subsequent insertion; above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. Advertising by the year or for a considerable time, as may be agreed upon.