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 cidessous.

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

THE REMONSTRANCE.

Oh! ever thus from childhood's hour. I've seen my fondest hopes decay, I never loved a tree or flower. But 'twas the first to fade away

I never nursed a dear gazelle, To glad me with his soft black eve. But when it came to know me well, And love me, it was sure to die.

MOORE

Why hast thou thus from childhood's hour, Fix'd hopes on things which soon decay? Why hast thou loved a tree or flower Untaught that such must fade away?

Would wisdom choose a dear gazelle, Howe'er it roll'd its soft black eye, As that which long could know thee well, And love thee long, when sure to die?

Lot now thou'rt come to manhood's hour, Hast seen thy fundest hopes decay, Bid thy soul speed in heav'n-born power, To bliss which ne'er can fade away.

In faith behold enduring joys, Spring up on earth from light above; Despise life's gilded infant toys, And rest in God, for "GOD IS LOVE." CHRISTIAN OBSERVER.

THE DOCTRINE OF JUSTIFICATION BRIEFLY STATED.

BY JOHN BIRD SUMNER, D. D., LORD BISHOP OF CHESTER.

The eleventh article of the Church of England thus states the doctrine of man's justificacation, as revealed in the Gospel of Jesus Christ.

"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justifi-

This doctrine, as is well known, makes one of the most important points of difference between the reformed Churches and the Church of Rome; and was insisted upon by Luther as the sign to distinguish a standing from a falling church. So that its opponents, among other perversions, represent it as depending on Luther's authority, rather than on that of Scripture; and have even ventured to call it " the Lutheran heresy."

Yet it is, in fact, the basis of the gospel revelation; and the question, whether we are JUSTIFIED BY FAITH, or no, is in reality the question, whether we have, or not, an interest, personal interest, in the covenant of the Gospel. It belongs to the very nature of the Gospel scheme that by faith alone can that in-

terest be obtained. The Gospel revelation sets out upon the asof moral ruin, and consequent condemnation. In what manner and by what circumstances they were brought into such a state, is not discussed at any length. A few sentences inci-dentally occurring in this Epistle, contain nearly all that is said in the New Testament concerning the origin of the evil. But the ruin is implied throughout.

in him should not perish, but have everlasting ruin.

life."†
"The Son of man is come to save that which was lost."

" (God sent not his Son into the world to condemn the world, but that the world through him might be saved."5

"Ye will not come unto me, that ye might have life."

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." I

These passages and every reader of the New Testament is aware how largely they might be multiplied-all concur in either positively affirming, or virtually implying that the spiritual condition of mankind is a state out of which there is an intention of delivering them.

But by what method of restoration? This question comes next to be considered. Is their deliverance to originate in themselves, and to be effected by an intrinsic process, or to be the work of a foreign and external agency? Is it to depend on what man is to do in his own person, or on what is wrought for him by another?

Either mode is conceivable. Here are persons in a state of condemnation: and the question is, How are they to be accounted righteous, how justified before God? In the Old Testament the prophets declared, " Let | the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord, for he will have mercy upon him; and unto our God, for he will abundantly pardon." " When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."tt I am well aware that this is not the whole case ; but as far as appears from these sentences, which I adduce for the purpose of illustration, when a he that believeth on me, though he were dead, David, to ra Manasseh, \$\frac{8}{5}\$ should repent of yet shall he live; and he that liveth and betheir transgressions, humble themselves before God, " cease to do evil, and learn to do well," God would be pleased to pardon the sins into which they had fallen through frailty, through templation, through the influence of Satan, and to receive them again to favour, because of their repentance. In such a case, the sal-vation of mankind might resemble the account which is given of the cure of Naaman the

* Ch. v. 12-21. John iii, 16. 4 Matt. xviii. 11,

4 John v. 25:30-10 | John v. 40, film, ly, 7. mit talizeka xvilla 27 and 11 Ps. li, \$\$ 2 Chron xxxiii. 12.

Syrian, when, in obedience to the command and they shall never perish, neither shall any been ascribed to it, that it professes first to direct manifestation of himself in this world, of Elisha, he bathed seven times in the river pluck them out of my hand." "Go and prove the doctrine by the miracle, and then for their instruction; and yet they feel no of Elisha, he bathed seven times in the river Jordan, and was recovered of his leprosy. Naaman was healed through what he did; and though there was much that was miraculous, there was nothing that was vicarious in

his restoration. The Gospel, however, takes a different line.
The deliverance which it proclaims, is altogether extrinsic: not dependent upon what man has done or is to do; but is already wrought; and is to be received, not gained freely conferred, not wrought out by repentance or obedience. The Gospel does not speak in the words of the Law, "This do, and thou shalt live :" but its language is, "Thy sins be forgiven thee : Go in peace."

Accordingly, the declaration of Jesus Christ represents him as the sole and absolute Author of salvation. When he revealed the purpose of his incarnation in the synagogue of his own city, Nazareth, these were his words: "The Spirit of the Lord is upon me, because he hath anointed me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised. t When he commissioned his messengers, this was the invitation they were to convey: " Come unto me, all ye that labour and are heavy laden, and I will give you rest."? The account of the divine plan which he gave in the gospel revelation is this; "God sent his Son into the world .. that the world through him might be saved." § " He that believeth on him is not condemned; he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." For the " Son of man came . . . to give his life a ransom for many."

This revelation of the divine will, declared by our Lord in his discourses, is reasoned upon and fully explained by St. Paul: who sets forth the two different ways in which man might be accounted righteous before God. He reason to presume upon his acceptance, had might be justified by complete obedience. It " should be our righteousness, if we observed to do all the commandments before the Lord our God, as he hath commanded us." If, however, men are thus to be accepted on account of that which they perform, their works must be perfect, their obedience complete and universal. The language of LAW is and can be but one : it must condemn every one " that continueth not in all things that are written in the law to do them." And since no man ever has so continued, or will continue; (" for what man is he that liveth and sinneth not ?"?) therefore, by the works of the law shall no flesh be justified before God: " being justified freely by his grace through the redemption that is in Christ Jesus." And the whole is summed up by the apostles in a few decisive sentences. "This is the record; that God hath given to us eternal life, and this life the sacred writings. As events opposed to is in his Son. He that hath the Son hath life, the supposition physically in the supposition physical physi and he that hath not the Son hath not life." sumption, that the state of mankind is a state of There is now no condemnation to them that are in Christ Jesus.??!! " He bore our sins in his own body." " He once suffered for sins, the just for the unjust, that he might bring us to God. "§§

Here, then, two states have been described; a state of condemnation, and a state of salva- all the elements of absolute credibility,tion; and two parties have been brought before us, one requiring deliverance, the other "So God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

The next question respects the mode in which the deliverance offered by the one party, is to be secured by the other. It were a possible case, that a propitiation should have been made and accepted for the sins of men, and that they whose sins were so blotted out, had remained ignorant of the grounds of of such importance, there was the highest the mercy shown them, or the means by which it was procured. And indeed we know not the leave mankind in this state of darkness, but extent to which the atonement is available to would communicate to them some distinct multitudes, whose ears have never been gladdened here on earth with the "tidings of great joy;" as it was made available, we are assured, to those righteous men who desired to see the things which God in due time revealed, but did not see them: as it is made available, which they need to be delivered, and out of "we doubt not, but carnestly believe," to those infants in whose behalf the blessing of reconciliation is claimed. In the same manner as a rich benefactor might be made aware, that a friend was involved in inextricable debt he might satisfy the obligations, and relieve him from the threatened ruin; and the debtor himself know nothing more than that his debts did not appear against him.

This, however, is not the case, as regards those to whom "the redemption that is in Christ Jesus" is actually revealed. That is first wrought out by the sacrifice of the cross. and then proposed to man's acceptance. The benefit is to be obtained by a personal appropriation of that sacrifice to ourselves; that personal appropriation which originates in Faith within, and is outwardly sealed by Baptism.

So the Lord declared : "He that heareth my word, and believeth on him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life." I am the resurrection and the life lieveth on me, shall never die. Believest thou this ??'¶¶ " All that the father giveth me, shall come to me : and him that cometh unto me I will in no wise cast out." " My sheep hear, my voice: and I know them, and they follow me; and I give unto them eternal life;

* 2 Kings v. Mutt. xi. 28. § John i Matt. xx. 28. § Dent. † Rom. iii. 19. Gal. iii. 14. § John iii. 17. ¶ Dent. vi. 25. †† 1 John v. 11, 12, 60 | Pet. H. 21, iii. || John v. 24,

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In accordance with these promises, the apostles delivered their message. "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." F Believe in the Lord Jesus Christ, and thou shalt be saved, and thine house." If thou confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." When Philip explained to the Ethiopian how the prophecies sheep to the slaughter," and "whose life was highly calculated to challenge the serious attaken from the earth;" The exclaimed, "See, tention and absolute conviction of every here is water; what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." I believe that it is he "whom God hath sent to be a Prince and a Saviour:" he who should " redeem Israel." Then Philip baptized him; and "he went on his way re-

joicing." Here, then, is one, who perceived that he needed something which he had not: something whereby he might be justified before and this kind of improbability is altogether God, and obtain reconciliation with him. He removed, when, in the alleged deviation, a perceived that what he needed was in Christ Jesus; that peace with God was to be procured through his propitiation: he believed that Jesus was the Son of God, " the Lamb of God, which taketh away the sins of the world." Therefore he claimed to himself the benefit, in the prescribed way, being baptized in the name of the Lord Jesus. And thus he was accounted righteous before God, who before was not accounted righteous; he, at least, who had no now become partaker of an actual covenant. by which God had declared that whoever entered into it, is passed from death unto life," "He that believeth, and is baptized, shall be

To be concluded in the next number.

MORAL PROBABILITY OF THE SCRIP-TURE MIRACLES.

This consists of two parts: (1.) A distinct reference of the event to a power which we feel to be capable of producing it,—namely a direct interposition of the Deity. (2.) The perception of an adequate object, or a conviction of high moral probability, that an interposition of Divine power might be exerted in such circumstances, or for the accomplishment of such an object. Such are the miracles of the supposition, physically improbable in the highest degree. Were they not so, -were they in the lowest degree probable according to our conceptions of the course of nature, they could not be miracles, and consequently could not answer the purpose for which they are intended. But notwithstanding this species of improbability, they carry with them namely, the highest species of testimony.

heads :-1. The human minds had wandered far from truth respecting God; and, on the great questions of his character and will, a future state, and the mode of acceptance in his sight, the light furnished by reason among the wisest of men was faint and feeble. On points moral probability, that the Deity would not

knowledge. 2. It is farther probable, that, if such a communication were made to man, it would be accompanied by prodigies or miraculous events, calculated to shew beyond a doubt the immediate agency of God, and thus to establish the divine authority of the record.

3. There is no improbability that the power of the Deity should produce deviations from the usual course of nature, capable of answering such a purpose. For what we call the course of nature is nothing more than an order of events which he has established; and there is no improbability, that, for an adejuate end, he might produce a deviation from this order.

4. An important branch of the moral probawritings, arises from the character of the This part of the subject resolves itself into three parts :- the truths relating to the character and perfections of the Deity; the high and refined morality of the gospel; and the adaptation of the whole provisions of Christianity to the actual condition of a man as a noral being. The former carry a conviction of their truth to the mind of every candid nquirer; the two latter fix themselves unon the conscience or moral feelings of all classes of men, with an impression which is irresistible.

This mode of reasoning is not chargeable with that kind of fallacy which has sometimes

* John x. 27, 28. + Mutt. xxviii. 19. 1 Acts xiv. 13. 1 Acts viii. 26 | 39. ‡ Acis ii. 38. Rom. x. 9. See John v. 21. Matt. xiv. 16 ** See John v. 21. Anatt. xiv. 10 1
†1 Our church has anticipated the question, which might otherwise arise here. "Why then are infants baptized, when by reason of their tender age they cannot believe?" Because they promise faith by their sureties; which promise that they have to age thomselves are found to

when they come to age, themselves are bound to perform." - Church Catechism

prove the doctrine by the miracle, and then to try the miracle by the doctrine. The tendency of it is only to deduce from the various elements which really enter into the argument, a kind of compound evidence, the strongest certainly which, on such a subject, the human mind is capable of receiving. It is composed of the character of the truths,the moral probability of a revelation of clear knowledge on subjects of such infinite im-portance,—and the highest species of testimony for the miraculous evidence by which the revelation was accompanied. There are principles in our nature calculated to perceive the manner in which the different parts of tention and absolute conviction of every

sound understanding.
This imperfect view of a deeply interesting subject, will be sufficient to show the fallacy of the objection which has been urged against the credibility of miracles,-that they are contrary to our unalterable experience of the established course of nature. There might have been some degree of plausibility in the argument, if these events had been alleged to have taken place in ordinary circum-stances; but the case is essentially altered, new agent is introduced entirely capable of producing it. Such, as we have seen, are the miracles of the sacred writings; and the question in regard to their probability is, not whether they are probable, according to the probable in the circumstances in which they principles already stated, not upon our ex-perience of similar events, but on the knowedge which we derive from other sources, of the power of the agent to whom the event is ascribed. Now the agent to whom miracles are ascribed is the Supreme Being, the Creator of all things, the stupendous monuments of whose omnipotent power are before us, and within us, and around us. What we call the established course of nature is merely an order of events which he has appointed and the question of probability is, whether is is probable, that for certain adequate purposes he should produce a deviation from this order.

bability, that, in these circumstances, such events should take place. In this manner, then, there is entirely re moved from the statement the improbability ordinary course of nature; because it is not in the ordinary course of nature that the events are alleged to have taken place, but

testimonies; but it comes to be simply a ques

tion of evidence; and there is no real impro-

CONSTRAINING MOTIVES.

really from heaven, it was to be expected that it would be ushered into the world by a miraculous attestation. It might have been considered as giving a faithful delineation of the Divine character, although it had not been so attested; but it could never have impressed so deep a conviction, nor have drawn such reverence from the minds of men, had it not been sanctioned by credentials which could come from none other than the King of kings. As this conviction and this reverence were necessary to the accomplishment of its moral object, the miracles which produced them were also necessary. Under the name of miraculous attestations, I mean merely those miracles which were extrinsic to the gospel, and did not form an essential part of it : for the greatest miracles of all-namely, the conception, resurrection, and ascension of our Lordconstitute the very substance of the Divine communication, and are essential to the development of that Divine character which gives o the gospel its whole importance. The belief of the miraculous attestation of

the gospel, then, is just so far useful as it excites our reverence for, and fixes our attention on the truth contained in the gospel. All the promises of the gospel are to faith in the gosbility of the whole statement of the sacred pel, and to those moral qualities which faith produces; and we cannot believe that which truths themselves, challenging the assent and we do not understand. We may believe that annotation of every uncontaminated mind, there is more in a thing than we can understand; or we may believe a fact, the causes or modes of which we do not understand; but our actual belief is necessarily limited by our actual understanding. Thus, we understand what we say when we profess our belief that God became man, although we do not understand how. This how, therefore, is not the subject of belief; because it is not the subject of understanding. We however understand why, namely, that sinners might be saved, and the Divine character made level to our capacities; and therefore this is a subject of belief. In fact, we can as easily remember a thing which we never knew, as believe a thing that we do not understand, In order, then, to believe the gospel, we must under-stand it; and in order to understand it, we must give it our serious consideration. An admission of the truth of its miraculous attestation, unaccompanied with a knowledge of its prin-ciples, serves no other purpose than to give a most mournful example of the extreme levity of the human mind. It is an acknowledgment that the Almichty took such a fatherly interiest in the affairs of men, that he made a

concern upon the subject of this instruction. Nevertheless, they say, and perhaps think, that they believe the gospel. One of the miraculous appearances connected with our Saviour's ministry places this matter in a very clear light. When on the mount of transfiguration, he for a short time anticipated the celestical glory in the presence of three of his disciples, a voice came from Heaven saying,

"This is my beloved Son; hear ye him." was sent to tell men something which they did not know. Those, therefore, who believed the reality of this miraculous appearance, and yet did not listen to what he taught, rejected

grand object; and this can only be effected by the pressure of the truth upon the mind. Our knowledge of this truth must be accurate, in order that the image impressed upon the heart may be correct; but we must also know it in all the awfulness of its authority, in order that the impression may be deep and lasting. Its motives must be ever operating on us,—
its representations ever recurring to us—its hopes ever animating us. This will not relax, but rather increase our diligence in the business of life. When we are engaged in the service of a friend, do we find that the thought of that friend and of his kindness retards our exertion ?-No. And when we consider all the business of life as work appointed to us by our Father, we shall be diligent in it for his sake. In fact, however clearly we may be able to state the subject, and however strenu-ous we may be in all the orthodoxy of its deusual course of nature, but whether they are fence, there must be some flaw in our view of it, if it remains only a casual or an uninfluenare said to have taken place, namely, in the tial visitor of our hearts. Its interests are concase of a direct interposition of the Deity for tinually pressing : eternity is every moment certain great and adequate purposes. This is coming nearer; and our characters are hourly what we call the moral probability of a miassuming a form more decidedly connected racle; and in such a case, our estimate of with the extreme of happiness or misery. In probability must be founded, according to the such circumstances, trifling is madness. The professed infidel is a reasonable man in comparison with him who admits the Divine inspiration of the gospel, and yet makes it a se-condary object of his solicitude.—Erskine's Internal Evidence.

INSUFFICIENCY OF MAN'S RESOURCES.

The gospel alone is able to make man happy. Philosophy cannot do this. The utmost it can do is to guage the mind of man, and tell how capacious it is-how much of the ingredient called happiness it needs to fill this greedy soul of ours. But philosophy is only a guager of empty barrels, and can neither apply the new wine of consolation, nor tell you where For such a statement, indeed, we require new wine of consolation, nor tell you where strong, numerous, credible, and concurring to find it; and if you would know how much misery may co-exist with much philosophy, you have only to read the inner life of such a man as Mirabeau,-a man of universal knowledge, of gorgeous imagination, of exuberant eloquence, the idol of a people who, alas ! had no gods but the like of him, but which is founded upon the uniformity of the himself without God, and so without hope. Science cannot make you happy. It is contagious; it is enough to make a man a chemist to accompany Davy in his investigations, and in circumstances altogether new and peculiar.

—Dr. Abercrombie on the Intellectual Powers.

prosecuted his midnight researches, and the boyish ecstacy with which he skipped about his laboratory in possession of some unprecedented prize: but it is heart-withering to read the records of wretchedness, the exclamations of ennui and dreariness with which his later journals abound. And neither can the arts of life make you happy. Art has done its utmost to make the outer man easy and outer life amusing; but it all stops outside. You may put an aching heart into a balloon, and send it up into the fields of light and air, but it will come down the same bruised and broken heart which it first ascended. You may whirl a guilty conscience along the gleaming track of the merry railway some thirty miles an hour; but the cares, the remorse, the forehodings which were booked at the entrance will all come out at the other end, and haunt it still. You may put a wounded spirit into a picture gallery or a playhouse, and regale it with the wondrous creations of genius, but the picture of joy is like the picture of fire, it makes nobody warm : and from the exhibition of some radiant landscape or blissful home-scene, or the rehearsal of some side-splitting comedy, the heart broken wretch is hurried by a fatal plunge into the bosom of the Thames or the New River .-From a Lecture by the Rev. Professor Hamilton, of the Presbyterian College, London.

CAUTION FOR THE TIMES.

When all is agitation around her, when the intellect of man is working out new trains of thought, and devising new systems of philosophy, when the sphere of sense is itself expanding, and nature seems to be developing her hidden mysteries,—it is hard for the Church, and still harder for the Christian, to be satisfied with the ancient truth of God, and to rest upon revelation as given once and forever in its completeness! The temptation is toward development, development of doctrine, or development of practice, the one running into rationalism, the other into superstition. In either case is it the worldly spirit creeping into the Church, and manifesting itself, according to the genius of the country, or the age, or the individual, in bold specula-tion, or ascetic devotion. Whichever may be the shape it takes, it is alike injurious to impression upon the world. Infected with either tendency, she cannot do her errand of mercy; or if she does, mingles so much error with her work of truth, that it soon corrupts we shall send her forth, we may be sure that she will teach the simple truth of God, and impart to the nations whereto she is sent, not merely herself and her forms, but the spirit of Him who is her head and very life! An awful responsibility rests upon us, the chief shepherds of the flock of Christ, when we contemplate such fields as those in which we are now preparing, through the instrumentality of these our brethren, to make an impression for eternity. It is fearful to calculate the mischief which may be inflicted even for this world-still more fearful to weigh the misery which may ensue in regions of everlasting woe-by the promulgation of error in the stead of truth,—by the corruption, in however slight a degree, of the Gospel of God's grace, at a moment of such intense interest, under circumstances of such solemn grandeur. As the Lord opens the world before us, and we become more prominently the stewards and dispensers of his mysteries of grace, let us strive and pray that we may be permitted to guard with jealousy his Holy Ark, and present her ever to the world under one unchangeable aspect,-Catholic, for every truth of God,-PROTESTANT, against every error of man!

—Bishop Elliott at the Consecration of the Missionary Bishops.

The Berean.

QUEBEC, THURSDAY, JAN. 16, 1845.

In our last number we inserted an extract from a recent Charge delivered by Archdeacon Samuel Wilberforce, one of the divines who have been strongly suspected of dangerous sympathy with the Tractarian party in our mother Church. The Charge itself is not free from indications of that kind. For instance, we should have liked a Church Dignitary who hears the venerated name of Wilberforce, when he adverts to the notion that "processions with chantings" and the like might be among the remedies to the separation between the Clergy and the poor and the middle classes—we should have liked him straightforwardly to expose the danger of such assimilations to a worship which our Church condemns; and it seems to us far short of what the occasion requires of a supervising Clergyman, to say with a "perhaps" that " none of these will altogether reach the leading want of all." There are, however, several suggestions of the Archdeacon's own, of remedies to the existing evils, the more worthy of consideration as they come from such a quarter, though we wonder at the confusion which appears in his views of what the Church is. He testifies against the notion that the Clergy form the Church, as against a " mischievous delusion." Yet when he says, higher up, that an action of the Church herself by her proper instruments is to supersede the scheme of lay-visitation set on foot by the Bishops of Winchester and London, what can be meant by the Church there? We hardly think that Archdeacon Wilberforce means to have the Laity act jointly with the Bishops in giving ecclesiastical authority to the agents whom he has some distant idea of seeing employed in these services; to us then, the term [Church in this place seems confined to mean the Church-rulers alone, not even the Clergy as a body, consequently far short of the meaning to which the Archdeacon is clearly disposed to extend the term.

It is affecting to hear Archdeacon Wilberforce advert to the great work of God in which " our fathers," as he says, "were allowed to rouse the slumbering spiritual life of England." Well might he say "our fathers," for few (none?) were more influential during that remarkable period than his own parent, the author of the Practical View of Christianity. May it not be hoped that soon the son of such anything approaching to it. The amount of a father will discover how the modern attempt solid and wholesome nutriment so provided is at "perfecting" those labours of William Wilberforce, with his cloud of coadjutors both of Clergy and Laity, has been a deadening of them-and why? because it was not sought to attain this perfection, as it vainly pretended, by " prophesying" to the bones and sinews " in the word of God," but it was by " chanting and processions," by "varied services and appeals to the eye and ear." Surely the Archdeacon of Surry cannot have been brought to see so clearly as to wonder at the "dull and inattentive eyes" which do not see the " many symptoms of the turning of that mighty tide which had lately set so strongly with our Church,"-he cannot have been moved to speak "even weeping" of those whom " a fearful working of the spirit of falsehood" has beguiled into "sympathy with Rome," without determining, on his part, in good earnest to return to that " home-soun divinity? which is found running through his father's life and writings, and from which it is a pity any should ever have deviated in a direction towards # old superstitions."

We have but little room left to express our thanks to our Correspondent whose second letter upon Female E lucation we insert this

to this deeply important subject, but also for adverted to that Seminary which he convincingly shows to be such as protestant parents cannot safely avail themselves of, for the education of their daughters. We always rejoice, when we find questions of this nature treated, as in this case, with the calm consciousness of irresistible truth on the writer's side, which keeps him far from the use of language that could be offensive even to the parties the influence of whose principles he must deprecate.

The pertinent questions put by our Correspondent will, we presume, be met with the same profound silence which was observed when the Correspondent of our Contemporary, from whose columns A PROTESTANT makes his quotations, suggested the propriety of some information being given to the public. And that silence will speak with great eloquence to parents who have daughters to be educated and who are anxious both to inculcate upon them the principles of our scriptural faith, and to protect them against the influence strengthening of attachment to a reformed

It remains to be seen, whether zeal like that which has for some time been awake to provide for the instruction of male youth, will be roused so as to find the means for training the daughters of protestant parents under guardianship that shall afford to them the them against the manifold dangers so forcibly pointed out by our Correspondent.

RELIGIOUS QUARTERLIES .- Among the vavious circumstances which tend to show that "religion," in its popular and extensive sense, occupies a much larger space in the public mind than formerly, we may name the change which has taken place, within the last sixteen or eighteen years, in our periodical literature.

Up to about that period, two great quarterly journals, representing the two leading opinions. the "Liberal" and the "Conservative," entirely monopolized the public attention They enjoyed a sale of about 10,000 or 11,000 serving the praises of the British Government, each, while various attempts to establish a which no doubt will be rewarded as soon as similar work, of a theological character, successively tailed.

But what do we now behold? The 1st of January, 1845, will witness six quarterly journals, all, more or less, of a theological cast, each representing, too, some distinct party in the church, and each obtaining moderate sale; - while the old Edinburgh and Quarterly Reviews have fallen to a circulation of some 7,000 or 8,000 each.

1. We have the Church of England Quar terly, whose character is not so easy to describe, inasmuch as Lord John Manners and Mr. Hartwell Horne have written in the same

2. There is Dr. Worthington's Quarterly, to which Mr. Gladstone is supposed to lend his aid.

3. The British Critic being suppressed, Mr Palmer commenced the English Review in its room, which of course speaks the sentiments of the moderate Tractarians.

4. But the Oakley and Ward party being dissatisfied with this, have turned the Remembrancer into a quarterly, which of course gives us Tractarianism in full blossom.

5. The Congregationalists are about to start their own Quarterly in January, to be edited

6. The North British is already in its second volume, under the guidance of Dr. Welsh and Dr. Chalmers.

Besides which, we have the Dublin Review. the Foreign Quarterly, and others, for smaller sections of the public not included in the

But the chief point to which we are adverting, is this:—The increased interest shown, by the public, in theological discussion. Each quarter-day we have a mass of printed investigation, amounting, in all, to above fifteen hundred pages, thrown upon the public,

and all taken up and devoured. This, however, is not an unmixed good. or but small. All we can speak of, is a change, a large and important change. But in too many cases it is only like a metamorphose from a Gallio, who " cared for none of these things," into a Saul, who "verily thought that he ought to do many things contrary to taneous blaze, commencing close to us, and Jesus of Nazareth." Or just like many col-spreading as we proceeded, by hosts of people, leges in Oxford, where formerly nothing but Aristotle was named, and where now the fa- each about six feet long, and thus we returned vourite topic has become, "the necessity of in perfect safety," unity in the Church Catholic;" or, "the Again, in 1816. ancient rights of the Apostolic See."

And if the increased attention paid to these matters is worthy of notice, so also is another point—the spirit of division and separation which prevails on every side.

Even among the Tractarians, we observe an organ of the moderate section, and another organ of the extreme section. And we believe that the bitterness of spirit sometimes exhibited between these two divisions, is very great. Meanwhile, some of the old High Church party contemn and oppose both. We were told, recently, that one of the most noted clerical opponents of the Bible, Missionary, and Jews' Societies, in times past, now assails "the Puseyites," by name, from the pulpit, almost every Sunday.

But these divisions are not confined to any one portion of the visible Church. The new journal of the Congregational body, alluded to above, is declaredly established as a rival to the Eclectic, of the line taken by which the moderate Dissenters disapprove. In like manner, the North Brilish is the organ of the directions, for the time draws near for the sal-

has been entrusted to our keeping, that when | day-not only for having given us an oppor- byterians. Even so small a body as the Epistunity of directing the attention of our readers copal Church or Churches in Scotland are now ranged under two banners ;-part siding with the hishops and the Communion Service the unexceptionable manner in which he has and part with Mr. Drummond, Sir W. Dunbar, and Mr. Miles.—London Record.

> Loochoo Mission Fund.—Great interest has been excited in the mother country on behalf of the inhabitants of the Loochoo Islands, who are endeared to the British public by the uncommon kindness shown by them to distressed seamen on various occasions, while the Christian feels on their behalf the additional interest that, with all the engaging features which have become manifest in their characters, they are still wholly given to idolatry. They have no day set apart for worship like our sabbath: each person, as inclination prompts im, goes to the Temple or Grove and there addresses the Good or the Evil Spirit, as the case may be-imploring protection from God, or entreating Satan not to molest. The best return to make to these idolaters for their services of kindness to strangers cast upon their shores, has seemed, to some naval officers of Christian zeal and activity, to send missionaries to make known to them the glorious Gospel of our Lord and Saviour.

The islands are a group consisting of wenty-six or more, situated in the Japan Sea, at a distance of about five hundred miles from the coast of China, and equi-distant from Corea and Japan. The principal island is about 50 miles in length, and from 12 to 15 in breadth. It is represented as very beautiful, of a training adverse to the growth and fertile, and possessing a fine climate. The inhabitants are of so peaceable a disposition that when Captain Basil Hall conversed upon them vitn the great Conqueror Napoleon at St. Helena, he could not tell him of an instrument of warfare in use among them; which made he martial captive address to his visiter the impatient question, "What then do they fight with?

The following details are taken from a Prospectus published by the Committee who have associated themselves for the purpose of blessing of scriptural education, and secure raising the means for establishing a mission in Loochoo, having found that none of the Societies to which application was made was able to incur the expenditure called for to effect this object:

On two special occasions, that of the shipwreck of Captain Broughton, in H. M. S. Providence, in 1797; and that of a Transport, the Indian Oak, Lieutenant Bowman, Indian Navy, during the late War with China, in August, 1840, the Natives evinced every kindness-relative to which, the Rev. Charles Gutzlaff, Missionary in China, writes in July last, from Chusan, "that the behaviour of the amiable Loochooans, towards the mariners of the Indian Oak, was such as is highly de-H. M. S. Samarang comes up;" and a more recent communication from Mr. Frederick Siddall, then Purser of H. M. S. Nimrod, Capt. C. A. Barlow, R. N. which vessel was sent to Loochoo from Chusan, to bring away the shipwrecked Officers and Crew of the Indian

Ouk, states.-having an Encampment or Barrack close to a small Temple or Joss House : on my left stood the house appropriated to the officers, the next for the whole crew, then a separate building for the Lascars, a cook-house, a place for a bath for the officers, with plenty of fresh water always ready, a house for fowls, vegetables, and such articles as were daily supplied them gralis, before day break, together with fuggots of wood for cooking, water for the same purpose, and every thing they thought would conduce to their comfort They were freed from the insult of prying curiosity, by a regular set of watchmen being stationed outside. They had also a storehouse for whatever was saved from the wreck, in which every article was safely housed, including a fine Brahmin cow and calf, which were finally left with the king, after repeated entreaties that he would accept them. Preparations were now made to visit the vessel by these kind people, for the purpose of sending the crew of the Indian Oak to Bombay. They brought several entire horses, about thirteen hands high, for us. Captain Barlow, Dr. Campbell, of H. M. S. Nimrod, and myself, with Lieut. Bowman, I. N. of the Indian Ouk, and some of the officers of that vessel, schout, escorted by fifteen or twenty of the natives. After traversing the country for twelve or fifteen miles, we arrived at the place, where lay the Junk quite ready for sea —a remarkably fine, well built vessel, about one hundred and fifty tons—masts, sails, anchors, and cables all complete. Having partaken of tea, the universal beverage, we expressed our gratitude through our Interpreter, Esseemoodee, for their noble exertions in

having so soon built so fine a vessel. "On our return it became dark at a distance of about three miles from the encampment, when we were completely surprised by sud denly observing the road lighted in one simulwith flambeaus of a kind of grass twisted, and

Again, in 1816, on the visit of H. M. Ships Alceste and Lyra, the account of which is amply detailed in the "Voyage of the Alceste," by Mr. McLeod, Surgeon, and to Loochoo, by Capt. Basil Hall, R. N., the king, chiefs, and natives evinced every disposition of kindness to our people; and the most unbounded kindness and generosity were experienced by the officers and crews of both ships, in gifts of provisions, for which no payment would be received, the Kowing of Loochoo always maintaining that he must supply the King of Eng-

land's ships. On another occasion, the visit of H. M. S. Blossom, Capt Beechey; and again, when visited by the Rev. Charles Gutzlaff, and Dr. Parker, an American Baptist, to inquire into their state, they are described as a mild, inoffensive, kind people—amongst whom it was little disposition to give way exists on either.] the opinion of the Missionary Guiziaff, that a Mission might readily be established. Mr. Gutzlaff writes in July last, after speaking very encouragingly of this people-"now let us be cheerful in our God, look up to Him for

are all smoothed, but look out at once for some hardy devoted men.

Recent events, particularly the termination of " the War with China," appear, in the good providence of God, to have opened a vast field for Missionary labour in that hitherto sealed country; while, at the same time, it would seem a favourable opportunity for planting the Standard of the Cross in Loochoo-an event, long and ardently desired by some of those Naval men who have felt the friendly hand of those poor heathen extended to them in the hour of need; and this has suggested the present special call on Naval men to establish a Mission to Loochoo, where it is proposed that two devoted, self-denying men of God (of the Established Church) as Missionaries should be sent, the one a Clergyman, and the other a pious Medical Gentleman, who will "spend and be spent" in the service of their Lord and Muster, even Jesus Christ.-An encouraging list of Subscriptions is appended to the Prospectus.

SLAVERY IN THE UNITED STATES .- In the New Orleans Picayune newspaper of 12th of August, 1841, the following case was re-

"CHAUNCEY B. BLACK .- The charge made on Monday last against this individual by Wm. Avery, was yesterday investigated be-fore Recorder Baldwin. The accused was charged with tampering with the slaves of the complainant, a course of conduct which was calculated to lead to insubordination among them."

Such was the charge, and it was founded on the fact, that Black, as the agent of a Bible Society, had asked some of Avery's slaves whether they would accept a Bible. That a slaveholder should take means for preventing the sacred volume from being distributed among his bond-men we can imagine, bad as such conduct is; but that those who were engaged in such a work should actually make it a principle and rule of their Association, to nass by all slaves, as if they had no part or lot in his religion who preached liberty to the captive, and the opening of the prison to them that are bound, almost surpasses belief.

" Mr. Maybin, Mr. Lowndes, Mr. Stevens, Mr. Gooderich, the Rev. Mr. Wheaton, and several other prominent members of the Society in question were called. From their testimony it appeared, that they and many other respectable citizens of different Protestant denominations, met in February last, raised a fund of about 1,000 dollars, and sent an order for a lot of Bibles equal in value to that amount, directing that some of them be printed in English, some in French, some in Spanish, and some in the German language. They received them in June, and appointed agents from among their members to have them placed in proper hands; but it never for a moment entered into the minds of the Society to present a single Bible to a slave.

"The strongest and most satisfactory proof was given that the accused bore an excellent character, and that in speaking to the slaves at all, he acted from a misconception of Mr. Lowndes's instructions, and an ignorance of his duty as a sub-agent of the Bible Society.

" After the testimony was heard, the Coun sel for the accused, Mr. Micon, said, he trusted the Recorder, having heard the evidence, would see the propriety of at once discharging his client, and would not send him before the Criminal Court, &c.

"The Recorder addressed the prisoner, and told him that he highly approved the landable work, distributing the Bible, in which he was engaged; but while executing the duty he must be cautious that he does not infringe on other rights which are as dear to this community as religion itself. Believing that in speaking to the slaves he was actuated by no evil intentions, he would discharge him, bidding him God speed in his religious career, and cantioning him against bringing himself in contact with our institutions.

No narrative that I ever read of slave auctions, or bonds, or stripes, or imprisonment, so deeply impressed me with the conviction that slavery is an utterly accursed thing, as desire to go there. I then invited them to the evidence of the exculpatory witnesses, the defence of the accused by his Counsel, and the opinion of the Judge. What contamination produced by a vicious principle How unlike the Divine Author of our religion, to turn away from the poor bondman, to keep back the charter of salvation, from those for whom the Saviour purchased spiritual freedom .- From Aiken's Comparative view of the British and American Constitutions.

[For many years, a resolution of the American House of Representatives has been in operation, to the effect that all petitions, memorials, and papers touching the abolition of slavery or subjects tending that way should be " laid upon the table without being debated. printed, read, or referred, and that no further action whatever shall be had thereon." This is what is commonly called nailing the petition to the table, and has been deeply resented by Northerners, quite irrespectively of the abolition-question, as an infringement upon the people's right to petition. The Hon. J. Quincy Adams, year after year acting the ill-requited task of contending for this right, has recently succeeded in preventing the re-establishment of the resolution. At this, the people in the Southern States have taken great alarm; they treat it as "a flagrant outrage upon their rights, and a decided step towards the subversion of their institutions, and the dissolution of the Union." Some difficulties have arisen between South Carolina and Massachusetts. The legislature of the former has pro-hibited free coloured persons from coming into the State. But Mussachusetts demands the right for her citizens, whether white or coloured, to go to South Carolina in the course of business, for instance as mariners belonging to Massachusetts shipping; and she has appointed an agent to reside at Charleston for their protection-whom the South Carolina authorities are said to have expelled. Strong feelings have been excited on both sides, and

THE WORD OF GOD IS NOT BOUND.

ii Tist. 2, %.
The Abbé Maurette, who has renounced the errors of the Church of Rome, and has fallen under the condemnation of the French

Geneva, from which the following is an ex-

"I am a prisoner; and God grant I may be able to say, in all the meaning of the term, with St. Paul in the Ephesians, 41 am a prisoner for Jesus Christ.' But though I am in prison, I have not seen, like Paul. the tribune commanding them to beat me, nor have I seen Paul's chains. And though they should come to me with them, though they should visit me with the saw and the sword, would God refuse to me that which he has granted to so many others, namely, the grace, the power, the privilege of changing this poor life for a better in the resurrection? Oh no! I am full of confidence in Him.

"Up to the present time I have doubted if I were of the number of those, who live with piety in Jesus Christ. But St. Augustine tells me that when you begin to please him, you begin to suffer persecution; you enter into the wine-press; prepare your-self to be trampled upon. Up to the present time I have doubted of my faith, because it had not been strongly tried. But the prisons are the crucible, where it is purified. Wherefore St. James advertises us not to let ourselves be cast down by the afflictions which come to us, but rather to rejoice, knowing that the trial of our faith worketh patience, and patience conducts us to the perfection of all the graces. Up to the present time I have been ignorant of the place to be assigned me here below. But God seems to show me that I may have a place among those who have been persecuted on the earth, deprived of liberty, and compelled to lead a strange and wandering life. But is not this, for the sake of the truth, the happiness and glory of the Christian I. The prisoners themselves tell me so.

" I doubt not you will desire to know how I find myself. I passed the days of the 18th, 19th and 20th, without communion or sympathy with any living creature. But on the Sabbath, at 9 in the morning, God offered me a favourable occasion to become acquainted with the prisoners who are in the same corner of the establishment with myself. The bell sounded for mass. The cry a la messe, a la messe! to mass! to mass! echoed around me. All the world of the prison crowded to the chapel. Just as I was preparing to elevate my soul to God, one of the keepers who found me in my room, said to me, 'They have rung for mass, Monsieur.' 'Well,' said I, 'I shall not go, young man.' 'But why not ?' 'Because I do not understand what it is that the priest does at the altar; and you, yourself, do not comprehend it at all.' 'Not at all,' said he to me. 'Why do you go, then?

"Upon this, an amicable and religious conversation took place between us, at the end of which I told him who I was, and why I was there. The young man was greatly astonished, and told me that if I would permit him, he would come often to see me. It appeared that he spoke of this to the other prisoners, for about two o'clock I was visited by an officer, accompanied by another prisoner. The officer requested of me the loan of my book, which I gave him most willingly, and he went to his room to read it. Soon after, there came three other persons, who demanded of me my motive for breaking with Rome. Our conversation was altogether religious. The bell rang for vespers at 3 o'clock. I told them to go and perform their duty to the Roman Catholic Church. They replied that they had no this trial, considering the nature of the charge, read with me; so we entered into this duty and separated about five o'clock. From that day I have had other young men, who have come to converse with me concerning the things of the kingdom of heaven. All this has made my time pass very agreeably, so much so, that I have to ask myself repeatedly if I am really in prison."

ECCLESIASTICAL.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC .- The next quarterly meeting of the Central Board of this Society is to be held, the Lord willing, on Wednesday the 22nd instant, at the National School House, Montreal, at 2 o'clock, P. M.

DISTRICT VISITING SOCIETY. - Notice has been given, that the parochial Clergy intend to establish immediately, within the limits of the parish of Quebec, a District Visiting Society, chiefly for the purpose of seeking out and benefitting the poor, bodily and spiritually; and persons disposed to aid the object by becoming Visitors of districts are invited to intimate their intention to the parochiai Clergy.

TRINITY CHURCH DISTRICT VISITING Society, Montreal.-We have to acknowledge the receipt of the second Report of this useful institution, which has gone through another year of its benevolent labours, the importance of which it would not be easy to overvalue. It appears that during the year upwards of eleven hundred cases were brought under the immediate cognizance of the Clergyman whose pastoral labours are considered to extend to the poorer classes of the District under visitation by the voluntary agents of the Society; to all of which either temporary relief or spiritual instruction was afforded. An afternoon service on Sundays at the Juil, and a lecture and visit for spiritual instruction at the same place on Tuesdays-also similar duties at Free Church of Scotland,—reminding us that valion of those distant nations. May He him-law for a printed attack upon Romanism, the Magdalen Institution on the afternoon of now two. Nor is division confined to Pres- You ought, however, not to wait till matters, lately wrote a letter to Colonel Tranchin of the labours of this Society. The number of

visits made, during the year, by the Lay visitors, both Ladies and Gentlemen is 1965 From the statement of accounts, it appears that about £440 have been expended during the year in salary to the Clergyman, distribution of wood, provisions, payment of rent and materials for clothing; the means furnished chiefly by Collections at Semi-Annual Sermons, at the ordinary times of worship and on sacramental occasions, besides Subscriptions and Donations through the Ladies' Clothing Society.

Diocese of Exeren.-The Lord Bishop of Exeter, under date of the 19th of November last, addressed a letter to the Clergy of his Diocese, having for its object to produce uniformity of practice in the worship of Almighty God throughout the sphere of his supervision. After referring to the consultation which he had held with the members of the General Chapter of the Cathedral of Exeter and the Archdeacons, and to the advice given by a majority, " at once to restrain all undue change and to look to the law as our sole guide," His Lordship refers to the Act of Uniformity as the law, to the faithful observance of which a return must be sought. With this view, the Clergy are required to communicate to gether in the several rural Deaneries, and with The Bishop himself in cases of doubt : but to admit of so much delay as may be unavoidable in order "to make all the change, which shall be found necessary, at once, and thus to avoid future change." In the mean time, however. the Bishop decides authoritatively upon the removal of one diversity of practice which he considers cannot too soon be settled: that is the use of the surplice in preaching. His Lordship considers the law, on due investigation, to be clear: " it requires that the purplice be always used in the sermon which is part of the communion service." "As to all other times when a sermon is part of the ministration of the Parochial Clergy" and with regard to which, reference is not made to any express law, His Lordship says he resolves the doubt which may exist, by requiring " that the surplice be always used." With reference to the particular time at

evening prayer, when the sermon, if any, is to be introduced, the Bishop directs, with the express sanction of his Grace the Archbishop of Canterbury, that "it be delivered after the evening prayer, in the accustomed mannerthat is, preceded by a Collect (unless the bidding-prayer be used) and the Lord's Prayer, and followed by the blessing."

Nothing is mentioned in this document, respecting Albe and Cope. We do not know. therefore, how the Curate of Helston would have to act, if the Churchwardens were to provide these vestments.

We are exceedingly gratified to perceive that the express sanction of His Grace the Archbishop of Canterbury is adduced in favour of simply that part of His Lordship's directions which forbids deviation from the generally accustomed practice.

Diocese of New York.—It is with the deepest regret that we make the melancholy announcement of the suspension, from the exercise of all the episcopal and ministerial functions, of the Bishop of this Diocese (B. T. Onderdonk, D. D., brother of the suspended Bishop of Pennsylvania) by sentence of his peers, the College of Bishops of the Protestant Episcopal Church in the United States, constituting a Court for the trial of a Bishop according to Canon. Charges affecting Dr. Onderdonk's moral character having been preferred, three Bishops (Meade, of Virginia; Otey, of Tennessee; and Elliott, of Georgia) were constituted a Court of Inquiry to pronounce upon the grounds for proceeding to trial. They having brought in their presentment, the Court of Bishops entered upon their distressing duty, and found the charges proved by a majority of eleven against six. The three presenting Bishops did not vote. Four Bishops are not mentioned as having taken part in the pro--ceedings.

Upon the question, whether the sentence should be for deposition or for suspension. eight were for the former, and nine for the latter. The sentence, therefore, is one of indefinite suspension.

To the Editor of the Bercan.

Sir, -In my communication which appeared in your number of the 19th ult., I promised to recur to the important subject of female education, with especial reference to the prevailing practice of Protestant recourse to Romish Seminaries for the education of our daughters. And I ventured to suggest that the justness of the reputation so long enjoyed by one objectionable Institution of that description, deserved to be investigated by the light of Scripture, and even of Protestant pro fessions.

Without stopping to consider how far Ladies whose religious profession implies decided disapproval of the lawful customs of the world, or at least whose situation necessarily involves considerable ignorance of them, are - not only qualified - but the best qualified to cultivate in others a genuine taste for acquirements designed to fit them for the discharge of duties in a mode of life which they have themselves condemned and conscientiously renounced :

Nor wniting to enquire whether the Scholars in their Establishment receive, after all, only a superficial training; or whether, on the contrary, the instructions and the system are really of a kind to elicit and to foster all the energies of mind, and to impart the benefits of a truly solid and enlightened education :-

I observe that there is a "previous question, involving weightier considerations than any one of these; -viz. how fur the rules, or at least the practice, of the Ursuline Convent, as well as the course of study, the manner of pursning it, and the books permitted or prescribed, are conformable to Protestant principles, and enleulated to secure. upon those principles, the blessings of a unrigious

If there should be failure or defect in regard, to

adapted these may be to the views and wishes of Parents belonging to the Church of Rome; it follows that the above momentous "previous question" must receive any thing but a satisfactory solution. Children cannot, in that case, there obtain the education which Protestant consistency binds us to secure for our daughters; cannot be there imbued with those principles which we hold to be essential characteristics of the wives and mothers of a Protestant community.

It appears, however, to be no secret, for it has been recently stated in the public papers without contradiction (and that by a writer evincing no unfriendly feeling towards the Ursuline Convent,) that "the rules of that Institution require nu-" merous compliances with practices peculiar to the belief and worship of the Church of Rome, from which no Scholar is allowed to be exempt; nor," he very fairly adds, "can any reasonable objection be made if the managers of a Roman Catholic Seminary conduct it in accordance with their own views, and with the known intentions of the founder." Indeed I quite agree with his further remark, that "the objection rather lies against those Parents, who, disapproving of these views, nevertheless subject their children to the consequent compliances,-who, objecting to the practices, yet agree that their 'children shall conform to them." But he proceeds (and there is no avoiding the dilemma) if the pupils comply merely as a form, it is teach-" ing them to make very light of religious observances; and if they conform cordially, it is not a religious education in Protestant principles 'that they can be receiving at the Convent."

Now, Sir, it appears to me exceedingly desirable that the real state of the question should be correctly and generally understood. And if the hint given by another writer had been taken, who adverting to this topic in expressions of surprise at the alleged compliances, savs-"I think the "nuns would do well to make their rules and " practices upon the subject more generally "known,"-the plain and entire facts of the case might have been ascertained ere this.

But, matters standing as they do just now, am prompted, as an advocate for Protestant consistency in regard to female education, to invite attention to some particulars which readily present themselves in connection with the subject, -throwing my ideas into the shape of a few enquiries, to which I shall be anxious to receive unequivocal and categorical replies :-

1. Does it form any, and how great a, part of the plan pursued in the Ursuline Convent, to encourage acquaintance with the sacred Scriptures, -still more to instil a love for their holy truths and precepts as the only standard of appeal in matters of faith and practice: -Is the Bible used at all in Ursuline education?

2. Are Protestant boarders permitted to have their own Bibles for private use . are they advised to read them, and admonished if they neglect them; and are they allowed to have such other books as their parents may select for their private reading?

3. Are Protestant boarders allowed, - still more are they taught and encouraged to attend the public worship of their respective churches, and permitted and required to leave the Convent for that purpose every Sabbath-day ?

4. Or are they not only debarred attendance on their own church services; but are they detained in the Convent; obliged, invited, or allowed, to attend the service of the mass on Sunday morning, and vespers also on Sunday evening; to be present when the Roman Catholic pupils say the Catechism of the Romish Church to the priest; to listen to explanations of the Roman Catholic religion by the Nuns; or to sing in the choir during the celebration of the mass?

5. Are Protestant parents and guardians faith-5. Are Protestant parents and guardians faith-fully and minutely apprized concerning all the threatening in appearance and from their locompliances which will be exacted of their child

These questions may suffice for the present. And I beg to be clearly understood, that, in offering them to the consideration of your readers, it is by no means my intention to criticize or to controvert the doctrinal, or ritual, peculiarities of the Church of Rome. The members of that Church enjoy the proper liberty of worshipping God according to their consciences; and they only act consistently when endeavouring to spread the principles which they approve. But if members of other communions, who protest against those principles, entrust the training of their children to the managers of a Romish Institution, under the confiding conviction that there will be no interference with their religion,-they likewise are only consistent in expecting that the method of instruction and of discipline, shall not, by its very nature, be all the while exerting almost every description of interference falling short of direct and undisguised attack.

The Nuns ought to be as anxious to explain, as Protestant parents can be to learn, whether the plain facts of the case correspond or not with this reasonable expectation.

Be this, however, as it may, we are all aware, and no one more so than those who frame the moral mechanism of Scholastic Institutions, how easily mind-subject, like matter, to certain laws, -bends to the steady pressure of surrounding objects, - catches their form, echoes their tone, borrows their complexion, and grows into their likeness, until, by frequently reflecting the image of its circumstances, it at length mistakes and then adopts it for its own. On this natural and besides the several particulars enumerated in the above enquiries, and even though every one of them should be negatived by the clearest proof. there would still remain the general and lasting influences exercised by early habits and associations on the easy pliancy of tender minds, to make the whole moral atmosphere of such a Seminary as the one in question most unfavourable to the healthy growth of Protestant principles, and to induce such indifference to what Protestants think true, and such familiarity with what they

the character of their ministrations: or however | be knowingly desirous of exposing their children | to the influences which engender them. Ursuline aducation, in short, cannot but interfere with the religion of Protestants t And if there be some Parents found, of whose concern for the religious training of their families there can be no doubt. resorting to the Nunnery for that purpose, it can be explained in no better way than by the charitable hope that they have either never been fully informed of the real circumstances of the case, or clse have never duly weighed them.

A very natural enquiry arises now,-whether Protestant intelligence cannot devise, and Protestant wealth sustain, some plan which shall relieve Protestant parents from the temptation. and their children from the danger, of recourse to the Convent for instruction, by securing for the Protestant female members of the rising generation, under substantial auspices, as well as approved and permanent direction, the advantages of a better, because a Scriptural, education?

The subject is of the gravest kind: the enquiry is deserving of prayerful consideration; the interests involved in it are eternal. And if these feeble remarks should have the happy effect of exciting into appropriate action the attention of pious and enlightened Protestants; it will not have been in vain that you kindly spared so large a space in your valuable Journal, for the humble suggestions and enquiries of

Your obliged and faithful Servant, A PROTESTANT.

PAYMENT RECEIVED .- From Mr. H. Ed wards, 6 months. Received: F. M. G.

English Mail.-To be closed on Friday 24th January; Paid letters till 9, A. M. Unpaid till 10, A. M.

Political and Mocal Intelligence.

PARLIAMENTARY .- The House of Assembly met on the 7th inst. after the recess, when sixty-seven members attended, and at the call of the House which took place, according to notice, on Thursday, the 9th, the following members only were absent:

Mr. Berthelot, sick. Mr. Harrison. Mr. Small, with leave.

Mr. Stewart, of Bytown, sick. Mr. Taschereau, sick.

The Legislative Council did not meet, hav

ing adjourned until the 14th instant. In the House of Assembly Mr. W. E. Merritt took the oath and his seat. A new writ was ordered for the election of a member for the county of Kent, in the place of Mr. Harrison, who has accepted the office of Judge of the Home District Surrogate Court, number of petitions were presented. Three messages were received from His Excellency the Governor General: the first, in reply to an address of the House relative to the supposed intended discontinuance of the steampacket Unicorn as a means of communication between Quebec and Pictou, stating that no such intention has been notified to His Excellency; the second, in reference to the procuring of free passage for the Canadians who were transported for political offences, but who have been pardoned-informs the House that an arrangement has been made for their conveyance from thence back to their native country; the third recommends the case of Colonel Fitzgibbon to the consideration of the Legislative Assembly, concluding in the following words ;-

"After the repeated recognition of Colonel Fitzgibbon's claims, the Governor General feels it unnecessary to do more than to express his readiness to concur with the Legislature in redeeming the pledge thus given to reward the faithful services of this old and meritorious servant of the Crown."

Fires.—Since the last number was issued, Corrected by the Clerks of the Markets up to wo fires have occurred in town, which were Tucsday, 14th Jan., 1845. cality might have proved much more destructive than they did, if they had not been so soon extinguished. The first took place on Thursday evening, originating in a wooden building in rear of and connected with the grocery store of Mr. T. Bickell, at the corner St. John and Stanislaus streets. This building, together with another wooden one adjoining it, and the goods contained in them, were destroyed by the flames; but by the per-severing and skilful efforts of the Firemen and others, the neighbouring premises were saved from destruction. The buildings burned belonged to George Pozer, Esq., and were insured for £175. Mr. Bickell had an insurance of £300. on his property, which it is supposed will cover his loss.

The second alarm was given about three o'clock on Saturday morning, when the premises of Mrs. Romain, in St. John street, but a few steps from the scene of the former disaster, were found to be on fire. The range of buildings was occupied by Mrs. Romain, as a residence, Mr. H. O'Connor, grocer, Mr. Belany, stationer, Mr. Petitclerc, notary, and Mr. West, watch-maker; and the fire is supposed to have originated in the part occupied by Mr. West. The buildings were entirely destroyed, and a great part of the furniture. goods, &c. &c. contained in them was consumed; indeed it was only by great exertion that the different buildings in the neighbourhood were preserved from the same fate; the doors and shutters of several were much scorched. The progress of the flames was so rapid that some of the inmates with difficulty made their escape : Mr. West was injured by the fire in the face and arms, and Alr. Pe-titelere was obliged to remove his father, who was ill, on his back. The house of Mr. King. shoemaker, adjoining, was also injured and well-known principle, therefore, I maintain that some of his stock destroyed. The following insurances were effected on the properties de-

> Mrs. Romain, on houses . . . £1,200 Do. on furniture. . . Mr. Potitclere, do. Mr. O'Connor, on stock in trade,

Mr. Pozer has presented £12 10s, to the Fire Companies, as a reward for their exertions in saving his property.

THE WEATHER for the last three days made and repaired to order. has been very cold, tho not more so than this essential point; then, whatever in other this consider false, that no consistent Protestants can runging from zero to 12 or 14 degrees below. Quebes, Jan 15, 1815.

An ice-bridge was formed at Cap Rouge, on Tuesday but has since given way.

Sr. Grouge's Society.-The annual gen eral meeting was held on the 6th inst, when Officers for the ensuing year were elected. The Society now consists of 172 members, of whom 22 are life members, showing an increase, since the last anniversary, of 10 ordinary and 3 life members. During the year, 53 persons who desired relief, obtained such assistance from the Charitable Committee as their cases required, at an expense of £65 3s. 5d. cy. The funds are in a prosperous condition: the permanent fund amounting to £700, while the balance in hand belonging to the Charitable Fund is £86 15. 10.

LITERARY AND HISTORICAL SOCIETY .-The annual meeting took place on the 8th instant, when the election of Officers was made and a statement of the proceedings of the year given. The increase of members during the year has been three, two of which were associate and one honorary: twenty-one donations of various works have been made to the Library during the same period. The funds of the Society are rather less encouraging: the Treasurer's report exhibiting the sum of £126 10s. as the total receipts of the year, including £50 from the Provincial Legislature, while the expenses have amounted to £139 15s.

THE QUEBEC LIBRARY Association held their first annual meeting on the 7th instant when reports of the Board of Directors and the Treasurer, were read, and the Officers elected for the current year. The Treasurer's state-ment shows the receipts from donations, subscriptions and other sources, to have been £743 14

The expenses amounted to . . 637 19

Leaving in the Treasurer's hands £105 14 11 A great many expenses, unavoidable at the commencement of a new institution, have swelled the expenses for the past year: it is probable that the amount will be much reduced for the present. Four hundred and forty-two persons have become members since its establishment. £124 5. 5, have been expended in purchasing books by which 331 volumes of selected works have been added to the library, while the reading-room has been supplied with 42 British, French, American and Provincial Newspapers and 17 Magazines. Lectures have been delivered by the following gentlemen :-

The Hon. A. W. Cochran,-Inaugural Ad-

The Rev. J. Cook, D. D .- on the means of Intellectual Improvement in this City, and the use to be made of them.

The Rev. T. Atkinson-on the Early History of Philosophical Pursuits.

The Rev. E. J. Senkler, A. M .- Connection between the sciences of Astronomy and Na-

C. Fisher, LL. D .- Two, on the Ancient Britons.

Ditto-on the Colonies of old. J. Cauchon, M.P.P .- on Electricity.

P. J. Chauveau, M.P.P .- on the Literature of France since 1789.

J. Painchaud, M. D.-Two, on Digestion. J. Racey, M. D. - on Atmospheric Air.

Ditto— on Water. S. Newton, Esq.—on the Early Settlements in America.

BIRTH. On Friday the 10th instant, at the Parsonage, St. Sylvester, the lady of the Rev. P. J. Maning, of

a daughter. DIED. On Tuesday the 14th inst. Mr. Robert Daunton, in his 68th year.

At New Orleans, on Wednesday, the 18th ult., of consumption, William Farley, of Quebec, Lower Canada, in the 24th year of his age.

OUEBEC MARKETS.

	٠.	***			
Beef, per lb	U	25	a	0	3
Mutton, per 1b	U	24	a	U	3
Ditto, per quarter	3	ບ້	(2	- 3	6
Lamb, per quarter	1	3	a	2	0
Veal, per lb	0	ō	a	Ū	Ü
Do., per quarter	Ü	ŏ	a	Ū,	0
Pork, per tb	ŭ	31			31
Hams, per lb	Ü	5	d	Ű	5,
Bacon, per lb	ő	4 ,		ö	5
	ŭ	s^2		Ü	ğ
Butter, fresh, per lb			13		7
Ditto, salt, in tinnets, per lb	0	6.		Ü	
Lard, per lb	0	41	Ü	U	5
Potatoes, per bushel,	- 1	0	a	. 1	3
Maple Sugar, per lb	0	43	a		5
Peas per bushel,	3	6	a	4	0
Ducks, per couple	2	0	α	2	6
Eggs, per dozen,	O	63	a	υ	· 7 ·
Fowls, per couple	1	ijĪ.	a	. 2	3
Flour, per barrel	26	U.	α	26	6
Oats per bushel,		6	a	1	8
Hay per hundred bundles,		ō		30	Ū.
Straw ditto				20	Ü
Fire-wood, per cord		6		15	ŭ
r no-nood, her corg	• •	v	•		٠.

Pot Ashes per cwt. . . 23s. 0d. a 23s. 6d. Pearl do. do. . . . 24s. 6d. a 21s. 9d.

now is the time

POR those who wish to have true Likenesses of themselves or families with the beauty of colour, to call at Rooms No. 22, Mountain STREET, Lower Town, where they can be gratified with PORTRAITS taken by the Photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FREDE. WYSE, who has Specimens to show.

Quebec, Jan. 15, 1845. W. HOWARD, BLACK AND WHITE SMITH,

FARRIER. Fork-maker, and general worker in Iron and Steel,

BEGS to return his grateful thanks to the Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with, -and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to ment a continuance of the same, which he now has the honor to solicit.

Curriage Springs and Axles of all kinds His Shop is at the rear of Mr. Woodbury's

ENGLISH TREACLE, &c. [1111] Subscriber offers for Sale, the above rare article,—and has constantly on hand an as-

GENUINE GROCELIES, to which he invites the attention of families. M. G. MOUNTAIN, No. 13; Fabrique St. Upper Town: Quebec, 9th Jan. 1845.

HIGH SCHOOL.

HILL Preparatory Department of the High I. School will be opened on MONDAY, the 3rd FEBRUARY, by the Revd. John McMonne. The branches taught will be English Reading. Writing, Arithmetic. English Grammar, Geography, and the elements of the French Language.

The moral, as well as intellectual, training of

the pupils, and their religious instruction will be special objects of the Teacher.
Terms £7 10 per annum; payable quarterly in

dvance.
High School, 27th Decr. 1844.

QUEBEC ACADEMY. (Limited to 40 Scholars.)

No. 12, GARDEN STREET.

Principal, J. S. CLARKE, A. M.-King's College, Windsor. Assistant-THOMAS HENNINO,-Royal Belfast

College. French Master,-E. H. BROWN. Writing Master, - do. HOURS OF ATTENDANCE IN WINTER: 1 past 9 to 1 past 12. 1 past 1 to 1 past 3.

Terms, Senior Class,—£3 5 0 Quarterly, Junior do, 2 15 0 Yesperatory do 2 5 0 in Edvance. French and German (only) extra-

This Institution will be RE-OPENED on TUESDAY, the 7th proximo, and application for the admission of Pupils will be received in the interim by the Principal, between 5 and 10, A M. daily, at his residence, No 41, St. Lranle Street. December 30th, 1844.

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, BECTOR.

CLASSICS, MATHEMATICS AND REVD. E. J. SENKLER:

NATURAL PHILOSOPHY
CLASSICS. W. S. SMITH.
ENGLISH. LEWIS SLEEPER-ARITHMETIC. DANIEL WILKIE.
FRENCH AND DRAWING. ... II. D. THIELCKE:

DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON ANDREW PATERSON, Esq. R. H. GAIRDNER, Esq. JAMES DEAN E.O. 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 los. do. French and Drawing, for the present a separate

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 Rudi

Quebec, 25th Oct., 1844.

INDIA RUBBER SHOES.

THE subscriber acquaints his triends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade.

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

TO MERCHANTS AND MILL OWNERS.

HE 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

> C. & W. WURTELE. St Paul Street.

Quebec 20th Sept., 1814.

will answer.

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

-ALSO-

Proved Chain Cables and Anchors, "Acraman's" Patent do. do. --- AND---200 Boxes Tin Plates,

200 do. Canada Plates. C. & W. WURTELE. St. Paul Street. Quebec, 23rd Sept., 1844.

FOR SALE BY THE SUBSCRIBERS. Missisquoi Foundry Company's Castings.

DREMIUM Cooking Stoves, Improved do. do. Parlour and Office Stoves,

do. Summer do. American Ploughs, Hollow-ware and various small Castings. -ALSO--

Single and Double Stoves, Cambouses, Register Grates and Coolers. -ÀND--

c. & W. WURTELE,

St. Paul Street. Qu :bec, 20th Sept., 1811.

Fouth's Corner.

THE DARK; OR, TRUST IN GOD.

One cold frosty winter's evening, when the stars were shining out most beautifully but there was no moon visible, I heard sweet boy, of four years old, say to his little sister, who was fifteen months younger than himself, "Come, sister, with me into our play room, and I will shew you such beautiful stars, you know when I said, 'Twinkle, twinkle little star, to mother the other day, you asked me, what a star was, and now, when I went to get my box of bricks, I saw, out of the window, nothing but stars." "No the land in which Abraham lived, and was crossing a desert in the midst of cummer no, boder, said his lisping companion, "me not like go in playroom now, all dark, dark, and baby not like dark. Baby see stars when playroom light." "But you can't see stars when there is light, baby, mother says they only come at night; besides," added this dear child, " why should you mind the dark? do not you know God is there just the same as if it was light, and the room is full of good, bright An. like withered leaves, the sun was so hot gels to take care of us? if we could see upon us. One day we travelled many hours them, it would be quite light." He prevailed, and the little girl allowed herself to be led into the playroom, where in her with thirst, and our horses could not travel admiration of the stars, she soon lost all unless we gave them water. It is very danher fear of the dark, at least for the time. Now, my young friends, this is quite true. for I heard it myself, and what was it, think you, that made this dear boy so fearless? His faith, his trust in God; night, and stop by day under a tent. But we oh, dear children, if you will but believe | could not do so, because in the morning we with all your hearts, that your God, your Saviour is ever near you, that blessed till noon, and still we found no water-not a assurance while it stops you from com- drop. We sent our men down into every mitting many a sin, will fill you also with hollow and up every little hill, to see if they peace and confidence, for no place can be could find any water. But they found none. dark to those who feel they have a dear Friend and Saviour always at their side. there are no roads in the desert, and our What is it that enables our good Missionaries to go through so much, to endure such fatigues, to face such dangers, and cheerfully even to hazard their lives? It that we were going wrong, because I knew is that they know Jesus is with them, and that, "He gives his angels charge over and hardly spoke a word all the journey them," either to carry them safely through but rode on before us and we were obliged all trials and temptations here, or happier far for them, to transport their souls to Him in Paradise! The little boy of whom I have spoken above, is now a big boy, nearly fourteen instead of four years old, and his sister is, of course, a great girl also, and no longer afraid of a dark playroom; but they have another little sister just five, and she shewed her faith in Jesus in so touching a manner the other day, that I am tempted to tell it to you, my young readers, and thus end my story. She said to her mother, "I have been thinking a great deal about the judgment day, and what God will say to every one: will he not say to me, mother-Have you been good, little girl?" "And what will you reply, my child?" said her mother. She did not answer, and her mother con tinued, "will you not be obliged to say you have often been very naughty?" A deep sigh, and a faint "Yes," were heard. "Well, but what will God do then; for not one that is naughty can enter heaven?" "Ah, but mother," said the child, with the greatest quickness, "I love the Lord Jesus, and he will say, This is my lamb, she loves me, and I love her, forgive her sins for my sake, and God will let me in!' -Children's Miss. Magazine.

"HONOUR THY FATHER AND THY MOTHER."

What has your mother done for you? Why, when you were quite small, and could do nothing for yourself, your dear mother did every thing for you. She washed and dressed you, and took care of you. When you were hungry, she gave you food. When you cried, she put you in the cradle, and rocked you to sleep. When you were in pain, she took you in her arms, and hushed you, and smiled upon you, and played with you, and did all she could to make you forget your pain. When you fell down, she ran and picked you up. When you hurt yourself, she kissed the place you had bruised. When she put you to bed at night, she watched over you, and if she heard you cry, she ran to see what made you ery. And when your little limbs grew strong, she took you by the hands and held you up, and taught you to walk. Oh, my child, what did not your dear mother do for you? And what has your father done for you? Perhaps he has worked hard for you, and perhaps he is still working for you. He goes out early in the morning, no matter what the weather is. If it rains, he gets wet to the skin. If it snows, he is almost frozen with cold. But does he come home and say it is so wet and cold he cannot keep out of doors, but must come and sit by the fire all day? No, he stays out, and goes on with his work, that he may get some food for his little children.

And then, again, in the summer, when it is very hot, your father goes out and works hard. If he is mowing the grass, or reaphome very weary.

question. Are you not very fond of your | cious is the soul than the body, and the dear father and mother, who have done so much for you when you could do nothing for yourselves? O you must be! Then how do you think you should behave to them for all the kindness and love they have shown you? The Bible says,—"Honour thy father and thy mother." That is, mind what they say to you -do what you can to help them, and always try to please them .- Youth's Penny Magazine.

MAN'S EXTREMITY, GOD'S OPPORTUNITY.

"Last summer I was in Mesopotamia,

where every thing was burnt up by the sun. Every little shrub was yellow as if it had been before a scorching fire. There was no water. There were no houses. Several days we travelled and did not meet a single person. We rode on horseback, and our horses became very faint as well as we, and as we rode along, we held down our heads and found no water. We could not stop until we reached water, for we were parched gerous to ride over such a desert in the day time in summer. Men are often killed by it, the sun is so hot. Those who are obliged to go over the desert in summer, travel in the did not come to any water. We travelled What was still worse, we lost our way, for guide, though an Arab who had always been accustomed to the deserts, did not know where he was. I told him the night before. by the stars. But he would not listen to me, to follow. When noon came, we began to be afraid that we should find no water that day. Some wanted to stop and lie down on the ground, they were so weary and faint. But I would not listen to it, although I was as weary and faint as any of them, because I was afraid that if our horses stopped, they would not be able to go on again, and we should be all left to perish in the desert. When I saw they wished to stop, I would not, but ordered the guide to ride on, and when I followed, all the rest were obliged to come too. I asked the guide which way we should go to find our course again, and he pointed to a high mountain a great many miles off on the border of the desert. Then I rode on with one or two others towards that mountain, and the rest of the party came on more slowly. We thought we saw a little green down in a low place, and we went down to it, hoping to find some water, but there was none there; it seemed as if it were just dried up. I then rode up on a mound and looked about, but there was nothing all around me, but a great plain as far as I could see and all covered with dry, yellow, prickly herbs such as the camels love is no God, no heaven, no hell, no hereafto live upon. That same day we saw a ter." Some days afterwards, Hume again that vocal apparatus, as behind a curtain, young camel and caught him, and we caught a young gazelle too that seemed to have been left there by its mother and was too there but his favourite little girl; he went Now what shall be done with all these exaway mom o'clock in the afternoon I heard one of the men call out in a very joyful voice, and on going to him I saw that he had found some water in a little ditch. The ditch was full of rushes and reeds, so that the sun could not get at the water and dry it up so quick as in other places. There was but a very little of it left. In a day or two it would have been all gone, and if we had not come as we did, I know not what we should have done. It was only rain water and was very warm and muddy and full of insects. But we were very glad to get it, and when the rest of the party came and saw that we had found water, they cried out with great joy and ran to it all in a crowd and the poor horses were so thirsty that they got down upon their knees to drink of it. We stopped there all that day, and when night came, we mounted our horses and rode away over the desert. Now if we had not found that water, we should have been in a miserable condition, and perhaps some of our horses would have died, and how difficult it would have been to get out of the desert without horses. But God provided for us as he provided for the children of Israel in the wilderness. The water did not come there by a miracle as it came to them when it poured out of the rock, but it was very remarkable that we should find it in such a great desert, and I have always thought that God guided us to it as much as he guided them, although we had no pillar and cloud to lead us as they had. Now what I wish to say is this—that this little water was a very great blessing, and God ing the corn, that makes him weary; or if made it so by guiding us to it. It was as he is ploughing, his legs get very tired great a blessing as if it were a mighty river, with walking up and down the field so for it was enough for us all, and it was no often. But you do not hear your father worse than the rivers in that country, which complain. He need not work so hard, if ore always muddy and warm in summer. he had not his children to feed: But he So it may be with the money that you gave works willingly and gladly, because he for Missions and with the prayers that you will not see his children want. And so, if offer: God can make them as great a blesshe is a merchant, or lawyer, or doctor, he ling to thousands that are perishing for want has very hard work to do, and often comes of the gospel, as he made that little water in the desert to us. No, it will be a much

Gospel than water. The Gospel, you know, is good news. Now I suppose it has been better news to many thousands, who would never have heard of it if Missionaries had not gone to them, than it was for us, when we were faint and weary in the desert, to hear that water had been found. If any of you could have come to us then and given each of us a cup of cold water, how gladly you would have done it. How glad then will you be to give, and do what you can to send the Gospel to the thousands and millions, who have never received it, that they may learn the will of God, as you are learning it in the Church, and the Sunday School that they may be taught concerning Jesus Christ as you are taught, and abandon their idols, and believe in him and be baptized that they may be saved. I did not think, when I began, to tell you this long story, but it came into my mind while I was writing, and I told it, so that if you should ever say, How little good we can do? you might remember how much good a little water did in the desert, and never say so again .-Bishop Southgate.

THE TWO MEN WITHIN .- An Indian being among his white neighbours, asked for a little tobacco to smoke, and one of them having some loose in his pocket, gave him a handful. The day following, the Indian came back inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it had been given to him, he might as well keep it, he answered, pointing to his breast 'I got a good man and a bad man here, and the good man say it is not mine, must return it to the owner; the bad man say, why, he gave it to you, and it is your own now; the good man say that's not right the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say no, no, you must not do so; so I don't know what to do, and I think to go to sleep, but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back, I feel good."

A CHILD AND AN INFIDEL. The celebrated Hume was dining at the house of an intimate friend. After dinner the ladies withdrew; and, in the course of conversation, Mr. Hume made some assertion, which caused a gentleman pre-sent to observe to him, "If you can advance such sentiments as those, you certainly are, what the world gives you credit for being, an infidel." A little girl whom the philosopher had often noticed, and with whom he had become a favourite, by bringing her little presents of toys and sweet-meats, happened to be playing about the room unnoticed. She, however, listened to the conversation, and on hearing the above expression left the room, went to her mother, and asked her, " Mamma, what is an infidel?" "An infidel, my dear," replied her mother, " why should you ask such a question? An infidel is so awful a character that I scarcely know how to answer you." "O, do tell me, mamma," answered the child; "I must know what an infidel is," Struck with her eagerness, her mother at length replied, An infidel is one who believes that there ter." "And are you not sorry for me, my dear?" asked the philosopher. " Yes, indeed, I am sorry," returned the child, with solemnity;" and I pray to God for you." "Do you, indeed; and what do you say?" "I say, O God, teach this man that thou art."

A striking illustration of the words of sacred Scripture, "Out of the mouths of babes and sucklings thou hast ordained strength, because of thine enemies, that avenger."-Episcopul Recorder.

GENUINE GREATNESS. How many peaceful and quiet people, in the comparatively obscure and sequestered vales of life, who for years had faithfully performed their narrow round of duties, and put to the usance of good the one or the two talents wherewith they had been intrusted; how many of these, twelve months ago, hailed the New Year, and joyously greeted their friends upon its return, for the last time. The secluded virtues. There, duties are performed without any of that stimulus or eclat which sustains and urges forward the world-There, trials are endured, and temptations

battle is hottest; to feel the inspiration its features. and uplifting power of the crisis; to gather from the applauses of spectators, and the rapture of the contest, an almost superhuman energy, and to expend it in almost superhuman deeds; -this is indeed a glorious spectacle. But there is a consummation of virtue, a reach of moral intrepidity, more glorious, more covetable than this. It is, to feel the same devotion, without the same allurements of honours. It is, to practise the same self-sacrifice, to achieve the same heroic deeds under a sense of private responsibility, which dignitaries and officials practise and achieve under a sense of public responsibility. It is, to do as much at the secret bidding of conscience, as others do when the voice of acclamation and praise ascends from every hill-top, to inspire them. There is one thing at which the most celebrated among the greatest and the best of men, -of men whose names will go round the world and down the ages, -there is one thing at which such men must forever repine,-that they could not have done the same things for the love of man and the love of God, alone, unalloyed by motives less pure and divine. Must we not then believe that the removal of the comparatively obscure and secluded who have done their whole duty, without any outward reward or stimulus, without any hope of posthumous renown, -is among the most deplorable losses which the closing year has inflicted upon the world? from the lowlier walks of life?

THE INFANT IN YOUR ARMS.

It is now well-formed, full of muscular powers, compacted of clastic fibres. Its body is like a close-woven tissue of welltempered steel springs. What a magazine of energies is a little child; what strength, what robustness, what celerity, are in him! How many journeys across continents, if need be, on errands of mercy and love, may be snugly packed away in those little feet. Look at those little hands, now seeming so empty and impotent. Yet what mechanical contrivances may come from them; what new steam engines, power-presses, telescopes; what treasures of goods and garments and gold, for alms giving, for charitable distributions, for founding hospitals, schools, universities; for sending boon and blessing to other lands and climes! From between that little right thumb and finger, what volumes may flow out, -poetry, history, philosophy, ethics ! In those yet inarticulating lips, what tones and speeches of kindness and love, sweeter than ever came from lyre or lute; sounding ten thousand times farther than any that ever pealed from organ or orchestra; penetrating through all the recesses of the heart, and carrying benediction and joy into all its depths; what orations, what sermons, what advocacy of right that shall ransom the wronged, what thunders against the oppressor, that shall break the captives' chains! May not all these stand behind visited the house of his friend. On being ready, when the occasions come, to leap introduced to the parlour, he found no one into performance and consummation? quisitely wrought instruments. arms and kiss her, as he had been used to marvellous powers and capabilities? Shall do; but the child shrunk with horror they be mutilated, destroyed, like orient from his touch. "My dear," said he, pearl or gem in the hands of a false lapiwhat is the matter; do I hurt you?" dary? Or shall they be cultivated, train-" No," she replied, "you do not hurt me, ed, evolved into the fulness of life, changed but I cannot kiss you. I cannot play with you." "Why not, my dear?" "Be-cause you are an infidel." "An infidel! rescued from all doubt and fear, and pass what is that?" "One who believes there beyond hope, and be securely advanced is no God, no heaven, no hell, no hereaf- into blessed, immortal, indestructible truth and history?

AMUSING STORIES.

Many of the arts of the knavish are exceedingly adroit and ingenious, and fraud is often attended with ludicrous accompaniments. The basest cheats are often practised, by using a joke as a decoy. A declaration or promise bearing an obvious meaning upon its face, may have an occult one most incongruous to thou mightest still the enemy and the the real. This constitutes wit, for wit often consists in the mere juxtaposition of incongruous ideas. A startling collocation of thoughts arrests the attention and opens the mind; and then the malice, or the baseness, or the trickery is insinuated into the soul, as poisoned medicines are swallowed because of their sweetened surface. If the company or the table is set in a roar by a story of dishonest craft, what other idea can a child get but that the wit is worth more than the honesty? What is the archetype furnished to a child's mind, when an account of practical falsecottage is often the abode of the purest hood is related with zest and greeted with applause; and when the company of those is most sought who excel in relating the stratagems of crime? What idea of the observed, world-applauded dignitary - relative value of deception and of sincerity must a child receive when the recital scorned, without any auxiliary aids, bor- of successful knavery excites a shout of rowed from the lower motives and pas- laughter that drowns its immorality? In sions, but for conscience' sake, for duty's all such cases, immorality is expressly insake alone. It is a lofty, a sublime emi-culcated under the stimulus of merriment. nence, in a crisis of human affairs, to be Delight gilds the poison. Pleasure is selected from among thousands, and to be teacher, and her lessons are lies. The invested with the honours and the perils of unsophisticated conscience of a child would authority; to be deemed worthy to revolt at this wrong, if it were presented And now I am going to ask you all a greater blessing, for how much more pre- marsbal and lead on the forces of truth, in its own natural deformity; but its ac- lime as may be agreed upon.

and to stand for the right where the companiments conceal the hideousness of

Boston Common School Journal.

OUR SOVEREIGN, A CHILD OF PRAYER.

His royal highness, the late Duke of Kent, during his last illness, asked his physician, if he was accustomed to pray? Please your royal highness, I hope I say my prayers; but shall I bring a prayer book?" "No," was the reply, "what I mean is, that if you are accustomed to pray for yourself, you could pray for me in my present situation." The doctor then asked if he should call the duchess? "Do," said the Prince. The duchess came and offered up a most affecting prayer in behalf of her beloved husband.

On another occasion, when the duke expressed some concern about the state of his soul in the prospect of death, his physician endeavoured to soothe his mind by referring to his high respectability and honourable conduct in the distinguished situation in which Providence had placed him; when he stopped him short, saying, " No. remember, if I am to be saved, it is not as a prince, but as a sinner.'

When his royal highness felt that he was approaching the termination of his earthly career, he desired the infant princess to be placed before him while he sat up in bed. In this position he offered up a most affecting prayer over her, the last part of which was to this effect, if not in the very language, that " if ever his child They gave proofs of genuine greatness and nobleness of soul; and must we not believe that when the great Searcher of words, he said, "Take the child away," hearts shall make up his jewels, the most and this was the last time he ever beheld precious and lustrous that shall be set in her. Who is not prepared to join in the diadem of heaven, will be selected prayer, that this last petition of a dying parent may be found graciously and eminently answered.

These particulars I received from the late Rev. Leigh Richmond, chaplain to his royal highness, and he had them from the medical gentleman himself (now, I believe, he is also dead,) when they were travelling together to attend the funeral. They appeared too interesting to be left unrecorded, especially when we recollect the relation his royal highness bore to the beoved sovereign of these realms .- Lon. B.

Magazine.

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

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 n which orders entrusted to him are executed. Tor Boots made to order.

THOMAS COWAN. Quebec, June 27, 1844.

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

St. Paul Street. Quebec, 23rd Sept., 1844.

TO TEACHERS.

ERSONS of unexceptionable character- Γ 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

29th August, 1844.

NOTICE

To persons indebted to the Bankrupt Estate of Alexander Begg, Chemist and Druggist. LEGAL proceedings will be taken forth-with for the recovery of outstanding Debts due to this Estate.

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

THE BEREAN

Is published every THURSDAY Morning, BY G. STANLEY, Printer, Bookseller and Stationer,

15. BUADE-STREET. Tenns : - Fifteen Shillings a-Year, or Twelve

Shillings and Six Pence if paid in advance. Montreal: Messis, R. W. S. Mackay, and H. H. Cunningilan.

115 Notre Dame-street Mr. Benjn. Burland, St. John's.

SAMUEL MUCKLESTON, Kingston, are so kind as to act for the Berean. Terms in Great Britain :- Ten Shillings Sterng in advance. Subscriptions will be received by Mr. John Henry Jackson, Bookseller, Islingon Green, Islington, London.

Terms in the United States, including postage to the lines: -33 Dollars a-year, or 34 Dollars if paid in advance;

AGRNTS AT New York at 75 Nassau-street, Mr. F. G. Fish. Brooklyn at 41 Front-street, Mr. F. G. Fish. Boston / Mr. Charles Stimson, Washington-St.

ADVERTISEMENTS, delivered in the evening before the day of publication; inserted according to order, at 2s od for six lines and under, first insertion, and 71d 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