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

Volume II.—No. 14.]

QUEBEC, THURSDAY, JULY 3, 1845.

[WHOLE NUMBER 66.

THE MORNING OF THE RESURREC-TION.

Ye saints of God! the Lord is come To bear his wearied people home, Beyond the reach of care; Where guilt and sin are terms unknown; The Lord is come to bear his own, And place them with him on his throne, To dwell for ever there.

The resurrection morning breaks. And each imprison'd saint awakes, Call'd forth to life again; Entranc'd a while in dumb surprise, Earth sees her shrouded tenants rise, And wend their way to yonder skies, Call'd up with Christ to reign.

May I be one amidst that throng, To join the everlasting song Of glory, honour, pow'r; That, when creation's pillars yield, And nature's Lord shall be reveal'd, His sov'reign arm may prove my shield In that decisive hour.

THE PURE IN HEART. We are to inquire, First, who are the pure in heart ? This is not the natural state of the heart of fallen man. With that point I start. It is needful that we have a right understanding with each other upon that point, since it is one frequently overlooked and much mis-understood. Many seem to think that the heart is naturally pure and good, full of innocent simplicity and virtue. If a young person just escapes gross outward sin, many a fond mother, and sometimes a father also. will speak of that child as all that is amiable and excellent, as having a good heart, pure and spotless as snow. Thus flattered, instead of humbled, the youth goes forth vain and conceited, and soon manifests corrupt propensities and sinful lusts, rushes into dissolute company, follows vicious pleasure with eagerness, and treats God and godliness with ineffable contempt. It might be thought that his friends, I mean those who so call themselves, would now see their error, and he sensible that the youth's heart was not so very pure as they once imagined. But no-in the midst of all his folly and dissipation, while he is becoming the slave of lust and sensuality, while his heart is full of vanity and impurity, and his tongue pours forth wanton and corrupting words, you may yet hear friends, old enough to know better, say, Poor dear youth, he has his follies, it is true, but he has a good heart all the while! The youth is aware that they say and think this of him, and interprets at as a license from his elders for his present bourse—that it is what all do at his time of life-and that if the heart is good all the while, his case is not so very bad; the heart is the main thing, and God will accept a good heart. In a few years, if not cut off in his follies, he begins, it may be, to settle down into a somewhat more sober life: he finds that a more regular course of conduct is more decent in the eyes of the world, more conducive also to health, not quite so expensive, and on the whole, more suitable and respectable. Now, he reforms, and gives himself to business, and plunges into it with his whole soul. Still he would retain his old error in regard to the goodness and purity of the heart. He speaks of what is past as the foibles of youth, he regord to the foibles of youth, he regord to the placency or satisfaction. Young people, let me ask, nay, all of you ask yourselves, Have you thought of this? have you understood and fall it? that you have a heart naturally counts his sinful follies with evident satisfac- and felt it? that you have a heart naturally tion rather than pain, and would end his recital with some such expression as this, all its forms? that the seeds of every sin are Well, I yet had a good heart. And so at plentifully sown in every heart by corrupt present, in the midst of manhood, though his nature? and that, with the heart in that state, heart is full of ambition, desire of gain, the love of the world, and enmity against God, My dear hearers, it is no pleasure for me to yet he thinks himself still a good-hearted man. tell you these solemn truths so plainly. It At length old age insensibly steals on; "gray hairs are here and there upon him," -surely the mistake of a whole life will at length be detected; -Ah, no! still more than ever does his heart doat upon the world, he loves money more heartily, and becomes more morose, envious, prevish in heart, than ever, yet he would still be thought a good-hearted old man. Thus the same mistake runs throughout all his course—and that a capital and fundamental mistake-he has been wrong in his first and main principle, imagining his heart good and pure, when he has never even known what it is to be pure in heart. That he is ignorant of this, the follies of his childhood, the vices of his youth, the ambition and worldfiness of his manhood, and the selfish avanice of his old age, have all combined to prove. What fills and sways his heart throughout is the world, and things of sensenot God, or the things of God. The thought, to which he clings even in his last sickness. as ministers often see with pain, his fondest, dearest thought, that whatever he has been, and whatever he has done, he had yet a good and pure heart withal, is directly opposed to the testimony of truth in the oracles of God. Look at man as described by God under any dispensation since the fall, and produce me one clear testimony that man's heart is naturally good and pure. Look before the flood, in those days of primitive simplicity, meant? he tells us, not the blood of bulls, or the golden days of poetry and fancy, -what of goats, but " the blood of Jesus Christ his was the heart of man then ? "God saw that | Son cleanseth us from all sin :"Ill then, noththe wickedness of man was great in the ingelse can; God would surely have spared earth, and that every imagination of the his own Son if any other sacrifice could atone thoughts of his heart was only evil conti- for sin, or any other blood than His wash away Noah and his family survive-yet the flood itself had not washed away the natural corafter, this is God's renewed testimony, "the

Moses to David, needs not to be informed of * Hos. vii. 9. + Gen. vi. 5.

imagination of man's heart is evil from his

youth." Every one familiar with the his-

tory from the deluge to Moses, and from

testimony of the inspired author of Ecclesiastes is most express: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go down to the dead." The holy prophets seem to have been taught of God to entertain no better opinion of the native purity of the human heart. Ezekiel calls it a stony heart: Jeremiah describes it as a rebellious neart, an uncircumcised heart, a heart dez the very language of its covenant proceeds that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts:" T-then, I infer, God's laws were not there before; and if his laws were not there, the laws of sin, of corruption, of lawless disobedience, were governing the heart: and then the heart was not pure. Our Lord's testimony, as given by St. Matthew, has St. Mark, for every word bears strong testimony on our present point. "That which cometh out of the man, that defileth the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications murders, thefts, covetousness, wickedness deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man." What man, who wishes not to deceive himself, can hear that passage, and then lay his hand upon his heart, and look up to the heart-searching God, and say, This heart is and has ever been a pure heart? Surely our first point is settled, namely, that the pure in heart are not men in their natural state. 1 these testimonies from Scripture in regard to the heart of all men in general, and of God's most favoured people in particular, have failed to convince you, I will not pollute your cars with proofs, which might be multiplied without end from heather authors, which would show the desperate depravity, the la mentable want of moral purity, the licentions ness and grossness of abominations, which prevailed in the hearts of men of the most wise and polished nations in the heathen world. No heart then is naturally pure. This is the first point which I desire to press upon your deepest convictions. This is what parents should teach and urge upon children. and what we should all teach and urge upon ourselves, that every heart is naturally any you can never see God, or heaven, or glory? were more pleasant, perhaps, to speak smooth things, to compliment all, and to displease none; but I come to you with the testimony of God in the whole tenour of Scripture which testimony is confirmed by all experience, and then I tell you as plainly, as faithfully, yet, I hope, also as affectionately as I can, that not one of you has been by na-

ture pure in heart. But I have a Second point, for which I would hope you are now prepared. You may be made pure in heart. Some, yea, let me hope, many of you know and understand by your own happy experience this blessed truth that the heart may be made pure, that though so defiled, it may yet be cleansed. "Wash me," said David, "and I shall be whiter than snow."H There is a fountain opened for sin and for uncleanness. ## And here, brethren, I confess to you with the plainness which I wish to mark this discourse, that I know of nothing but the blood of Jesus Christ which can make your heart or mine pure, mean, pure in the sight of God, with whom in the matters of the heart and soul we chiefly have to do. And I might offer this single proof. God has given his pure and holy Son to die for sinners, even to shed his blood for their sakes, and has declared, that "without shedding of blood there is no remission" of sins. §§ And when it is asked, what blood is The flood subsides, and only its pollution. When a king gives his own son as a ransom, you may be sure that one of his nobles or inferior subjects would not ruption of the human heart - for immediately suffice. Facts also fully prove the adequacy of this one only remedy and means of purifi

> * Deut. v. 29. Psa. li. 5. Heb. viii. 10; Jer. xxxi. 33. ** Mark vii. 20 - 23, ++ Psa. li. 7. 11 Zech, xiii 1. 88 Heb. ix 22. III I John. i. 7.

the desperate corruption of the human heart cation. In every age it is found a true saydisplayed at those periods even in the most ing by many, that the blood of Jesus Christ favoured people upon earth. How patheti- possesses this cleansing virtue; it has cleanscally does Jehovah lament the fact: "O ed a countless multitude; it has wrought that there were such a heart in them, that moral wonders in what seemed desperate they would fear me, and keep all my commandments always, that it might be well
with them, and with their children for
ever!!" But I mentioned David: surely
he, the man after God's own heart, if any,
he, the man after God's own heart, if any,
he would fear me desperate
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lo he, the man after God's own heart, if any, and for however long, if you will but have was pure in heart. Listen to his own con-fession and prayer, "Behold, I was shapen in shall be made pure from its guilt, and pure iniquity, and in sin did my mother conceive from its polluting influence; the tyrant shall me."; "Create in me a clean heart, O God, and renew a right spirit within me."; The undermined, a stronger than he shall overcome this strong man. If you had been, up to this hour, a man of the world, a man of pleasure, a man whose heart has not been right with God, only despise not this scrip tural doctrine of the blood of Jesus Chris cleansing from all sin, but use it as offered of God, and you shall become a new creature in Christ Jesus. But there must be fuith. The work indeed is God's, because He gave the Saviour, and He by his Holy Spirit applies ceitful above all things, and desperately the blood of Christ. But God's work does wicked. And as for the New Testament, not set aside man's duty. God loves truth and holiness, it is man's duty to love it also. upon the fact of the native corruption of the Ged turns the heart. It is the sinner's duty heart of man. "For this is the covenant to obey the call: "Turn ye, turn ye from your evil ways; for why will ye die?" God gives the seed, the rain, the harvest man's duty at each step is plain and evident. So here it is God's to purify the heart by the blood of Jesus Christ: it is man's duty to ex-ercise faith in that blood. Observe the words of St. Peter, speaking of the conversion of the Gentiles: "And God, which knoweth the hearts, bare them witness, giving them the been referred to. I repeat it, as recorded by Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."! This faith is a most important principle; you can never have a pure heart without it. It is the receiving principle; and if that be wanting, nothing can serve. There is light, for instance, around us, how clear, how serviceable, how beautiful, how free to all, from the beggar to the king! But there is a poor man without the receiving principle, the power of visionall is perpetual night with him. Music, sweet and melodious, is heard, but it is nought to him who has not the receiving faculty of hearing. So with the matter before us; there is a cleansing virtue in the blood of Christ; you need it; God is ready to give and to apply it; he offers it to you all; but one-oh! which of us is the man?-has not the receiving faculty; he has not true faith; he will depart uncleansed, unpurified in heart. I know, brethren, that people can speak slightingly of faith; but they are not people who read and understand their Bibles The man who thinks that he can receive without faith all the blessings of salvation which are offered only to faith, may as rea sonably expect to be healed by medicine which he hears of, or merely sees, or keeps as, it may be, he does his Bible, in a closet out of sight, but never takes in hand, or uses, and applies. What then is a man to do who has no faith? for "all men have not faith." \$ Let him desire it, seek it, labour, strive pray for it, and it will not be withheld: "it is the gift of God;" and he is ready to give that and all good gifts to them that ask him in his Son's name. "Faith cometh by hearing, and hearing by the word of God." Let him hear, therefore, and read the word t him meditate therein day and night; let him compare its offers with his own spiritual wants; and he will find that there is in the blood of Jesus Christ, given to pardon and to purify, the very thing which his soul needeth. Then, looking at the freeness of the promises, the compassionate character of the Saviour, the gracious offices of the Comforter, he will find faith formed within him, and that faith will apprehend Christ, and he will experience the delightful truth before us that a heart once impure, corrupt, and dead, may be cleansed, purified, and animated into life. Have you experienced this? Then give God the glory. It is his Spirit who has wrought this in you. For his Spirit is the Purifier of the heart, the Lord and Giver of spiritual life, the Sanctifier of all the elect people of God. The Holy Spirit is like the wind, blowing indeed where it listeth, yet purifying the air, refreshing the earth, wafting health and vigour, life and renovation, wherever it moveth. The Holy Spirit is like fire, ("Quench not the Spirit,"] melting what was hard, refining what was debased, purifying off the dross. The Holy Spirit is like water, cleansing away defilements, impurities, spots, and taints of sin-"Wash you, make you clean." tt "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 33\$\$-

> PRAYERS FOR THE DEAD. From the 19th Homily of the Church of England.

Rev. John Hambleton, M. A., Islington.

Now, to entreat of that question, whether we ought to pray for them that are departed out of this world, or no. Wherein, if we will cleave only unto the word of God, then must we needs grant, that we have no commandment so to do. For the Scripture doth acknowledge but two places after this life; the one proper to the elect and blessed of God. the other to the reprobate and damned souls as may be well gathered by the parables of Lazarus and the rich man; which place St. Augustine expounding, saith in this wise

* Jer. xxxi. 18; Isan. v 21. † Ezek. xxxiii. 11. † Ac † Acts. xv. 8, 9. | Eph. ii. 8. 2 Thess. iii 2, 1 Rom. x. 17. †† 1 Thess. v. 19. 11 Isa i. 16. {{ Isa i 18.

That which Abraham speaketh unto the rich man in Luke's Gospel-namely, that the just cannot go into those places where the wicked are tormented—what other thing doth it signify, but only this, that the just, by reason of God's judgment, which may not be revoked, can show no deed of mercy in helping them, which after this life are cast into prison, until they pay the uttermost farthing! These words, as they confound the opinion of helping the dead by prayer, so they do clean confute and take away the vain error of purgatory, which is grounded upon this saying of the Gospel, Thou shalt not depart thence, until thou hast paid the uttermost farthing. Now doth St. Augustine say, that those men which are cast into prison after this life on that condition, may in no wise be holpen, though we would help them never so much. And why? Because the sentence of God is unchangeable, and cannot be revoked again. Therefore, let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come. For, as the Preacher saith, When the tree falleth, whether it be toward the south or toward the north, in what place socver the tree falleth, there it lieth; meaning thereby, that every mortal man dieth either in the state of salvation or damnation: according as the words of the Evangelist John do also plainly import, saying, He that believeth on the Son of God hath eternal life; but he that believeth not on the Son shall never see life, but the wrath of God abideth

upon him. Where is then the third place which they call purgatory? Or where shall our prayers help and profit the dead? St. Augustine doth only acknowledge two places after this life, heaven and hell. As for the third place, he doth plainly deny that there is such to be found in all Scripture. Chrysostom is also of the same mind, that unless we wash away our sins in this present world, we shall find no comfort afterward. And St. Cyprian saith, that, after death, repentance and sorrow of pain shall be without fruit; weeping also shall be in vain, and prayer shall be to no purpose. Therefore he counselleth all men to make provision for themselves while they may, because, when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction.

Let these and such other places be sufficient to take away the gross error of purgatory out of our heads: neither let us dream any more that the souls of the dead are any thing at all holpen by our prayers: but, as the Scripture teacheth us, let us think that the soul of man. passing out of the body, goeth straightways either to heaven, or else to hell: whereof the one needeth no prayer, the other is without

The only purgatory, wherein we must trust o be saved, is the death and blood of Christ: which if we apprehend with a true and steadfast faith, it purgeth and cleanseth us from all our sins, even as well as if he was now hanging upon the cross. The blood of Christ, saith St. John, hath cleansed us from all sin. The blood of Christ, saith St. Paul, hath purged our consciences from dead works, to serve the iving God. Also in another place he saith, We be sanctified and made holy by the offering up of the body of Jesus Christ done once for all. Yea, he addeth more, saying, with the one oblation of his blessed body and precious blood, he hath made perfect for ever that are sa then is that purgatory, wherein all Christian men must put their whole trust and confidence; nothing doubting, but if they truly repent them of their sins, and die in perfect faith, that then they shall forthwith pass from death to life. If this kind of purgatory will not serve them, let them never hope to be released by other men's prayers, though they should continue therein unto the world's end He that cannot be saved by Christ's blood. how shall he look to be delivered by man's intercessions? Hath God more respect to man on earth, than he hath to Christ in heaven? If any man sin, saith St. John, we have an Advocate with the Father, even Jesus Christ the righteous, and he is the ropitiation for our sins. But we must take need that we call upon this Advocate, while we have space given us in this life; lest, when we are once dead, there he no hope of salvation left unto us. For, as every man sleepeth with his own cause, so every man shall rise again with his own cause. And look, in what state he dieth, in the same state he shall be also judged, whether it be to

salvation or damnation. THE CLAPHAM SECT.

In the last number of the Edinburgh Review, July 1844, we find an article with the above title-"the Clapham Sect." It is more than probable that 99 out of 100 readers would be at a loss to discover in the title, any clue to the subject matter of the article; but a few words explain it. Henry Thornton, William Wilberforce, and several other eminently Christian men of the last generation, happened to reside on the vilia-cinctured common of Clapham. They lived much together, enjoyed much Christian intercourse with each other, and at their houses men like-minded according to Christ Jesus, from various parts of the country, used to meet and consult about religious objects. At Clapham Common the Bible Society and other societies were first planned by these eminent men of God. Hence the title, "the Clapham Sect."
We hear of "signs of the times," and it is

the habit of many to indulge in the supposition that there can be no "signs of times." except such as are unfavourable; but in this article, as it strikes us, we have such a " sign of the times" as ought to call forth the most "abundant thanksgiving to God?? for who balances will turn as to many a character, Let could have anticipated such a change of us judge ourselves. There may be those propublic opinion in favour of evangelical truth?

Had we been informed, that in the last number of the Edinburgh Review there was a long article entitled, "the Clapham Sect," and that the subject of the article was the religious opinions of Wilberforce, Thornton, Lord Teignmouth, Charles Simeon, Henry Martyn, and others of the same principles, we should certainly have anticipated ridicule and censure of the strongest kind. But, thanks be to God! the very reverse is most remarkably the fact. A little good-natured wit there may be about the weakness of some of these good men, and some passages lead us to fear, that the writer of the article is not himself under the influence of the truths on which they lived: but terms of higher com-mendation of men whom God delighted to honour, are not to be found in any memoirs written by their most enthusiastic admirers.

We regard the article in question as one of the most remarkable publications of the present day, and we cannot conceive that the university of Cambridge should not be benefitted by the following toowell-merited reproof. Speaking of evan-gelical religion, the writer calls it—" that science for the diffusion of which the halls and colleges of that learned university had been almost exclusively founded—the only science which Cambridge neglected, and which CHARLES SIMEON taught."-Dublin Christian Journal.

Of Henry Thornton, the reviewer says "Having inherited an estate, which though not splendid, was enough for the support of his commercial credit, he adjudged that it ought never to be increased by accumulation, nor diminished by sumptuousness; and he lived and died in the rigid practice of this decision. In the division of his income between himself and the poor, the share he originally assigned to them was nearly sixsevenths of the whole; and as appeared after his death, from accounts kept with the most minute commercial accuracy, the amount expended by him in one of his earlier years, for the relief of distress, considerably exceeded nine thousand pounds. When he had become the head of a family, he reviewed this decree, and thenceforward regarded himself as trustee for the miserable, to the extent only of one-third of his whole expenditure. same faithful record showed, that the smallest annual payment ever paid by him on this account amounted to two thousand pounds. As a legislator, he had condemned the unequal pressure of the direct taxes on the rich and poor; but instead of solacing his defeat with the narcotic of virtuous indignation, combined with discreet parsimony, he silently raised his own contribution to the level of his speech. Tidings of the commercial failure of a near kinsman embarked him at once on an nquiry, how far he was obliged to indemnify those, who might have given credit to his relative, in a reliance, however unauthorized, on his own resources; and again the coffers of the banker were unlocked by the astuteness of the casuist. A mercantile partnership, (many a year has passed since the disclosure could injure or affect any one,) which without his knowledge, had obtained from his firm large and improvident advances, became so hopelessly embarrassed, that their bankruptcy was pressed on him as the only chance of averting from his own house the most serious disasters. He overruled the proposal on the ground that they whose rashness had given to their debtors an unmerited credit had no right to call on others to divide with them the consequent loss. To the last farthing he therefore discharged the liabilities of the insolvents, at a cost of which his own share exceeded twenty thousand pounds. Yet he was then declining in health, and the father of nine young children. Enamoured of truth, the living spirit of justice, he yielded the allegiance of the heart to justice, the outward form of truth. The law engraven on the tablet of his conscience, and executed by the ministry of his affections, was strictly interpreted by his reason as the supreme earthly judge. Whatever might be his topic, or whatever his employment, he never laid aside the

"His piety was reserved and unobtrusive. Like the life blood, throbbing in every pulse and visiting every fibre, it was the latent though perennial source of his mental health and energy.

"A peace, perfect and unbroken, seemed to possess him. His tribute of pain and sorrow was paid with a submission so tranquil, as sometimes to assume the appearance of a morbid insensibility. But his affections, unimpaired by lawless indulgence, and constant to their proper objects, were subject to a control to be acquired by no feebler discipline. Ills from without assailed him, not as the gloomy ministers of vengeance, but as the necessary exercise of virtues not otherwise to be called into activity. They came as the salutary lessons of a father, not as the penal inflictions of a judge."

WEIGHED IN THE BALANCES.

Thou art weighed in the balance, and art found wanting. (Belshazzar, in DANIEL'V. 27.) In the night of that very day when he profaned the holy vessels of the Temple, in rioting in this feast of implety, and praised the gods of gold and of silver, of brass, of iron. of wood and of stone, the living and the true God called him to an awful account. He weighed him in the balances of righteousness; and the wicked king of the Chaldeans lost, at one and the same moment, his kingdom, his life, and his soul.

My dear hearers, the balances in which we must be weighed, are already prepared. The hand of the Lord himself will hold the scales ! and the word of truth instructs us how the

whose habit is the habit of sin; those whom the mercies of God cannot touch, and whom the examples of his vengeance cannot deter: those whom the fire and brimstone which destroyed Sodom cannot alarm, and whom neither the beseechings nor the tears, nor the agony, nor the death, of the gracious Son of God for sinners, can win from their evil ways. If any such be here, let me affectionately remind them : You have to undergo one experiment more. But, alas! it may prove eternally fatal to your souls. You must be weighed in the balances for eternity. And do you think, when this solemn crisis shall have arrived, that the Lord will falsify that word which He has spoken, "If man will not turn, he will whet his sword: he hath bent his bow, and made it ready?" But the balances are not yet brought forth. Yet it is the day when grace is reigning; when the year of jubilee is proclaimed : when God delighteth in mercy; when the hand of his willing reconciliation is stretched out to rebels, and when the oath is echoing, where the Gospel is published: " As I live, saith the Lord God, I have no pleasure in the death of the wicked?"

Ye who have hitherto been afar off, in the wanderings and the wretchedness of habitual impiety, send up prayer, for willingness and strength, that ye may now draw nigh. Come unto God this very hour, for he is on a mercyseat. Come with penitent confessions, plead ing and trusting in the blood of redemption. And this will be a day when fresh joy will circulate through the Hosts of Angels : and this will be a day to be remembered by you, through all the circles of Eternity, to the praise of the glory of the God of salvation .-Rev. John Housman, Lancaster.

The Berean.

QUEBEC, THURSDAY, JULY 3, 1845.

It is our painful duty to report to our readers a second and, if possible, a more deeply afflicting calamity which it has pleased God to send upon this severely tried community. Our columns contain full particulars of a conflagration which has consumed another, a very flourishing suburh, nearly doubling, we may conjecture, the number of unfortunate sufferers without home, and many without any means of support except what the sympathy of those whom God has made stewards of temporal substance, has provided and will further supply. Self-examination must lead every individual member of the community, whether he have been directly a sufferer in these calamties or not, to find in himself abundance of matter for humiliation and submissive acknowledgment of the righteousness of God in inflicting chastisement; and every one may well be expected to help bearing the burden thus unexpectedly laid upon the inhabitants of this city, and which so many of our fellow-subjects at a distance, and even benevolent friends under a neighbouring government, are endeavouring to lighten. The spirit of liberality in giving, had been called forth to such an extent as to leave in the hands of the Committee of Relief, funds which enabled them at once to provide for the urgent necessities of the sufferers. The same spirit will have to be kept in lively exercise; and those on whom God has bestowed the means, will themselves be benefited in dealing them out to their suffering neighbour.

We take this opportunity of drawing attention to the announcement, under our Ecclesiastical head, of a religious solemnity by prayer and humiliation, to which the parishioners are called by their Clergy on Friday next; and we earnestly hope that both those who shall attend, and others who may be prevented, will be united with one heart and mind in entreating that " in his wrath God would think upon mercy," would " spare his people," nor "let his heritage be brought to confusion," and " so make haste to help us in this world, that we may ever live with him in the world to come."

In accordance with the intention signified in our last, we now insert an extract from the 19th Homily which expresses the mind of our reformers on the subject of Prayers for the Dead. It will be perceived, that they treated the question as intimately connected with the doctrine of Purgatory. And surely one does not know, how we are to be justified in praying for the dead, if we may not conceive of a benefit that our prayers will do them. But if we conceive of that, we do not simply go aside from the instruction of God's revealed decidedly announce the plan which he in-word, but we let in a whole train of unsound tended to propose for the conferring of dedoctrines, and at the head of them that of purgatory. If, moreover, these views are found to be advocated by a class of divines well known to be diligent in exalting the Christian priesthood from being the New Testament Presbyterate to a correspondence with the Levitical Cohenship, it is impossible for a discerning mind not to anticipate (even though we were not to charge it upon them as a design) that the doctrine of a superior efficacy in prayer offered by the priesthood as by the medium of communication between the sinner and God would ere long bring in the demand for that interposition on behalf of deceased friends and relatives; services so valuable would not be long rendered for nothing-but we need not pursue this backward movement any farther; the question presents itself with sufficient urgency : To what Church should we then belong?

Annual Meeting of the PRAYER BOOK AND HOMILY Society on Monday the 12th of May last, the Marquis of Cholmondeley in the Chair. Income £1911 5s. Sd. Expenditure £2171 14s. 7d. The Society has paid special attention to the distribution of the Book of Common Prayer and the Homilies on board ships, and evidence of a most satisfactory character was obtained of great improvement in the devotional habits of the class of persons thus sought to benefit. The Rev. Edwin Sidney mentioned that, a few years ago, he had taken a census of the ships trading in a certain port, and out of 1500 he found only eight in which the Bible was read and worship performed. Since then, out of a number of \$58 ships in that port, he found 383 to have prayers regularly.

SCRIPTURE READERS' Society .- A public meeting of the friends of this association was held on Tuesday the 27th of May last, the Right Rev. the Lord Bishop of London presiding. His Lordship stated that he did not give his countenance to the Society without mature deliberation; but considering the extent of spiritual destitution which prevailed, he could not withhold his unqualified approval of the means which it made use of to remedy the evil. The Secretary read the report, from which it appeared that thirtythree Scripture-Readers were already employed by the Society in some of the most destitute districts of London and Southwark : it set forth the pressing want of religious instruction that existed, and the call there was for the enlargement of the Society's operations. A collection was made at the doors, amounting to £44. After a sermon preached by Dean Wilberforce in Trinity Church, Chelsea, the amount of £66 was received.

CAMBRIDGE CAMBEN SOCIETY .- COSTRATY to the expectation which had been raised by the recommendation of the Committee made at their meeting in January (see Berean 27th March and 3rd April) this Society, at its General Meeting in May, did not dissolve itself, Strong censure, indeed, of the Society'y past proceedings was expressed by several of the speakers (Professors Sedgwick and Lee among them) and more than a hundred members voted for a dissolution, but a majority resolved to keep the Society in existence; and as the former managers were re-elected, no change in its proceedings need be looked for.

THE REV. T. S. ESCOTT, Vicar of Gedney, has been noted for some years through persevering endeavours to contest the right of burial of a person baptized by an in-dividual not a minister of the Church of England; the ecclesiastical Court, it has been mentioned in our columns before, has decided against him; and he has been convinced that the law is not on his side, at an expense of £1,017 in costs, &c. One would naturally be disposed to believe this individual's pertinacity to have proceeded from a constraining (however mistaken) sense of ministerial duty, and one would draw from that a conclusion favourable to his character generally. It is most painful, therefore, to find that he has thought fit to publish in the Stamford Mercury a most abusive letter, addressed to the Clergy reproaching them with neglect in not refunding to him the expenses incurred, towards which only £137 5s. 6d. have reached him ; charging "the great majority" of them with "cowardice and slothfulness," and winding up this almost incredible exposure of himself with these words : " I am the defendant in the above case; no time-server, as one half of you are—no mean dishonourable deserter of his Church, as many of you are-neither a breaker of his ordination vows, as some of you are ; but your true friend." This is the individual who thinks himself, above others, to be keeping his ordination vows, including one to the effect that he will "maintain and set forwards, as much as lieth in him, quietness, peace, and love among all Christian people,22

THE IRISH COLLEGE BILL. The measure for establishing Academical Institutions in Ireland which, on the 9th of May, Sir James Graham obtained leave to bring into the House of Commons, provides that the Government be allowed the sum of £100,000 for the purpose of erecting the necessary buildings for three Colleges, one at Cork, another at Galway or Limerick, and a third at Derry or Belfast, to include residences for the Principals, but not for the Professors or students of these institutions: the yearly sum of £18,000 is further proposed to be voted for the salaries of the officers, at the rate of £6000, to each of the Colleges. The Principals and Professors are to be appointed by the Crown, and removable by the same for good cause; none of the Professorships to be paid out of the parliamentary grant is to be a Theological one, but every facility is to be given for the voluntary endowment of such Professorships, yet so as that attendance upon lectures in Divinity be never made compulsory upon any of the students, and their religious creed should not in any wise be interfered with by the College authorities, though it remained open to their parents or those parties to whose care they would be entrusted as boarders, to see that they be instructed in the religious faith pro-fessed by them. Sir James Graham did no grees in arts, science and medicine. As to divinity degrees, there should be no faculty to confer them; but as to the others, his mind was for granting the power of conferring them. not to the individual Colleges, but to a central University to be established in Dublin, distinet from the ancient University of Trinity College. That, however, might form a measure separate from the establishment of the three Colleges to which he confined himself in moving for leave to bring in his proposed

Among the observations from members of the House, elicited by this proposition, the most striking was that made by Sir Robert Harry Inglis who, animadverting upon the absence of all provision for religious instruction to the students, designated the measure as "the most gigantic scheme of godless education that had ever been proposed in any country.29 This strong expression was severely consured by the Roman Catholic member, Mr. Shiel who, however, expressed his We are happy to learn that, at the solicita-own regret for the very defect exposed by Sir tion of the Clergy, the Episcopal Charge Harry. "It was unfortunate," he said, "that will be published. This important docu-

some means had not been devised for removing from these institutions the reproach that no religious instruction was to be given to the students attending them. He hoped that some plan would be adopted to remedy this delect, as he thought that it would reconcile the feelings of the Roman Catholics to these institutions.

Since these proceedings in Parliament, the R. Catholic Prelotes in Ireland have giver their opinion of the defects in the proposed scheme, and stated their modest demands, in order to make it satisfactory to themselves in the following Memorial addressed by them to the Lord Lieutenant of Ireland, which " Humbly Showeth

"That memorialists are disposed to cooperate, on fair and reasonable terms, with Her Majesty's Government and the Legislature in establishing a system for the further extension of academical education in Ireland

"That the circumstances of the present population of Ireland afford plain evidence that a large majority of the students belonging to the middle classes will be Roman Ca tholies; and memorialists, as their spiritual pastors, consider it their indispensable duty to secure to the utmost of their power the most effectual means of protecting the faith and morals of the students in the new colleges, which are to be erected for their better education.

"That a fair proportion of the professors, and other office-bearers in the new colleges should be members of the Roman Catholic Church, whose moral conduct shall have been properly certified by testimonials of character, signed by their respective prelates And that all the office-bearers in those colleges should be appointed by a board of trustees, of which the Roman Catholic prelates of the province in which any of those colleges shall be crected, shall be members.

" That the Roman Catholic pupils could not attend the lectures on history, logic, metaphysics, moral philosophy, geology, or anatomy, without exposing their faith or morals to imminent danger, unless a Roman Catholic professor will be appointed for each of those

chairs. "That if any president, vice-president, professor, or office-bearer in any of the new colleges shall be convicted before the hourd of trustees of attempting to undermine the faith, or injure the morals of any student in those institutions, he shall be immediately removed from his office by the same board.

"That as it is not contemplated that the students shall be provided with lodging in the new colleges, there shall be a Roman Catholic chaplain to superintend the moral and religious instruction of the Roman Catholic students belonging to each of those colleges; that the appointment of each chaplain with the Council of Trent, and at the same time a suitable salary shall be made on the recommendation of the Roman Catholic Bishop of the diocese in which the college is situate. and that the same prelate shall have full nower and authority to remove such Roman Catholic chaplain from his situation.

" Signed on behalf of the meeting, "† D. MURRAY, Chairman. "Dublin, May 23."

ECCLESIASTICAL.

PARISH OF QUEBEC .- Notice was given ast Sunday at the several places of worship of the Church of England, that a special service of solemn humiliation would be held at the Cathedral on Friday next, to commence at eleven, A. M.

An Ordination was held by the Lord Bishop of Montreal, in the Cathedral Church, ful to him to bestow upon the things of Quebec, on Sunday last the 29th of June. when the following Deacons were admitted to the order of Priests, namely Rev. Frederic Smith Neve, Missionary at

Clarendon.

Settlements North of the St. Law

rence adjacent to Quebec. Charles Rollit, Travelling Missionary in the District of Quebec.

John Edward Francis Simpson, officiating Minister of St. Paul's Chapel, Quebec.

Edward George Sutton, Travelling Missionary in the District of Montreal. The Priests who assisted in the laying on of ands were the Rev. Official Mackie, and the Revds. Jas. Reid, R. R. Burrage, and W. Arnold. No sermon was preached, but the Bishop gave alluding to the awful calamity with which the supply of the wants of a numerous population in a state of destitution.

TRIENNIAL VISITATION OF THE CLERGY OF THE DIOCESE OF QUEBEC,

BY THE RIGHT REVEREND THE LORD BISHOP OF MONTREAL,

[administering the Diocese of Quebec.] Pursuant to appointment, the solemnities connected with the above ecclesiastical assembly-introductory at the same time to the Anniversary of the Church Societycommenced yesterday morning at half-past seven o'clock, by Morning Prayer at ALL SAINT'S CHAPEL (adjoining the Rectory ;) the Rev. S. S. Wood, M. A., Chaplain to the Lord Bishop, read prayers, assisted by the Rev. W. Dawes, Rector of St. John's, who read the lessons. At 10 o'clock, divine service at the Cathedral commenced with the Litany, read by the Rev. Official Mackie, B. A., after which the Rev. James Reid, Missionary at St. Armand's, preached the Visitation Sermon on 1 Cor. iii. 9: "We are labourers together with God." At the close of the sermon, the Bishop requested the Clergy to come to the communion-rails when, the roll having been called over, His Lordship delivered his Charge to the assembled members of the clerical body, amounting in number to sixty. We are happy to learn that, at the solicita-

ment will be found to contain, after an affeeting allusion to the calamities by which this city has recently been visited, some information respecting the continuance of His Lordship's holding the title of Bishop of Montreal, which we are happy to observe is not unconnected with a regard to the eventual separation of the Diocese of Quebec into two distinct Bishoprics, the newly to be prected one to perpetuate the title now held by His Lordship. Allusion was here made to the recent erection of the See of Fredericton, and the hope which may be cherished that an Episcopate will ere long be established for the extensive regions in the distant north which have acquired so much nterest for us by His Lordship's visitation of last year. Referring to the extensive journevs required for the purpose of visiting the parishes, the Bishop signified that it would be needful to leave the Consecration of the newly built churches to the time of his stated Visitation to the different parts of the Diocese. It was painful to learn that His Lordship's efforts with the secular power, to secure the rights of the Church by an alteration of the present regulations respecting Marriage-Licenses, had not been successful hitherto; as also for the establishment of Ecclesiastical Courts. The fact that the Society for the Propagation of the Gospel felt itself precluded, by the state of its funds, from extending aid for the formation of new missions in the Diocese, was shown to place in a strong light the necessity of opening local resources; and the efficient working of the Church Society was affectionately urged upon the Clergy by their Diocesan. Thirteen were stated to have been added to the body of Clergymen in the Diocese, one of whom (the Rev. H. Evans) had been removed by death, much and deservedly la-

His Lordship felt himself reluctantly compelled to devote some part of his Charge to the questions agitated within the bosom of the Church and there, unfortunately, causing division. We are naturally unwilling to do more than indicate to our readers who were not present at the delivery, the views to which they will not fail to give the most serious attention, when the printed Charge shall be accessible to them. The kind of morality which allows men to hold the opinions embodied in the decrees of to subscribe the XXXIX Articles of the Church of England, will be found to be strikingly characterized—the application of the term "Protestant" to the Church of England irresistibly proved to every one who upon the strength of it has always contended that the lands reserved for the Protestant. Clergy belonged to the Church of England and to none else—the search for Antiquity will perhaps be seen in the new light of a disposition for something new. If these subjects of consideration should seem to be pointing with warning against one extreme of opinions, caution against the opposite extreme will not be found wanting.

His Lordship had to submit to the mortification of having to bestow some of the time which it would have been more grateeternity, upon questions of rubrical detail. We can not indicate the advice given. more concisely than by saying that it was conceived in the spirit of the letter from our Edward Cullen Parkin, Missionary of Metropolitan, with which our readers have become acquainted (Berean, 6th of March). The very imperfect sketch which we have attempted is mainly designed to apprize our readers of the laity that the Charge contains matter to which it cannot be without profit for them, even as for the Clergy, to have their attention wisely and affectionately directed.

The Annual General Meeting of the Incorporated Church Society of the Diocese of Quebec, was held yesterday in the National a short address to the newly ordained Priests, School House in this city, at 2 o'clock, p. m. The Lord Bishop of Montreal, President, in the God in his providence had once more allowed Chair. The numerous body of Clergy who the city to be visited and which would have had assembled at the Visitation in the rendered a lengthened address inappropriate, morning, attended the meeting, besides a numwhile immediate attention was required to ber of ladies and gentlemen, inhabitants of this city, and strangers. The meeting having been opened by prayer and a few appropriate re-marks by the Right Reverend the President, the Rev. W. Dawes, Secretary of the Society read the Report, which gave an encouraging view of the advancement of the cause in which the Society is engaged. It was then

1. Moved by the Rev. J. Reid, seconded by the Hon. G. Moffatt;

That the Report now read be adopted, and printed under the direction of the Central

2. Moved by the Rev. M. Willoughby, seconded by the Rev. W. Thompson; That this Meeting acknowledges with devout thankfulness to Almighty God the mea-

sure of success vouchsafed to the labours of

the Society during the past year. 3. Moved by the Rev. M. Townsend, seconded by the Rev. W. A. Adamson; That in contemplation of the wants of this Diocese, present and prospective, this Meeting is anxious to impress upon all members of the Church, within its limits, the necessity

Society, under the Divine blessing, more extensively efficient. 4. Moved by Ed. Bowen, Esq. seconded ly the Rev. Jas. Jones;

of increased exertion in order to render the

That this Meeting desires to express its satisfaction at the continued prosperity of the sister Societies of Nova Scotia, Toronto, and Newfoundland. 5. Moved by the Rev. Official Mackie, se-

conded by J. Bonner, Esq.; That this Meeting tenders its heartfelt congratulations to the Churchmen of New Brunswick, on the establishment of a See at

6. Moved by the Rev. C. Bancroft, seonded by the Rev. Joseph Scott; That the following gentlemen be appointed Vice Presidents for the ensuing year:

Hon. Chief Justice Reid, Hon. Justices
Bowen, Pyke, Day, and Gale, Honbles. J.
Pangman, Vm. Sheppard, J. Stewart, Col.
Knowlton, W. H. Draper, W. Walker, A.

W. Cochran, G. Moffatt, Baron de Longueuil, R. U. Harwood, R. A. Tucker, E. Hale, Sen, E. Hale, Jun., and S. Gerrard, K. C. Chandler, Esq. Col. Wilgress, Rev. Official Mackie, Revds. Dr. Bethune, and S. S. Wood.

7. Moved by the Rev. R. R. Burrage, se-conded by T. Trigge, Esq.

That the following gentlemen do form the

Central Board:

Revds. W. Chaderton, R. R. Burrage, E. W. Sewell, W. W. Wait, C. L. F. Haensel, D. Robertson, M. Willoughby, W. B. Bond, D. B. Parnther, C. Bancroft, W.T. Leach, W. Anderson, W. A. Adamson and F. Broome; II. Jessopp, A. Gillespie, W. McTavish, J. Bonner, N. Freer, J. Leaycraft and E. Montizambert, Esqs; Dr. Holmes, Cap. Maitland, C. Geddes and C. H. Castle, Esqs. Mr. Justice McCord, Dr. Badgley and Dr. Crawford. Moved by Rev. E. W. Sewell, seconded by

E. Montizambert, Esq.
That the thanks of this meeting be given to the Officers of the Society for the efficient

discharge of their duties during the last year. The Right Reverend the President having resigned the Chair to the Rev. Official Mackie, thanks to His Lordship for his conduct in the Chair were moved by the Hon. W. Sheppard, seconded by Major Irvine, and unanimously carried. His Lordship having acknowledged the vote, closed the proceedings by the Apostolical Benediction.

We purpose giving particulars of the Report in our next number.

The following Contributions have been received by the Treasurer of the Chunch So-CIETY at Quebec, in the month of June, 1845: June 9 .- Anonymous, per Editor

of the Berean, . . £25 0 0 20.—Mr. Hull, Donation, . 0 10 0 23.—Gaspe Basin Dist. Association, 4 10 2 25.—Miss George, Annual Sub. 1 5 0 Parochial Association, Point Levi: H. N. Patton, . . £2 0 0 Mrs. Patton, . . 0 10 0 W. H. Patton, . . 0 10 0

Capt. Larkin, W. Dawson, 0.10 J. Tibbits, R. Campbell, W. Ray, . J. Norton, W. Prepoint, . R. Sample, Mrs. Davie, H. Breakey, H. Plamondon, R. B. Somersell, E. Houghton, Mrs. Steers, . 5 James Hume, Jno. Tilley, . 0 10 0

Total, . £41 6 5

T. TRIGGE, Treasurer. Quebec, 1st July, 1845.

TRINITY CHURCH, CHRISTIEVILLE .- This Church, at which the Rev. E. G. Sutton has till lately been officiating, has been endowed by the late Major Christie, so that it will constitute, we understand, a benefice to be held for life; the presentation is vested in Trustees by the late founder's will. The Rev. W. Thompson, lately of St. Thomas, Montreal, is the present Incumbent, and has commenced residence; all communications for him are to

The Rev. M. Willoudiny acknowledges, with thanks, the receipt of Five Pounds, from an Anonymous Donor, through the hands of the Editor of the BEREAN, for the TRINITY CHURCH DISTRICT VISITING SOCIETY OF MOSTREAL.

The Rev. C. L. F. HAENSEL acknowledges, with thanks, the receipt of Five Pounds from an Anonymous Donor, for the Chunch Mission-ARY Society, which will be remitted with the funds of the Quebec Juvenile Church Missionary Association.

PAYMENTS received on account of the BE-REAN, since last publication: Captain Maitland, from No. 53 to 104; Mrs. Henry Stuart, No. 53 to 104; Messrs. W. C. Evans, No. 53 to 104; T. A. Stayner, No. 53 to 104; A. Savage, No. 53 to 104; James Tubby, No. 1 to 52; Richard Annesley, No. 53 to 78; Col. Holloway, No. 53 to 104; Dr. Crawford, No. 53 to 101; Hon. H. Killaly, No. 1 to 52; Park A. T. Whitten, No. 53 to 104; Sarret Rev. A. T. Whitten, No. 53 to 104; Sergt. Hutchison, No. 65 to 90; Rev. C. Bancroft, No. 53 to 104; Rev. R. Anderson, No. 53 to 104; Rev. I. P. White, No. 53 to 104; Mr. W. McTavish, No. 53 to 104.

Political and Nocal Intelligence,

THE DUKE OF WELLINGTON'S life was endangered on Tuesday the 20th of May by the furious driving of a man in a carrier's cart, who was charged by His Grace at the Marlborough-Street Police Office. The Duke was walking near the Duchess of Gloucester's house when a heavy four-wheeled cart passed him; His Grace was endeavouring to cross the street under the protection of that cart, when he found himself struck on the shoulder and knocked forward. He did not fall; if he had, he must have been under the wheels of both carts. The driver had given no warning by calling out, and he drove at such a monstrous pace that he had no control over his horse. The Duke's groom was behind with the horses; His Grace desired him to follow the cart, and he was unable to overtake it until it had got as far as South-Street-The charge was brought by the Duke on public grounds solely, because it is not right that carriages should go along in the public streets at this great rate. The driver was sentenced to pay a fine of four pounds, or to be imprisoned for one mouth.

nouriso Classes .- A public meeting of ladies and gentlemen interested in the erection of these establishments was held in London on Thursday the 22nd of May. His Royal Highness the Duke of Cambridge took the Chair, and the attendance of influential members of the nobility and gentry encouraged the proproposed to have 100 baths and 150 tabs for washing, and the calculation was, that 200 persons might wash every day, and 400 persons hathe. To carry out this plan, £12,000 would be required, towards which £7 or £8000 had already been received. It would appear that Liverpool had been more prompt than London in adopting this important improvement. £3000 had been spent there by the Corporation, and about £6000 more were about to be expended by them for this useful and charitable purpose. It was supposed that the establishment projected by the Committee in London would, in its first year, have a deficiency of £400; but in the second a surplus of £500 might be expected, and £1200 in the third year. Thus the plans were laid in such a way that, while placing its advantages within the reach of the poorer classes, they would make the establishment speedily support itself, and thus encourage the forma-

ABOLITION OF SLAVERY IN ST. BARTHOLO-MEW .- We have great pleasure in announcing another of those steps by which, as we firmly believe, the great cause of human freedom is destined to advance to a happy consummation. The Diet of Sweden has responded to the appeals of the King in such a manner as to secure the abolition of slavery in the Island of secure the aboution of stavery in the Island of St. Bartholomew. This important intelligence has been communicated by Professor Geyer, in the following letter:—"Stockholm, 11th April, 1845.—Dear sir,—I have delayed answering your last letter till I could give certain information of the state of the slavery question at the present Diet. I can now transmit to you the intelligence that the estates have acceded to the proposition of the King concerning the emancipation of the slaves at St. Bartholomew, in voting 1,000 plastres yearly, for five years, to be expended in re-deeming the slaves of that island, and compensating the loss of their masters. His Majesty feels deeply interested in that great question of justice and humanity.—Truly, your most obliged, E. G. GEVER. J. Scoble. Esq. ? We must record our heartfelt sense of the course pursued by the King of Sweden, and our sincere thanks to Professor Geyer, and the other friends of the cause in that country, who have interested themselves in this matter. Freedom is thus secured to between four and five hundred human beings now in slavery .- Anti-Stavery Reporter.

SLAVE-TRADE. - The new treaty between Great Britain and France for the suppression of the slave trade has been signed. It abolishes the right of search, but provides that each of the contracting parties is to keep on the coast of Africa a force, half steamers and half sailing vessels, of not less than 26 sail who are to act in concert and assist each other in putting an end to this inhuman and un-Christian traffic. It will be the sincere wish and prayer of every philanthropic indi-vidual, that the joint efforts of the two powers may be crowned with success.

The question of slavery in the French Colonies is still attracting attention in the Chamber of Deputies. The abolition of slavery, it is said, will eventually come, though much opposed and perhaps delayed, by Colonial proprietors as the feeling of the French people generally is decidedly averse to the continuance of the enormity.

ANOTHER DISASTROUS CONFLAGRA-

TION. Hardly have we finished with the details of the melancholy visitation by which a great part of the suburb of St. Roch was destroyed, when it becomes our painful duty to announce another calamity of a similar nature, and equally afflicting in its results. On Saturday night, between eleven and twelve o'clock, exactly one month after the fire of St. Roch. which occurred on the 28th of May, a fire broke out in a dwelling house outside of St John's gate, and near to the spot where the preceding one in that direction had been arrested. Upon this occasion a violent northeast wind was blowing, and drove on the flames with a rapidity and fury which for a long time rendered the efforts of man to check them quite vain. The fire continued to rage in this dreadful manner until about eight o'clock on Sunday morning, when it was stopped, in some places by there being nothing more to burn, in others by blowing up with gunpowder several buildings towards which the flames were approaching, and thus cutting off the communication. The number of houses decommunication. The number of houses destroyed by this last afflictive visitation is estimated at over 1300; and as many of them were of a better class and contained more valuable property than those in St. Roch, the loss upon this occasion is probably as great if not greater than before. The progress of the flames was so rapid that but a small portion of the contents of the houses was saved : every where are to be seen unfortunate sufferers who have lost goods, furniture, bed clothes, wearing apparel, every thing that they had, considering themselves fortunate in escaping with their lives. Thus far but two lives are known to have been lost at the fire: one man was killed by the blowing up of a house, and others received serious injuries of which one has since died. A number of animals, however, have perished in the flames.

To give an idea of the extent of the destruction, it is only necessary to inform those readers who are familiar with the localities about Quebec, that the new burnt district comprises the whole of St. John and about two-thirds of St. Lewis Suburbs. North of St. John Street, except about a dozen houses on the brow of the Cote d'Abraham, which were saved in a providential manner, and among which are the Military Orphan Asylum and the residence of the Rev. W. Chaderton, there are but one or two houses standing from the glacis clear out to the fields where tower No. 4 stands! In St. John Street, which includes the Burial Ground Chapel (St. Matthew's) not a house is standing on either side until you come to Mount Pleasant; south of St. John Street, the streets running parallel

BATHS AND WASH Houses FOR THE LA- have been swept in the same manner to within a couple of streets of St. Lewis road; a few a good deal of furniture which was placed there for safety was destroyed. The large school-house of the "Frères de la doctrine the whole service was performed, and in old Chrétienne," together with the adjoining times well performed, for monour, and "le Asylum for Orphans are burnt down .: also the R. C. Chapel and School-House in Richelieu Str. and the Wesleyan Chapel in Artillery Street.

The distress caused by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps. The Committee of Relief were authorized to issue food to the sufferers, which was effected through the zealous and active exertions of several gentlemen, who, with much fatigue to themselves, sought out these houseless wanderers and relieved their necessities. Sir James Hope kindly placed at the disposal of the Corporation the splinter proof barracks and 350 tents which were erected in the Cove fields in the course of the afternoon, and afforded shelter to many. Others took refuge in different parts of the town where buildings were thrown open to them, while very many have gone to their friends in the country parishes around. 2,800 persons received food on Sunday, 4,400 on the following day and 3,300 on Tuesday. On Monday another meeting of the citizens was held at the same place, to pass resolutions for the guidance of the deputation which had been determined to send to Montreal for the purpose of waiting on Ilis Excellency the Governor General. The deputation consisted of His Lordship the Bishop of Montreal, Monseigneur l'Eveque de Sidyme, the Honbles. G. Pemberton, L. Massue, and A. W. Cochran, and the members for the city and county, and proceeded to Montreal on Monday evening.

They returned yesterday, with the excep-

tion of Mr. Cochran, who waited for the result of the deliberation of the Executive Council before which body His Excellency promised to lay the distressing case of the Quebec sufferers, with as little delay as possible.

Besides the issue of food mentioned above. relief in money has been granted to the extent of £2,000 on Tuesday and £2,050 vesterday to about 8,400 individuals who are thus provided against immediate want. It is supposed that about 2,000 more remains to be relieved in this way, besides numbers who, tho' perhaps needing assistance will not make application for it. The necessity of immediately providing shelter for the numbers who have been rendered houseless by the recent calamity has also engaged the attention of the Committees, and various suggestions have been made, not only to relieve immediate distress, but also with a view of providing for greater security in the rebuilding of the burnt district. At the general meeting held on Monday last, several resolutions were carried, providing that professional men be called upon to furnish plans and estimates of the expense of raising wooden sheds capable of accommodating a number of families for the next 18 months; such erections to be made as cheap as possible, compatible with health, safety and comfort during the winter. That a sum of money be obtained, if practicable, by way of grant or loan from the Public Funds guaranteed by the Corporation, as an aid towards the reconstruction of the suburbs of St. Roch, St. John and St. Lewis, on a new, en-larged and improved plan, and of such materials as to afford security against the re-currence of the calamity; that aid be afforded to holders of real property only, on loans at legal interest, such loans to have a claim prior to debts or mortgages; wooden buildings and shingle roofs to be absolutely prohibited; loans to be made to all proprietors willing to raise buildings of brick or stone, covered with slate or metal, on the express understanding that the Corporation will at once enter into the necessary engagements for furnishing the city with an ample supply of water; and the whole area of the burnt district to be surveyed and laid out by professional men in such manner as is best for the safety of the city; due regard being had to the rights of proprietors.

THE NEW MUNICIPALITY ACT.

The Canada Gazette Extraordinary of the 18th instant, contains a Proclamation, of the same date, fixing the limits of the Muncipalities under the Act passed the 19th March, 1845, repealing the District Council Ordinances and providing for local Municipalities in Lower Canada.

The number of Municipalities is 311.
Municipal Councillors, 2177.
Mayors exclusive of Village Mayors, 311. Officers exclusive of others the Council may

deem necessary:	
Assessors,	933
Secretaries and Treasurers,	311
Collectors, "one or more,"	311
Road Surveyors, number not	li-
mited, say,	311
Overseers, do.	311
Fence-viewers,	311
Pound-keepers,	311
	2000

The Councillors are to be elected on the second Monday in July next, for three years, and are forced to accept, under a penalty; two to go out every year. Electors, resident 40s. Freeholders, and £5. Leaseholders. In failure of election, Governor and Council to appoint Councillors.

The Council is empowered to levy a tax not exceeding 3d, in the pound, on valuation, in one year. The work on the roads now done under proces verbaux to continue as heretofore. They may also require wholesale and retail dealers to take out licence, at not less than 40s, and not more than £5 a year. They may augment tavern licences to £12 10s., licence Ferries and fix the rates.

They may also determine what officers are to be paid, and fix the amount of their salaries.

They may establish Toll Roads and Bridges and fix the Tolls, to be approved by the governor and council; may borrow money, and

impose penalties not exceeding 50s.
Resides the Parish or Township Municipawith it, together with the cross streets, lities, every village of sixty houses in a

superficies of thirty arpents, may have a Mayor and Councillors of Five residents, with similar

It is probable that hereafter there will be no want of office-holders and salaries, law exnenses and discord. It remains to be seen i the roads and local concerns, the public peace and order, will be better maintained than when service du Roi," which in reality meant the

The Act is limited to two years, and the and of the then ensuing session .- Quebec

The works for the enlargement of ST. PATRICK'S CHURCH, under the superintendence of F. Hacker, Esq., Architect, are now in progress. The old theatre has been purchased, and has been pulled down. The church will be extended to the boundary of the ground formerly occupied by the theatre, the newly purchased lot being intended for the site of the sacristy, &c.

India.-Ceylon papers relate a circumstance which will cause some astonishment, we think, in England, more especially as it is understood that on a former occasion the home authorities were not backward in showing their displeasure. Certain Siamese priests went to Kandy for the purpose of seeing and worshiping the relic called the tooth of Cudh, which is carefully preserved by our government. Sir Colin Campbell, it is stated, was at first unwilling that the tooth should be displayed; but he was at length prevailed on to give his consent, and the sacred tooth was exhibited to the adoring priest, in the presence of Lord Elphinstone, by Mr. Mercer, the Assistant Government Agent.—Halifax Times.

SINGULAR VOYAGE. - A few days since the brig Isla, Capt. Robertson, belonging to Aberdeen, sailed from Stormness for Davis's Straits, in search of black-lead and other minerals abounding in that icy region. She is furnished with a mineralogist. The Isla is also prepared for whaling, having two boats and a crew of 20 hands,

SECRETARY'S OFFICE, Montreal, 28th June, 1845. His Excellency the Governor General has been pleased to make the following appointment.

George Herman Ryland, Esquire, to be Registrar of the County of Montreal.

MARRIED.

At Montreal, on the 17th ult, Robert Ogilby Ross, Esq. only son of the Rev. Alexander, Ross, of Bauagher Glebe. County Derry, Ireland, to Sophia Helen, second daughter of the late Dr. Robertson, and grand daughter of the late Hon. Sir Wm. Campbell, of Toronto.

DIED.

On Wednesday evening, 25th ult. Robert, second son of the Revd. Dr. Cook, of St. Andrew's

Church, in his seventh year. On the 30th ult. G. D. Balzaretti, Esq., a native of Milan, Italy, but for many years a resident of Quebec, aged 48 years.

PORT OF QUEBEC.

ARRIVED

N. B. It will be observed that the shipping report below only gives the names of vessels arriving with cargo.

June 26th. Brig Eclipse, Keith, Dundee, erder, coals. Bark Alchymist, Hill, Falmouth, for Montreal, do. Schr. Olive Branch, Boucher, Halifax, Leslie, & Co. general.

Bark Mandaue, Hutchison, Liverpool, Dougal, & Lady Sale, Tilley, London, J. Joseph & Co.

Sydney, White, London, W. Chapman &

Co. do. Ship Dædalus, Nicholas, Truro, Levey & Co. iron.

Watchful, McKenzie, Stockton, G. B. Symes, coals. Schr. Gaspé Packet, Brulot, Antigonish, J. B. Gaspe Packer, Woolsey, plaster, 27th,

Ship Miltiades, Gowen, Belfast, G. H. Parke &

Co. salt. Cour de Lion, Kendall, Liverpool, Gil-

lespie & Co. general. Lord Scaton, Harper, Liverpool, J. A. Pirric & Co. salt.

Mortoun, Kenn, New York, D. Burnet, salt,

& goods. Bark Lavinia, Wilson, Liverpool, Gillespie & Co. general. Promise Pines, Liverpool, Tibbits & Co. do

Promise Pines, Liverpool, Tibbits & Co. do.

Brig Mecca, Hale, Glasgow, for Montreal, do.

F. Young, Wallace, Newcastle, Levey & Co. coals, &c.

Susan, Hill, Sunderland, do. do.

Frisk, Smith, Liverpool, for Montreal, gen. Schr. West Lothian, Bell, Leith. Price & Co. do. Bark Sir H. Pottinger, McKenzie, Londonderry,

Symes, sait. Brig Margaret, Robertson, Troon, Pembertons, conls.

Schr. Lady, Michaud, Guysboro, Noad & Co. fish

Bark Agitator, Henry, Glasgow, Jones, general.

Wansbeck, Chambers, Newcastle, Gilmon & Co. coals & cinders. H. Scott, Scotland, Glasgow, order, gen.

- Robert & Isabella, Sharp, Sligo, Jones, coals Wm. Ker. Lambton. Sunderland, Cunning-hum & Way. coals. &c.

Quebec, Colenso, Palermo, J. M. Fraser, general. Binuche, Lee, Sunderland, Anderson & Pa-

radis, coals. Envoy, Mason, Londonderry, LeMesurier & Co. salt.

Susan, Blayne, Liverpool, Pirrie & Co. do. Prince Regent, Chambers, Ilul, Symes, gen. Agnes Jane. Richardson, Cuba, Leavernit sugar.

29th.

Brig Zephyr, Kirkpatrick, Donegal, order, coals.

Bobert & Ann, Mathers, Newcastle, Joseph. general.

30th. Brig J. O. Routledge, New York, Pembertons,

general. Bark Jennie Deans, Miller, Glasgow, Buchanan Abererombie, Soutlet, Glasgow, Dean & Co.

couls. Brig Erin. Atkinson, Sunderland, Levey & Co. do. July 1st. Bark Mary, Suilivan, Liverpool, Sharples & Co.

Ship Stadacona, Irons, do. Levey & Co. do. Schr. Emma, Lazette, St. George's Bay, Nefld.

for Montreal, fish, &c. Brig Sultan, Burrows, Cuba, Leaveraft, molasses Schr. Kingston, Allely, Newfld, Pembertons, fish. Crowley, Anderson, L'Orient, Chapman &

Co. do. Hannah, Bowes, London, LeMesurier & Co.

2nd. Bark Mary Bulwer, Johnston, Sunderland, Symcs

Brig Strathmore, Williams, Boston, Atkinson & Co. general.

MARITIME EXTRACTS.

The Schooner Coquette of Quebec, Henri, maser, bound to Glasgow with flour and ashes, was

wrecked at the Magdalen Islands on the 8th ult and is a total loss: cargo saved in a damaged date. She was owned by T. C. Lee, Esq., of this city.

II. M. Ship Vindictive, bearing the flag of

Vice-Admiral Sir F. Austen, commander of the N. A. and W. I. station, arrived at Halifax on the 18th ult. in six days from Bermuda. 11. M. Steamsloop Vesuvius arrived on the 21st ulti. in

days from Quebec.
The ship Stadacona has brought up the crew of the bark Eveline of Maryport, for Quebec, which vessel foundered at sea on the 13th June.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 1st July, 1815.

	77.	"		n.	ч.
Beef, per ll	0	33	a	0 -	4.
Mutton, per lb	0	34	a.	0	4
Ditto, per quarter	1	8	æ	2	6
Lamb, per quarter,	2	6	t2	1	()
Veal, per lb	()	3	a	()	4
Do., per quarter	. 0	0	α	0	O
Pork, per lb	0	$-3\frac{1}{2}$	a	0	41
Eggs, per dozen,	0	71	α	U	-97
Potatoes, per bushel,	1	3	a	1	6
Maple Sugar, per lb	()	3	a	0	4
Venison, per lb	0	0	α	0	0
Hams, per lb	()	53	đ	0	G
Bacon, per lb	0	47	a	0	-1
Fowls, per couple	2	0	a	3	6
Ducks, per couple	2	0	a	. 2	6
Flour, per barret	25	U	a	26	6
Do. per quintal	11	G			
Oats per bushel,	1	8	a	2	O
Hay per hundred bundles,	25	0	a	35	0
Straw ditto	17	()	α	20	0
Fire-wood, per cord	10	0	a	12	6
Cheese per lb	0	43	u	0	5
Butter, fresh, per lb	()	, , -			9
Ditto, salt, in tinnets, per lb	0	74	14	υ	- 16
		•			

Pot Ashes per cwt. . . 22s. 0d. a 23s. 3, Pearl do. do. . . . 24s. 0d. a 24s. 3

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till SATURDAY, the 12th JULY. - PAID Letters to THREE o'clock, and UNPAID to FOUR, P.M.

THE undersigned, deeply grateful to God for the wonderful preservation of their properties in Joachim-Street during the last calamitous fire, beg also to express their most sincere thanks to those kind friends, whose perilous and persevering exertions were so eminently instrumental in saving their premises from destruction amidst the surrounding conflagration.

JEFFERY HALE. EDWIN HAWKINS. JOSEPH PRIMEAU. Quebec, 30th June, 1845.

BAZAAR AT KINGSTON. BY permission of the Worshipful the Mayor and Corporation of Kingston, a BAZAAR is proposed to be held in the Town Hall the first week in August, in order to raise funds for completing the interior fittings of St. James' CHURCH, STUARTVILLE, LOT 24.

Any contributions for promoting this object will be thankfully received by those Ladies of the Committee whose names are subjoined, who have kindly consented to hold

Hon. MRS. DE BLAQUIERE, MRS. CASSADY, MRS. SADLEIR, Mas. Dupuy, MRS. BRENT, MRS. R. V. ROGERS.

BRITISH AND CANADIAN SCHOOL

WANTED—Either in St. Paul Street, or St. Roch, St. John. or St. Louis Sub-urbs—a suitable BUILDING for the temporary use of the British and Canadian School. JEFFERY HALE, President.

Quebec, 26th June, 1845.

TEACHER WANTED. N Assistant for a respectable Boys' School: he should be fully master of the English branches and well acquainted either with French or with the Junior Classics. Enquire at the Publisher's. Quebec, 8th May, 1845.

WANTED,

TIWO intelligent Lads as APPRENTICES 1 to the Printing business. Application to be made at the Office of this paper, No. 4, Anne Street.

Quebec, 26th June, 1845.

BUTTER. SUPERIOR Upper Canada BUTTER for Sale by J. W. LEAYCRAFT. Sale by J. W. L. Quebec, 13th June, 1815.

JUST RECEIVED EX "DESPATCH," AND FOR SALE BY THE SUBSCRIBERS, BEST STARCH AND BUTTON BLUE, C. & W. WURTELE,

St. Paul Street. 28th May, 1815.

NOTICE.

RAHE undersigned having entered into part May next, carry on business in this City under the firm of Welch & Davies. HENRY W. WELCH.

W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1815.

DECEIVING per 'Vesper,' 'Douglas,' 10 . Carthaginian, and Emmanuel,

Patent proved Chain Cables, Coil Chain

and Anchors, Pit Saws, Mill Saws, Files, &c. Shoe Thread and Scine Twines.

-ALSO-Double Boiled and Raw Linsced Oil in Pipes, Hhds. Qr. Casks & Octaves, Gunpowder, Blasting F. FF. FFF, &c. C. & W. WURTELE, St. Paul's Street.

Quebec, June 26, 1815.

NOTICE.

THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay.

CHRISTIAN WURTELE,

St. Paul's Street. Quebec, 26th June, 1815.

THE LATE FIRE. NOTICE is hereby given to those whose BIBLES have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced

stances may require.

Application to be made at the Depository in Ann Street (Mr. Haddan's late store,) where attendance will be given by Members of the Committee between 7 and 8 o'clock every Evening.

rates, or gratuitously according as their circum-

By order, JEFFERY HALE.

Quebec, 18th June, 1845.

CHINA, EARTHENWARE, GLASS-

WARE, &c.

WARE, &c.

PECEIVING per "Anckland" & "Aurora," a general assortment of the above, and expected per other vessels, a further supply, selected by the subscriber during his visit to England, the last

THOMAS BICKELL, Agent for Grimstone's Eye Snuff. St. John Street, Quebec.

Quebec, 12th June, 1845. JUST RECEIVED AND FOR SALE BY THE SUBSCRIBERS,
BEST ENGLISH CHEESE,

Gloster, Berkeley, Cheddar.
Truckles, Pine Apple and Fancy Cheese.
—ALSO— Tobacco Pipes, Shop Twine and Shoe Thread.

C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1815.

RECEIVING AND FOR SALE. EST Black Lead. Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads,
Sheet Lead, Lead Pipe and Patent Shot,
Boiled and Raw Linseed Oil.

—ALSO—

Best Refined Borax. C. & W. WURTELE,

St. Paul Street. Quebec, 5th June, 1845. FOR SALE.

BRIGHT Porto Rico and Cuba Muscovado Sugar, Jamaica Limejuice, Prime Mess and Prime Beef, new, Upper Canada Butter in Kegs, Half-barrels Labrador Salmon, -ALSO-

An assortment of well made New York BLOCKS, and a Ship's Long Boat, 19 feet long, copper-fastened.
J. W. LEAYCRAFT. Quebec, 13th June, 1845.

RECEIVING EX " AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT COR-DAGE assorted. C. & W. WURTELE,

St. Paul's Street.

Quebec, 5th June, 1845.

RECEIVING AND FOR SALE EX "NICARAGUA," " AUCKLAND," and "AURORA." NGLISH, Best Bar and Scrap Iron,

Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel.

Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Frying Pans, -ALSO-400 Boxes Canada Plates,

600 do. Tin do.
Patent Canada Scythes and Sickles.
C. & W. WURTELE, St. Paul Street. Quebec 5th June, 1845.

EWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's. Wharf,

Late Irvines. Quebec, 29th May, 1845.

FOR SALE, NGLISH Linseed Oil,) Imported French Burr Stones, London Bottled Porter, season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes "34 to 9 Inches. Anchors, Chain Cables, Chain Books, Hawse pipes. Ship Scrapers. Iron, Cordage, &c.
THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

Fouth's Corner.

THE GRUMBLING PENDULUM. An old clock that had stood for fifty years in a farmer's kitchen, without giving its owner any cause of complaint, early one summer's morning suddenly

Upon this, the dial-plate (if we may credit the fable) changed countenance with alarm; the hands made an ineffectual effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; each member felt disposed to lay the blame on the others. At length a faint tick was heard below from the pendulum, who thus spoke:-

"I confess myself to be the cause of the present stoppage; and I am willing for the general satisfaction to assign my reasons. The truth is that I am tired of ticking." Upon hearing this, the old clock became so enraged that it was on the point of striking.

Lazy wire!" exclaimed the dial-plate,

holding up its hands.

"Very good!" replied the pendulum "it is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me ;-it is vastly easy for you, I say, to accuse other people of laziness! You, who had nothing to do all the days of your life, but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think how you would like to be shut up in this dark closet, and wag backwards and forwards year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?"

"For all that," resumed the pendulum "it is very dark here; and although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really weary of my way of life, and if you please I'll tell you how I took this disgust at my employment. I happened this morning to be calculating how many times I should have to tick in the course of the next twenty-four hours; perhaps some of you above there can give me the exact sum?"

The minute hand, being quick at figures, instantly replied, "Eighty-six thousand four hundred times."

"Exactly so" replied the pendulum; "well, I appeal to you all, if the very thought of this was not enough to fatigue one? and when I began to multiply the strokes of one day by those of months and years, I felt so discouraged at the prospect, that, after a great deal of reasoning, thinks I to myself—I'll stop-"

The dial could scarcely keep its countenance during this speech, but, resum-

ing its gravity, thus replied:—
"Dear Mr. Pendulum, I am really astonished that such an industrious person as yourself should act so foolishly. It is true you have done a great deal of work in your time. So we have all, and are likely to do; and although this may fatigue us to think of, the question is, whether it will fatigue us to do it : would you now oblige me and give about half a dozen strokes, to illustrate my mean-

ing?"
The pendulum complied, and ticked six times at its usual pace.-" Now," resumed the dial, "may I be allowed to inquire if that exertion was at all fatigu-

"Not in the least," replied the pendu-lum—"it is not of six strokes that I complain, nor of sixty, but of millions."

"Very good," replied the dial; "but recollect that though you may think of a million strokes in an instant, you are required to execute but one; that however often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum.

"Then I hope," resumed the dial-plate.

"we shall all immediately return to our duty, for the servants will lie in bed till noon, if we stand idling thus."

Upon this, the weights used all their influence in urging him to proceed when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to wag, and to tick as loud as ever; while a beam of the rising sun that streamed through a hole in the kitchen shutter, shining full upon the dial-plate, it brightened up as if nothing had been the matter.

MORAL

In looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its troubles at once. One moment comes laden with its own little burdens, then flies, and is succeeded by another no heavier than the last; if one could be borne, so can another and another.

Even in looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties and the trials to temper and patience that may be expected. Now, this is unjustly laying the burden of many thousand moments upon one. Let any one resolve always to do right now, leaving then to do as it con, and if he were to live to the age of Methusalem, he would never err. But the common error is, to resolve to act right tomorrow, or next time; but now, just this

once, we must go on the same as ever .-Dublin Christian Journal.

BIOGRAPHY OF MARTIN BOOS. CHRISTIAN CATHOLIC PRIEST IN GERMANY Continued.

Martin Boos was twenty-six or twentyseven years old, when, in the diligent discharge of his pastoral duties, he had to visit a very humble woman on her sick-bed, to whom he said: "You certainly may die in great peace and comfort," "Why so !" inquired she. "Because you have lived so pious and holy a life," was his answer. At this, she looked gravely at him, and said with much carnestness: "What a pretty divine you are-what a poor comforter Were I to die confiding in my piety, I know to a certainty I should perish. How could I appear before the judgment-seat of God, trusting in my merits and goodness? If the Lord should mark iniquity, who can stand? the charge of a Priest as Director of the es-No, sir, it is because Christ has made atone-tablishment. This worthy man, whose ment for my sins, and paid my ransom, that I hope to be saved and to go to happiness."

Boos was astonished, and not a little ashamed, to be told by this illiterate disciple things of which he, called a master in Israel, had remained ignorant. He had studied long and diligently in college-halls under the teaching of men of learning and renown; but in the most important of all subjects he had to be instructed by an ignorant peasant-woman on her sick-bed. But he did not suffer the pride of learning to blind him against the truth declared with such simple earnestness. His eyes were opened at that sick-bed, and the light which shone into him then, led him in all his future abours, success, and sufferings.

From that time, his preaching and visiting, and his dealing with souls in the confessional underwent a great change. He knew now, where to direct sinners to in private; and very soon he had acquired the love and confidence of the people to a degree which excited the envy of his ecclesiastical seniors. The Canons at Grunenbach had the pastoral charge of the parish, and they had been glad to entrust that part of their responsibility to Martin Boos as the youngest among them, willing that the duty should be performed so as to give them no trouble. But no sooner did the boundless affection of the parishioners towards their laborious and devoted colleague remind them of their own neglect, than their wrath was excited to the utmost, and they resorted to every imaginable means to ruin him. His desk and book-case were secretly opened, his letters and papers examined, and turned to ridicule because nothing criminal came to light: at last they resorted to the severest measure which it was in their power to take; they forbade his residence amongst them, though they were obliged to pay him from year to year the stipend attached to his canonry, until he quitted Bavaria altogether.

He was now deprived of a large share of painful for him to be thrown out of a sphere of usefulness in which he had received and conveyed so much good. A severe conflict arose within, as he took up his staff and set out from Grunenbach, not knowing Boos. After eight months' inquiry, senwhither to go. Passing by an empty hut, he went in, threw himself upon the ground, and prayed that God would take off the erroneous doctrines contrary to the decrees intolerable load of heaviness which was

weighing upon him. And God heard the prayer of his disconsolate servant in the desert, and sent broad day-light into his soul. He rose from deep dejection, and proceeded with a comforted heart to the parish of Seeg, where a brother and companion in tribulation, the pious Priest Feneberg, was scattering the seed of God's pure word among a famishing and affectionate people. Here was work enough. though in the humble capacity of an Assistant only-but what did that matter to Martin Boos, if only he could invite sinners to come to Christ and be delivered from the

curse and the dominion of sin! In the meantime, however, the groundlessnes of the charges which had been made the occasion of his removal from Grunenbach, became so apparent that the Abbot of Kempten, unwilling to lose a zealous and popular pastor from his district, recalled him in the year 1795 by an appointment to the curacy of Wiggensbach, with the promise of speedy preferment. The weight of pastoral responsibility seems to have deepened his auxieties for increase of spiritual gifts to himself and for the spread of their influence among his people. Day and night were alike to him, when souls had to be cared for, when the study of the Scriptures proved particularly instructive to his mind, or when prayer to the Saviour seemed more believe what you have just now been singespecially needed or proved uncommonly refreshing. His ministry also was attended with extraordinary success. Many were "Why," said his reverend pupil, "for roused from a state of spiritual death to life, these yery words and this truth I have and became partakers of the peace and been accused of heresy, have been perseconsolation of the Gospel; many who pre- cuted, and condemned." The Senior viously, with all their own endeavours, could find no rest for their souls, were rendered joyful and happy by acquaintance with the efficacy of the atonement.

But while numbers were thus blessed there were not wanting those who took offence at the work of conversion which thus invaded the quiet dominion of Satan; and on New-Year's-day 1797, when Boos secuted brother with the greatest affection, had preached with unusual power and profited by the opportunity of his visits as a success, the enemies could peaceably en- means for editying converse, and declared dure neither him nor the spread of truth his resolve to live and die in that hope detest idleness, as being equally opposed to time as may be agreed upon.

any longer. Just as the flame of divine love was most strikingly kindled in many hearts, the wrathful fire of the enemy of souls broke out in open persecution. The Rector of Wiggensbach was applied to with urgencies which to him, being an unenlightened man himself, though very friendly towards Boos, proved irresistible, and he reflectantly ordered the man of God to remove from the parish. He took refuge again with his tried and willing brother Feneberg at Seeg. There he lived quietly for a few weeks until Counsellor Roessle, as Commissary from the Bishop's Court, made his appearance, took possession of all his letters, papers, and books, and cited him to appear before the inquisition at Augsburg. On his arrival at that city, he was con-

signed to the elerical House of Correction at Goggingen, about three miles from the city; a place where none but ecclesiastics and lunatics were put in confinement-under name was Hoffman, received Boos as a very dangerous person, being unable to conceive that a good and pious Priest could be put in prison by the rulers of the Church. But while he was looking upon his prisoner with abhorrence, it struck him that there was an appearance of humility, patience, and piety about the man which it was difficult to ascribe to dissimulation; he entered into conversation with him and heard him tell his own story. The experience of a heart which the grace of God had melted and out of which had flowed that teaching which God again had blessed to the souls of many, while it had provoked others to persecuting measures, struck a chord in the heart of this attentive clerical jailer, and he cried out: "O that I were like you—that I could attain this divine gift!" Then Boos preached to him how to set forth Gospel-truth in public, and the Gospel and assured him that God was willing to bestow the like grace and deliverance upon him also: the jailer believed his prisoner's words and experienced the saving efficacy of Christ's blood. From this time, the elerical House of Correction was the scene of the most spiritual intercourse between Boos and his keeper; Priest Hoffman ever afterwards showed the greatest kindness to the persecuted children of God who were from time to time committed to his charge; and when he was appointed to the pastoral charge of Goggingen, he preached that Gospel with which through Boos's confinement he had become savingly acquainted.

The majority of the judges before whom Boos had to make his defence were not unfriendly to him, though there was not the light in them which had shone into the heart of the accused man before them; but there was one bitter adversary in their midst, who kept them all in awe; and as a similar case was at the time pending before the Bishop of Constance, great delay arose from the anxiety of each of these Prelates to know what the other would do. At last the accused Priest Bach was pronounced temporal sustenance, but it was much more free and guiltless by the Bishop of Constance; but this raised such a storm of indignation among the powerful enemies of the truth, that the Bishop of Augsburg did not venture wholly to acquit his prisoner tence was pronounced against the man of God for dissemination of "fanaticism and of the Council of Trent;" and his punish ment was to be suspension for a year and a day from his ministerial functions, imprisonment in the clerical House of Correction during that period, with an injunction to review his theological studies under some ecclesiastic to be appointed for that purpose. After this severe sentence was pronounced for public effect, it was readily mitigated by allowing the eight months he had already passed at Goggingen to be reckoned part of the time of his imprisonment; for the remainder of the period also, he was only confined within the walls of the city of Augsburg, having hired apartments for his residence; and with regard to the review of his studies, he was told to choose the eccle-

siastic he preferred for that purpose. Boos fixed upon Father Ulric, the Senior of the Capuchins at Augsburg. He went to the Convent, and as he ascended the steps, he heard the monks in the choir chaunting the words of Jeremiah (xiv. 9.) "Thou, O LORD, art in the midst of us. and we are called by thy name." The Latin version in use with them renders the first clause simply thus, "Thou, O Lonn, art in us." Now the teaching of Boos respecting "Christ in the believer" was principally the "fanaticism" of which he had been found guilty. So up he goes to Father Ulric, and asks: "Do you in this convent ing ?" "Certainly," replied the old monk, "why should you doubt it?" these very words and this truth I have answered: "Your judges have condemned what they do not understand, because they have had no experience of it." Father Ulric spoke feelingly on the subject: he himself had fallen into the hands of the inquisition forty years previously for preaching the Gospel which the rulers of the Church counted fanaticism. He embraced his per-

which the ecclesiastical judges had con- the precepts of God, and the real enjoyment demned as error.

To be continued.

EDUCATION.

THE QUESTION OF YOUTHFUL RECREATION "For every idle word that men shall speak," saith the Saviour, "they shall give an account in the day of judgment. Nay, say the world, we are not accountable even for our idle hours, months and years, provided we do no harm, and our pecuniary circumstances can afford it. "Work while it is day," saith the same Divine Teacher, the night cometh when no man can work." But the world replies, Not so; we prefer the wisdom which never works when it can be avoided, and we claim the right to bestow on our pastime all the leisure which the bounty of heaven allows. "Redeem the time," saith the Apostle, " seeing that the days wherein we live are evil." Enjoy your time, says the world, in every possible way, which is harmless and reputable. "Whether ye cat or drink, or whatsoever ye do," saith the same inspired Director, 'do all to the glory of God.' Extravagant and impossible requisition! exclaims the world. Our own earthly interest, our own pleasure, and our own glory, furnish sufficient motives for the daily course of life, and the attempt to regulate our meals and our diversions by the maxims of religion, is equally absurd and vain. With this contrariety of sentiment be-

ween the Gospel and mankind, it is no wonder that the prevailing theory of education should abandon the whole question of youthful recreation to the influence of principles directly hostile to the truth. Our children are taught to believe that a certain portion of every day belongs to them of right; and that they may dispose of it just as they please, without any sense of accountability, provided they abstain from gross transgression. And the pleasant system of indulgence, thus inculcated, continues to govern them, as might be expected, to the end offlife. The boy plays marbles, and the man plays eards. The boy delights in mimic personations, and the man carries the same disposition to the theatre. The girl has her dolls decked in all imaginable finery, with her tiny house and equipage; and the woman, in due time, shows the power of early association, in the mania of fashion and love of company. Even the child who is hardly emancipated from his petticoats, is encouraged to strut with his sword and his drum; and why should not his maturity exhibit the natural fruits, in the military passion, and in all the proud petulance of worldly honour and high spirit, which are so sadly at variance with the humble and sober doctrines of the cross? In just accordance with the same plan, the vacant hours of the school-hoy are given up, as a thing of course, to all the varieties of contention and misrule, under the name of necessary relaxation; and appetites are indulged, and liabits formed, and self-will strengthened, and the dominion of pleasure confirmed, until life becomes esteemed chiefly us an instrument of gratification, and picty and religion are thought of only

to be dreaded or despised. Now can it be true that a serious mind may content itself with such a system? Can it be true that a Christian parent would deliberately assert such a course to be consistent with the "training up his child in the way he should go," or the "bringing him up in the nurture and admonition of the Lord ?" And if not, surely it must be worthy of our most earnest inquiry, whether anything can be done to supply our children with useful and wholesome exercise, in which the body may be benefitted, without injury to the soul,-in which the health may be secured, without the risk of moral and spiritual contamination.

We will not say that a perfect remedy for the prevailing evil is equally in the power of all; but we doubt not that the majority of Christian parents and teachers could do much more towards such a result than is

usually supposed.

Might they not, for instance, in most cases, provide a room for a domestic work-shop, and a little spot of garden ground, either of their own or in the neighbourhood, so as to afford their children an opportunity of useful, as well as salutary occupation during their leisure hours? Could they not refuse to purchase or permit toys of any description, and discourage the waste of life, by continually presenting to the understanding and the conscience of their youthful charge, the great truth that all are stewards of the Lord's bounty, and should therefore religiously avoid the common practice of lavishing, in idleness and folly, that precious time, on the uses of which depend the issues of eternity? Could they not contrive occupations for them of a domestic, or mechanical, or philosophic description, and labour with them on subjects of utility, art, or science? Could they not draw the line of strong and plain demarcation between the love of pleasure and the love of God, and convince their offspring that the true secret of religious happiness consists in the habit of conformity to the will and example of Christ in all things? Could they not easily convince their children that the most delightful spectacle on earth is the work of our own hand, the fruit of our own exertion; and by taking an fruit of our own exertion; and by taking an ten lines and above six lines 3s 4d first insertion affectionate interest in their attempts, could and, 10d each subsequent insertion; above ten not parents teach the tender and impressible lines 4d per line first insertion, and 1d per line mind to prefer industry to pastine, and to each subsequent insertion.

of man? In a word, could not usefulness be rendered the great object of their desires, on the high ground of Christian responsibility, if parents and teachers would only devote the necessary attention to the principle? And if our children were thus taught, that the path of happiness was but another name for the track of Christian duty,-that no part of their existence was freed from accountability to Christ, but that the very essence of their discipleship must consist in the imitating of him whose whole life was passed in doing good,-what might not be expected as the fruits of such a lesson! What treasures to the Church, to their parents, and to society, would not youth so trained become! And how would the good pleasure of the Lord prosper in the hands of those whose very recreations were sanctified by religious principle, and who had been educated to engage in no act, on which they could not honestly supplicate the divine blessing !- The Right Rev. J. H. Hopkins, D. D., Bishop of the Diocese of Vermont.

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