quired is exercised for good: when she, who has such power over the youthful mind, strives to lead it to virtue, and to Gon: when the strongest of all carthly ties are used to bind the infant heart to the love, and the service, of its Creator and Redeemer; when the feet, while yet obedient to the call, are taught to tread in the path of holiness : to rely upon the grace, and to follow the steps of the Lord Jesus Christ!

Let parents, and especially mothers, be intreated to consider their responsibility. Let them not suppose that the instruction given in schools, or in any other way, will release them from the obligation to care for their own children. They are still bound hearing of the children, they greatly hinder the effect of the labours bestowed on them, and cause the hands of the teacher to hang down. Let them again be intreated to consider this matter well, as they value the immortal interests of their children, and would not have them cast aside the precious

J. R. S. L. Suffolk, June 23, 1846.

The Beream.

QUEBEC, THURSDAY, AUGUST 20, 1846.

On our first page will be found the conclusion of Dr. Whittingham's letter on the Primitive Extent of Dioceses. After carefully weighing his arguments, it will be difficult to resist the persuasion avowed by him, that the prevailing notions of an Episcopate have to undergo great modification, before they are brought to a right conception of what was the primitive Episcopate. Allowing that our improvements in modes of travelling and in means of correspondence by letter have to be taken into the account, in adjusting the proper extent of a Diocese, still a plain and obvious limit presents itself which will go far to remove the difficulties involved in the question what ought to be ;-though the question, what can be at once effected, may not be settled by that decision. That every parish ought to have the rite of Confirmation administered once a year, seems to admit of no doubt with those who value that solemnity, either as of apostolic origin or, if it were only, as of evident propriety, as the door of admission to the higher privileges of the Church. It ought reasonably to be expected that every year, some candidates for Confirmation will be found in every parish—not simply because they have attained to a certain age which we choose to designate years of discretion, but because they have become desirous of testifying before the Church, that they deliberately renouncesin, and the world, and Satan, that they choose the service of God, and will have the Lord for their portion. With this demand, now, which has the physical measure of a Bishop's bodily strength and the facilities of travelling to adjust it let there be connected the no less valid and much more important one of keeping the oversight of the affairs of Flocks and Clergy-which implies so much acquaintance with details as to look into those affairs; and it will not seem an extravagant conclusion at which the writer of the letter arrived when, by investigation of Scripture and of early ecclesiastical history, he discovered that the State of New York, containing about 250 parishes in those days, ought to be divided into eight Dioceses; nor is it strange that a Diocese like the one to which we belong should be thought to require division into two. In the United States, where the minds of Churchmen are not fettered by the remembrance of the call of those men of expansive charity at Basle where the Church legislates and forms her practices according to her perception of the primitive pattern and her consciousness of want, the parishes generally look for the Bishop's visit to them not less

than once every year. The English Churchman, accustomed to a state of things induced by a long dependence of the Church upon the secular powers, may possibly suggest that the appointment of Archdeacons, Commissaries, Officials, and Rural Deans justifies a considerable extension of the field of supervision committed to one Bishop. Dr. Whittingham anticipates the objection, by stating, with regard to one of these offices, that it is " an invention of the Western Church;" the whole of them, in fact, have no warrant in Scripture and, if the introduction of them makes us acquiesce in our departure from the scriptural model, they are mischievous. It is with great satisfaction, therefore, that we have of late observed the measures of the Home Government, tending to the conversion of Colonial Archdeaconries into Bishoprics. The motive, we conjecture was furnished by calculations for economy and efficiency; but the result, for which we are exceedingly thankful, is a return towards primitive practice. The simple platform of scriptural Churchgovernment is, that there should be Presbyters. assisted by Deacons, all of them under the supervision of Bishops, according to laws sanctioned by the whole body of the Church through its representatives. The Episcopale must necessarily be kept within such limits as shall provide for the due witness, but having been sworn on a former occaadministration of the rites of Ordination and Confirmation in the first instance, as being the acts which a Bishop alone is competent to perform, and for such copportunities of conference with the Clergy and their flocks as shall afford to all parties science, assured her through the interpreter that

But as truly as it is needful that there should be

in the course of our return to the primitive platform of government. It is evident that the expenses of a Bishop who supervises a Diocese of 30 or 40 parishes, and has not to keep up the appearance of truth, HER GODS WILL PUNISH HER. a member of the peerage, will be considerably below those of one whose labours extend twice as far, and on whom courtesy confers a title of arbility which creates an expectation that his style of living, his hospitalities and charities, should be proportionate the chief was Bhudda. to the title he bears. The episcopal revenues now current, even in some of the Colonies, will bear a the authority of the teacher, to assist the labours of the school. They may do something, perhaps not a little, to lighten these labours. But, if they disparage the teacher, or suffer others to do so in the school. that charge with a greatly reduced revenue, surely we of the Church of England may adopt the New York Professor's language of noble indignation : "It is a calumny on our communion, to presume that men fit for the Episcopate will stand out for lessons of early instruction in the good ways of the high wages, when called to the service of the Church !" We may, indeed, go one step farther, and say that a greater benefit could not be conferred on the Church than a measure which would have for its effect to keep out of the Episcopate those in Bhudda. I will give him the credit of disbeliev-who would have it only for its emolument and ing the false gods of the Chinese. What amount of who would have it only for its emolument and worldiv distinction.

Colonies, presided over by a Senior, PRIMUS INTER Pages, with Presbyters and with Representatives of the Laity, shall "come together for to consider" of matters which require legislative action—that the mind of the Spirit of Christ will be sought by themand that when the decrees go forth which it shall appeased, every "yoke" of carnal ordinance be removed, and the good work of edification encouraged and extended. (Acts xv. passim.)

We remember how, some years ago, when the establishment of a Protestant Bishopric at Jerusalem became matter of conversation in the House of Commons, one member, not remarkable for seriousness in matters of religion, made observations in a style of pleasantry upon the strange effect which the arrival of Bishop Alexander with his married wife produced upon an ignorant crowd of Orientals: " Una Vescova !" (A Bishopess !) was their wondering question. Anticipating that, in some measure, the marvel will be renewed on Bishop Gobat's arrival in the Holy Land, we feel some pleasure in knowing that the newly consecrated Bishop's partner in life is one whose training has fitted her to exhibit, before the people who will regard her with superstitious wonderment, the scriptural features of a Bishop's wife. We have inserted, on our fourth page, part of an article under the heading " The Refuge School at Beuggen," which is a free translation from the Report of 1827 of the head of that Christian establishment, Henry Zeller, the father of Mrs. Gobat. From a child, she was brought up in that atmosphere of Christian benevolence which seems to be the element requisite for the existence of her parents. Zeller had studied the law, but of his own choice devoted himself at an early period to the education of tender youth. He had advanced to the honouraable post of School-Director at Zofingen in Switzerland, when the conception of a seminary, as described by him in the report, determined him to relinquish his well-earned temporal advantages, and to devote himself to the service of the poor and neglected, at who had formed the design of such an establish ment. Under his paternal superintendence this work of faith has been blessed by God with eminent success and far-spread usefulness. Beuggen is situated on the Rhine, a few miles from Basic, on the high road to Schaffhausen.

The affecting introduction of the aged Pestalozzi's name in the report, suggests matter of thankfulness the Rev. J. Stannage, to help in raising the frame to those whose regard for that celebrated man, as Church of England on this spot. The work was a philanthropist, is not unmingled with a desire for evidence, that his wavering, undecided mind did and the whole of the frame was put up before at last settle in an entire surrender of himself to the sunset. "An old woman, mother of 23 children," rule of the crucified Jesus. The hope may be cherished that the great Friend of children sent Pestalozzi, before his earthly course closed, to witness and experience the power of faith at Beuggen, so that in his old age he might become as a child indeed, and inherit the promise made to such, of a kingdom in heaven. We know nothing of the closing scene of Pestalozzi's life on earth; but the pious Professor Vinet of Basle has recorded how the old man felt the influence whch governed at Beuggen, and in the energetic mode of expression peculiar to him, avowed it thus during his sojourn there: "It is a spirit of overwhelming power that prevails here !"

PRINCIPLES .- Of all the extravagancies of Lord Brougham, of all that eccentric Lord's defiances of propriety, none has as yet come up to his conduct in the House of Lords when evidence was given on ing the Cathedral, is to call upon all the subscribers Matthysson's Divorce Bill. On Thursday last a Chinese woman named Kowhan was called as a sion, she declined to be sworn again, on the ground that her gods' would be displeased with her if she took a second oath. Lord Brougham, as well acquainted, of course, with the mysteries of Bhuddist theology as with every branch of true and false not exceeding eight and sixteen months." Clergy and their flocks as shall afford to all parties the benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his full benefit of the Bishop's advice where other advice is not sufficient. ceremony, the authoritative tone in which he reveal-But as truly as it is needful that there should be ceremony, the authoritative tone in which he reveata division of Dioceses, so is it to be hoped that the sion of awe resulting partly from his look and partly but he declares, at the same time, that he will not many of our readers who have become Subincrustation of baronial honours, and excessive reincrustation of baronial honours and excessive reincrustation of baronial honours, and excessive reincrustation of baronial honours, and excessive reincrusial honours are resulting partly from his look and partly
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but he declares, at the same time, that he will not
incrusial honours are resulting partly fro

VERSATILITY OF LORD BROUGHAM'S RELIGIOUS

the second oath. When she was called in on Fri-Lord Brougham desired the interpreter to tell her

that she has been sworn: if she does not speak the The interpreter then made her acquainted with

the noble and learned lord's remark. Lord Brougham.-Now ask her who are her

in reply, she said through the interpreter, that

Lord Brougham. - TELL HER THAT BRUDDA WILL PUNISH HER MOST SEVERELY IF SHE DOES NOT SPEAK THE TRUTH, and that she will ALSO be punished in this world if she does not speak the truth. This observation being explained, she replied, in Chinese, I will speak the truth.

Comment on this is almost superfluous. It is impossible to read the brief statement of what took place in the House of Lords-in the highest tribunal of a Christian country—in the implied presence of all the Lords, Spiritual and Temporal-and (by means of the press) in the face of the civilised world, without feeling that as gross an insult has been offered, not only to common sense, but to Christianity, as it was in the power of any single man to perpetrate. Lord Brougham either believes in Bhudda, or he knows that that is the name of a false god, and that the belief in the existence of such a fancied being is an awful delusion. I will not assume, without further evidence, that he believes eprobation, then, is sufficient to apply to him for naving, when occupying the sacred seat of justice, To bring these remarks to a close, we may just and officiating as one of the supreme judges in the express our hope that the time will come when ten highest court of a Christian country, deliberately or twelve Bishops of the British North American the awful falsehood that Buppa will pesish HER MOST SEVERELY IF SHE DOES NOT SPEAK THE

Lord Brougham, speaking as the representative of the Lords Spiritual and Temporal in Parliament essembled,' and addressing a benighted heathen, judicially recognises the existence of a false god, and attributes to that false god the power of deciding on have "pleased the apostles and elders, with the her future state for reward or punishment! If this whole church," to adopt, the multitude shall "re- be not a contemptuous denial of Christianity by one joice for the consolation," that diversity will be who is, by position and courtesy, a Christian judge, it is difficult to imagine in what mode such a denia could be made.—English Paper.

[Lord Brougham used to preside over the late "Society for the Diffusion of Useful Knowledge." What extraordinary "knowledge" His Lordship was endeavouring to "diffuse" while engaged as described above! Ed.]

ECCLESIASTICAL.

PARISH OF QUEBEC .- The Vestry of the Cathedral Church have advertised for sale, the Organ at present in that building—application for particulars to be made to Mr. Codman, the Organist.

Dlocese of Toronto.

The last number of the Toronto "Church" contains an addition to the list of appointments for Confirmation by the Bishop of that Diocese, com-mencing on Tuesday 1st September at Consecon Church, extending with intermediate appointments. to Bath on Sunday the 6th, and finishing on Tues day the 8th at Marysburgh.

INCORPORATED CHURCH SOCIETY. The stated monthly meeting of the Society met or the 5th instant. Balance in the Treasurer's hands £236 17s. Sd. Sundry payments agreed to, £65.

A Committee of nine was appointed for the purpose of preparing, under the sanction of the Lord Bishop, suggestions and instructions to persons en

gaged in building or enlarging churches.

The sum of £10 3s. 10 d. was granted upon the application of the Rev. F. A. O'Meara, Missionary at Mahnetocalineng, to pay for cutting the boards from logs which have been got out by the Indians, for the purpose of building a church on Manatoulin Island.—Condensed from the "Church."

MERSEA. WESTERN DISTRICT.—The new church was opened for divine service on Thursday the 30th of July, three Clergymen being present, with an overflowing congregration; the Rev. F. Mack, Rector of Amherstburgh, preached on Ex. xx. the latter part of the 24th verse.

The Rev. John McLock has removed from Penetanguishene to Carleton Place; to which address he requests that all papers and letters intended for him be transmitted. - Church.

Diocese of Nova Scotla.

North Shore of St. Margaret's Bay .- On Thursday the 23rd of July, the people from many miles around assembled, at the request of their Minister, commenced after prayer to God offered on the site, says a communication to the Halifax Times, "and of great part of the Settlement, walked a mile, at her advanced age, supported by her children and grand children, to behold what she said she never thought to have seen in that place."

About £50, were still required to finish the outside, so as to have the new church open for service during summer.

Diocese of Fredericton .- Erection of a Cathe dral .- At a meeting held at Fredericton on the 1st of this month, the Lord Bishop of the Diocese in the Chair. The position of affairs connected with the Cathedral and its funds having been explained, and a resolute determination evinced to carry on and complete the undertaking at Fredericton, several resolutions were passed, of which the following is the principal: " Resolved, That in the opinion of this meeting the most probable way of meeting the views of His Lordship, in respect to securing the amount of £5000 required by him, to be raised in the Parish of Fredericton and its vicinity for buildwho have already signed their names to the subscription list, either to pay over to His Lordship the amount of their respective subscriptions, or to give His Lordship good indorsed promissory notes for such parts of their subscriptions as they may not be prepared to pay at once, such to be payable to His Lordship or his successor in two equal instalments,

had last year, that he points out to the Convention

Happy, indeed, is it when the influence thus ac- | venue, upon the episcopate, should be cleared away | contumacious, had the effect intended, and she took | provide a salary for the Assistant Bishop | cation of our first number, may require to be specified. Chase himself undertook the charge of the Diocese at a time when it had no means of assigning to him a salary, and he has had to perform his hard work these many years without any remuneration coming from the people of his charge.

To the Editor of the Berean.

In reminding your readers, dear Mr. Editor, what you have done, I would ask them to consider your promise in No. I, Vol. 1., and at the same time to allow their recollection to decide as to how you have

fulfilled your engagements.

It was a Royal Standard which was unfurled, April 1th, 1811-for peace and good will-to rally around it all those who, in "the spirit of love, of power, and of a sound mind" are desirous of advocating "the pure, reformed doctrine of the Church of England." (See Editorial of same date.)

Nothing emblematic !- no teaching by figures !but all with an open face, stampt with all plainness. In the first corner, stood "The Goon Sherman?": no usurper priest, but "the good shepherd who gave his life for the sheep?"—he is introduced, in song, welcoming back the "foolish?"—"Return, Return?" -and the willing-responding to the invitation-

JUSTIFICATION BY FAITH, as a point of distinction, in the Protestant controversy with Rome and all other errorists, stands out pre-eminently. Here was a cause worthy a Berean !- That nailed to the mast, our Church need fear no evil (Ps. xxiii.) 4 Banner displayed, because of the truth (Ps. Ix.)under which it is our boast to fight :- for which, our

And, then, in due order, next in place as in affection, appeared THE BOOK OF COMMON PRAYER!thus felling your readers, that you were as High a Churchman as you dated to be, consistently with your ordination-vows-(note the order of precedence given, severally, to the Prayer-Book and the Bible.)
Whilst the first two articles must have inspired confidence in every Christian's breast, the third doubtless, begot a similar feeling in those "friends to truth and order? who consider "our liturgy not a nose of wax to suit every face;" but know "its language on all fundamental doctrines of Christianity to be clear and decisive"-" words of truth and soberness? in which the compilers "sought not to gratify the pride of philosophy;" consulted not "the ease of conscience in those persons who, while they pretend respect for Divine Revelation, trample thein (the oracles of God) under their teet." Thus, you won the confidence of those to whom the decisive language of our liturgy endears it, believing "that there is none other name under heaven given among men by which we must be saved?' but that of Jesus Christ of Nazareth .- And, though "so clear and defined are the sentiments contained in the Book of Common Prayer on these cardinal points (the doctrines of the fall, the Trinity, the Atonement and saving merit of Christ, and the sanctifying influence of the Holy Spirit) that every person in our assemblies who verbally adopts, and yet inwardly disbelieves them, is condemned out of his own mouth"—yet as another and a very opposite exposition has been put forth, with all the boldness of assumption and the pride and pomp of learned ignorance-you have not shunned to declare, from evidence which, if it may be questioned, yet cannot be disproved, what is the teaching of our Church! And though "monsters of duplicity" have arisen in our midst, equal in guile with "an Arian, Socinian,

or Pelagian Clergyman"-not "restrained by his own subscription and confession from venting his heretical opinions, and thereby poisoning the minds of others?"—yet have you given place to these socalled masters in Israel-these great lights-no, not for an hour; but, placing in your sling of Berean truth the standards of the Church of England, have hurled that which destroys the vaunted strength of the giant, though armed with "feigned words and fair speeches"—with the learning of the schools and the sophistry of Jesuitism. Thus you have taught yours readers—whilst they "praise God because of his word"—in the language of that venerable servant of Christ now at rest, to add "BLESSED BE fod for the liturgy of our Church." (Biddulph's Essays.)

Again: you warned us of "TIMES OF TRIAL"?though at the risk of being nick-named alarmist! You dared not deal so falsely with your readers as to say-" Peace and safety." Well do I remember your repeated assurances, as, week after week, news of defections from our Protestant ranks, and other discouragements were brought to our ears, that all these were but the beginning of sorrows.

Your next article was on SUNDAY SCHOOLS, from that friend of the rising generation, the present Bishop of Sodor and Man. Missionary intelligence occupied a large portion of No. 1. Indeed, for a Church in its character so missionary, as its liturgy teaches, to omit this would have given good cause for questioning your churchmanship. Excuse mebut would it not have proved your ignorance of the spirit of the Church of England? After this, "A CHRISTIAN FEAST" Was served from that purveyor of intellectual and spiritual delicacies-Charlotte Elizabeth. Whilst on the last page, you gave us a peep into the "Youth's Corner," promising a weekly repetition. And, that nothing might be wanting to create lawfully, as well as to instruct, there was an epitome of commercial and political news. Such was your first. The third year is now rapidly passing-and may I not, without fear of contradiction, assert that there has been no violation of the pledge, then given?

In concluding this letter, let me ask your readers to look at the following from the "Prospectus:"
"As it is the Editor's settled purpose to set forth that faith by which the sinner is justified and obtains peace with God, his course must be resolute against attempts, whether made within or without the Protestant church, at substituting for it the devices of men. Never will be give countenance to any scheme that would withhold from souls perishing for lack of knowledge the message of hope through the atonement, or would, by departure from the sim-plicity of the gospel, mar the plan of salvation through the merits of the alone Saviour Christ."

I trust that your subscribers will not think so meanly of me as that I would be a flatterer-but has not your Editorial course fully realized the hope then raised?

In my next, I will say what we have not donebut no longer can leave undone, without unkindness to you, and injustice to those interests of the Church of England which are dear to us all, therefore to yours, &c.

[Indeed, our Friend, who, from the commence ment of our labours, has used unwearied and disinterested endeavours to promote the interests of this publication, need not be suspected of a disposition to flatter; but he can not be acquitted of a par-tiality which carries him, in his commendatory strain, beyond what he ought to impose upon the

cially informed that the numerous quotations interspersed throughout the above are from the various articles contained in the first number of the Berean, as referred to at the commencement of Miknos' letter .- Entron.]

To the Editor of the Bercan.

My dear Sir, Your Correspondent Likmos thinks that " you will allow that the communication of your Correspondent Miknos will admit of a little explanation." Your subjoined remarks prove how clearly you understood me; and, profiting by your suggestion, may I not hope that he, too, perceives that there is no

mystery surrounding that communication.
It may be deemed superfluous to notice the article further, since courtesy does not require an answerno question being asked: --indeed, it would seem as if "the fan" Likmos had cleared away the chaff which hid the wheat (if any) of Mirnos. Whether LIKMOS has dissipated error, and brought back truth, must be left to your renders to decide.

However much of truth may be in Likmos' letter, may I not question whether he has spoken it in love? In the recent defections from the Church of England, Miknos sees proof of the weakness of man-in his best (natural) estate, vanity-lighter than vanity itself-which should teach, if any thing short of experience can, self-distrust. When one sees intellect of a high order, rank, influence, and great seeming devotion, bowing themselves before the Priest of Rome, the sacrificer to an unknown God-dare he be high-minded and "sneer"? Would not this provoke the Lord to jealousy, to leave him to himself, to experience what is in his own heart-perhaps to " fall after the same example of unbelief" !- Rather should be not humble himself before that " jealous God" who " will not give his glory to another," and, deeply abased, confess his share in that sin which has provoked Him to send into our ranks a "delusion" so "strong" as that "many mighty, noble, learned," pious (apparently) should

And I do, this day, confess myself a sharer in that guilt, which was only hinted at in the letter objected to-giving the glory to another than Jehovali : crediting effect: to other causes than the One Cause of all good. I hesitate not to affirm that this has been done to a very great extent among us. In treatises on the Church of England—in Bishops' Charges—in sermons—in public speeches—in private conversation -- have we not extelled our Scriptural Homilies and Articles-our all but-inspired Liturgy-our Apostolic orders, &c. &c. Have we not gloried-1 use the word advisedly-gloried in these-too often forgetful-that " he who glorieth should glory in the LORD"? In his word, in his works, of providence or of grace, I may gloryand in so much of these as is found in those; but in whatever bears the stamp and impress of fallen man, though renewed by grace (and is our Church free from this?) I may not, dare not glory; lest, when I look for much (from these) little is the result, and discover that my work has been blown away by the breath of his displeasure, who says-" idols he shall utterly abolish—(Comp. Hag. i. 9 and Is. ii. 18.)

Indeed, I believe that were Bishops, Priests and Deacons "to sanctify a fast, call a solemn assembly," &c. and, from every pulpit, to be sounded forth. -ce alas for the day! for the day of the Loun is at hand, and as a destruction from the Almighty shall it come?2—and 44 all the inhabitants of our (ecclestastical) land gathered in the house of the Lord, cry unto the Lord?—(Joel I. 13, &c.) that, thus a more complete proof of our being a chamber in the great temple than outward organizations alone can furnish, would be given :-persuaded that then "the Lord would roar out of Zion and utter his voice out of Jerusalem, &c. So shall ye (we) know that I am the Lord your God, dwelling in Zion, my holy mountain?: then would our "Jerusalem be holy, and then? would "no stranger pass through her any more" (iii. 16, 17.)—no such strangers to our doctrine and discipline as are now passing through the Church of England on their way to Rome.

In concluding this letter, let me add, Mr. Editor, that the word " rather" introduced by your Correspondent, so materially alters my meaning as to suggest thoughts which were not in my mind. As a member of the Church of England, I was mainly concerned with episcopally ordered churches. In some degree aware of "the sin which doth most easily beset us," I deemed what was said a lesson particularly needful for us to learn. I was looking at home, thinking that, at the present moment, I had something to do with those who are within the same division of the one fold.

With the most sincere regard for your Corresnondent, I am,

THE ST. CHARLES' STREET BRANCH OF THE QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIarios held a meeting on Tuesday evening last, for the purpose of opening the missionary boxes which have been in use at the St. Charles' Street Sunday School, in the hands of some of the scholars, and in private families; the contributors had been invited, by the Superintendent, C. H. Gates Esq. and the Teachers of the School, to take tea with them in the school-room, at which the Rev. C. L. F. Haensel attended, and after singing a hymn asked a a blessing upon the refreshments provided. The missionary boxes were found to contain Two Pounds Eighteen Shillings, which includes the sum recovered from the ruins, as was stated in the BEREAN

of May 28th; the whole has been thankfully received by the Treasurer of the Association. Several of the Teachers (Messrs, Martin and Nettle) with the Superintendent of the School and Mr. McLaren, Superintendent of the Trinity Chapel Sunday School, adddressed the Juvenile party, consisting of 66 children, encouraging them in their efforts, which have been so successful hitherto, towards aiding the cause of missions abroad, and at the same time exhorting them to value, for their own benefit, the blessing of the Gospel and religious instruction. The meeting separated after singing and prayer.

UPPER CANADA COLLEGE.-The Annual Examinations were closed, with public Recitations and Distribution of Prizes, on Wednesday, the 12th instant. The following are the principal distinctions awarded

tions awarded	
I. GOVERNOR GENERAL'S PRIZ	F. Crooks A
I II. Inc Ciassical.	Cronson II
III. The Mathematical	Clonyn, I.
IV The Franch	waitt, J.
IV. The French	Evans, G.
V. The English.	Stinson, E.
vi. ine municiv.	A Property T
VII. The German.	Marling S
THE PRINCIPAL'S PRI	7 F.G.
Head Monitor.	C'roolee A
Good Conduct, $\left\{rac{1}{2}, \cdots, ight\}$	Crooks A
GOOD CONDUCT. 8	Dobinos A
For the greatest amount of vo-	· · · · roomson, C.
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luntary extra work	Crooks, A.
PUPILS LEAVING COLLEGE WI	TII HONOURS
Crooks, A., Whitt, J., Ridley, H.,	Kingsmill, J. I.
Cronyn, T., Marling, S., S	linson, E.
	集团 原列斯 医抗神经性