

ing of that fierce ocean his voice may not be heard by mortal ear, but the light of faith shone round his aged form, and the moving lip spoke a repose as tranquil as childhood's on the bosom of maternal love. The patriarch's God ruled that wild scene, and Noah felt his frail vessel quiver in every timber, without one tremour himself. Uphorne on the flood, the heaven-protected ark rose over the buried cities and mountains, and floated away on a shoreless deep. Like a single drop of dew this round sphere of ours hung and trembled—a globe of water in mid heaven. I have often wondered what the conversations were during the long days and nights that lonely ark was riding on the deep. As it rose and fell on the long protracted swell, massive ruins would go thundering by, whole forests sink and rise with the billows, while ever and anon an upborn hill, as borne along by the restless tide it struck a buried mountain, would loom for a moment like some black monster over the waves, then plunge again to the fathomless bottom. Amid this wreck, the ark sailed on in safety.

How often in imagination have I pictured it in the deluge at midnight. To a spectator, what an object of interest it would have been. Round the wide earth the light from its solitary window was the only indication of life that remained. One moment it would be seen far upon the crest of the billow, a mere speck of flame amid the boundless darkness that environed it, and then disappear in the gulfs below, as if extinguished for ever. Thus that gentle light would sink and rise on the breast of the deluge, the last, the only hope of the human race. Helmless, and apparently guileless, its vessel seemed inevitable, but the sea never rolled that could extinguish that star-like beam that told where the ark still floated. Not even the strong wind that the Almighty sent over the water, to dry it up, driving it into billows that stormed the heavens, could sink it. Though it shook like a reed in their strong grasp, and floundered through the deep gulfs, it passed unerringly on to the summit of that mountain on which it was to rest; and at length struck ground, and ceased its turbulent motion. Noah waited a week, and then sent forth a raven to explore the deep. Though the waters still swept from mountain to mountain, the myriad carcasses that floated on the surface furnished both food and resting place, and he returned no more. He then sent forth a dove. It darted away from the place of its long confinement, and sped on rapid wing over the flood, now turning this way and now that, looking in vain with its gentle eye for the green earth, and at last turned back towards the ark of rest. The top of its snowy wing was heard on the window, and the patriarch reached forth his mottled breast, and its drooping pinions, told too well that the earth gave no place of repose. But the second time it was sent abroad, it returned with an olive leaf in its mouth, showing that the earth had risen from its burden, and was sprouting again in verdure. Then the patriarch went forth with his family and stood on Mount Ararat, and lo, the earth was at his feet, but how changed! Cut into gorges which showed where strong currents swept, and piled into ridges, it bore, in every part, marks of the power that had ravaged it. Noah and his family were alone in the world, and he built an altar there on the top of the solitary mountain, and lifted up his voice in prayer, and the Almighty talked with him as "friend talketh with friend," bidding him go forth and occupy the earth. And as the flame of sacrifice rose from the mountain top, bearing the patriarch's prayer heavenward, the promise was given that the earth should never again be swept by a deluge, and lo, God's signet ring appeared in the clouds, arching the man of God, and shown as a warrant that the covenant should never be broken. Baptized by the flood—consecrated by the altar—illuminated by the first fresh rainbow, Mount Ararat stood a sacred mountain on the earth.—Rev. J. T. Headley.

TRANSMISSION OF THE EARLY HISTORY OF THE WORLD.

Noah and his three sons could receive the account of creation at the second rehearsal, and that through several distinct channels. 1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah for eighty-four years. Or, 2. Adam, during six hundred and five years, could discourse it to Cainan, and Cainan one hundred and seventy-nine years to Noah. Again, 3. Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, and Mahalaleel for two hundred and twenty-four years to Noah. 4. Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah. Through these four distinct channels Noah could receive a direct account from Adam. But again, 5. Adam lived till Methuselah was two hundred and forty-three years old, time enough surely, to obtain an accurate knowledge of all those facts pertaining to the dawn of creative existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more, 6. Adam lived to see Lamech, the father of Noah, till he was fifty-six years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham, and Japheth. Through these six channels the account could be brought down to the time of the flood. All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with nine, Seth with nine, Enos ten, Cainan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem and brothers, four: Thus there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels, through which the account might be transmitted.

Who ever imagined, without making the comparison, that Noah lived to see Abram sixty years old, and that Shem lived to witness all the glorious things transacted between God and Abram, and finally to see him buried, and to unite in the general mourning for the father of the faithful! Who would have supposed that Abram lived his whole lifetime, Isaac for one hundred and eight years, and Jacob for forty-eight years, with those who for one hundred years of their early life witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its foundations were broken up, and heard the groan of a perishing world! Yet such was the fact. Noah was contemporary with every generation after him: down to Abram; Shem down to Jacob; and Arphaxad down to Isaac; Salah and Eber again down to Jacob, and probably Eber to the twelve sons of Jacob.

Three narrations bring the account to the time when minute and particular history commences; and when the art of inscribing upon papyrus, and

probably upon parchment, was understood. The participators in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us. So that we have the account, in a manner, second-handed from Shem. [We find the above, taken from the Princeton Review, in the Southern Churchman. It cannot fail to interest the attentive Bible-student. After simply warning him that he must be prepared for some discrepancies between the different chronological tables, which he may have to consult, and must wonder at them, we may just direct him to this branch of biblical study as well worthy a share of his attention.—Ed.]

The Berean.

QUEBEC, THURSDAY, DEC. 3, 1816.

The farther extracts from the Bishop of London's recent charge, inserted in this number, commence at the point where that contained in our last number closes. We have omitted an argument, which fills more than a column in a London paper, upon the subject of papal infallibility and supremacy, in which His Lordship shews, on the one hand, the futility of the claim set forth by the papacy, and, on the other hand, the captivating power which the promise of a conclusive settlement of every doubt exercises upon "unstable and untrained minds." The Bishop recommends to his Clergy some "tracts on the errors of Popery, drawn up by the Rev. J. Endell Tyler, and published by the Society for promoting Christian Knowledge," and "Mr. Bagenal's useful and well-timed publication, *Catholic Self-guard*, which contains a selection of the ablest discourses on the errors of the Church of Rome, collected from the works of our own eminent divines who lived during the seventeenth century."

Next to this portion of the Charge comes that part which we have separated from the former by our first asterisks. We must offer upon it the remark that we do not know what period, in the history of the Church of England, it is which would, by common consent, be called her "better times." It strikes us that the mere circumstance of churches being opened for daily worship, and resorted to by a people among whom scriptural knowledge, and the practice of domestic religious instruction and worship, were but scantily diffused, is no evidence of the times having been better. Not that we should have the remotest objection to the institution of daily public prayers for the benefit of those to whom that act of worship may prove a profitable means of grace: we only wish to guard against the assumption that the piety of individuals or of a community would be indicated by their attendance at the daily public Church-service. The separation of household, in those numerous cases where all the family and servants cannot be spared to go to church, and the hurry into which the whole must be thrown, if domestic worship is to be kept up in addition to the public service, are very serious objections; and if the daily public church-service were to supersede the practice of domestic worship, we could hardly consider the cause of religion to have been advanced.

It is just possible that, by some, these considerations will be thought characteristic of a particular class of Churchmen, and will be designated Low. We will meet that, by stating to our readers what used to be the practice of that class of Churchmen, employed by the Church Missionary Society on the western coast of Africa. For many years, at every one of the Society's stations in Sierra Leone, public morning service, including a few familiar words of exposition on a lesson from Scripture, used to be performed by the Missionary; at which all were expected to be present who were in any connection with the mission—as Communicants—Inquirers—Penitents—or Scholars. What the practice may be at present, we cannot tell; this we know that, as gradually a knowledge of reading was becoming diffused, and the number of families multiplied in which father and mother professed religion, and were able to read, themselves, or could have the Scriptures read by their children, the question became one of much anxiety to the Missionaries, whether the time had not come when family-devotion should unite those householders together, at home, instead of the public service congregating them at church, every morning. In a more advanced state of society, the question, of course, will have to be laid upon the same balance; and most certainly the charitable Churchman will not take upon himself to censure his generally consistent fellow-members, if he find that they think their edification most effectually promoted by devotion at home. When, however, he finds—as undoubtedly he will—that many neglect devotion at home, at the same time that they do not attend daily worship at church, the censure due to them will be for their neglect of religious duty altogether, much more than for absence from the daily celebration of Church-prayers in particular.

We have inserted the closing passage of the Charge, passing over a full statement of the extension of church-accommodation in the metropolis, already accomplished, and the need of further efforts towards the same end. The sum of £179,835 has been contributed towards that object, in consequence of the Bishop's appeal sent forth ten years ago; and £60,000 more towards the special fund for new churches in the parish of Bethnal Green. The church-room provided by the expenditure of these munificent contributions will accommodate 65,000 persons; but in the mean time the population of London has increased by the number of 200,000. It has been calculated, that the number of persons who can be accommodated in all the different places of

worship, of whatever denomination, in the metropolis, amounts to somewhere about 500,000. Supposing that two persons were to occupy, at different hours of the day, every sitting thus provided in places of worship, still the whole population of London being more than two millions, a state of things would exist which draws from His Lordship the following painful reflection:

"It is fearful to think, and yet I see not how we can avoid the conclusion, that more than a million of souls in this vast aggregate of human beings are unprovided with the means of grace, and that for want of them thousands upon thousands are suffered to pass every year into the eternal world in the gall of bitterness and the bond of iniquity, having no share in the comforts, or privileges, or hopes of the Gospel."

Just after finishing the above sentence, we got sight of the notice taken, of the Bishop of London's Charge, by one of those publications which have sprung up in the mother-country, under shelter of the Tractarian movement, to destroy the power of goodness, and corrupt the form thereof. It goes by the name of "The Surplice"—probably expressive of the depth of its religious character. The leading article of the number before us is headed with the quotation of that passage which we have quoted in our last number, showing how His Lordship considered the healing of discord as of greater importance than the adoption of his own views respecting uniformity; and how therefore he did not require of his Clergy to comply with his recommendations previously addressed to them, when he learned what irritation such a course would produce among the Laity. It is not without reluctance that we quote the coarse invective contained in the following passage from the editorial pen:

"The resolution of the Prelate, who at the present time could pen such a sentence as this, and then submit it to the world as his principle of action, is not inferior to that which in purer days supported martyrs at the stake. In the one case there was the asperity of Christian feeling over the heart, in the other the brazen shield is transferred from the præcordia to the features. Matchless intemperity of face? ever regarded as the attribute of a single nation, has now become the peculiarity of the age in which we live; the cool effrontery which can quickly repudiate disagreeable obligations, disavow inconvenient duties, and hold up to ridicule the just tenacem propositi virum as a fool. One expects nothing better from a politician, who applying to his own use all profitable discoveries, appears before the world with a cautious conscience accommodating itself to any required dimensions, but without being able to get rid of its sable hue."

The meaning of this passage is, that the Bishop of London ought to have used all the authority and influence which his office gives him, to force upon his Diocese practices which the public mind identified with the sinister designs of the Tractarian party. His Lordship paid kind attention to the representations of an influential portion of his Clergy—the Tractarians were disappointed of their triumph—but the Diocese was preserved from the scenes of turbulent resistance to innovation which elsewhere compelled the restoration of wonted usages; and now the moderate course pursued by the Prelate draws forth the resentment of this writer. Let it be borne in mind that this language comes from one of the party who make the highest profession of reverence for the Episcopal office—who are ever boasting of their adherence to "Church-principles," and ready to charge Churchmen of different sentiments with inconsistency or something worse. Truly, if Churchmen require to learn lessons of submission to authority, and of veneration for the Episcopate, the Editor of "The Surplice" is poorly qualified to teach them.

We have inserted an article under the heading "THE FLOOD," sent to us by "A Subscriber" who has thought it worthy of insertion. We think it a spirited and striking piece of composition, though, to our mind, far too imaginative; and it contains several inaccuracies which it is necessary to correct, lest error should be propagated. It is not likely that wheeled vehicles were brought to such a degree of perfection, and introduced into such use, before the flood, as to make Noah hear "the rapid roll of carriage wheels as they hurried past" the ark where he was shut up with his family. The writer describes "the fountains of the great deep" as being broken up at a period when "week after week" had already passed away since the commencement of the rain: but the sacred historian tells us, Genesis vii. 11, on "the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." The ark is described as shaking like a reed and floundering: of this we cannot know anything with certainty; and it is quite as likely that God provided still waters around the ark which, from its workmanship, could not have endured "turbulent motion" without a miracle for the very purpose of keeping the planks together.

We take this opportunity of inviting our readers to take a glance at the duties of Editorship in the department of selection. Many a passage, striking enough at first sight, has to be rejected by the Editor, because of objections to it in the detail; and so, more than ten times the amount of matter that there is room for has to be read through, and not read in a cursory manner only—besides what comes to hand of such a character as can be disposed of by merely turning over the leaves. After all the expense of time and exercise of judgment given by an Editor, his selections will of course not coincide exactly with the taste of every one of his readers; but he must endeavour, at all events, to maintain a unity of design in making them; and, therefore, a deparment of his duties which may seem to be the occasion of very little trouble, does in reality involve unceasing labour, and no ordinary demand upon him for discrimination and thoughtfulness.

BOSTON EPISCOPAL OBSERVER.—We have much regretted to find, from the last number of this ably conducted monthly, that the Rev. C. M. Butler, who has for some time edited it, finds the burden of duties devolving upon him too heavy, and considers it necessary for him to relinquish it, of which he gives early notice to the friends of the Observer, in order that some suitable person may come forward to assume the position hitherto occupied by him. We earnestly wish that means may be found to afford such help to its present Editor as to diminish his burdens and to enable him to continue at the post which he is so well qualified to fill.

THE CHRISTIAN IN PALESTINE. Advertised by Mr. Lay, in our columns.—This is a publication, in parts, containing four sketches, each of Scenes of Sacred History, taken on the spot by W. H. Bartlett, with text by Dr. Stilling, published by George Virtue, Ivy Lane, London, and John Street, New York. The illustrations seem to us exceeding well executed. One of the plates represents the *Canaan where the Holy Cross was found*. We are glad to see the inverted commas, which probably indicate the artist's disbelief of the tradition connected with that spot. In fact, while looking at the scene there represented, and the bathing of Greek pilgrims in Jordan on another plate, we begin to question the appropriateness of the title "The Christian in Palestine." There is too little of the "Christian" in the superstitious aberrances founded upon the legends of that ignorant and crafty priesthood who promote pilgrimages to scenes of solemn occurrence, as a source of revenue to the themselves, and an occasion of spiritual bondage to the people. Some of the plates exhibit the Mohammedan in Palestine in a lively and spirited manner. THE YOUTH'S CALENDAR, D. A. Woodworth, New York.—We have at various times extracted from this publication, which is among those advertised in our columns by Mr. Lay, the Agent; it furnishes generally very good juvenile reading, and is got up in a neat and attractive style, with embellishments. The work is not devoted to the interests of any particular religious denomination, but we find its articles favourable to true religion, and the cultivation of right affections. With the greater part of the publications included in Mr. Lay's advertisement, we are not acquainted, but we learn from him that none of them are pirated works; the re-prints among them are such of which no copy-right exists.

ECCLIESIASTICAL.

INCORPORATED CHURCH SOCIETY. PAYMENTS received by the Treasurer at Quebec, on account of the Incorporated Church Society, in the month of November, 1816. Nov. 6.—A friend per Rev. A. W. Moun- tain, Parochial, £1 5 0 "—Mrs. Hunt, do. 0 5 0 "—Mrs. Howard, do. 0 5 0 "—Small sums, do. 0 2 6} £1 17 6} 7.—Sheppard, Hon. W., Annl. Sub- to 1st July, 1816, 1 5 0 9.—Cury, T. do. 2 10 0 "—Ord. Lieut. Col. R. E., moiety of Annl. Subscription, 0 12 6 11.—Milne, Rev. Geo., bal. of Col- lected for his Mission, 2 12 9 12.—Leycraft, J. Annl. Subscrip- tion to 1st July, 1816, 1 5 0 "—Leycraft, J. W. do. 1 5 0 "—Wright, S. do. 1 5 0 "—Codman, S. do. 1 5 0} £13 17 9} END FOR WIDOWS AND ORPHANS OF THE CLERGY. Nov. 4.—Collection at Sorel, per Rev. W. Anderson, £7 5 0 5.—Do. at Point Levi, per Rev. J. Torrance, £2 8 1} "—Do. at New Liver- pool, per do. 5 2 6} 7 10 7} 9.—Lt. Col. Ord. R. E., moiety of Annl. Subscription, 0 12 6 14.—Collection at Three Rivers, per Rev. S. S. Wood, 3 6 9 17.—Do. at Trinity Chapel, Quebec, 7 2 10} 18.—Do. at Eaton, Dist. St. Francis, 0 10 0} £36 7 9}

FOR BISHOP'S COLLEGE, LENOXVILLE. Nov. 4.—Rev. G. Mackie, Annl. Sub- scription for additional Pro- fessorships, £10 0 0 Quebec, 1st Dec. 1816. T. TRIGGE, Treas. C. Socy.

ST. ANNE'S CHAPEL, GREYFINTOWNS.—We are desired to state that the afternoon service in this chapel, which has been held heretofore at half-past three o'clock, has been changed to seven o'clock in the evening.—Montreal Courier.

DIocese of NOVA SCOTIA.—Divine Service was, for the first time, performed in St. James' Church, on the North Shore of St. Margaret's Bay, by the Rev. A. Stannage, on Sunday the 5th of November, the exterior only of the building being completed; 200 persons came to worship within the rough walls, and the baptism of three children, during the service, greatly added to the solemnity of the occasion. We are sorry to be informed that this building cannot be completed before a debt, not exceeding £50, is paid, for which Mr. Stannage alone is responsible. The sum of £6 was collected on the day of the opening among the poor fishermen, towards purchasing a stove and pipe. It is much to be desired that another Clergyman may soon be employed among the many members of the Church of England scattered on those shores.—Halifax Times.

DIocese of FREDERICTON.—At a special ordination held by the Lord Bishop of the Diocese, in the Cathedral Church, at Fredericton, on Sunday the 1st instant, Mr. Alfred H. Weeks, A. B. of King's College, Windsor, N. S., was admitted to the Holy Order of Deacon, and licensed as stipendiary Curate to the Rev. Dr. Jarvis, Rector of Shediac.—Chronicle.

THE ARCHBISHOPRIC OF DUBLIN.—The Clergy of the Diocese of Dublin have held a meeting for the purpose of agreeing upon a petition to be presented to the Legislature against the increase of the duties of the Archbishop of Dublin, by the annexation of the Diocese of Kildare to those of Dublin and Glandalough, which are already under that Prelate's jurisdiction. An Episcopal charge, according to the usage of the Irish Church, involves a visitation once a year; and the metropolitan jurisdiction committed to the Archbishop extends over sixteen Dioceses, requiring triennial visitation. It is there-

fore intended to pray that the Legislature would adopt measures for the appointment of a separate Bishop for Kildare, instead of annexing that Diocese to those of Dublin and Glandalough in accordance with the Church Temporalities' Act.

NEW YORK. THE JEWS.—It affords us great pleasure to be able to inform our readers that the Committee appointed by the Board of Missions, at their last annual meeting, to provide a place of public worship for the Jewish Mission, have purchased "The Church of the Redemption," in Sixth street, between Second and Third avenues, and intend immediately to prepare it for the use of the Mission.—Protestant Churchman.

To the Editor of the Berean. I lately read, in your esteemed paper, an account of a tampering with a Protestant child in a R. C. Seminary in the States, and it brought to my mind a case which came to my knowledge upon undoubted authority.

A Protestant mother sends her children to a R. C. religious house to be instructed, upon the understanding that her religious principles were to be respected. A friend of mine, seeing a ribbon round the child's neck, inquired of her what that was?—"Oh that is my crucifix." And what is that underneath you dress?—"Those are my beads." Who gave you those?—"A nun put them round my neck with a ribbon." Now, Sir, considering that there is nothing in this, inconsistent with the religious principles of the zealous R. Catholic who thinks few means unlawful which may bring the child within the pale of the Roman Church, I do think that the blame in cases of perversion of youth to the corrupt practices of Romanism must chiefly lie at the door of their parents' often wilful blindness to such contingencies. When there are thousands of well educated, and abundantly qualified, young ladies in the mother country, of pious, and Protestant principles, who are serving almost for naught at home, and who would gladly embrace any prudent and judicious opening afforded them for employment here, it does seem to me an unaccountable infatuation that we should expose our little ones to the most fearful danger, by bringing them into fellowship with specious idolatry and spiritual bondage. Say it is cheap—what is a penny worth if dearly bought? Say it is close at hand on the spot—the smallest amount of co-operation and exertion could bring an overflowing supply to our shores. Say it is of small moment, as they do say who send their children to nunneries—then the past history of the struggle between Truth and Error, the Bible and man's precept—the kingdom of Heaven and the iron rule of the man of sin—are all pure delusion. I remain, &c.

[We are not quite of our Correspondent's opinion that "the smallest amount of co-operation and exertion" could bring a supply of well qualified teachers to provide for the education of daughters: on the contrary, we think it would require the application of very great care, judgment, and perseverance to bring about the efficient working of an establishment such as is required for the purpose in question; but really, care, judgment, and perseverance could hardly be better employed than in a cause involving the dearest interests of parents and the community at large. We know that this matter is an occasion of unceasing anxiety to some individuals; and we must earnestly hope that it will not be lost sight of.—Ed.]

COLLECTION FOR MISSION SCHOOLS AT ATHILL. Previously acknowledged, £14 17 9} Since received.— Collected by Rev. J. E. F. Simpson, from members of the congregation of the Mariners' Chapel, 2 10 0 Mrs. Ord. by Capt. Bent, R. A., 0 12 7 Rev. R. V. Rogers, Kingston, 0 5 0} £18 5 4} C. H. GATES.

GOSPEL AID SOCIETY.—As the period for the Annual Sale is drawing near, it may be desirable to mention the objects to which the proceeds of last year's Sale were applied by the committee with whom rests the disposal of the funds: the principal object was the Sunday-Schools in Connection with the Chapel of the Holy Trinity (one of which, it will be recollected, lost the whole of its furniture by the first great conflagration last year); grants were also made towards the expense of providing two passages in the Diocese, and one to the Quebec Juv. Church Missionary Association.

TO CORRESPONDENTS: Received R. V. R., and sent all the papers. Not. Un. to-morrow.

Local and Political Intelligence.

THE GREAT LESSON FOR IRELAND TO LEARN. From Lord John Russell's Letter to the Duke of Leinster. "It has been calculated that one-fifth of the cultivated land in Ireland has hitherto produced potatoes. After the present lamentable failure, what course is to be taken? Some men of science deem that the potato can no longer be relied upon as an article of food; others say that time may remove the disease. The editor of the *Gardener's Chronicle* states, that the explanation of the potato disease, founded on the hypothesis of some unknown miasma, cannot be accepted as satisfactory; but neither can it be rejected, seeing how signally all other explanations have failed. Seeing, then, that science furnishes us with no means of estimating the effects of the prevalent disease upon the potato plant in future years, it would be impossible for the Government, with any propriety, to give any advice to the owners or occupiers of land in Ireland. They must form their own conclusion from the facts that are known, and the experience of the present and past years. "It is clear, however, that potatoes cannot be relied upon as they have been hitherto. A cottier cannot hope to be able to pay a large rent for concrete, and the farmer cannot hope to obtain the cottier's labour by allowing him land for potatoes, which may, probably, fail. It is, therefore, a most important question for the people of Ireland in what manner the deficiency of food is in future to be supplied. The nature of the grain or root which is best adapted for this purpose—the course of husbandry which ought to be followed—the means of procuring seed—all these are important problems, to which the attention of the Agricultural Society of Ireland cannot too soon be directed.