drawn ashore by the natives, who took him to be carried [illegible] led him to Manoa, the great city of their Inca, where he was kindly treated. After a stay of seven months, the Inca dismissed [illegible] as much gold as a great troop of his soldiers could carry. But it so fell out, that just on the borders of the Inca's kingdom, he was attacked by robbers, who took all his gold from him, except two gourds full of beads curiously wrought. After this untoward adventure, he wandered down the river until he came to a Spanish town called Juan de Puerto Rico, where he died. To the priest who administered the Sacrament to him, he told his wonderful history, and gave his beads for the use of the church. The pious father, forthwith, published the tidings of the great discovery, with such additions and embellishments as the credulity of the marvel-loving and gold-seeking adventurers about him warranted. That some of the worthy Padre's successors in the priestly office, at the present day, in that region, retain something of his story-telling gifts, cannot be doubted by any one who has read, in the work of our countryman, Stephens, the marvellous account of a great native city, the living representative of the architectural wonders of the Uxmal and Chi-Chen, where the race who piled up the massy pyramid of Cholula, and worshipped at Palenque, still inhabit the palaces, and offer sacrifices in their temples—a piece of information which our traveller gathered from the lips of a modern father of the Catholic Church in Mexico.

Martinez told his confessor, among other equally probable matters, that the inhabitants of Manoa, at their solemn feasts—emperors, chiefs, and captains, included—used to strip themselves stark naked, and anoint themselves with a sort of balsam, after which they were sprinkled over with fine gold dust, until they shone like so many golden images *from head to foot*. After this preparation, they would sit down by twenties and hundreds, and continue in drunkenness for seven days together.

From the abundance of gold in this city, in the temples, palaces, and armouries of the people, Martinez gave the city the name by which it was ever afterwards known by the Spaniards—*El Dorado* [the golden one.]

It was in pursuit of this imaginary city—the locality of which was unhappily left in as much doubt as that of Cockagne, or the German *Schlaraffenland*, or the domains of Prester John—that Raleigh made his discovery and partial conquest of Guiana, in 1595. The brave Knight's account of his adventures bears alike the stamp of his active imagination and of genius, and, like all the narratives of the time, is not deficient in the marvellous. He tells of "a great mountain of clear crystal, glittering in the sun like a marble church-tower. There falleth over it a great river, which toucheth no part of the mountain's side, but rusheth over the top, and descendeth to the ground with a noise like a thousand great bells." He made a valuable and important discovery, but the Golden Vision eluded his eager pursuit, flitting before him like the feet of the rainbow, or the fabled island of St. Brandon, and he was compelled to return and apologize vainly to his offended and exacting mistress, for the failure of his enterprise.

And now, after the lapse of centuries, we are told that the Country of Gold is found—the prize for which the enterprise and cupidity of all Europe so long struggled, is gained at last. Some wandering stragglers from the Mormon camp, it seems, a few months ago discovered the shining metal on the banks of the American Fork of the Sacramento; and now it appears to be satisfactorily ascertained that the great chain of the Sierra Nevada, including its eastern and western slopes, from the Great Salt Lake to the Pacific, is thickly sown with the precious ore. Admitting this to be true, we see no reason why the fabulous city of Manoa may not find a rival in the glories of San Francisco.

The Berean.

QUEBEC, THURSDAY, FEB. 22, 1849.

It strikes us, on looking again over our editorial remarks of last week, that we ought to be somewhat more explicit in distinguishing between the "annual income drawn from charitable sources" by the Society for the Propagation of the Gospel, to which one of our observations applies, and its revenue of other kinds, which has been considerable, namely dividends &c. of capital invested, trust-funds, and the proceeds of collections made every three years in all the parish-churches in England under a Royal Letter which it is incumbent upon every Curate to read, and which has commonly brought in between 30 and 40 thousand pounds sterling.

Mentioning the trust-funds committed to the venerable Society, we cannot help adverting to one, the application of which may supply an index to the feeling which prevails in its councils, with reference to provision for the Episcopate. The Society holds in trust a fund called "The American Colonial Bishops' Fund" which yields about £410 sterling per annum. In the midst of all the solicitude at this time felt for the extension of the Episcopate to the British Colonial possessions, it is naturally a matter deeply interesting to all Churchmen, to learn the purpose to which this very handsome help towards the endowment of at least one of the greatly needed additional Bishoprics is applied by the Managers of this Society. And it cannot fail to prove a disappointment to the inquirer, when he finds, that the proceeds of the fund are annually paid over to the Bishop of Nova Scotia, as appears from the Rev. E. Hawkins' letter printed in our number for January 11, who already has a salary of £2000, sterling. If the Society has been led to think that it is discharging its trust with reference to this fund, by making it increase the income of one Colonial Bishop from £2000 a year to upwards of £2400, the language is certainly very moderate which we use in repeating the words contained in our last number, that "partial and exaggerated views of the importance of particular purposes" have been formed by the Managers of the Society; and it is evidently high time that such views should be rectified before they prevail in any further appropriations of trust-funds, for instance the proceeds of Canada Clergy Reserves, under a disregard of the claims of the parochial and missionary Clergy which, in all fairness, would seem to be at least concurrent with those of the Episcopate, and are decidedly antecedent to those of Theological Seminaries—if the latter can at all be considered as entitled to any share of those proceeds.

We speak of the claims of the Clergy, but these are, in fact, quite as much the claims of the Laity who desire their ministrations. Too long have the Laity been quietly content to have the salaries of their Pastors paid out of charitable funds. It is not favourable to the interests of religion that such should be the state of things, any longer than absolute necessity requires; and we feel well persuaded that if searching inquiry were made by the Laity professing to be attached to our Church in this Province, they would find that one half of what is in their power has not been done, to support the ministry and the ordinances of the Church among them. We speak, of course, of Churchmen in the aggregate, by no means losing sight of striking instances of munificence, and of steady, sustained liberality, which might be mentioned: in truth, it is by these, in a great measure, that we learn how the WAY for sustaining the Church becomes open, where the WILL to use stewardship faithfully is present. And we may learn a good lesson on this subject from our neighbours. The report of the Methodist Missionary Society, published last year, lies before us. From their balance-sheet, it appears that their Mission in Canada East has been a charge upon their funds to the amount of £1594. 19. 10. and that they have received from the same quarter £858. 9. 1., which leaves a balance of £736. 10. 9. coming out of the funds of that Society, to sustain "16 principal stations, 22 Missionaries, 4 Catechists," including the "removal" of one Missionary and family to the Bahamas, and "Passage out &c. &c." of another Missionary and family. Aid from the mother country, to the amount of a trifle over £28. per head of its agents, has maintained that Society's mission in Lower Canada for the year 1847-8. Are we to be told, that the members of the Church of England could not dispense with aid from abroad in an equal proportion?

The proceeds of the Clergy Reserves, so adjusted as to aid towards the support of the Episcopate and the parochial ministry in suitable proportions, would do something towards it. Voluntary liberality on the part of Church-members ought to do more. That would turn vastly to the advantage of the parishes which make the effort. And it would at last place the ministry upon its proper footing—something similar to the footing upon which the Incumbent of a District Church stands in England: he has, in most cases, a small income from endowment, which is raised to a comfortable maintenance by the proceeds of pew-rents. He feels bound together with his people, and they with him; he will be most dutiful towards the Episcopate by using the utmost faithfulness in his pastoral office; and no official relation that he bears, is entitled to deprive him of his independent judgment and action, in any matter which concerns the interests of his flock, or the welfare of the Church at large.

It must be evident to any but a very superficial mind, that the position of a body of Clergymen, salaried by one powerful Society, must materially interfere with the free exercise of judgment and unfettered choice of action on their part. Evil may not hitherto have resulted from that source: we do not say that it has; but it is certain that Church questions may come to be proposed for action, any day, upon which it is the united interest of Clergy and Laity that judgment should be exercised with as much freedom as possible by those who have to give the decision; and the part taken by the Clergy will always go a great way in deciding questions. How important, then, is it that they should feel themselves perfectly free to give exercise to their judgment in accordance with the knowledge they have of the interests of the Church in these parts. Take, for instance, the Diocesan Church Society: in theory, it certainly is merely a voluntary association; but in point of fact, the Clergyman under the Society for the Propagation of the Gospel has hardly a will in the matter whether to join it or not. That may be doing the Clergyman no harm, because very possibly he would join the Church Society, for its own merits, if altogether unbiassed. In that case the Society itself will be the greatest gainer, in having every one of its members come in with the gratifying consciousness of perfect freedom of action. And then in the working of the Society, it will be still more extensively the gainer, by having the unfettered energies, of every one who joins in council, brought to bear upon the measures proposed for consideration.

While our brethren of the Protestant Episcopal Church in the United States are so happily situated that they can meet in council and deliberate and enact laws which the well-being of the Church demands, in the British Provinces we neither can legislate for ourselves, nor is it at all made out to what extent the ecclesiastical law of England is binding upon us here. Amidst the agitations which now affect, not only the political, but also the ecclesiastical affairs of nations, it were not much to be wondered at, if something should take place that would set the Colonial Dioceses free to form Councils, and to deliberate upon the affairs of the Church. The Bishop of New Zealand, in council with his Clergy, has drawn up rules and dignified them with the name of CANONS. They are, in our opinion, mere articles of voluntary agreement; but as soon as a Diocesan Synod can meet with legislative power, these extempore Canons will present themselves with a certain force: not of law, but of precedent, in their favour. Before any kind of ecclesiastical council, shall meet in Canada, or any other portion of British America, it is surely to be desired that the Clergy should have ceased to derive the chief part of their maintenance from any one great religious Society whose managing body is at a distance from us, and which, whether it intend to do so or not, would exercise an influence to which, from its distance and want of familiarity with our wants and circumstances, it is not entitled. The Laity should in the first instance place the Clergy in a position analogous to that of the Incumbents of District Churches in England; and then a Church Council might possibly be formed, the result of whose deliberations could claim to be the voice of the Church.

QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIATION.—The report of the meeting held last Thursday, and statements of receipts submitted on the occasion is, we are sorry to say, crowded out of this number, but will appear in our next.

The various religious Societies established at Montreal held their anniversary meetings during the week commencing January 29, interesting particulars of which are given in the *Witness*. We had hoped to take some more extended notice of them, but to our regret have not hitherto found time or space to effect our purpose.

THE ACHILL MISSIONARY SETTLEMENT.—On Thursday, a Meeting of the friends of the Achill Mission was held in the Hanover-square-rooms, Hanover-square, for the purpose of hearing from the Rev. Charles Seymour, Rector of the district, which is situated on the western coast of Ireland, and from the Rev. Edward Nangle, the superintendent, a statement of the affairs of the colony; and to devise means for raising a fund to pay off responsibilities to the amount of £800., portion of a larger liability which had been incurred in the purchase of a cargo of Indian corn to feed the impoverished children attending the missionaries' schools during the seasons of famine and distress which afflicted Ireland. The Rev. Alexander Dallas, Rector of Wowston, occupied the chair, and took occasion to speak in eulogistic terms of the great exertions made by Mr. Nangle and his coadjutor in raising the Achill colonists from the depths of Pagan Infidelity to the height of Christianity which the people of England enjoyed. The Rev. Mr. Seymour entered into an interesting narrative illustrative of the progress which had taken place in the spread of Protestant principles throughout the colony, despite the violent opposition the missionaries' labours had experienced from Dr. M'Hale, the Archbishop of Tuam, and the Romanist clergy of the Achill district. When the Rev. Mr. Nangle first visited the colony there was neither a Testament nor school to be found on the island; but now no less than 800 of the inhabitants attended Divine worship each Sabbath-day. There were thirty-two schools, and about 1760 children attending them. The Protestant Bishop of Tuam had become President of the Mission, and evinced the utmost anxiety for the propagation of Protestant truth and the suppression of Popish error. The Rev. Edward Nangle explained the origin of the Achill Mission, and declared his conviction that if the Protestants of this country really knew the terrible evils which the existence of Popery inflicted on Ireland, they would strenuously exert themselves to sustain the Mission in its exertions to promote the spread of truth. He then detailed the difficulties against which he and his coadjutors had to contend—difficulties of an illegitimate character—and having announced that he was responsible for the payment of £800., the balance of £2,360., the amount charged for a cargo of Indian corn purchased for the starving people of Achill, he called on the Meeting, composed as he believed it to be, of intelligent and truly loving English ladies and gentlemen, to sustain, by pecuniary contributions the labours of himself and his colleagues in Protestantizing the wild but romantic district of Ireland, where for the last fourteen years he had struggled to propagate the principles of their true religion, and to check the spread of Romanism. Some other gentlemen having advocated the claims of the Mission to support, thanks were voted to the Chairman; and a subscription having been entered into, the Meeting separated.—*London Record.*

A CHANGE OF DENOMINATION [illegible].—The *Southern Churchman* contains the following:—[illegible] *Ecclesiologist* [illegible] Christ Church, [illegible] dedication [illegible] Trinity; [illegible] St. Paul, [illegible] St. John [illegible] Twelve Churches [illegible] dedicated [illegible] St. George, [illegible] St. Mary, and six of St. Anne. [illegible] St. David there are one [illegible] St. Margaret [illegible] would be obliged to any of [illegible] correspondents who would give us information as to who St. Farnam was, whose name is connected with the parish at [illegible].

We suppose that the editor of the *Ecclesiologist* looks to this quarter for a reply to his concluding enquiry [illegible]. The name of Saint Farnam, whether canonized or uncanonized, we have never heard of [illegible].

The parish in question appears in the Journals of our Convention and in [illegible] as St. Farnham; but does the editor of the *Ecclesiologist* suppose that the letter S is monopolized by the Saints? It is the initial of a good many other things besides, and in this instance is intended to signify, that the parish in question is SOUTH FARNHAM.

CALIFORNIA.—We suppose, judging from our exchanges, that a newspaper can hardly be considered as complete at the present time, without something on the subject of California. Our item of contribution to the general stock of information is, that our worthy brother, the Rev. WILLIAM DUVAL, is about to depart to that land as Chaplain to an expedition from Richmond. He goes not to get gold, but to impart what is more precious than gold, the treasures of the Gospel. The better adaptation of that climate to the state of his health, than that of our Atlantic coast, renders the situation an eligible one to him.

He will have the concurrence of many wishes and prayers for his health and success in his efforts to do good. We add the following gratifying statements from the *Christian Intelligencer*:

"Among the rush of people towards the Pacific, it is gratifying to find many excellent men going out—men of energy, character, and even piety. Such men are wanted to give tone to society there, who will infuse into it a healthy religious spirit, and save the land from bad morals and infidelity. The American Tract Society is doing a great and lasting work for California. In the absence of moral restraints and religious influences in the gold region, the circulation of evangelical books and tracts must be of inestimable value. The applications at the Tract House for grants are constant, and this argues well for the emigrants and the country. Within less than two months, over 400,000 pages have been gratuitously circulated by the committee among the steamers and ships bound for California. The steamers Oregon, Panama, California, and Savannah have each received 20,000 pages, and nearly every vessel has had grants of the publications of the Tract Society. May a blessing attend their circulation."—*Southern Churchman.*

To the above we subjoin part of the article in the *National Era*, of which we have inserted a large portion in another column, under the head EL DORADO.

In the headlong rush towards this new fountain of wealth, words of warning will be little heeded. Reason and argument are wasted on the victims of the mighty temptation. What noble resolves, what holy aspirations, what rational plans of home joy and domestic happiness, will yield to its baleful enticement! How many calm fire sides of contented and honest industry will it disturb and darken! How will it unsettle the sober habitude of thrift, and embitter with envy and regret the quiet enjoyment of the fruits of daily labour in the field and workshop! What a fever will it waken in the already too rapid pulses of society! What madness will it infuse into the already excited and overtasked brain of the new generation! The light which history sheds upon the consequences of similar acquisitions, on the part of Spain and Portugal, is by no means calculated to lessen the fears with which every thoughtful friend of his country, and of the moral progress of his race, must regard this remarkable discovery.

At the date of the last accounts from California, the harvests were left to rot in the fields, their owners having all gone to the mines, and provisions of all kinds were scarce, and commanding the most exorbitant prices. Already there was actual suffering for food in the midst of gold; and probably long ere this more than one unfortunate adventurer has looked with more satisfaction upon an edible root or fruit than upon his hoards of yellow dust, exclaiming, like Simon, when faint and hungry, after the discovery of his golden treasures,

"Common mother,
Yield from thy plenteous bosom one poor root."

Bunyan, in his description of the infernal regions, describes a covetous woman who had spent her life in hoarding riches, condemned to the task of swallowing liquid gold, with which the mocking demons were always ready to supply her. We can imagine a counterpart to Bunyan's picture in some luckless digger of the California mines, starving in the midst of his abundance, and vainly seeking to barter all his worthless gains for an ear of corn or a handful of ground-nuts.

EPISCOPAL AND CATHEDRAL REVENUES. *Commission of inquiry—Whitehall, January* 10.—The Queen has been pleased to appoint the Right Hon. the Earl of Harrowby; the Very Rev. William Rowe Lyall, D. D., Dean of Canterbury; William Page Wood, Esq.; Robert Baynes Armstrong, Esq.; John George Shaw Lefevre, Esq., C.B.; and the Rev. Richard Jones, M.A., to be her Majesty's commissioners for inquiring how Episcopal and capitular estates and incomes in England and Wales can be most beneficially managed with due regard to the just and reasonable claims of the lessees; and, also, how fixed, instead of fluctuating, incomes can best be secured to bishops and members of chapters.

KING'S COLLEGE, WINDSOR.—[From the Clerical Editor of the Halifax *Church Times*.]—The winds of adversity have begun to arise and to beat against the walls and bulwarks of our Church, and plaintive as an Æolian harp, she resounds with a mournful cry, which appeals to her sons to arouse themselves and hasten to her support. A very short period has elapsed since we fondly cherished the hope, and were confident enough to express it publicly to our readers, that a brighter day had dawned upon the only Seminary from whence we could look for a supply of Ministers for this portion of the Empire; but, an unexpected event has cast a gloom over the prospect, and we are obliged to announce the mournful fact, that a motion has been made in the Legislature to repeal that portion of the Act of 1789, which granted £444 per annum to King's College, *in perpetuity*. When we gave expression to our hopes, no man could have persuaded us that the public faith, thus solemnly pledged, and in reliance on which much was given by the friends of the Institution, and many liabilities incurred by those entrusted with its care, would be in so short a time gravely proposed to be violated. Let Churchmen learn that it has been done; and not Churchmen only, but every friend of Religious Education in the Province; and let them pour in their remonstrances and petitions to the Legislature against the passing of a measure so fraught with ruinous consequences to the College, and to the morals of the people of this Province. It is no light evil to treat the public faith with disregard, for it is much to be feared that the same lesson will be taught to the public with regard to private faith; but there is a more deeply seated evil in the contemplated measure; it is a blow, and a bold one, against the principle of what are generally called "Denominational Colleges," in other words, against the principle of basing Education on Religion.

From the General Editor, of the same paper.—The attack upon the Windsor University is not exactly what it seems, an attack confined exclusively to one Institution: It brings into conflict the opposing principles of *one* College without any religious test or qualification, and *Denominational Colleges*; and thus it interests all denominations, and will awaken and call into activity those feelings which influence parents to base the education of their children upon the Bible, and to mingle religion with their secular instruction, each according to his own doctrinal belief. Such a measure, one would think, cannot pass.

POSTAGE REFORM.—Senator Niles' bill for reducing the rates of postage is the following. Thus far the scheme has had no opposition in the Senate, except that Mr. Allen proposes to allow newspapers the 'freedom' of the mail:—1st. 'Newspapers (when dry) are to pay, when they do not exceed two ounces, one cent, and a like sum for every fractional part thereof. 2nd. Magazines or pamphlets pay one cent per ounce. 3rd. All hand bills, circulars, and printed letters, not sealed, half the price of letter postage; that is, three cents an ounce. 4. Letters, if prepaid, will be charged six cents an ounce."—*New York Paper.*

The above rates would suit Canada very well. When the petition, signed by upwards of 1600 citizens of Montreal, for a uniform rate of postage, was presented to the Governor General about two years ago, he said:—He feared, two pence per half ounce, the rate prayed for, was too low. He thought the calculation for Canada could not be based so much on the British penny rate as the American rate, and that in imitation of the latter country, three pence per half-ounce for a certain distance, and six pence for all over that, was the proper rate. America has tried a partial reduction and, after the trial, appears to be in favour of the full reduction to three cents under half an ounce. Reduced postage was one of the items of the speech from the Provincial throne, and we trust the Government is prepared with a liberal and comprehensive measure to meet the offer of the British Government to give us the control of our own Post Office arrangements. The Commissioners, from the various Provinces, met in the fall of 1847, to concoct something. In their decisions we hope they left out the figures, and that they will now be filled up at two pence currency, prepaid, within half an ounce, and fourpence within an ounce.

We do not now enter on the manifold advantages which a reduced rate of postage presents to the Province. These were briefly set forth in the petition of the citizens referred to, of the importance of which His Excellency expressed a deep sense, and promised that it should be brought under the notice of the Joint Commissioners.

With free navigation, deep and wide canals, telegraphic communication, railways, a good system of emigration, improved farming, economical government, a low rate of postage, and a little time, we may expect to see Canada taking rank with the most prosperous nations of the earth.—*Montreal Witness.*

We do hope that this question of Post Office Reform will soon assume so definite a shape as to give us a reduction of postage; and that, in forming their new regulations, those on whom the task may devolve will be moved by a liberal, not a niggardly spirit. There will be no return, we trust, to the old prying system, by which enclosures were charged extra, though the envelope together with them do not exceed the half ounce in weight. Let the package go on the scales and, what it weighs, that be paid for, whatever Invoices, Bills of Sales or of Lading, or letters to various parties, may be inclosed. An arrangement with the United States' Post Office, whereby the charge for newspapers from the States and to them would no longer be what it is now (the two charges full, for the Provincial and for the United States) is very desirable. On the other hand, we see no earthly reason why papers from and to England should be carried free of charge altogether; the consequence of which is, that we have not our English papers forwarded from Halifax with despatch, and, perhaps, that the service which brings in nothing, receives not its full share of attention. It has seemed to us, that our English papers have gone astray more frequently, since the time that postage was taken off, than they did formerly; and it is a very provoking thing, to have a paper come to us from a stray-journey, we know not where to, in the British Provinces; some days after it passed through Quebec with the English newspaper-bags, and the Provincial Postage charged on it in the end, for the mistake which has been committed, by some official party or other, to whom it is impossible to trace it. A Half-penny postage for a newspaper from and to England would not be too much; and the same from and to the United States, all the way, so as to pay the Province and the Republic, would not be too little.

It is to be hoped, also, that the new regulations will provide that letters and papers be delivered to parties having a known domicile, within reasonable distance from the Post Office, without extra charge by the letter-carrier. To persons who receive perhaps a letter a month, and a newspaper a week, it is a serious inconvenience to have to send to the Office every week, and then perhaps to find that a letter has been lying there six days, to which an answer ought to have been written by return of post; and for the newspaper it is very nearly a prohibition, if the letter-carrier is to have as much for leaving the paper at the door, as the Post Office charges for carrying it from one end of the Province to the other.

The letter-carrier should be as much a paid and responsible Officer as the Clerk at the window; and if a person has one letter addressed to him in a year, directed to his name with street and house-number, he ought to be as certain of its coming to his hands on the day of arrival without additional charge for delivery, as the merchant who has a box at the Post Office and to whom it is a convenience to send for his letters daily rather than wait for the letter-carrier to come in his round to the merchants' counting-houses.

The 2d. uniform rate would have this advantage over the 3d. that it would further remove the disposition of sending letters by private hand. A law may be made, certainly, to forbid private individuals carrying letters, but it will not be obeyed. People never will suffer themselves to be forbidden obliging one another; and the only way [illegible] of carrying letters, is to make the charge so low that it ceases to be an object with parties to save the postage.

To the Editor of the Berean.

Allusion was made, in a recent debate, to the disposal of the Marriage Licence Fund. It does appear strange that such a fund should be applied to the promotion of other than religious objects. Might it not be fairer, as now, and the proceeds divided among the different religious bodies, according to a proportion based on the equitable principle:—"The labourer is worthy of his hire"? No complex machinery would be needed, no jealousies would be revived, and this mode of providing for religious education would possess this advantage, that the amount of aid bestowed would increase with the increase, and so with the increasing exigencies of the population. Nor would the loss of revenue to the Government be so great as might at first be imagined, since grants of money are now made for religious purposes, some of which might then in justice be withheld.

But in any case, it is not too much for Protestants to desire that the same measure may be meted out to them, which has always been accorded to their Roman Catholic fellow-subjects—at least in this section of the Province—the Bishop being empowered to issue his "dispensations" and to receive the fee arising from them.

Yours,
PRESBYTER.

Our Correspondent has briefly adverted to an anomaly in the state of affairs in Canada, the existence of which is probably altogether unknown to many of our readers. The French Roman Catholic Bishops exercise the power of issuing Licenses for the performance of the marriage-service without publication of banns, and of course get the fee paid for them: from the Bishop of the Church of England that authority is withheld, and it is exercised by some officer appointed by the Governor General, His Excellency acting in this matter as the Ordinary, and his substitute affixing to the document a seal which bears the Episcopal mitre; the fee being retained by the Government (since Lord Metcalfe relinquished the privilege of pocketing it as a perquisite) and made to serve various purposes wholly foreign to the religious service from which occasion is derived for exacting it. Our Correspondent's suggestion is a very fair one; it may be a convenience for the various religious bodies, that Government should provide for the issuing of the Licenses and collecting of the fees; but the proceeds, after paying fairly for office expenses, should go towards the general purposes of each of the religious bodies, in proportion to the number of marriages by License which each of them has performed. Is the Marriage License Fund to be fair game for disbursement towards objects of [illegible] and among them towards the payment of losses sustained by those who caused the rebellion in 1837-8?

FOR THE BEREAN.

[Concluded from last number.]

There is a sublimity in self-abasement, a Christian condescension towards others ever attendant on the steps of true piety, utterly at variance with the pride and display which worms of the earth—who still like to be called religious—are found to manifest from time to time, and even to indulge in. The real disciple will delight in the society of his Christian brother, and seek it in preference to that of the man of the world; while the false professor, known by his eager desire to herd with the religious great and associate with the wealthy and the high, "having men's persons in admiration because of gain." Is it thus? says our Saviour—"shall all men know that ye are my disciples, if ye love one another." But where is the love, the communion, the social intercourse and cordial meetings and greetings of the Christians of the present day? They stand aloof—they hardly know each other, or speak to each other on these topics; many even of those that lay claim to religion, would disdain to hold converse with others, however pious they may be, merely because they think them their inferiors in life: lurking pride is the vortex which engulphs all their pretended piety. But not so the follower of the meek and lowly Jesus. He is meek, courteous, condescending, affable, and too much rejoiced when he meets with a brother in Christ, to treat him with contempt, or disdain his company, because he happens not to be so high or so well off in the world as providence has made his lot. He knows too well the value of a pious friend to despise him for the want of such worthless attractions. Yet it cannot be denied that worldly policy and self-interest have largely mixed themselves up with the religion of the day, in numberless cases, to the great detriment of vital godliness and spirituality; piety has put off that lowly guise in which she was formerly attired, and walks forth before the world as if it were seeking for admiration and courting distinction; so that even the very character of Christianity is changed, and its blessings to society at large materially diminished. The religion which Christ came to teach was a religion to draw men together, to break down the unsocial barriers which pride and an evil heart have raised between man and his fellow, to soften the asperities and unkindnesses of our nature; to afford comfort to the afflicted, relief to the distressed; sympathy to all who are in suffering and sorrow; to reclaim the poor wandering sinner, and to point out to all mankind the way of holiness as the only way of happiness both here and hereafter. How sad, how lamentable a thing then is it that this pure and heavenly religion should be perverted to any base and worldly purposes! Yet it is undoubtedly the case when we see worldly motives prevailing, holy offices sought for merely as places of distinction, or of great emolument, fashionable amusements and fashionable follies of various kinds, in high request, to the great and grievous neglect of those all important objects for which the Church was established upon earth. And what is this but the worldly spirit mixing itself with the affairs of the Church of Christ, and making religion subserve carnal purposes? But this is not the spirit of genuine Christianity. It is not the spirit of the early believers, the holy, self-denying martyrs of old, who contended with each other [illegible] each other in meekness [illegible] humility, who sought for riches and honour only in Christ, [illegible] goodness. Not such the spirit of the true members of the Church now. It is but the spirit of the worldling, of the cold, self-deceiving, self-flattering formalist, utterly alien to all that is worthy of the name of religion. We want those primitive times back again, [illegible] them also, the simplicity, cordiality, unity, meekness, condescension and