

since prevailed chiefly, if not exclusively, in the religious bodies descended from them or influenced by them. Certain it is, that the main body of the Puritans, whatever specific objections to the Anglican Ritual they may have brought back at the close of the Marian persecution, from the lands of their exile, imbued, neither in the Churches of Germany nor in those of Switzerland, which are liturgical to this day, any aversion to liturgical offices in the abstract. Nor had such aversion, as is not unreasonably supposed, its origin in the Church of Scotland; for that Church, down to the days of the Westminster Assembly, employed in its public devotions the Liturgy compiled by John Knox, with the accompaniment of kneeling at prayer, and, we believe, the antique responsive "Amen," usages which, with the fruitless design of conciliating the extreme Independents of England, its representatives in the Assembly consented to discontinue. Even at the Restoration, when multitudinous worship had for many years held almost undivided sway in England, the majority of the ejected ministers would have unreluctantly accepted the Liturgy of the Church of England, with certain specific modifications; and one of the most warm and zealous of the leading brain and peaceful spirit of the holy Baxter, was the compilation, in an incredibly short space of time, of his Reformed Liturgy, through the medium of which multitudes of his suffering brethren would have gladly consented to render the service of the parish churches of the land.

Since the days of Baxter, we are not aware of any effort in a similar direction, until the appearance of the work before us. Various proposals have been, it is true, for alterations of the Church of England Liturgy, which have proved ineffectual, not so much from an unwillingness to concede, or a blind attachment to peculiar forms and expressions, as from a reluctance to afford a precedent liable to abuse, and to make experiments in a matter, deemed of the greatest importance, without greater certainty than could be attained, as to whether the amount of good realized by the proposed changes might compensate for the risk. This last consideration, it must be confessed, has gained additional strength as regards not only liturgical, but all reform of the National Church, with a view to conciliation, since many of the Dissenting communities have enlarged their ground of separation, by adding to the specific objections entertained by their forefathers to the ritual and discipline of the Church of England, the theoretical objection, now prevalent, to all national religious institutes whatsoever.

The Berean.

QUEBEC, THURSDAY, JULY 8, 1847.

In our last number, we offered some remarks upon the Rev. H. C. COOPER'S pamphlet, giving special consideration to the first of the three speeches which it contains: headed, by the author, "The Protestantism of the Church of England." We now select a portion from the second speech, to which is prefixed the heading, "The Steadiness of the Church's Teaching;" and we have no doubt our readers will be gratified by the sound declaration of Anglican truth contained in the extract:

"One reason for the steadiness of the Church's teaching is, that her doctrines are, so to speak, securely registered in her Articles and Liturgy. This is one great merit of these compilations of the Church's faith; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only formularies for the public worship of her congregations, but they also constitute a gauge, a standard, by which all, ministers and laity, may try themselves, and may know whether their own belief and their explications of divine truth are as this Church and Realm hath received the same."

"The doctrines and tenets of the Church being thus fully before the world, their very diffusion, and the general acquaintance with them, afford security for their being preserved inviolate. Thus no variation of doctrine, no evasion of the truth were practicable, even if the Church could desire such a thing. But the Church does not desire it; she has no secrecy in her system, no Jesuitism in her composition; she courts inquiry, she welcomes examination, she rejoices to be known and read of all men,—what is required of the priest is known also to the people; nothing is withheld by her; Bible, Articles, Liturgy, are in the hands of all; she would have her people instructed in all she knows herself, for she is aware that all she has she holds but for the good of others, not for purposes of temporal self-aggrandizement, or for the erection of a spiritual despotism."

"Were I to seek another reason for the steadiness of the Church's teaching, I think it might be found in this,—that the great Christian doctrine of justification by faith in Jesus Christ holds a prominent place in her tenets. Our Reformers saw where lay the prime fundamental error of the Church of Rome—they saw that her having let go this truth was the cause of her wandering through a maze of delusion and mistake, and they at once embraced it and interwove it with their whole doctrinal system. It is this tenet which sanctifies and secures all the rest; this runs, like a vein of precious truth, through all her ritual and offices; by this all the rest are ruled and modified,—to this all the rest are kept in due subservience. The Church holding this pure and unadulterated, disclaiming all reliance either upon rites, or works on the one hand, or upon the visionary assurances of enthusiasm on the other,—allowing nothing to detract from, or to interfere with, this gospel truth, that we are accounted righteous before God only for the merits of our Lord Jesus Christ by faith,—I think there may be discerned in this tenet a sacred influence, which, from the period of the Reformation onwards, has preserved to the teaching of the Church its uniformity and consistency."

"We wish it were in our power to express our concurrence in the persuasion respecting the teaching of the divines of the Church, to which the author gives utterance in the following passage, which occurs almost immediately preceding the former extract."

"It is true that, among the divines of the Church, some have brought more prominently forward one class of doctrines, some have dwelt more upon another, according to the bent and direction of particular minds; but rarely, if by any, have the saving truths of the gospel been overlooked; and the subscriptions by which the doctrinal soundness of her ministry is guarded, and the offices of worship in which the truth is faithfully presented to the people, have continued the same."

"It is painful for us to have to say, it is not

rarely," but, at certain periods in the history of the Church, it is to a ruinous extent that "the saving truths of the Gospel have been overlooked" by those who had yielded subscription, and were performing offices of worship which, truly, might have been supposed to afford guarantee against so great a calamity.

Our readers probably remember the extract from Bishop Horsley's Charge, delivered to the Clergy of the Diocese of Norwich in 1790, which was inserted in our number for November the 25th, under the heading, "The Preaching of Moral Duties Inaudible;"—and they will not be able to resist the conclusion that the venerable Prelate, who saw occasion to charge his Clergy in the terms contained in the last paragraph of that extract, had to lament an extensive overlooking of the saving truths of the Gospel on the part of those whom he was addressing. The history of the Church in the days of Wesley and Whitefield bears melancholy proof of a deterioration in the character of the instructions which were delivered from the pulpit, though the Articles and Liturgy remained unaltered. That deterioration gave to dissent a strength which otherwise it would never have acquired. Bishop Horsley intimates, in one part of his Charge, that, to an extent which required solemn admonition, the preaching of the Clergy had become so deficient that, if a self-complacent moralist "at any time hath chanced to drop in while you have been preaching, he has heard you tell your congregation that morality is all in all;" while, in another part, he expresses his cheerful persuasion that, "nourished with the sincere word of God by their proper pastors," the people "would refuse a drink of doubtful quality mingled by a stranger."

Who can read the early history of the zealous CHARLES SIMON'S ministry, and not feel that, at the very fountain-head—among those whose place especially it was, to form the minds of young men destined to bear the responsibilities of the Christian ministry—the saving truths of the Gospel had become strange, and therefore it was that the preacher of them was an object of dislike. Thanks be to God, who wrought such a change that, before SIMON gathered his mantle around him and slept in Jesus, he was perhaps as generally courted and venerated in the University of Cambridge as he was derided and opposed at the commencement of his useful public ministry there. But the warning truth is not the less engraven among the records of the Church, that, if we were to rest our confidence for the steadiness of the Church's teaching on the embodiment of truth in her Articles and Liturgy, without continued watchfulness and constant recurrence to the fountain-head, the Scriptures; if we were in any wise to lose our sense of entire dependence upon the divine Spirit to give life and efficacy to the ministry, however bound by vows to the maintenance of sound Church-principles, God would probably again allow the teaching of our Clergy to become deficient and unprofitable, even while the Church's Liturgy is in daily use, and her Articles are professedly adopted by a succession of ministers. There is abundance of evidence in the pamphlet before us, that the author is forgetful of neither our individual duty of watchfulness, nor of the Church's dependence upon a higher source, for life and stability.

We take up, from time to time, a little book with which a contributor to the BEREAN furnished us some time ago, entitled, "A Dialogue between the Pulpit and the Reading Desk." More than once we have set about making extracts from it, but have always shrunk back, through an apprehension that some minds might be offended at the somewhat humorous mode in which the melancholy subject—divergency between the teaching which comes from the Reading Desk and that imparted from the Pulpit—is introduced. The conception of the little book, however—which issues from the well known respectable press at Kirkby Lonsdale—is based on the fact that in too many instances instruction has been delivered from the Pulpit, in which the saving truths embodied in the Liturgy were not found, or were actually contradicted.

To whatever extent we may have reason now to hope that, within the circle of our observation, an agreement does obtain between the Reading Desk and the Pulpit, we shall act most for the purpose of its preservation and extension, by remembering the call to "faithful diligence" which the Church herself addresses to us in her ordination office, "to banish and drive away all erroneous and strange doctrines, contrary to God's Word;" a charge which implies that the framers of that office foresaw, what facts have since then abundantly proved, that such doctrines will necessarily seek to gain entrance among us, and that "diligence full of faith" will be required in those set to watch over her prosperity, lest error securely gain a footing within her. The publication of the pamphlet before us is a token that the author means to act up to his solemn responsibility in this matter.

We bring our notice of this welcome publication to a close, by simply stating that the last of the three speeches bears the superscription, "The Charity of the Church;" and doing ourselves the pleasure of extracting from it a passage in which the author endeavours to set forth, on the behalf of the Church, "the moderation which pervades her formal declarations of faith."

"I would instance as a proof of this the Eighteenth Article, which is entitled—'Of obtaining eternal salvation only by the name of Christ.' In defence of this tenet of Christianity—of this which is in fact the very gospel itself—the Church assumes that decision of language for which St. Paul is her authority, where he says, 'But through we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed.' So here the Church says, 'They also are to be had accursed that presume to say, 'That every man shall be saved by that Law or Sect, which he

professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.' It divisions in the Church of Christ, or to Christian sects at all, but to those who assert that there is salvation without Christ which no Christian sect does assert. It is directed against that pernicious latitude which would make all religions alike, as long as men did their best to live up to that to which they happened to belong. So far from denying salvation to any description of Christians, the charitable sentiments: for in thus stating the chief tenets of the Christian faith, and by thus drawing the line of demarcation, to separate the true religion on the one side, from all false religions on the other, it is evident that the Church designs to comprehend so worship Christ as to believe that their sins are forgiven, and their salvation obtained 'only by the name of Christ.'"

"The same moderation may be discerned in the Nineteenth Article, 'of the Church.' And here, if anywhere, our Church might have been tempted to narrow her definition,—here a little partiality might have been feared—here, if any where, in defining the Church, she might have been tempted to describe herself. But no—hear her words,—'The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments are duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.' Here she makes one sign of belonging to the Church of Christ to be—the preaching the Word of God in purity. She does not say, Preach this system, or that system, but, Preach the Word of God unadulterated by admixture of human jargon or fable, do this, and we will not pronounce you to be foreigners or strangers, or to be excluded from the Gospel scheme of salvation."

"So likewise she makes the ministering the sacraments right, to be a sign of membership with the Church of Christ. But in doing this, she does not restrict men to one form or ceremony. Having adopted what she judges right herself, she does not, Piousness like, seek to stretch or contract all other minds to the dimensions of her own; she does not make herself the standard to which all must conform or perish. Having laid down a general rule, in terms at once just comprehensive and charitable, it must be inferred that all who do so preach the Word of God, and do so administer the Sacraments, are acknowledged by our Church to be within the limits of that great spiritual temple, whose boundaries have not been measured out by man, and within whose ample courts are found all who worship God in spirit and in truth."

The first page of this number contains an article on the "Liturgical question," being the greater part of a Review, contained in one of our English exchange periodicals. We have not seen the work reviewed, and therefore have formed no opinion of its merits. The writer apprises his readers, in a subsequent part of the article, that the work is not "a mere scheme for the improvement, or conciliatory modification of the Anglican Liturgy; it proposes to cast the offices of public worship in an entirely new mould." As to any prospect of the extensive adoption of such a work, by Christians of various denominations, our opinion is that there would be more probability of their being united in the use of the Liturgy of the Church of England, than of their agreeing permanently upon offices cast in an entirely new mould. But the work would render a most valuable service, if it should aid in removing that impediment to union among Christians in common worship which arises from objections to forms of prayer altogether. The part of the Review inserted by us contains exceedingly good remarks, on the abstract question, with reference to public worship, of "a form which has received the stamp of general approbation," or a model formed by one individual, which "must bear his individual mind, and the tinge of his temporary mood"—on the inference which ought to be drawn from our agreement "in all but externals"—and on the legitimate practical "result of the identity of the faith held by the truly godly."

We are among those who ardently desire that "our agreement in fundamentals" with God's children, scattered among various denominations of Christians, should be made "the very ground of greater outward uniformity." There does not appear any prospect at present that our Church as a body will make a move towards union with other denominations of Christians. We do not know whether the object would be advanced if such a move were made. But none of the Christian bodies in a state of separation from the Church are hindered by her from arriving at greater agreement in externals among themselves. A union has taken place recently in the Methodist body in Upper Canada; we read of the Secession and Relief Churches in Scotland having united. These are gratifying events, though they bring no immediate increase to the Church of England. We think, eventually she will gain by whatever growing unity among themselves may be exhibited by the Christian bodies which have seceded from her. If they were drawn together by a bond of love, they would feel tenderly towards the Church from which they still remain separate—and tenderness on their part towards her, would surely not remain without a response which, though it should have a maternal stateliness about it, they would not find it too hard to receive with filial reverence.

WILLIAM AND MARY COLLEGE, VIRGINIA.—It was announced, some time ago, that the Right Rev. Dr. Johns, Assistant Bishop of Virginia, had been appointed to the office of President of this institution. From accounts which we find in the Church papers, of proceedings held at the Virginia Diocesan Convention, it appears that the question of the Assistant Bishop's acceptance of that office was submitted to that body, and that its advice was given against it. The venerable Bishop Meade gave his opinion very decidedly against the Assistant Bishop's accepting the office, and it has, accordingly, been declined.

ROYAL BENEVOLENCE.—The King of Prussia has recently given one thousand thalers (about \$750) to

the Rhenish Missionary Society, towards defraying the expense of sending its first missionaries to China. The Minister of State, Dr. Eichhorn, in transmitting the donation, informed the society that he was charged by the king "to testify the lively interest which his majesty takes in this enterprise, in behalf of which he invoked the gracious aid and the rich blessings of the Lord."

EXPENDITURE FOR THE PROPAGATION OF ROMANISM.—We find, says the Evening Post, in a Paris paper, called *Pami de la Religion*, a statement of the donations that were received from all parts of the world and disbursed during this year 1846, for the dissemination of the religious views of the Roman Church. The receipts were not quite so large as during the previous year, and it is accounted for by the embarrassments which have been experienced in many of the countries of Europe. The receipts and disbursements are stated in francs which we reduce to dollars, as follows:

Receipts.—France, \$251,361; Germany, \$10,388; North America, \$15,722; South America, \$1,570; Belgium, \$32,625; Great Britain, \$37,499; States of the Church, \$19,157; Spain, \$4,928; Greece, \$300; Ionian Isles, \$192; Levant, \$635; Lombardy, \$8,418; Lucca, \$1,870; Malta, \$2,318; Modena, \$3,519; Parma, \$1,684; The Low Countries, \$17,450; Portugal, \$2,806; Prussia, \$38,089; Sardinian States, \$16,770; Two Sicilies, \$17,390; Switzerland, \$7,109; Tuscany, \$8,005; various districts of Italy, \$2,506; from countries in the north of Europe, \$69. Total receipts for the year 1846, \$665,956. Balance on hand at the commencement of the year, \$57,819. Total means for 1846, \$723,805. Disbursements.—Missions in Europe, \$120,447; missions in Asia, \$205,656; missions in Africa, \$68,811; missions in America, \$150,511; missions in Oceania, \$81,040. Expenses for printing and publications, \$42,093. Incidental expenses, 780. Total disbursements for 1846, \$726,900.—*Boston Chr. Witness.*

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

The Annual General Meeting of this Society was held yesterday, at the National School Room, in this city, the Right Reverend the Lord Bishop of Montreal, President, in the chair. The attendance of Clergy was, to our regret, small; occasioned in a great measure by the sickness which confined some—among whom we are sorry to mention the Rev. Mark Willoughby of Montreal—and detained others on whom fall the duties of these laid aside from duty. There were, however, present 14 Clergymen, including the Rev. G. M. Armstrong, Rector of Louth, in the Diocese of Toronto, besides the Lord Bishop and several influential Gentlemen of the Laity, with a larger number of Ladies. The proceedings having been opened with prayer, the Right Reverend the Chairman addressed the Meeting at some length on the subject of the Society in general; his Lordship afterwards called on the Secretary—Rev. Wm. Dawes—to read the Report, which was an interesting document, exhibiting the gratifying fact of some increase in the Society's receipts, though not to the extent that might be wished. The following Resolutions were then adopted, being introduced and recommended to the attention of the Meeting by speeches from several of the Clergymen and Laymen who were the movers and seconders:

1st Resolution. Moved by Hon. A. W. COCHRAN, seconded by H. GOWEN, Esq.; That the Report just read be received and adopted, and printed under the direction of the Central Board.

2nd. Moved by the Rev. C. L. F. HAESSEL, seconded by Col. ORD, R. E.; That this Meeting desires to express its devout thankfulness to the Giver of all grace for whatever of success was vouchsafed to the labours of the Society during the past year.

3rd. Moved by the Rev. S. S. WOOD, seconded by J. B. FOSVITT, Esq.; That this Meeting regards the large accession to our numbers, by the immigration of this year, as a call, under the Providence of God, to renewed exertion on the part of the Church Society.

4th. Moved by Rev. E. W. SEWELL, seconded by H. S. SCOTT, Esq.; That this Meeting tenders an expression of its continued interest in the proceedings of the Sister Societies of the Dioceses of Nova Scotia, Toronto, Newfoundland, and Fredericton.

5th. Moved by T. TRIGGS, Esq., seconded by Rev. JAS. JONES; That whereas several Members of this Society have left the Province to reside in England, who may nevertheless continue to feel an interest in its proceedings and prosperity, such members be requested to continue their contributions and membership, and to recommend the cause of the Society to their families and friends; and further that the Hon. George Pemberton be requested to receive subscriptions in England.

6th. Moved by Rev. E. C. PARRIS, seconded by Major LAWRENCE, Rifle Brigade; That the thanks of this Meeting be given to His Excellency the Governor General for his kindness in consenting to become the patron of the Society, and that the Lord Bishop of the Diocese be respectfully requested to convey the same to His Excellency.

7th. Moved by Rev. J. TORRANCE, seconded by C. N. MONTZAMBERT, Esq.; That the following Gentlemen be the Vice-Presidents of the Society:

- Hon. Chief Justice Reid, Hon. G. Moffat, Justice Bowen, J. Molson, Justice Day, J. Pangman, Justice Gale, G. Pemberton, Justice Pyke, W. Sheppard, Attorney General, J. Stewart, K. C. Chandler, B. A. Tucker, A. W. Cochran, W. Walker, S. Gerrard, Col. Wilgress, Ed. Hale, senior, Rev. Official Mackie, Ed. Hale, junior, J. Bethune, D.D., Baron de Longueuil, S. S. Wood

and that the following Gentlemen be requested to accept office as Members of the Central Board for the ensuing year:

- The Chairman of the District Associations, Rev. W. Agar Adamsou, F. Badgley, Esq., M. D. W. Anderson, T. Cary, Esq., C. Bancroft, Hon. J. M. Fraser, W. B. Bond, J. Bell Forsyth, Esq., W. Chaderton, Augustus Howard, Esq., D. Falloon, A. P. Holmes, Esq., M. D. J. Flanagan, H. Jessop, Esq., C. L. F. Haenssol, H. Levesque, Esq., W. T. Leach, H. Levesque, Esq., R. Lonsdel, Mr. Levesque, Esq., A. W. Mountain, Mr. Justice J. S. McCord, J. Ramsay, Capt. J. H. Maitland, E. W. Sewell, B. L. Montzambert, Esq., W. Thompson, H. S. Scott, Esq., J. Torrance, W. Hull, Esq., M. Willoughby,

8th. Moved by Rev. OFFICIAL MACKIE, seconded by Rev. R. ANDERSON; That the thanks of this Meeting be given to the Officers of the Society for their efficient services during the past year.

9th. Moved by H. JESSOP, Esq., seconded by Rev. W. KING; That so much of Art. ix. of the Bye-laws of the Society as relates to the necessity of holding a meeting of the Central Board on the Wednesday nearest to the 21st of January in each year, be repealed—and that the article be framed to provide for the three other periodical meetings therein prescribed and, still to equalize the number of meetings between the two cities of Quebec and Montreal, it be left discretionary, as circumstances may dictate, to hold a special meeting of the said Board during the winter months or not, which meeting shall, in such case, be taken to count as one of the meetings held alternately in the two cities.

10th. Moved by Hon. A. W. COCHRAN, seconded by H. GOWEN, Esq.; That the xiii. Article of the Bye Laws relating to the Lay Committee be altered and amended by omitting all the words in the first line and to the word "Society" inclusive in the second line, and inserting the following words "This Committee shall consist of the members appointed before the incorporation of the Society, and of such other members, not exceeding Twenty Five in the whole, as may be appointed from time to time by the Central Board at any of their stated or special meetings."

That so much of the 4th Article of the Constitution, Rules, and Regulations of the Lay Committee as requires the presence of Five members of the Committee at meetings be repealed, and that Three members shall in future constitute a quorum for business at the meetings of the Committee.

That special meetings of the Lay Committee may be held by the members thereof residing in the District of Montreal, for matters within the competence of the Committee arising within that District, such meetings to be called and the proceedings thereof to be conducted in the manner provided by the Bye-laws of the Society and by the Constitution, Rules, and Regulations of the Lay-Committee.

That at such meetings a Chairman shall be elected for the occasion; the meetings so held shall be deemed to be valid meetings of the Lay Committee for all matters above mentioned, and the proceedings thereof shall be subject to the sanction of the Bishop of the Diocese, and shall be reported to the Central Board at their stated meetings. But it shall not be competent for such meetings to alter, in any manner, the Constitution, Rules, and Regulations of the Lay Committee.

The business of the Meeting having been brought to a close, the Lord Bishop of Montreal dismissed the members present with the apostolical benediction.

PAYMENTS made to the Treasurer at Quebec on account of the INCORPORATED CHURCH SOCIETY in the Month of June, 1847.

June 5. Racey, J., Life Subscription, £12 10 0	
18. Poole, J., Subscription to 1st July, 1846, parochial, 0 10 0	
" Bradford, J., do. do. 0 10 0	
" Cole, Mrs., do. do. 0 5 0	
" Stanley, G., do. do. 0 5 0	
" Sheppard, P., do. do. 0 5 0	
" Wyse, W., do. do. 0 5 0	
" Sewell, J., do. do. 0 5 0	
19. Harrison, Mrs., do. do. 0 5 0	
" Wadman, Mr., do. do. 0 5 0	
24. Collection at Point Levi, per Rev. J. Torrance, £3 3 6	
Do. at New Liverpool, per Rev. J. Torrance, £3 15 3	
29. Do. at Trinity Chapel, Quebec, per Rev. E. W. Sewell, 8 3 10	
30. Bray, R., Donation, Parochial, 0 5 0	
" Andrews, T., Subscription to 1st July 1846, Parochial, 0 5 0	
" Penny, W., do. do. 0 5 0	
" Campbell, A., proceeds of Missy's Box, 1 11 8 1/2	
" Giles, Mrs., Subscription to 1st July, 1846, Parochial, 0 5 0	
" Giles, Mr., do. do. 0 5 0	
" Hawkins, E., do. do. 0 5 0	
" Rich, A., do. do. 0 5 0	
" Sanson, R., do. do. 0 5 0	
" Wiggs, C., do. do. 0 5 0	

£33 4 5 1/2 T. TORRANCE, Treasurer, Church Society.

The Rev. Official Mackie returned to town from the Quarantine Station on Friday last, having spent a week there in attendance upon the sick and dying. The Rev. E. G. Sutton returned from the same on Tuesday, leaving there the Rev. R. Lonsdel who went down on Thursday last. We regret to say that the unwearied labours of the Rev. W. Chaderton in attendance upon the sufferers at the Marine and Emigrant Hospital in this city have been interrupted by an attack of fever from which he is now suffering. The Hospital has been daily visited, since then, by the Rev. Official Mackie; the Lord Bishop of Montreal also has taken a part in that duty.

We regret to learn that Lieut. Lloyd, R. N., Assistant Secretary to the Church Society, is also suffering from the emigrant fever.

To the Editor of the Berean.

Scarcely more than a year has elapsed, since the burning of the St. Louis Theatre—when so many of our fellow citizens lost some of their nearest and dearest friends by that awful visitation of our Heavenly Father—and yet, alas! how soon has the impression, then made, been effaced from the minds of many of us, leaving us as unthinking as before: but I am slightly digressing from the subject which I had more particularly in view when I began writing this. I would beg leave to suggest the propriety of a small, plain, monument being erected on the site of that dreadful catastrophe, commemorative of the dreadful event; I think it would prove highly beneficial to all, for it could not fail of recalling to our minds the remembrance of our friends, and of their sad fate; at the same time it would admonish us of the uncertainty of life; and the necessity there is of preparing for that great and eternal change which must soon or late take place, and to prepare us to travel (with faith and hope) to that "bourn from whence no traveller returns."

G. L.

The Treasurer of the Male Orphan Asylum begs to acknowledge, with many thanks, the receipt of £7 10s. from a friend, in aid of the funds of that Institution, which stands at present in need of much assistance, on account of the number of Orphans among the newly arrived emigrants.—*Mercury.*