

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                                     |   |                                     |   |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/>            | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/>            | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/>            | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/>            | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées  |
| <input type="checkbox"/>            | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/>            | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/>            | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input checked="" type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/>            | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input checked="" type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     | Continuous pagination.  |

# The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME III.—No. 31.]

QUEBEC, THURSDAY, OCTOBER 29, 1846.

[WHOLE NUMBER 135.]

## THE BIRD OF PASSAGE.

Away to thy home-land, thou sweet stranger bird,  
Away to thy home-land, the sea,  
For hark! the sound of the wild wind is heard,  
And the yellow leaves fall from the tree.

Away then, away to the bright sunny isles,  
Where myrtles and lemons entwine,  
Where Summer hath gilded her bowers with smiles,  
And Autumn empurples her vine.

There, glad thou may'st fit on the soft zephyr's breast,  
And sail through the deep azure sky,  
There joyously fold thy bright wing and seek rest,  
Assured that no snow-storm is nigh.

May safety attend thee, thou sweet stranger bird!  
We mourn, though we bid thee depart,  
Yes go—for the voice of stern Winter is heard,  
And surely and cold is his heart.

And oh! when with us the short Summer is o'er,  
And Winter his warning has given,  
May we, too, as fearlessly launch from the shore,  
And find our repose in you heaven.

A. W. M.  
Tennessee, 1837. *Episcopal Recorder.*

## THE WORK OF THE MINISTRY.

### THE UN-REPENTING.

The primary address to men in general may be stated in the words of the Master describing his own service, "to call sinners to repentance." All have sinned and come short of the glory of God. Whilst they remain unaffected by this melancholy fact, and continue to allow themselves in disobedience, they are living in rebellion against God, and their various acts of insubordination are the fruits and evidences of a carnal mind, which is enmity against God. In reference to all such, however they may differ in the outward expressions of their alienation and rebelliousness, the work of the ministry consists in labouring to bring them to repentance—in presenting and pressing upon them those considerations which, under God, may discover to them their true spirit and state—awaken them to a proper sight and sense of the wickedness of their way—the corruption of their hearts—and the ruin in which they have involved themselves by their departure from duty and God. Till this is done—till a painful conviction of personal guilt, dejection and misery, as a sinner, is produced, leading the individual to ask with sincere solicitude "what must I do to be saved?" nothing is done effectually towards the accomplishment of the great end of the Ministry. A man may be free from flagrant crimes—he may be, in many respects, a useful member of the community with which he is connected—he may be attentive and kind in social intercourse and domestic companionship; but if he is unconcerned as to the claims of his God, and unaffected by his offences against the Divine Majesty, what can all the civilities and courtesies of life avail to his salvation? And yet this insensitiveness and rectitude in his bearing towards men, especially if associated with a general respectfulness in reference to the institutions of religion, are apt to throw their engaging influence around his character, as to blind us to his bearing towards God. We hear it said, "why such a person ought to be a professor of religion," and he is even urged to partake of its sacraments. A professor of religion, he and all to whom the word of God comes, ought certainly to be; but first, he should become what he is called on to profess. To make such profession whilst his heart is still unsubmissive to the authority of God and unbroken by a sense of his past sinfulness, would be preposterous. To press upon him a participation in the sacraments, as if, by a kind of charm, they were to work his conversion, is miserably to mistake their nature and design, and to persuade him to action premature and incongruous, of ill effect upon himself, and of serious injury to the Church of Christ. What has he to do with the sign of a change which he has not experienced—with the seals of a covenant which he has not truly embraced—or with the badges of a Master whom he is unwilling to serve as that Master requires? To introduce such persons into the visible church is to place them in the absurd and offensive position of the Samaritans who worshipped the Lord and served their own gods. It is to engage them in a round of heartless ceremony, offensive to Christ, pernicious to their own souls, and detrimental to the cause of religion. No one can calculate the damage which has thus been brought upon the Church, or the fatal delusion which it has exercised on sinners. This is not to work the work of the ministry. This is not turning the hearts of the disobedient to the wisdom of the just. This is not enlisting soldiers for Christ, but persuading those who are yet in rebellion to assume the uniform and mingle in the ranks of his soldiers, much to the injury of their spirit or order—much to the discredit of his service, and greatly to the aid of the foes of man's salvation. Against this sad mistake, my brethren, let us guard, remembering that our business with those who have not worthily lamented their sins and acknowledged their wickedness, is to seek to bring them to examine and try their ways, that they may turn to the Lord with sincere sorrow for the past and honest purposes of amendment of life. Our message to them is to "repent and turn from iniquity that it prove not their ruin." And we gain nothing in their case until, awakened to a perception of the exceeding sinfulness of sin and of their own guilt and wretchedness, they earnestly desire to renounce their rebellion and return to duty and to God.

### THE AWAKENED AND INQUIRING.

In reference to those who have been awakened and are anxiously inquiring what they must do to be saved, the work of the ministry is one of deep and most eventful interest. Error here may prove disastrous in the extreme. The mistake of a counsellor, in civil affairs, may lose his client an estate; but by industry another may be obtained. The mistake of a physician may lose his patient his life; but if it is not all of life to live. The mistake of the minister may lose his parishioner his soul! and what then? the loss is remediless.

If, in this part of the work, the material employed be improper, as "wood, hay, and stubble," it cannot stand the trial which it will be exposed, but must be burned up, and the labour is worse than profitless. If the material employed be suitable, yet, if it is badly arranged and imperfectly adjusted, the

evil effects of such unskillfulness may be experienced through life. True, the actual destruction of the soul may not ensue, but the individual may be prevented from attaining his rightful measure of usefulness and comfort, and as these form the capacity for the enjoyment of heaven, may thus be deprived of the degree of glory which otherwise he might have gained. Surely this department of the work should be conducted with extreme care, and in studied conformity with the pattern prescribed in our commission, and every direction be given under the sanction of "thus saith the Lord." This process no minister can manage aright, unless he understands himself the difficulties formed by sin, rendering salvation necessary, and adequately apprehends the remedy provided and the mode of its application.

But for sin we should not have needed salvation. Misery presupposes moral evil. The difficulties in which we have become involved by sin are twofold, corresponding with the aspect under which sin is to be regarded. Sin, in any transgression of the law of God: as such, it involves us in guilt or liability to punishment. The penalty annexed to such violation is death—eternal death.

Sin is, also, a dreadful disease of our moral nature—deranging, defiling, and disabling its powers, and fatal in its tendency, working out the second death. If a sinner is to be saved, both of these evils must be obviated. The guilt of sin must be cancelled, and the disease must be broken and extinguished. Either remaining, and eternal death is the unavoidable result. The justice and truth of God would not admit of the impunity of one, for whose guilt satisfaction had not been rendered—the holiness of God cannot suffer anything defiled or unclean to enter into Heaven. The endurance of the malady itself must make its subject miserable. A simple illustration, and the truth of this statement will be sufficiently apparent to every one.

Suppose a person who had violated the laws of his country, to have been condemned and incarcerated to await the execution of the sentence. Suppose him to have contracted then the foul and dangerous fever of the prison, which has prostrated his strength, and is rapidly making its way to his vitals. What would be needed for his relief? If the Executive, in the exercise of clemency, were to transmit to him a reprieve, and the officer who bore it to his cell should throw open the door and bid him go forth and enjoy the cheerful light and refreshing air of liberty, would his relief be effected? As his ear caught the tidings of pardon, his heart would faint within him from a consciousness of the painful disease by which he was disabled and incapacitated for availing himself of the license just received. His exemption from the axe of the executioner could not secure him life and liberty. His unbroken and advancing disease would just as certainly consign him to the grave. Suppose that, instead of the officer from the executive with a reprieve, some physician, in his benevolence, should visit the prison, and touched with compassion for the sufferer should prescribe for his cure, and so minister to him as to remove the disease from him? No. The life thus rescued from disease was forfeited by crime; the uncancelled sentence was on him and the stroke of death must still be inflicted by the hand of the executioner. His salvation required both pardon and cure. The sentence or the disease, either remaining, would be fatal. And precisely so it is with a sinner; condemned and corrupted, his guilt must be cancelled and his malady cured, or he cannot be saved.—*The Right Rev. J. Johns, D.D., Assistant Bishop of Virginia.*

## NO ALTAR, NO SACRIFICE IN THE REFORMED CHURCH.

From Address to the Convention of the Protestant Episcopal Church in Ohio, by the Right Rev. C. P. McIlwaine, D.D., Bishop of the Diocese.

Continued from our last number.

Now, my brethren, I have not looked without serious consideration upon these things. For several years, I have not consecrated a church, so far as I can remember, in which there was an altar-form structure, instead of a proper table. But this was rather because such a structure did not happen to be in the new churches, than because I was prepared to make any serious objection to it. But the altered condition of things to which I have referred, has placed the subject in a very different light, so that I have been led to inquire into my duty with regard to it as I had not done before. The conclusion to which I have come is this,—that hereafter I must refuse to consecrate any church in which there is an altar-form structure for the Lord's Supper, and in which there is not a proper table, in the usual sense, as the permanent furniture. I must require, not only that there be not an altar, but that there be a permanent and proper table. Of this determination I take the present opportunity of giving notice to the diocese.

In taking a position which I cannot but suppose will seem, not only now, but over-scrupulous to those whose attention has not been much drawn in that direction, it is due, as well to you, as myself, that I should assign my reasons. This, I now proceed to do. And, my brethren, if I should go more largely into the subject than the justification of the determination just declared would seem to require, I am sure you will not think the time inappropriately employed when you shall see how conclusively the state of the case as to what is right in our Church, in regard to the furniture for the Lord's Supper, expounds her doctrine of the nature of that sacrament, as involving no sacrifice, except as all prayer is sacrifice, and of the minister thereof as being no Priest except as that name is used synonymously with Presbyter or Elder.

\*The English Translations of the Bible were violently attacked by Romish writers, in the age of the Reformation, because the original word *Presbyteros*, (whence comes our word Presbyter,) was in no instance rendered Priest. The Reformers answered thus: "The word *presbyter*, by popish abuse, is commonly spoken for a sacrifice the same as *sacerdos* in Latin. But the Holy Ghost never calleth the ministers of the word and sacraments of the N. Test. *hieros* or *sacerdotes*. Therefore the translators, to make a difference between the ministers of the O. Test. and those of the New, call the one according to the usual acceptation, *priests*, and the other according to the original derivation, *presbyters* or *elders*. The name of priest according to the original derivation from *presbyter*, we do not refuse; but according to the common acceptation for a sacrificer we cannot take it,

But here I wish it to be distinctly understood that in what I have now said or shall say, there is no reference intended to any minister, or parish, or any state of things in this diocese. In carrying out my views of duty in this matter recently, I have designed not the least censure on any person or parish. Nothing of that sort is intended in what I have yet to say. In the few cases of altar-form structures in churches of Ohio, I have no reason to believe there has been any object beyond the gratification of a builder's taste. It may therefore seem to some ill-fitted to adopt the determination of which I have just notified you. But my opinion is precisely the reverse. It seems to me far wiser to settle a definite rule of this kind, while there is nothing against it more difficult to be yielded than a mere matter of architectural fancy; than to wait till erroneous doctrine shall have gained so much strength as to change a question of taste into one of principle, and make the having of an altar identical with the keeping of a good conscience.

Let me first go to history. What was the primitive use?

None can deny that our Lord instituted and administered the Eucharist at a common household table. And when he says "the hand of him that betrayeth me is with me on the table," we necessarily contemplate the Saviour and the twelve as engaged in an act of communion simply; analogous to that of a household around its family table. Nothing can more perfectly exclude the idea of sacrifice, priest, and altar. It was at the commemoration of the Passover. The Supper of the Lord took the place of the paschal feast. The latter was a feast after, and upon, a sacrifice, which had been previously offered at the great altar of burnt-offerings at the Temple. The work of the Jewish priest was finished when the paschal lamb had been sacrificed. Other altar a Jew could not have, than that in the temple around which the blood of the lamb was sprinkled. Other sacrifice there remained none in connection with that feast, when once that lamb had been slain. But there did remain the feast of communion upon that lamb, thus offered once, for all the house of Israel. The lambs were many; the sacrifice, the feast, the type was one. It was the communion of the whole household of the chosen people. They met in families as we meet for our communion in congregations. They met, not at the altar where the sacrifice was offered, but at the table of the family fellowship; as we meet, not at the cross, where Christ our Passover was sacrificed for us; but at a table expressive of the family fellowship of all believers in the reconciliation effected by the blood of Jesus. The Jews met without a Priest; all that pertained to the office of Priest having been finished at the temple. We meet at the Lord's Supper without any mere human Priest, for that which pertains to the office of a Priest, in our reconciliation to God, was finished when Christ offered up himself, "once for all," on the altar of the cross; or else is being perfected in his present ever-living intercession within the veil, before the merciful seat elsewhere been offered as a propitiatory sacrifice to God. Christians meet to feed, by faith, with thanksgiving, spiritually upon a propitiatory sacrifice, long since offered, even the flesh and blood of Jesus, by which we draw nigh to God. The Jewish Passover was of two parts, "the sacrifice of the Lord's Passover," and the feast of the Lord's Passover; the propitiatory offering at the temple, and the eucharistic supper on that offering, in the family dwelling. It was as much commanded that the feast should be in the house, and not at the altar in the temple, as that the sacrifice should be at the altar in the temple, and not in any private house. Our Passover is of like two parts, the sacrifice and the feast; the offering of the Lamb of God, and the eucharistic supper of the whole household of faith, partaking of that Lamb. In the beginning of the dispensation of the Gospel, the sacrifice of our Passover was slain, once for all. Jesus was priest and victim. The whole period, since then, and to the end of the world, is the Feast of the Lord's Passover, during which each believer, every day, is living by faith, in the secret of his own heart, upon the sacrifice of Christ, as all his life and hope; and the whole household of faith are, at stated periods, assembling together to express and declare in the sacrament of the breaking of bread, their common dependence on, and their common thankfulness for, that one perfect and sufficient oblation and satisfaction for the sins of the whole world.

As the Jews were not allowed to unite the offering and the eating, the priestly sacrifice and the eucharistic feast, but were commanded to separate them in point of place and time; so we cannot, by any possibility, unite them under the Gospel. The sacrifice for us was offered eighteen hundred years ago, "once for all." It cannot be repeated. The feast alone remains—a feast commemorative of a sacrifice, but not a sacrifice of commemoration, except as the offering of prayer and thanksgiving is

when it is spoken of the ministry of the N. Test. But seeing your popish sacrificer power, and blasphemous sacrifice of your mass hath no manner of ground in the holy scriptures, either in the original Greek, or in your own Latin translation, you are driven to seek a silly shadow of it in the abusive acceptance and sounding of the English word *priest* and *priesthood*. And therefore you do in great earnest affirm that priest, sacrifice, and altar are dependents and consequents one of another, so that they cannot be separated. If you should say in Latin *sacerdos*, *sacrificium*, *altare* be such consequents, we will subscribe to you; but if you will change the word, and say *presbyter*, *sacrificium*, *altare*, every learned man's ears will glow to hear you say they are dependents and consequents inseparable. Therefore we must needs distinguish of the word *priest* in your corollary; for if you mean thereby *sacerdotem*, we grant the consequence of sacrifice and altar; but if you mean *presbyterum*, we deny that God ever joined these three in an inseparable band; or that *presbyter*, in that he is *presbyter*, hath any thing to do with sacrifice or altar, more than *senior*, or *ancient*, or *elder*.—*Fulke's Def. of English Translation of the Bible, Park. Soc. Ed., pp. 109, 233.*

\*Ambiguity, (says Bp. White,) has arisen from the circumstance that the English language applies the same word *Priest*, to denote two words in the original, hieros, and presbyters. Of the latter word it is here affirmed that it never denotes an offerer of sacrifice; and as to the former word, none alleges that it ever stands for a Christian minister in the scriptures.—*Diss. on the Eucharist.*

† Of course I mean priest in the sense of a sacrificer.

figuratively a sacrifice, and each communicant is, in that sense, a Priest.

All this illustrates how entirely it was, as pertaining to the design and original institution of the Lord's supper, that our Lord assembled the twelve around a common household table, for the first administration of that sacrament; and how little connexion it had, with any sacrifice, as then being offered, or, with any altar as then present.

Long after the first institution of the Lord's supper, the Christian Church continued to keep it also from any thing expressive of sacrifice, except as it commemorated that of Christ, and was accompanied, on the part of communicants, with the offering of their prayers and alms. Our venerable Bishop White expressed his belief that "the term 'altar,' did not supplant the original word 'table,' for a considerable time after the apostolic age." Suicer says, it is "clearer than mid-day, that altars were not in the primitive church;" (*Quæritiana Luce clarius*.) Basnage says, that the writings of men of the apostolic age, such as Clement, Polycarp, Justin, never employed the words, High Priest, Priest, &c., for the Christian minister; nor did they any more use the word altar, to signify the table of the Eucharist.† Bingham, our learned and standard author, in Ecclesiastical Antiquities, says that, as late as the time of Athanasius, (1st century,) the churches had "communion tables of wood;" and of the churches of Africa and Egypt, particularly, he says: "There is no question to be made, that about this time, 'the altars were only tables of wood.'" In the year 509, a general decree was made in France, "that no altar should be consecrated, but such as should be made of stone only." And Bingham says, "this seems to be the first public act of that nature, that we have upon authentic record, in ancient history. And from the time of this change in the matter of them, the form, or fashion of them changed likewise. For, whereas, before, they were in the form of tables, they now began to be erected more like altars."‡

This, comparatively, modern use of the form of an altar, instead of that of a table, is strongly asserted by Bishop Jewel, in his Defence of his Apology for the Church of England, against the Jesuit Harding. "As for the altars," he says, "which the Donatists broke down, (in the churches of the 4th century) they were certainly tables of wood, such as we have, and not heaps of stones, such as we have. St. Augustine saith, the Donatists, in their fury, broke down the altar-boards. His words be these: *Lignis ejusdem altaris effractis*. Likewise saith Athanasius of the like fury of the Arians; *Subsellia, thronum, mensam ligneam et tabulas ecclesie et cetera que proterunt, foris elata, combusserunt*. They carried forth and burnt the seats, the pulpit, the wooden board, the church tables, &c. Touching your stone altars Beatus Rhenanus saith, *In nostris Basilicis, Ararum super addititia structura novitatem præ se fert*; in our churches, the building up of altars, added to the seat, the pulpit, the wooden board, &c. and that our communion tables are old and ancient, and have been used from the beginning. We have such altars as Christ, his apostles, and St. Augustine, Optatus, and other catholic and holy Fathers, had and used."§

Bishop Babington, in his notes on Exodus, published in 1601, says, "The altars used in popery are not warranted by this example, (i. e. of the Jewish altars.) But that the primitive churches used communion tables, as we do now, of boards and wood, not altars, as they do, of stone. Origen was about 200 years after Christ, and he saith that Celsus objected it as a fault to Christians, *Quod nec imagines, nec templum, nec aras haberent*: that they had neither images, nor temples, nor altars. Arnobius, after him, saith the same of the heathens: *Accusant nos quod nec templum habeamus nec aras, nec imagines*."—Cerson saith that Sylvester first caused stone altars to be made. Upon this occasion, in some places, stone altars were used for steadiness and continuance, wooden tables having been before used; but, I say, in some places, not in all. For St. Augustine saith that in his time, in Africa, they were made of wood. For the Donatists, saith he, break in under the altar boards. Again the deacon's duty was to remove the altar. Chrysostom calleth it the holy board. St. Augustine, the table of the Lord. Athanasius, *Mensam ligneam*, the table of wood. Yet was this communion-table called an altar; not that it was so, but only by allusion, metaphorically, as Christ is called an altar, or our hearts be called altars, &c. Mark, with yourselves, therefore, the newness of this point, for stone altars, in comparison of our ancient use of communion tables, and let Popery and his parts fall, and truth and sound antiquity be regarded."¶

The learned Perkins, one of the greater lights at Cambridge, in the latter part of the 16th century, says: "About the year 400, the use of altars began, but not for sacrifice, but for the honour and memory of the martyrs."‡

It would be easy to show that the use of altars originated, contemporaneously, with that inordinate veneration for the relics of saints and martyrs, which was very soon matured into that idolatrous adoration, which is now one of the grievous crimes of the Church of Rome. It is little to the credit of altars, in the Christian church, to look back to the various growths of astonishing superstition, which grew up, in company with their use. Mosheim, speaking of the 4th century, says: "An enormous train of different superstitions were gradually substituted in the place of true religion, and genuine piety. This odious revolution was owing to a variety of causes. A ridiculous precipitation in receiving new opinions; a preposterous desire of imitating the Pagan rites, and of blending them with the Christian worship, and that idle propensity, which the generality of mankind have, towards a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity. . . . The virtues that had formerly been ascribed to the heathen temples, to their sus-

\* Diss. on the Eucharist.  
† Basing. Ann. 100, v. xii. Mede, with all his learning, could find none of the fathers using "altar," for the "table" earlier than Tertullian. A. D. 200.  
‡ Bingham's Antiquities, b. vii. c. vi. § 15.  
§ Defence of Apol. P. i. ch. iii. div. 3.  
¶ Bishop Babington's works, Ed. 1632, p. 307.  
¶ Perkin's works, II; p. 553.

trations, to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men. . . . The worship of the martyrs, was modelled, by degrees, according to the religious services that were paid to the gods, before the coming of Christ."\*

To such heights of superstition and imposture, had the veneration of relics arrived, in the latter part of the 4th century, that the 5th Council of Carthage was obliged to resist its more odious extravagances. The following extracts, from the 14th canon of that Council, will show in what connexion altars arose in the Church. "It is decreed that the altars, which are set up every where, in the fields, or in the ways, as monuments of martyrs, in which no bodies or relics of martyrs are proved to be buried; be overthrown by the Bishops of those places, if it may be. But, if, on account of tumults of the people, that cannot be done, yet let the people be admonished that they frequent not those places, &c. And let no memorial of martyrs be allowed and accepted, except the body, or some undoubted relics be there, or that some original of their habitation or suffering, be there delivered, from a most faithful beginning. As for those altars, that are set up, in every place by dreams, and vain revelations of any men, let them by all means be disallowed."

Faithful to this original connection, between altars and tombs, with the sacrament of the Lord's body on the top, and dead men's bones within, is the present use of the altar in the church of Rome. The Rhemish Annotators on the New Testament, commenting on Rev. vi. 9, where occurs the vision of the souls under the altar, say, "Christ, as man, (no doubt,) is this altar, under which the souls of all martyrs lie in heaven, expecting their bodies, as Christ, their head, hath his body there already. And for correspondence to their place, or state, in heaven, the Church layeth, commonly, their bodies also, or relics, near, or under the altars, where our Saviour's body is offered in the holy Mass; and hath a special proviso, that no altars be erected, or consecrated, without some part of a saint's body or relics." And this "special proviso," is founded on the assumption that "the relics of the saints add not a little to the sanctity of the sacrament, when they are contained in the altar;" thus fully carrying out the abominable doctrine that we are assisted by the merits of the saints in obtaining justification through the merits of Christ.

Conformed to this tomb-like use of Romish altars, and their monumental origin, is their almost invariable shape. They are in the shape of arks, or chests, resembling, very closely, in general appearance, those oblong structures of stone, or brick, surmounted with a marble slab, which from time immemorial, have been erected over the dead, as monuments to their memory.†

This peculiar, chest-like form of the Romish altar, is wholly unlike any thing under the name of altar, of which we have any account. The altars which Mosheim saith were afterwards set up, according to that model in the temple at Jerusalem, had no such character. Bingham says that when such structures, for altars, began to be used in the 5th century; "they were built like a tomb; as if it were some monument of a martyr;" and he quotes an eminent authority (Bone), as saying that specimens of such ancient monuments to martyrs were still found, in his day, in the catacombs of Rome, and other places.‡

It is not difficult to trace the steps by which the martyr's tomb came to be so universally the Romish altar. It is well known that, at an early period, Christians took great pleasure in honouring the memory of martyrs, by erecting tombs, as monuments over the place of their burial, and in assembling there for worship, on the anniversary of their death. On these occasions, the martyr's monument served as a table, on which they celebrated the Eucharist.

(To be continued.)

## AUTHORITY OF THE FATHERS.

From Bishop Jeremy Taylor, on the Liberty of Prophecy.

If I should reckon all the particular reasons against the certainty of this topic, it would be more than needs as to this question, and therefore I will abstain from all disparagement of those worthy personages, who were excellent lights to their several dioceses and cures. And therefore I will not instance that Clemens Alexandrinus taught that Christ felt no hunger or thirst, but eat only to make demonstration of the verity of his human nature; nor that St. Hilary taught that Christ in his sufferings had no sorrow; nor that Origen taught the pains of hell not to have eternal duration; nor that St. Cyprian taught Re-baptization; nor that Athanasius condemned second marriages; nor that St. John Damascene said Christ only prayed in appearance, not really and in truth; I will let them all rest in peace, and their memories in honour. For if I should enquire into the particular probations of this article, I must do to them as I should be forced to do now. If any man should say that the writings of the school-men were excellent argument and authority to determine men's persuasions, I must consider their writings, and observe their defaultances, their contradictions, the weakness of their arguments, the mis-allegations of Scripture, their inconsequent deductions, their false opinions, and all the weaknesses of humanity, the failings of their persons; which no good man is willing to do, unless he

\* Mosheim's Eccl. Hist. cent. iv. p. 11. § 2.  
† "The altar which has been erected" (under Traclarian auspices) "at the Round Church, Cambridge," (and which has been condemned by an ecclesiastical court as illegal) "is a mass of stone work, rising as an erection from the ground, and attached to the fabric of the Church. The only point in which it differs from the tomb-like altars, generally seen in Romish churches, is that it is not closed in front, (though it is on the sides,) the Romish altars being generally closed all round, the interior being devoted to the reception of relics, without which, there is a very general feeling, among Romanists, that the eucharist cannot be properly celebrated upon them. But this tomb-like form is not reckoned essential to the being of an altar; and occasionally, I believe, a portion of the front is left open, that the relics may be seen, and protected only by a trellis work of brass or other metal."—*Goode's Altars Prohibited in the Church of England.*

‡ Bingham's Antiq. b. viii. c. vi. § 15.



be compelled to by a pretence that they are infallible, or that they are followed by men even into errors or impiety. And therefore since there is enough in the former instances to care any such insipidation and prejudice, I will not instance in the innumerable particularities that might persuade us to keep our liberty entire, or to use it discreetly. For it is not to be denied that great advantages are to be made by their writings, "et probabile est quod omnibus, quod pluribus, quod sapientibus videatur." If one wise man says a thing, it is an argument to me to believe it in its degree of probability—that is, proportionable to such an assent as the authority of a wise man can produce, and when there is nothing against it that is greater; and so in proportion higher and higher, as more wise men (such as the old Doctors were) do affirm it. But that which I complain of is, that we look upon wise men that lived long ago with so much veneration and mistake, that we reverence them, not for having been wise men, but that they lived long since. But when the question is concerning authority, there must be something to build it on; a Divine commandment, human sanction, excellency of spirit, and greatness of understanding, on which things all human authority is regularly built. But now, if we had lived in their times, (for so we must look upon them now, as they did without prejudice behold them) I suppose we should then have beheld them as we in England look on those prelates who are of great reputation for learning and sanctity: here only is the difference; when persons are living, their authority is depressed by their personal deficiencies, and the contrary interests of their contemporaries, which disband when they are dead, and leave their credit entire upon the reputation of those excellent books and monuments of learning and piety which are left behind. But beyond this, why the Bishop of Hippo shall have greater authority than the Bishop of the Canaries, *ceteris paribus*, I understand not.

**The Berean.**

QUEBEC, THURSDAY, OCT. 29, 1846.

In presenting to our readers the close of Bishop Meade's letter, which we commenced two weeks ago, we cannot but recommend to the attentive consideration of our readers the wise and moderate counsels given by that aged and experienced ruler in the Church. To him, with reference to the sign of the cross, the question "whether it is expedient now to introduce this symbol into more use than the Church has thought fit to order," seems clearly to convey its own, and only one admissible answer. We regret that we have to remark immediately upon a statement coming from an authority in our sister Church which would answer that question differently from the Bishop of Virginia.

We may add that the Bishop of Kentucky has publicly signified his concurrence in the views pronounced by his Episcopal brother on the publications to which the letter refers. He says "The letter of Bishop Meade so entirely expresses my own convictions on the subject, that I can subscribe to every

In one of our Exchange-Papers from the United States, at the foot of a column, in the body of which it is pleaded that the use of the cross as an emblem of our holy faith "is not Puseyism," we read the following note: "The doors, inner and outer, of one half of the houses throughout our country, among all denominations, display in their construction the sign of the Cross. Let the reader examine." We do not know whether the note is the Editor's or the writer's to whose article it is appended; and we need not inquire into that matter. We were led, however, to cast a glance, immediately on reading that note, from the paper in our hand at the office-door nearest in view and, sure enough, there was the cross which had never before attracted our notice. It forms the frame for holding four panels which, till that moment, had always been the prominent object to our eye, because they are the main body of the door, and the pieces to which the joiner has given the form of the cross, are only there to hold the panels together.

Our eye involuntarily glided off from that door to our book-case close by, and we found there two panels only, held by a frame which had assumed the form of oblongs, and that of the cross had not changed to make its appearance there.

One other outer door came to view by turning round a little on our editorial chair, and, that being of simpler workmanship, neither panels nor framing appears in that quarter.

But the same object is effected in each of the three cases: the aperture is closed up.

We thus arrived at the discovery that our habits of mind had all along led us to heed the attainment of the grand object had in view, rather than the variable forms into which the instrument may be thrown by which the object is effected.

Perhaps the habit of mind, to which the form of the cross in the construction of our chamber-doors stands out, rather than of the panels, is not without affinity to those disclosures in the working of minds which have for some time caused great uneasiness to the friends of our pure reformed faith. Not only is the framing more regarded than the object which is to be attained, but the form even of the frame is raised into the matter of primary consideration. And the fear to which this gives rise is, that the grand purpose of the institution is lost sight of.

The essential difference between the introduction of the cruciform frame into the construction of our panel-doors and the use of the cross by unwonted methods in our worship, is this, that the joiner means nothing by placing the pieces of frame in that shape rather than any other. If the advocates for the novel introduction of the cross into the usages of the Church would plead for it on the ground that it is an unmeaning fancy, it might pass with other bubbles of the same kind which float up and down

amidst the trifles invented by men to pass away the idle hour. But we know it is not confessed, nor is it intended, to be that. The master-minds which lead the movement, that is those who now stand where Mr. Newman stood previously to his secession,—however short-lived the designs of those who follow in their wake—intend to graft something upon the multiplication of the sign of the cross. A friend opened for us, the other day, a pretty Picture Book of Burns' publishing,—an article which, laid on a centre-table, would of course attract and delight every juvenile eye, and those of not a few among their seniors; as we turned over its leaves, we laid our fingers again and again upon the representation of the crucifix, introduced among these pictures. Now "images of Christ," says the Homily against Peril of Idolatry, "be not only defects but also lies;" and the Church teaches us, in that Homily, how perilous it is to introduce the stumbling-block of an image, because of the proneness of the human mind to fall down and worship it. We act in conformity, then, with the teaching of the Church, by watching the first deviations from, or exaggerations of her simple usages. We entreat Churchmen to take upon them the Saviour's cross, not as the silversmith or embroiderer makes it, but in self-denial and renunciation of sin, the world, and Satan; and we beseech those who are in a position to act as guides to others, to see that they do not "lay stumbling-blocks where before there was none." [See Extract from the same Homily, p. 13 of this volume.]

The Right Reverend the Bishop of Western New York has appended to the address recently delivered by him to the Annual Convention of his Diocese, a note from which we cut the following:

"One person, a candidate for Holy Orders, has, within the last few years, apostatized from the Church in this Diocese. He left it without apprising me of any doubts or difficulties on his mind in relation to the subject. Brought up a Presbyterian, but a few years in the Church, compelled by ill-health to leave the Seminary, his secession was wholly unexpected until intimated in his withdrawal from being a candidate for Holy Orders.

"It is a curious fact, that as far as I can learn, almost all the clerical seceders in this country, from the Church to Romanism, have been originally educated and trained in bodies not Protestant Episcopal.

"The following is the result of my inquiries on the subject.

Names.	Dioceses.	Defection.	Brought up as
V. H. Barber, Jr., N. York.	1845,	Congregationalist.	
V. H. Barber, Sen. Conn.	1843,	Congregationalist.	
J. Kewley, N. York.	1846,	Methodist.	
P. Connelly, Mississipi.	1836,	Presbyterian.	
J. R. Bayley, N. York.	1842,	Episcopalian.	
H. Major, Pensyl.	1846,	Methodist.	
N. A. Hewitt, Maryland.	1846,	Congregationalist.	
E. P. Wadhams, N. York.	1846,	Presbyterian.	
W. H. Hoyt, Vermont.	1846,	Congregationalist.	

CANDIDATES FOR ORDERS.

C. Walworth, W. N. York.	1845,	Presbyterian.
B. B. J. McMaster, N. York.	1845,	Ref. Scotch Pres.
Putnam, N. Car.	1845,	Congregationalist.

"With the exception of the Barbers, Mr. Kewley, and Mr. Hoyt, all these were young men, in whom occupied a position of prominence in learning, wisdom, or influence in the Church."

We partake in all the satisfaction which this statement is calculated to afford; but it awakens in us some considerations which do not seem to have presented themselves to the author of the note, nor to some under whose editorial notice the same has passed. The fact, here substantiated, only falls in with the result of observation which has been had in cases which never ended in actual defection from the Church, namely that Clergymen who have come over from non-episcopal bodies are sometimes found to entertain views of a very erroneous kind on some of those points which have exercised their minds in view of their ecclesiastical relations. Perhaps, some present themselves under a persuasion, whether well or ill founded may remain undecided, that they will be welcome in proportion as they exalt the efficacy of the sacraments dispensed by a ministry episcopally ordained, bringing the one to a level with the Mosaic sacrifices, and the other to a correspondence with the Aaronic Cohenship. When, therefore, it is discovered that some who, on applying for admission to a Protestant Episcopal Church, afforded satisfaction in declaring their reasons for such a step, were in fact only in a transition-state towards the errors of Romanism, true wisdom points out the necessity of special care to test the soundness of the views of such candidates, on those points which distinguish the reformed Churches from that of Rome, especially as referring to the Sacraments and ministerial orders. A man may have discovered defects in the views of the non-episcopal body with which he has been connected, on the nature and use of sacraments, but he himself may entertain views of the same against which our Church earnestly protests. He may be dissatisfied with the commission derived in the line of a non-episcopal ministry, and at the same time may hold views of a priesthood which our Church utterly repudiates. It must then, in fairness, be admitted that the document produced by Bishop De Lancey teaches a highly instructive lesson for those authorities whose office it is to admit to the orders of reformed Episcopal Churches.

The same prelate quotes the *English Review* as authority for the following facts:

"A French writer on the subject, presents a list of thirty-five clergymen, twenty-four lay members of the two Universities, and from fifty to sixty other individuals, chiefly relatives, wives and children of those before mentioned, who have gone over to the Church of Rome during the last five years." In regard to the ecclesiastical position and weight of the apostatizing clergy, the same Review thus remarks, p. 391: "Out of the 35 clergymen\* who have gone over to the Church of Rome, there were only ten who held any ecclesiastical benefice at all, and only three who held livings of considerable

\*We are pretty sure this number is considerably below the real one; but it matters little.—Editor.

value, three more were in possession of fellowships without ecclesiastical preferment. Thirteen of them were only curates, and full one-half of these, had lost their curacies before they took the fatal step of separation from their Church, and nine of these, of which four were still in deacon's orders, had no ecclesiastical or academic position to sacrifice." "Not a few of the converts\* are young men, whose unripe judgment and incomplete information, have proved a snare to them under the too potent influence of Mr. Newman; and with the exception of Mr. Newman himself, there is actually not one among them who has occupied a commanding position in theological literature."

We are left without any express guidance as to the inference to be drawn from the statement. If it is a fact that almost solely those who "had no ecclesiastical or academic position to sacrifice" (it is told with beautiful simplicity) took the fatal step of secession, while those who have, keep their position, we certainly do not discover in that piece of intelligence any ground for congratulation, either to the Church afflicted with such members in particular, or to the cause of truth and integrity in general.

The note to which we are adverting closes with the following passage:

"A man of plain common sense, would, I think, conclude that the doctrines, liturgy and system of the Protestant Episcopal Church, are not Romish, when he finds that they who adopt Romish errors on these points, cannot and do not remain in her fold."

We fully coincide with the conclusion drawn in the former part of the sentence; but how, with the use of ordinary powers of observation, any one can persuade himself that the individuals who have seceded from our Church are the whole of those who have adopted Romish errors, we do not understand. Lamentably enough, facts are contained in almost every fortnight's dispatches from the other side of the Atlantic, which interrupt such a persuasion. The mail last arrived brings the account that "Mr. Caswall, one of the junior members of the University of Oxford, was a few days ago received into the Roman Catholic Church at Prior Park, near Bath." [Morning Post.] The *Warwickshire Advertiser* states at length the case of the Rev. Mr. Bittlestone, of Leamington, who has been complained of, to his Diocese, for requiring a young member of his congregation to confess, in order to be admitted by him to "the Sacrament of Absolution." The Bishop has declared that the Clergyman must immediately desist from such practices, or that a commission will be appointed with a view to further proceedings. Mr. B. has asked for a month's time for consideration, which has been granted. When such cases from time to time come to light, we do not know how any one can persuade himself that there are not many more which have as yet remained in the dark.

We have to acknowledge the receipt of the last Report of the Incorporated Church Society of the Diocese of Toronto. Some details from that document, as read to the Annual Meeting, on the 3rd of June last, were given in our number of July 2nd, and we may find some other information of general interest to extract from it.

A FORM OF TRAVEL, ISSUED BY HIS GRACE THE BISHOP OF CANTERBURY, agreeably to the order of Privy Council, for relief from the death and scarcity now existing in parts of the United Kingdom.

"O God, at whose bidding the earth, which sustains the life of man, hath withholden in parts these islands the wonted provision of food, and turned abundance into scarcity, withdraw, we beseech Thee, the judgment of which we are justly afraid, that the poor perish not by famine.

"We acknowledge, O Lord, that by our strifes and divisions, misuse of Thy gifts, and forgetfulness of Thy manifold mercies, we have justly deserved punishment. We have sinned; we have grievously sinned against Thee. Yet knowing that Thou art full of compassion, we beseech Thee to pardon the offences of Thy people, to relieve the poor and the needy in their present necessities, and to give and preserve to our use the fruits of the earth in all its seasons.

"But whatsoever may be Thy pleasure concerning us, give us grace to receive Thy dispensations, whether of judgment or mercy, with entire submission to Thy will; endeavouring to abate Thy displeasure by repentance, and showing forth our sense of Thy goodness by faithfully keeping Thy commandments.

"Of ourselves we are unable either to will or to do that which is acceptable in Thy sight. We therefore pray Thee so to open our hearts to the influences of Thy good Spirit, that, showing compassion and mercy each man to his neighbour, and bearing the burdens one of another, we may obtain of Thy favour the supply of our wants, and with hearts knit together in brotherly love, may partake of Thy bounties in peace and contentment, to the honour and praise of Thy name, through Jesus Christ our Lord. Amen."

CHURCH MISSIONARY SOCIETY.—MR. T. E. NORTHOVER, Clerk Accountant of this Society, lost his life, by the sudden overthrow of the chaise in which he was riding, near Battle, in Sussex, on the 20th of last month. He had been in the Society's employ more than twenty-seven years, holding the situation next to the Lay-Secretary, Mr. Coates, whose decease, not long ago, deprived the institution of one of its most efficient officers. Mr. Northover's death will be much felt, his service having made him intimately acquainted with all the details of the Society's operations and history. His personal character was that of an earnest and laborious follower of Jesus; a missionary at home, while zealously and officially engaged in promoting missions in distant lands.

LETTER FROM THE RIGHT REV. WM. MEADE, D.D., BISHOP OF VIRGINIA, ON THE PUBLICATIONS OF THE EPISCOPAL SUNDAY SCHOOL UNION.

Let me now direct the attention of the board to three of the more recent publications of the committee, which, judging from the expense incurred in their publication, the superior quality of the paper and binding, the gilding and engravings, must be held in very high estimation. They are advertized in our religious journals, and in other ways, as "beautiful books," and recommended as prize books and presents. They are indeed very beautiful outwardly, and have much within to interest the

youthful reader, being written in the form of allegory; but at the same time they have, what appears to me serious defects and positive error. The fundamental error is the assumption that there is at the baptism of every child a new nature, or heart, or purity, or holiness given to it, and which they have only to keep, and which some do keep altogether, and others in a very great degree, so that either no repentance or a very slight repentance is required. Being allegories, of course these words and terms are not used, but the doctrine set forth by them is substantially there. The three books referred to are "The Shadow of the Cross," "The Distant Hills," and "The Dark River," all of them importations from England, and of recent composition. In the "Shadow of the Cross," baptism is represented by a narrow stream, which young and lovely children were continually crossing. By their passage through it, their garments became white as snow, and each child as he entered the garden—that is the Church—held a little cross in his hand. In the garden they were to remain until removed home, when they could take nothing with them but their little crosses and white garments. (See pages 10, 11, 12.) One of these children is called Innocence, and is represented as having never sullied the whiteness of her garments. (See pages 22, 23, 24.) Lest the allegory should not be understood, a little volume called "Conversations on the Shadow of the Cross," explains every thing. In that, (page 4th) we are said to be cleansed from our sin in baptism, and carried as it were through the clear stream in a garment of white. On page 7th, "Each one of us must prepare himself for Heaven by abstaining from sin and impurity, and holding fast the profession of Christ." Nothing is said of repentance, which is promised at baptism.

"The Distant Hills," by the same author, a minister of the English Church, is on the same principle. Two children lost in a forest by night, and sunk down on the damp earth, with wild beasts howling around them, and ready to perish, are taken up by some one and carried through a river, (baptism,) which not only cleanses their garments from all stains, but removes all stiffness and weariness from their limbs, and gives them as it were new life. (See pages 7, 8, 9, 10.) Placed on the other side, they had only to look steadily on the distant hills—that is, Heaven. One of them does this, and needs no repentance. The other fails and is lost. (See pages 96, 97.)

The third volume is entitled "The Dark River," written by another English divine. The dark river is death—this world is a wilderness. Baptism is here represented by a light thread given to each one soon after setting out for the river. Some preserve this thread bright and unbroken; others tangle it, others break it. The description of one of those who had preserved the thread unbroken when she approached the dark cold river, resembles much the accounts we have sometimes read of poor death-dreading Romanists in their last moments. I request my brethren to read this little volume carefully, and say whether it fairly represents the religion of Christ, that religion which enabled St. Paul to say, "Oh! death, where is thy sting? oh! grave, where is thy victory?"—that religion which has enabled so many thousands of repentant, believing sinners, "to walk through the valley of the shadow of death, and fear no evil." Surely, this allegory must have been written by one deeply imbued with the gloomy views of Mr. Newman and Dr. Pusey.

Having now referred to what I regard as false doctrine in some of the publications of our Union, I shall conclude by noticing in two of them what appears to me most inexpedient, at this time especially, and as evincing a determination to recommend the favorite views of a party. In a little story or legend drawn from times and scenes which are now the Church of Rome must have prevailed, called "The Castle on the Rock," the hero of the tale leaves his castle, and goes a considerable distance to humble himself before some holy man whom he had treated with unkindness. He finds him in his Church, planted in a deep forest, at *Vesper*; the hero knelt at the threshold, hiding his face in his hands, when the blessing is pronounced; another service follows that night, and another at daylight in the morning. Of the hero is required, as a condition of being instructed in religion, "entire submission, and subjection to rigid rules of discipline. The lowest offices of charity towards the poor, the common duties of the household, and in performing these, implicit obedience, were appointed to the warrior as his trial; and every hasty word he might utter, every moment's delay in obeying, was to be followed by the confession of his offence, and the entreaty for pardon." P. 46, 47.

I need not say to my brethren, why I think in these times it were better not to present in such interesting light such scenes to the minds of the young. The partiality to Romish scenes and customs is strong enough already—too strong even in some of the Clergy.

The other publication is the last issued by the committee, and is entitled "Gottfried, or the Island Hermitage." Whether the hero be a Protestant or Romanist does not appear. It is a very interesting story, and the reflections of the youth cast away on a desert island, are very excellent so far as natural religion goes. Had the distinctive doctrines and motives of Christianity been more frequently introduced, it would have been much better. Although we are told that he had been instructed in christian principles, yet Christianity only appears in two or three places, and then in connexion with one of the symbols of religion, about whose use in devotional exercises there is much diversity of opinion, by reason of the abuse to which it has been subjected. On page 73, we have the first reference to Christianity as a peculiar system, where the hero of the tale says, "I ought to possess some christian symbol here, which may recall pious thoughts, and invite me to devotion." To this end he formed a cross with a little fir branch, and erected it not far from his cave on the rock. Before this cross he always knelt when in prayer. I would ask whether it is expedient now to introduce this symbol into more use than the Church has thought fit to order. On only one occasion does she appoint it—at baptism—and then permits the disuse of it, if there be any objection made. "Is it not better to avoid giving offence by the more frequent use of it? Does not this look like a disposition on the part of the committee to favour the peculiar views and tastes of a party or portion of the Church, disregarding the opinions and feelings of others?"

A few general remarks will conclude my letter.

1st. I am constrained to say, that in the books I have referred to, and in others of the kind now in

\* The Bishop refers here to the following rubric introduced by the Protestant Episcopal Church in the United States in the service for baptism: "If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet in that case the Minister may omit that part of the above which follows the immersion, or the pouring of Water on the Infant."

creasing in currency and popularity, I do not see that emphasis laid on the deep corruption of our nature, brought with us into the world, and even working now in the regenerate, which the scriptures, the articles, and homilies of the Church, and the penitential portions of our Liturgy, so prominently set forth. I believe the doctrine of a moral transformation of the child at baptism has much to do with this defect. I fear that in its results this doctrine and Pelagianism will be found to differ but little; for if in a few days after our birth we be restored to the moral condition in which Adam was made, (and this is the favourite idea with some,) we must of course be treated afterwards even as if born in his original state, and our sin after baptism will consist in following his example and resisting the Holy Spirit, which strives to keep us in a state of innocence.

2dly. The Sunday School Union has a fearful responsibility resting upon it. It proposes to itself and the Church nothing less than to undertake the direction of the religious education of all the children and youth of the Church, by furnishing all kinds of books which are needed. It not only has access to the minds of the children, but it actually guides and instructs parents, teachers, and even ministers, in what they are to instil into the minds of the young, by means not only of catechisms and expositions of scripture, but by the large use of fiction, a larger one than was ever before employed for such purposes. What was once said of the ballads of a country, "let me make them, and I do not care who makes the laws," is just as true of all those interesting stories which are now used in the religious training of the youth of the Church. The task of selecting books, which are the all powerful instruments of moulding the sentiments of the young, and of their teachers also, has heretofore devolved on a very few individuals residing in and near one of our cities. It is believed that very many of our Bishops and Clergy have never yet given the subject the attention which it merits. The Bishops have been particularly called on by a recent act of the board to do their duty; as one of them, I have attempted to discharge it according to the opportunity and ability afforded me. When more leisure is allowed I shall pursue the task, and regulate my future course of conduct by the result of that inquiry. If in the partial investigation I have made I have been mistaken as to the meaning of any passages which seem objectionable, or have in any other way erred, I shall be ever ready to acknowledge and correct such error. Praying that the great Head of the Church may guide us in this and all our plans and efforts for the promotion of his kingdom,

I remain your brother in Christ,  
WILLIAM MEADE,  
Bp. of the P. E. C. of Va.

**ECCLESIASTICAL.**

DIocese of Quebec.  
INCORPORATED CHURCH SOCIETY.—Fund for Widows and Orphans of deceased Clergymen.—Sermons were preached, and collections taken up in aid of this fund, on the last Lord's day, in the parish of Quebec, and the sums received were, at the Cathedral £12. 1s. 6d. St. Paul's (Matiners') Chapel £3. 3s. 3d. All Saints' Chapel, evening service, £2. 5s. 9d.

DIocese of St. Asaph.—The Bishop of Bangor has declined the union of the vacant see with the one already held by His Lordship. This decision prevents the immediate creation of the see of Manchester, and parliamentary interference will become necessary, unless H. M. government should take upon themselves to fill up the vacant Bishopric.

CONSECRATION OF A NEW CHURCH IN BIRMINGHAM.—On Wednesday last the Lord Bishop of Worcester consecrated a new church, dedicated to St. Andrew, in the parish of Aston, within this borough. The new edifice is the fifth of ten new churches proposed to be erected in this town. After the customary formalities on such occasions, the Lord Bishop delivered a sermon, the text selected being "The rich and the poor meet together, the Lord is the maker of them all." (Prov. xxii.) Portions of his Lordship's discourse were characterized by his well-known repugnance to the doctrines of Tractarianism. He expressed his regret at finding that obsolete forms and ceremonies had been introduced into some of the churches within his diocese, and declared his fixed determination to exert all the authority he possessed to check the further progress of these objectionable innovations, because, although he held them to be non-essentials, the fact that they were not acceptable to the congregations showed that they were hurtful to religion, and to the Church itself. At the same time, his Lordship declared how unseemly it was on the part of congregations to treat their ministers with disrespect, seeing that, in most cases, the difference of opinions arose from conscientious motives. And, turning to the clergy, the Lord Bishop implored them with much earnestness of manner, not to sanction the introduction of these forms and long-continued ceremonies, seeing that they were so repugnant to the feelings of the vast majority of the community.—The church is of the early decorative style, and contains about 1,000 seats, more than one half of which are free, and assigned for the use of the poor. It has been long wanted by the populous neighbourhood in which it is built. The ground was given by the Messrs. Robins, the surveyors.—London Times.

\* This is the expression used in the *Times*; of course it is improper, for the Church of England dedicates no churches to Saints.

TO CORRESPONDENTS:—Received R. V. R., and sent parcel which will be 8 or 10 days on its way: the paper to L. will be sent;—C. B.;—Cpt. R., ought to have been acknowledged last week;—Cpt. A.;—the paper from Woolwich.

We beg to apprise the kind friends who act on our behalf, that we have now only half a dozen complete copies of the 2nd volume remaining over; but we have about double that number of the 1st volume. We must, therefore, decline receiving any orders for the second volume without the first together with it; but we should be glad to receive orders for the few supernumerary copies of the first singly. Of the 3rd (the current) volume we can furnish the back numbers to a larger extent, if required.

RECEIVED PAYMENTS:—Messrs. R. Craig, No. 105 to 130; H. Baker, No. 5 to 161; T. McGinn, No. 105 to 156; S. Newton, No. 105 to 156; Mrs. T. Molsen, No. 123 to 171; Mrs. Whiteford, No. 131 to 156.



Local and Political Intelligence.

The English mail of the 4th inst., reached town on Saturday, bringing dates later by fifteen days. The public anxiety caused by the non-appearance of the Great Britain, iron steamer, is at last allayed: that unfortunate vessel was stranded on the Irish coast in the evening of the same day she left Liverpool, the 22nd ult. Full details of the disaster are given in Willmer & Smith's paper, but we are only able to spare room for a few particulars. The ship left Liverpool with one hundred and eighty-five passengers, together with a considerable amount of valuable cargo: the morning was fine, the wind fair, and there was every prospect of a quick and safe voyage. The ship made excellent progress throughout the day; indeed she is said to have out-sailed her reckoning, having been propelled by wind and steam some 12 or 13 knots an hour. The night closed in, wet and dark, the wind blowing furiously and the weather thick and foggy. By an unfortunate chance the lights on St. John's point were mistaken for those of the "Calf of Man"; and the course of the ship was shaped accordingly: the consequence was she went ashore at Rathmullin in Dundrum Bay. The shore was sandy; and the speed at which she was going, together with the force of the inflowing tide, caused her to run two or three lengths into the sand, where she lies imbedded some three feet. At first the greatest confusion and alarm prevailed; but soon order was restored and, it being discovered that their situation was not a dangerous one, many of the passengers retired to rest. The next morning all on board, with their luggage, were safely landed. All the cargo was also taken out and forwarded to Liverpool for shipment by the Caledonia steamship. The commander and crew of the Great Britain behaved in the most praiseworthy manner, and did every thing in their power to allay the anxiety of the passengers and to render them comfortable: the agents for the ship, at Liverpool, returned their passage money and expressed their regret at the disappointment which had been experienced. It is said to be doubtful whether the vessel will ever be got off, but a vigorous effort was to be made for that purpose on the 5th inst.

The report of commercial matters is favourable to the products of this country; timber, wheat, flour, butter &c., have all advanced in price, and are in good demand; and the failure of the potato crop will probably prevent the price of corn from receding. Upon this latter subject the following paragraph from Willmer & Smith throws some light. "The food prospects of the country form a subject of anxious controversy. The failure of the potato crop is not regarded as quite so heavy a calamity as it was a short time back. The fine autumnal weather we have been enjoying during the last six or eight weeks, which approaches in its mild beauty to the Indian summer of America, has had the effect of arresting the progress of the potato disease. Indeed it is said that many beds of the esculent in both islands are recovering, in consequence of the weather, from the disease under which they have been labouring. Statements to this effect appear in the provincial papers of each country. Still, the fact is undeniable that a large portion of the people's food has been swept away, and the deficiency has consequently enhanced the price of edibles, not only in Britain, but over the whole European continent.

"The Government seems disposed to do all that it can to meet the evil in Ireland. Every means are being taken to find the people employment, which is equivalent to finding them with food, and large stocks of provisions are forthcoming from America and elsewhere. Nevertheless, there have been some famine riots in various parts of Ireland; but they will disappear as the machinery of the Government is brought more immediately into practice to assist the wants of the people."

The London Journals are discussing, with much warmth, the proposed alliance of the Duc de Montpensier, son of Louis Philippe, with the sister of the Queen of Spain. The Times and Morning Chronicle oppose it in toto, on the ground of its tendency to destroy the balance of power in Europe by giving the French monarch too much influence in Spain; and the English ambassador at Madrid, Mr. Bulwer, has protested against the connection in the name of his Government. It is doubtful, however, whether the protest will be followed up by further measures. The policy of the French king, for some time, has been to strengthen his throne and secure the succession in his own line by allying his children with the different Royal families of Europe; and this last stroke is only a continuation of the same prudent management. The propriety of the connection is also debated by the French Journals, many of whom deprecate it as likely to endanger the pacific relations existing between France and England. In Spain the match is so unpopular, that it is feared an insurrection will be the consequence.

IRELAND.—"It is not in our power to record any improvement in the accounts from the sister country since the date of our last publication. The distress and destitution consequent upon the failure of the potato crop is really awful. The law for affording employment to the people is being carried out with alacrity by the Government and the landed gentry of the kingdom. It is now admitted on all hands that the Labour-rate Act is imperfect in its details, and it has been urged upon the attention of the ministry that Parliament should be convoked immediately, to remedy its various defects."

The Scotsman says that Lord Elgin, the new Governor General, is residing at present at Broom Hall, in Fifeshire, and it is understood that he does not intend to depart for Canada till the end of October.

THE DEATH OF THOMAS CLARKSON ESQ., the fellow-labourer of WILBERFORCE and BAXTON in the Abolition-Cause, took place on the 16th ult. at the advanced age of eighty-six. We shall probably insert a short biography of this eminent philanthropist, in an early number of this paper.

THE EAST.—The last mail from India brought nothing of particular consequence; there is still a fear that disturbances may take place which will require another advance into the territory of Lahore. Nothing is said about the retirement of Lord Hardinge. His Lordship and Lord Gough were at Simla. Scinde was tranquil with an abundant harvest. It was said that Sir C. Napier was about to retire, his health having suffered very much from the climate. The cholera was still ravaging some portions along the Indus. From China we have the account of an unpleasant collision in the streets of Canton between the native population and the foreigners: the latter, assailed by stones from a numerous mob, returned the attack with musket shots, which effectually drove off their assailants with a loss of several killed and wounded. The cause of this unfortunate quarrel is stated to have been an insult offered by a Chinaman to an English merchant.

CAPE OF GOOD HOPE.—Among other Colonial appointments, we notice that of Sir Henry Pottinger as Governor of this Colony. The state of this distant possession of the British Crown has for some time caused great anxiety; and the eminent services

formerly rendered by the new Governor, in settling the unhappy differences with China, encourage the belief that he will be equally successful in his new and important sphere of labour.

New York, Oct. 11.—"Spurious coin is very abundant, particularly well executed half dollar pieces. Some are principally made of pewter, others of German silver; but those most likely to deceive are made chiefly of copper, resembling both in appearance and feeling the genuine half-dollar. Rather yellowish-looking Mexican shillings are also on their winding way; these latter are made of German silver."

A great deal of counterfeit coin is in circulation here also; and persons will do well to be on their guard.

Hudson's Bay Territory.—Letters have been received from Lieut. Col. Crofton of the 6th Foot, announcing the safe arrival of himself and the troops under his command at their place of destination. The force is composed of 300 men of the 6th Regt. and a detachment of 30 men of the Royal Regiment of Artillery commanded by Capt. Blackwood; the whole being under the command of Lieut. Col. Crofton. They took with them 1 six pounder and 2 three pounders, together with the necessary ammunition; and, having left Fort York on the 21th of August, arrived at upper Fort Garry on the 14th of Sept. Sir Geo. Simpson, Governor of the Hudson's Bay Company arrived in Montreal on Sunday last, having returned from the Company's posts by Chicago and the Mississippi river, after a perilous and fatiguing journey. At the time of his departure the officers and men were quite well.

ATLANTIC AND ST. LAWRENCE RAILROAD.—This work, the construction of a railway from Montreal to Portland, Me., is progressing rapidly. We learn from the N. Y. Herald that the firm of Norris, Brothers, Philadelphia, has concluded a contract with the company constructing the road, for the supply of all the locomotives, cars, castings and other machinery required for the full equipment of their road: the amount of contract not less than \$750,000.—This speaks volumes for American mechanics, and the enterprise of our railroad managers.—The road is expected to be in successful operation through to Montreal by Jan. 1, 1845.

RAILROAD BETWEEN MONTREAL AND TROY.—It is stated that the stock required to be taken up, in Montreal, has been nearly all subscribed for. This road completed, there will be a continuous steam communication between Montreal, New York and Boston.

QUEBEC AND LAKE SUPERIOR MINING COMPANY.—The following very satisfactory certificate of the assay of three descriptions of the Ore from the mines of the above Company speaks very well for the prospects of that enterprise:

ANALYSIS OF ORE No. 1.—120 grains being smelted yielded a button of copper amounting to 50 grains, the residue being treated with nitric acid yielded 12 grains more of copper by precipitation, the whole amount of copper amounting to 33 1/2 per cent. Sulphur 21, iron in the state of carbonate 9, silica 3, shewing an ore easily reducible and remarkably rich.

Ore No. 2.—100 grains of ore yielded 35 grains of copper, with a slight trace of silver.

Ore No. 3.—50 grains of ore yielded 30 grains of copper, being an average of 37 per cent.

For want of time the other constituent parts of the last two specimens have not been examined.

ROBERT YOUNG, 353, River St. Troy, N. Y. Late of the Laboratory of Hodgkinson, Stead & Toner, London.

THE WEATHER.—A severe snow storm commenced on Thursday last, the roads being then hard frozen, so that a wintery appearance prevailed till the day before yesterday, when rain and thaw commenced their work, and by yesterday had cleared the streets and roads of snow. It became cold again last evening, and has frozen hard during the night.

An inquest was held on Monday, at the Police Station House, Jesuits' Barracks, on the body of an old pensioner of the name of McGlory, who was found drunk on the market place and carried to the Station House, where he died suddenly. The same afternoon a young man had a severe fall, while walking in Fabrique Street, and fractured his thigh bone. Last Thursday, a woman of the name of Mrs. McLoughlin was thrown out of a caleche, the horse running against the wall of the French Cathedral, and the unfortunate sufferer has since died.

A large mass of rock and earth several tons in weight, detached itself on Monday night from Cape Diamond, near the old inclined plane, and fell into the road below, almost opposite Munn's wharf. No one seems to have been passing at the moment, and therefore no lives were lost; but the road was for the time completely blocked up by the huge rock; and a shed, built as a covering for the boats of the Rowing Clubs, was completely crushed and three boats inside destroyed.

Port of Quebec.

- ARRIVED, AMONG OTHERS: Oct. 21st. Brig Teazer, McGuffie, 3rd Sept. Liverpool, A. McGill, general. 22nd. Ship Empire, Gilles, 24th Aug. Greenock, Muckle & Kelly, coals. Schr Smith O'Brien, Tyrrell, 17 days, Arichat, D. Fraser, fish & oil. 23rd. Bark Mearns, Houston, 4th Sept. Hull, A. Gilmour & Co. coals. Schr Thistle, Hutchinson, 5th Oct. Guysboro', Mathieson & Co. fish. Brig Jarrow, Marshall, 28th do. Llanley, H. N. Jones, coals. 24th. Bark Zealous, Richards, 9th Sept. London, Gillespie & Co. general, 11 cabin & 9 steerage pas. Douglas, Douglas, 29th Aug. do. do. 5 cabin pas. Brig Young Queen, Turner, 4th Sept. Whitehaven, Symes & Co. coals. Schr Collector, Lavache, 16 days, Guysboro', Leaycraft, fish. Thorn, Hutchinson, 5th Oct. Causo, Noad & Co. fish & oil. 28th. Brig Sylph, Walshaw, Newcastle, 22nd, Aug. order, coals. Oct. 27th. Schr Rambler, Baker, 8 days, from Anticosti, W. Price & Co., cargo from the Magnet and 6 of the crew. Hobe, Billingsby, 7 days, Bay de Chaleur, order, fish.

Dark Lillias, Harrison, Liverpool, 8th Sept. Le-Mestrier & Co. do. Brig. Lady Sale, Gosbee, Halifax, 15th Oct. order, sugar & herrings.

MARITIME EXTRACTS.

Capt. Roger, of the brig Belize, on the 26th ult., in lat. 59, 3, N, long 5, 35, W, passed the brig Agenor, of Sunderland, water-logged—foremast and bowsprit gone and no person on board. 22nd—bore down on the brig Cushla-machree, of Liverpool, and took off 12 men, being all her crew, in a very exhausted state, in lat. 47, 30, long 33, 55. On the 1st inst., put the master, mate and a boy of the Cushla-machree on board a French brig bound to St. Malo.

Capt. Houston, of the bark Mearns, fell in with the brig Rathford, of Waterford, water-logged, in lat. 46, 52, long 33, 50, main-mast and bowsprit standing—2 feet water in the hold. She had a general cargo, with lime mid-ships, apparently on fire. Same day a large vessel in sight, all her spars gone—no person on board.

The wreck of the bark Cove, on Red Island Reef, sold for account of the underwriters, brought £215.

The ship Empire, lost a man overboard during the gale of the 20th ult., also a number of sails and part of bulwarks—passed a number of vessels below with loss of spars, &c.

The Schr. Industry, Tanguay, from Sydney, to this port, with a cargo of coals, was wrecked on the 23rd ult., at the entrance of the Gut of Canso. A letter received by Wm. Price, Esq., of this City, from Capt. Morton, of the bark Magnet, with a general cargo from Liverpool, states that his vessel is ashore on Anticosti. Capt. Morton had crossed over to Gaspé for the purpose of hiring small craft to save the cargo.

The bark Agnes, Bell, ashore on the Pillar Rock, has again been surveyed and condemned.

The brig Indus, picked up the crew of the Cornwallis, of Waterford, which was water-logged in the gale of the 19th ult.

The brig Ida, Lester, picked up the crew of the Euphrosyne, which was lost in the gale of the 19th ult.

The bark Zealous, Richards, spoke the Charles Clark, off Point des Monts, and saw 4 or 5 vessels with loss of top-masts.

The Steamer St. George which left here on the 21st inst., for the Manicouagan shoals, on her way down fell in with the wreck of the Bark Hebe, and took it into Trois Pistoles: she returned yesterday afternoon, bringing the wreck with her: reports the brig Thomas, with coals for Quebec ashore at Mille Yaches: one of the carpenters on board the Hebe it is feared, is drowned.

The Schr. Milliner, Byron, with fish and sugar, was lost off Grand Metis, on the 23rd inst; also the Brig Ocean, Warren, consigned to W. Price, Esq., and a total wreck. 11 of the crew were drowned and only 2 saved.

Bideford, September 29.—The John, Whitefield, from Liverpool to Quebec, put in here to-day, very leaky, and with chains round her to keep her afloat, having experienced a very heavy westerly gale, and been struck by a sea off the Banks of Newfoundland.

Cork, October 1.—The Princess Helen, Galilee, from Shields for Montreal, has put back here, having been on her beam-ends, with mizenmast cut away, and loss of two boats, stanchions, bulwarks, &c.

Falmouth, October 2.—The Albion, Ware, from London to Quebec, put in here yesterday with mizenmast carried away, mainmast head and bowsprit sprung, boats stove, and loss of bulwarks, sails, rigging, yards, &c., having experienced a gale 21st ult., in lat. 46, long 25, W.

Liverpool.—The James and Mary Sinnott, Connor, from Tralee to Quebec, was abandoned 23rd instant, in lat. 48, lon 31, dismasted and on her beam-ends, and with nine feet water in her hold: the master, seven of the crew, and twenty passengers, were taken off by the Lord Glenelg, Martin, bound to Richibucto, which afterwards transferred the master to the Britannia (s); the remainder of the crew and passengers were taken off by a French brig from St. Peter's to Marseilles.

Lough Swilly (Rathmullan).—September 24.—The City of York, Campbell, from Greenock for Quebec, put in here on 21st inst., leaky, and with ballast shifted, having been hoove on her beam-ends during a heavy gale of wind 7th inst., in lat. 55 37 N, lon 25, 57; was also obliged to cut away greater part of sails, and lost mizenmast, main-top-gallant mast, &c.

Ramsgate.—The Isabella, from Cowes for Quebec, put into Crookhaven previous to 18th September, with loss of foremast, mizenmast, &c.

PASSENGERS.

In the Douglas, from London—Mrs. Maclaren & 2 children, Mr. P. Ashton, and Mr. Marwood Cleave.

In the Caledonia for Liverpool, Miss Curry and Miss Emily Curry, of Quebec.

MARRIED.

At Holgate's Hotel, on the 26th October, by the Rev. E. Willoughby Sewell, Gilbert Elliot Griffin, Esquire, to Eliza Sophia, youngest daughter of Charles Wakefield, Esquire.

DIED.

On Tuesday morning, John B. Woolsey, Esq., youngest and only surviving son of J. W. Woolsey, Esq., aged 38 years.

WHOLESALE AND RETAIL BRITISH AND CANADIAN FUR WAREHOUSE.

W. S. HENDERSON & CO.

HAVE just received per Great Britain, Lady Seaton, and Pearl, a large Stock of Goods in the FUR LINE, selected in July last by their W. S. H., who visited Europe for that purpose, which, added to an immense stock of Goods manufactured on their own premises from Skins the produce of this continent, presents one of the most complete as well as the most valuable stock of FURS ever before offered in this market.

WHOLESALE. The Stock of Goods intended for this department is unusually large, and will be sold low.

Terms—under £25 cash; above that sum an approved note at 4 months. Every description of Furs made to order, or cleaned or altered to the present Style.

All Goods returnable after sale if not approved of. NO SECOND PRICE. Quebec, 29th October, 1846.

PAINTS, OIL, GLASS, &c.

BY A. J. MAXHAM. On FRIDAY next, the 20th instant, at his Stores, at TWO o'clock precisely:— FIFTEEN HUNDRED Kegs Paints, consisting of White Lead, No. 1, 2, 3, Red Paint, Yellow do. Green do. Black do. 50 Casks Putty, 25 Qr. Casks Boiled Linseed Oil, 300 Boxes Window Glass, assorted sizes, 15 Cases Black Lead. —ALSO— 50 Coils Cordage, assorted. Quebec, 29th October, 1846. a

TO BE LET, WITH POSSESSION ON THE 1ST MAY NEXT, THE Dwelling House and Offices now occupied by Mr. Macpherson, N. P., St. Peter Street, Lower Town. Quebec, 29th October, 1846. b

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENSTON, Agent. India Wharf, 29th October, 1846.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to Incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1846.

MACKAREL AND HERRINGS. JUST Received ex Schr. Collector, from Guysborough, and for Sale by the Subscriber: 223 Barrels Mackarel 142 do. Herrings 68 do. Arichat Herrings 2 Half Barrels do. do. 1 Barrel Codfish 1 do. Shad. J. W. LEAYCRAFT, Exchange Wharf. Quebec, 29th October, 1846. f

JUST RECEIVED ex "Brenda," from Donegal, and for Sale by the Subscriber— 8 Dozens Long handled Steeled Spades, 2 do. Lady or Border do. 2 do. Ballast Shovels (steeled), 1 C. Steeled Socket Shovels. —ALSO— Now landing ex "Syria," from Liverpool— 50 Bags Saltpetre, 300 Boxes Charcoal Tin Plates I C, 100 do. do. do. I X, 147 do. do. do. I C W, 60 Bundles Hoop Iron, 1 1/2 Inch, 240 do. do. 1 1/2 do. 30 Tons No. 1. Garthsherrie Pig Iron. Landing ex "Rockshire," from Liverpool.— 150 Boxes I. C. Tin Plates, 50 do. I. X. do. 116 Half-Chests Twankay Tea, 400 Boxes (Polished) Charcoal Canada Plates, 100 Tons Coals. THOMAS FROSTE, St. Peter Street. Quebec, 29th Oct. 1846. f

FOR SALE, 130 BLS. No. 1, Arichat HERRINGS, 60 BLS. No. 3, MACKEREL. R. PENSTON, India Wharf. Quebec, 29th October, 1846. b

FOR SALE BY THE SUBSCRIBER, No. 6, Notre Dame Street, Lower Town Market, SIXTY Boxes Cavendish Tobacco, superior, 350 Boxes Soap, Liverpool and Plymouth, 125 do. do. Quebec, 100 do. Candles, 15 Barrels Raisins, 10 Hbls. and 20 Hbls Sugar, 2 do. Loaf Sugar, 10 do. Cognac Brandy, 25 Cases London Bottled Port, (3 doz.) 40 Puncheons Whiskey, 10 do. Molasses, 20 Casks Copperas, 50 Boxes Blue. —ALSO— Cod and Seal Oil, Teas, Barley, Rice, &c. &c. London Porter, Alloua Ale, &c. JOHN R. HEALEY, Quebec, 29th October, 1846. c

JUST RECEIVED—FOR SALE BY THE SUBSCRIBERS. BEST ENGLISH CHEESE, Cheddar, Berkeley, Gloster and Truckles, Best Silvered and Black Lead. —ALSO— C. & W. WURTELE, St. Paul Street. Quebec, 2nd October, 1846.

FRESH BERMUDA ARROWROOT. JUST received and for Sale by the Subscriber, Forty Boxes of Genuine Bermuda Arrowroot. J. W. LEAYCRAFT, Quebec, 21st October, 1846.

FOR SALE, the cargo of Coarse Packing SALT, by the Brig ELIZA, from Trepani, about 200 Tons. J. W. LEAYCRAFT, 2nd Oct. 1846.

FOR SALE. THE Cargo of the schr. "Attention," KEATING Master, from Guysborough, Nova Scotia, 545 Barrels No. 1 Herring, 38 Quintals Dry Haddock, 8 Barrels Oil. J. W. LEAYCRAFT, 22nd Sept. 1846. f

FOR SALE BY THE SUBSCRIBERS, A FEW Cases German Woollens ex "Perseverance" from Hamburg—consisting of Ladies' and Children's Caps, of Berlin Wool, Gentlemen's Dresses and Saville Cloaks, Children's and Boy's Caps, Children's Stockings, Socks and Gloves, Muffs and Boas of Berlin Wool, Shawls, Pellerines and Comforters, &c. —ALSO— One Case Egyptian and Cerneau Shawls. C. & W. WURTELE, St. Paul's Street. 2nd Sept. 1846.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG. GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Scythes, Best German Steel and Speller. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

NEW ENGLISH BOOKS.

THE undersigned has just received a large supply of New Books, among which are the following:—

- The Sacred Treasury, illuminated plates, £1 1 0 The Christian Souvenir, silk, illustrated, 0 10 0 Fleetwood's Life of Christ, illustrated, 0 15 0 Paley's Works, complete in 1 vol. Svo. 0 7 6 Leighton's Works, with Life of author, 2 v. 1 6 Toplay's Works, 1 large vol. new edition 0 16 0 The Works of Josephus, new edition, 0 8 0 Fox's Book of Martyrs, Svo. illustrated, 0 15 0 Venn's Complete Duty of Man, 0 4 8 Domestic Portraiture, by the Rev. E. Bickersteth, plates, 0 8 6 Family Prayers, by the Rev. E. Bickersteth, 0 7 6 Choice Gatherings for Christian Children, plates, 0 2 6 The Christian Traveller, illustrated, 0 5 0 Saturday Evening, by the author of the Natural History of Enthusiasm, 0 7 6 Barr's Scripture Student's Assistant, 0 6 0 Condensed Discourses on Pulpit Eloquence 0 3 6 Cruden's Concordance, new edition, 0 7 6 D'Aubigne's History of the Reformation, 3 vols. in 1, 0 6 0 Barnes's Commentary on Romans, Corinthian, Galatians, and Hebrews, 4 vols. ea. 0 5 6 Weekly Christian Teacher, 3 large vols. 1 0 0 Elisha, with Introductory Remarks by Bickersteth, 0 3 9 Elijah the Tishbite, do. do. 0 3 9 Christian's Every-day Book, 0 4 9 Claude's Essay on the Composition of a Sermon, with notes by Rev. C. Simeon, 0 4 9 Greek and English Lexicon to New Test. 0 3 4 Dwight's Theology, 6 vols. 0 12 0 Jenk's Family Devotion, 0 4 0 Kirke White's Remains, 0 3 5 The Christian Father's Present, by J. A. James, 0 8 6 Foster on Popular Ignorance, with Life of Luther, Buchanan's Researches, Life of Noff, &c. 1 vol Svo. 0 7 6 Agathos, and other Sunday Stories, by Rev. Saml. Wilberforce, 0 3 4 The Rocky Island, by do. 0 3 4 Bogatsky's Evening Treasury, gilt, 0 2 6 Watts on the Mind, 0 2 0 Book of Family Worship by the Editor of the Sacred Harp, gilt, 0 2 0 Richmond's Annals of the Poor, gilt, 0 2 0 Mrs. HOFLAND'S WORKS, full bound in embossed roan and gilt, each, 0 6 0 Integrity, Young Cadet, Decision, Farewell Tales, Patience, Africa, Energy, Young Pilgrim, Moderation, Alfred Campbell, Reflection, Mrs. SIGOURNEY'S WORKS, neatly gilt, Pleasant Memories of Pleasant Lands, 0 2 0 Letters to Mothers, 0 2 0 Scenes in my Native Land, 0 2 0 HANNAH MORF'S WORKS, neatly bound, Scripture Stories, 0 2 0 Practical Piety, 0 2 0 Tales for Young Persons, 0 2 0 POETRY. Milton's Works, illustrated, 0 7 6 Paradise Lost, 0 2 6 The Gift Book of Poetry, fancy binding, 0 9 6 Sacred Harmony, neatly bound and gilt, 0 2 0 Poetic Keepsake, silk, gilt, 0 3 0 Sacred Harp, gilt, 0 2 0 Sacred Lyre, silk, gilt, 0 3 0 Harp of Zion, gilt, 0 1 9 Cowper's Poems, gilt, 0 3 0 Heber's Poems, gilt, 0 2 0 Hemen's Songs of the Affections, gilt, 0 2 0 Young's Night Thoughts, gilt, 0 2 0 Christian Lyrics, gilt, 0 3 0 —ALSO— Children's Books in great variety, plain & colrd. From one half-penny upwards. GILBERT STANLEY, 4, St. Anne Street. Opposite the Jesuits' Barrack. Quebec, 22d Oct. 1846.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.



South's Corner.

THE SAVIOUR'S LAMBS.

Close of a Sermon to Children by the Bishop of Calcutta.

I think there are three sorts of children in this church to-day; and I would say a word to each of them, in applying what I have already been talking about.

First, I would speak to those who are already Christ's lambs; and to them I would say, obey and love your Shepherd Jesus Christ; pray to him to give you more and more of his grace in your hearts, that you may daily know him more and serve him better. Avoid the company of wicked children. If there is a boy or a girl in the school who is wicked, who tells lies, who is quarrelsome, and uses bad words—avoid him, pass not near him, avoid him, and turn away. All who would be lambs of Christ's flock, must keep away from children who neglect Christ and their souls. You must expect too, if you are a lamb of Christ's flock, that naughty children will sometimes laugh at you; if there is a very good boy at a school, he will be sure almost to be laughed at and called by some names of reproach; and this may seem strange, but I speak from my own knowledge and information that this is often the case. Now, though the laughter and jeer of a child would be nothing to a man, it is very hard for a child to bear, and therefore I would tell good children to be prepared for this, that they may flee like lambs to the shepherd to protect them and to teach them to bear it, that they may not be ashamed of Christ, and be led away from him.

But, secondly, there may be some here who, though they have not hitherto been the lambs of Christ's flock, yet are desiring to become so. To these I would speak a word. Is there any little child before me who has this thought in his heart: Oh, that I was one of the lambs of Christ's flock; I should like to be good and belong to Jesus Christ; I know I must die, and unless I am a lamb of Christ before I die, I must go to hell—but I have tried to be good, and I find I cannot be so—I find such a dislike in my heart to being so good. Now, my dear child, this is just what I told you before, that you have by nature a hard, wicked, naughty heart, which must be softened and changed by the Spirit of God; but every child who desires to be a lamb of Christ's flock, and prays to Christ, to every such child Christ will give a new heart. Therefore, if any little child desires to be a true follower of Christ, let him go home from church to-day and fall on his knees, and pray that Jesus Christ will give him another heart, and will teach him how to be good, and will make him a real Christian, and teach him how to do his duty; and then let him use the means of grace, and God will bless him.

But there is a third sort of children to whom I must speak; and that is, those who have never thought at all about Christ. A little boy or girl may come to church every Sunday in a year, and yet never think about religion; a boy may have very good parents, and been very well taught by them, and yet never may have all children by nature; he may be only told of play and not fond of his Bible, never thinking about his soul, or of that dreadful hell into which all wicked people will fall when they die. Alas! I know too well what children are. I have seen something of them, and know, in my own case, that the Bible says truly, *We go astray from the womb, and speak lies.* I will tell you a story which I read many years ago. A flock of sheep were going over a narrow bridge, on each side of which there was only a very low wall to keep persons from falling into the water. A foolish sheep jumped upon the top of this wall, and the top being slippery it fell over into the water, and was carried down the stream; and then all the rest of the sheep, as soon as they got upon the bridge, jumped up upon the low wall, after the example of those who went before, and not knowing what had become of them; and thus one after another they fell in, and the whole flock would have been drowned, had not the shepherd come up and stopped them. Now, this is the way of sinners: they follow one after another in a course of sin and folly, without hearing the voice of conscience, or thinking of what has become of those who went before them; and thus they are carried away, and perish. My dear children, I entreat you not to be like these silly sheep. Remember that a wicked child will grow up to be a wicked man, and a wicked man will make a hardened man, and a hardened man, if he does not repent, will go to hell when he dies. Begin then to-day to remember that you have souls as well as others, and now, while it is called to-day, harden not your hearts. Remember, that a time is coming when our gracious shepherd shall appear sitting upon his throne of judgment; then all nations shall be gathered before him, and he shall separate them as a shepherd divideth his sheep from the goats; and he shall put the sheep on his right hand, and the goats on his left. Remember, children, that if you would be placed on Christ's right hand then, you must begin to seek him now. If you would be a sheep then, you must be a lamb now. Oh! that all children who hear me (particularly those who usually attend this chapel) might be of the number of those who shall stand on the right hand of Christ on that day!

And now I have done. I hope every child will try to recollect what I have said; but remember, you must not only recollect what you hear, but must feel it in your heart, if it is to do you any good. To remember the sermon is a good thing, and to be able to give some account of it to-morrow is a good thing; but you must pray to God, that you may not only carry away the sermon in your heads, but feel it in your hearts by his grace, and thus you may all indeed become the lambs of Christ, the great shepherd, here, and be numbered with his sheep hereafter.

"WHERE SHALL I GO LAST OF ALL?"

MANY of the heathen priests teach their followers, that the soul, after it has worn out one body, passes into another. They say, if a person has not attended to the worship of the gods, or neglected the priests, then his soul, at death, will go into a deformed and afflicted body; or, if he has given much money to the idol temples, then he shall be again born into the world, of a beautiful form, and shall be rich and happy. A soul, they say, may pass into the body of a bird, beast, or insect; and be punished in its new state, for the sins of a previous one: so that it may dwell in a buffalo, or a butterfly, a fierce tiger, or a gentle dove, according to its character in this life. And after many millions of changes, the highest state of perfection will be, when it passes into the body of a white elephant!

A Hindoo was lying upon his bed, expecting soon to die. He was full of thought where his soul would go after death. He had been wholly given to idolatry, and now he felt he was not happy. A priest came to see him, when the dying man cried, "What will become of me?" "Oh," said the priest, "you will inhabit another body." "And where," said he, "shall I go then?" "Into another," said the priest. "And where then?" "Into another; and so on, through thousands of millions." The mind of the man darted across the whole period of changes, as though it were only an instant, and cried, "Where shall I go then?" The priest could not reply; and the unhappy idolater died, with no one near him to answer his anxious inquiry, "Where shall I go last of all?"

A little Burman girl was near death, and looking up to a kind lady, who was her teacher, she said, "I am dying, but am not afraid to die; for Christ will call me up to heaven. He has taken away all my sins, and I wish to die now, that I may go and see him. I love Jesus more than any one else."

What made the difference between the little Burman girl and the dying Hindoo? One had heard the gospel from the lips of the Missionaries, and had received it into her heart; therefore, she knew she was going to see Jesus, and be with him for ever: the other lived and died an idolater, and there was no one that could answer his mournful cry, "Where shall I go last of all?"—*Children's Miss. Magazine.*

THE MAN TRULY RICH.

I once accompanied a friend to see the princely abode of a certain nobleman, and was much struck with the splendour of the place. The castle stood on the side of a beautiful river, the water of which, as it rushed over some large fragments of an old bridge, glittered in the sunbeams. The warden opened the massy gate at the lodge, and we proceeded up an avenue hewn through the solid rock, whose sides were festooned with different shrubs and lichens. The towers and battlements were high and strong; the smoothly shaven lawn wide and green; the pleasure grounds extensive; and the broad, dark, and flat branches of the goodly cedars swept gracefully the very

But if the outside of the castle was fair to gaze upon, the inside of it was still more worthy of attention. Almost every room was ornamented with valuable paintings, hung with curious tapestry, and adorned with costly vases; statues of marble stood in niches in the hall, and in the avenues leading from one apartment to another; the armoury was filled with coats of mail, helmets, spears, and various ancient instruments of warfare; and some thousand volumes were arranged in the library. The pomp and splendour of the whole were enough to make any one believe that the possessor of such a mansion must be a rich man; and yet, at the moment that I was walking through his castle, he himself was not permitted to enter it! His constitution was decayed; his conduct had diminished his resources, so that his own castle was, for a season, closed against him. How then could he be rich who had neither health of body nor peace of mind?

Now, it happened, at the time of which I am speaking, that I knew a man who was considered poor, who lived at no great distance from the castle. He dwelt near the road side, and though he had neither turrets, nor lawns, nor goodly cedars, yet his cottage was a comfortable abode: the green before his door was very pleasant, and the fruit trees in his little garden were covered with blossoms.

He had neither paintings, statues, nor vases; nor would they have made him more happy had he possessed them. A sampler, which had been wrought by his wife in her youthful days, hung framed and glazed opposite the window; and a painted tea-tray was placed upright upon a table against the wall: these were the principal decorations of his humble abode. His library was not like that of the castle, for it consisted only of about half-a-dozen books, one of which was the Bible, and a few tracts. He was a hard-working man, had an excellent constitution, which he did not abuse; and, what was better than all, he was a reader of his Bible, and a humble and sincere disciple of Jesus Christ. He had health of body and peace of mind; held uninterrupted communion with God, and believed that when flesh and heart should fail him, God would be the strength of his heart and his portion for ever. Now, need I ask which was the rich man—the owner of the castle, or the owner of the cottage? The grace of God, in many instances, so blesses the lowly lot of the pious poor man, that in this world he enjoys more happiness than his richer neighbour, to say nothing of his being rich in faith and an heir of the kingdom of heaven. If we could more frequently call to mind how much we desire of God, and how little we deserve at his hands, surely it would appear that we wanted more of God's grace than of this world's good. Surely we should not fix our affections on things below, but on things above; and committing body, soul, and spirit, yea, all that we possess,

into the hands of our heavenly Father, we should seek his favour, which is better than life, through the merits of Jesus Christ our Lord and Saviour.—*Rev. S. Kilpin.*

A PREP AT MONASTIC LIFE, IN THE NINTH CENTURY.

From Ekkehard's history of the Monastery of St. Gall. [Chambers' Journal.]

There were in the house, sometime towards the latter end of the ninth century, three monks—Notker, a mild, amiable, and patient brother; Tutilo, a person the very opposite, robust and strong, with such limbs "as a Fabius teaches us to choose for a wrestler;" and the third, Ratpert, a schoolmaster in the schools attached to the monastery.—These were fast friends, and all members of the chapter or senate of the monastery: as such they were liable to misrepresentation to the superior by the other monks; amongst whom the most active in detraction was Sindolf, who, from the office of refectory, (caterer or house-steward,) had been promoted to be clerk of the works (*decanus operariorum*.) It was the custom of Notker, Tutilo, and Ratpert, says the historian, to meet, by permission of the prior, in the *Scriptorium*, "at the night in the interval before lauds," and to discourse together on such scriptural subjects as were most suited to such an hour. Sindolf, knowing the time and the fact of these conversations, went out one night, and came privily to the glass window against which Tutilo was sitting, and, applying his ear to it, listened to catch something which he might carry in a perverted form to the bishop. Tutilo, who had become aware of it, and who was a sturdy man, with full confidence in the strength of his arms, spoke to his companions in Latin, that Sindolf, who did not understand that language, might not know what he said. "There he is," said he, "and he has put his ear to the window; but do you, Notker, who are timorous, go out into the church; and you, my Ratpert, catch up the whip of the brethren which hangs in the calefactory, and run out: for when I know that you have got near him, I will open the window as suddenly as possible, catch him by the hair, drag in his head, and hold it tight: but do you, my friend, be strong and of good courage, and lay the whip on him with all your might, and take vengeance on him."

Ratpert who was always most alert in matters of discipline, went softly, and catching up the whip, ran quickly out, and came down with all his might like a hail-storm on the back of Sindolf, whose head was dragged in at the window. He, however, struggling with arms and legs, contrived to get and keep hold of the whip; on which Ratpert, catching up a stick which he saw at hand, laid on him most lustily. When he found it vain to beg for mercy, "I must," said he, "cry out;" and he roared vociferously. Part of the monks, astounded at hearing such a voice at such an unwonted time, came running with lights, and asking what was the matter. Tutilo kept crying out that he had caught Satan, and begging them to bring a light, that he might more clearly see the head of his reluctant prisoner; and fro, that the spectators might the better judge, he asked with affected ignorance, whether it could be Sindolf? All declaring that it certainly was, and begging that he would let him go, he released him, saying, "Wretch that I am, that I should have laid hands on the intimate and confidant of the bishop!" Ratpert, however, having stepped aside on the coming up of the monks, privately withdrew, and the sufferer could not find out who had beaten him.

THE SILVER, BECOME DROSS. Is. I., 22.

A Fragment from "Margaret, or, The Pearl," by the Rev. Charles B. Taylor, M. A.—The Rev. Mr. Harley, meeting his Godchild Margaret, after a separation of years.

"How you are grown. Why, you must be almost as tall as your dear mother."

"Will you not tell me," said the blushing, smiling girl, "that ill weeds grow apace?"

"No, no, my darling child, I will use no such words. I would rather speak of some young, tall fruit-tree, covered with opening blossoms, in its spring-time of promise, and pray that you may be as one planted by the rivers of water, bringing forth all the lovely fruits of the Spirit in due season; blessed and prospered in every thing you do. The ungodly, my Margaret, are not so. Bless you; bless you, my child," he added, drawing her to him, and placing his hand fondly upon her head. "May the Lord bless you, and make you to delight in His law, and to meditate in it both day and night." Margaret's eyes filled with tears, and she felt almost inclined to throw her arms round the old man's neck, as she had been used to do when a little child. "And what are you reading, Margaret?" he asked, taking the half-open book from her hand. His countenance changed, and he became suddenly grave, as his eye rested upon the title of the volume; but he did not put down the book. "I have heard of these works;" he said: as his eye glanced over the open page before him, his look became more grave and even sorrowful. He sighed heavily as he closed it. "Surely, your mother does not read these books? She does not put them into your hands?" Margaret's blush—for she blushed deeply—deepened to crimson, as she replied with some confusion of manner, that her mother had not given her the book; that she did not think that she had read it; but that every body was reading them; those books were very popular. There was, for a moment, a searching scrutiny in Mr. Harley's glance that made Margaret shrink, and brought a cloud upon her brow; but he said no more. Margaret turned coldly away, and sat down to her embroidery-frame; they were both silent; but after a pause of a few moments, Mr. Harley turned to her again with his usual kind and cheerful voice. "I must see your work, my sweet child; you must have an

ambitious and persevering purpose to undertake so large a piece of embroidery, and you must have been very diligent to have accomplished so much already; pray let me see it." Margaret moved her head aside to let him look, but spoke not, and still held the needle with the worsted in it suspended in her hand. "Beautifully done," he said, "a fine effect of rich and glowing colours; but I find that I must put on my glasses to see this, for all that I can make out is an admirable contrast and arrangement of deep shades and vivid tints. Now, yes now, I see it; but you must explain the subject to me, for I can't make it out."

"It is chiefly symbolical," said Margaret, assuming a dry and almost careless tone; "the two heads in profile are angels' heads, and that in the centre, with the nimbus, is that of the blessed Virgin."

"And the blood-red heart," said Mr. Harley, "and the wreaths of white lilies, and the palm-branch, and the cup, and the fish, and the crozier, and the Papal banner. Dear, dear child, it is a strange, though graceful mass of confusion. What does it all mean? And what is it for? What is to be done with it when it is finished?"

"It is a part of a new altar-cloth, or carpet," replied Margaret. "I am working the sides, and Lady Selina is working the front."

"And for what communion-table? And who is Lady Selina?"

"Lady Selina is the wife of our new rector, Mr. Walton, and we are embroidering this carpet for our parish-church."

"Dear child, I don't like it," said the old man mildly, and yet gravely; "this might be very well—and yet I can hardly say as much—if you were merely copying some curious old tapestry for your own amusement; but even then, I would rather see you working the cover of a chair, or making cloaks and petticoats for the poor. Margaret, at other times I should have seen nothing in your work but a little waste of precious time. But I put two and two together. I find you reading one of those popular but most objectionable books; and I find you working a sort of Popish altar-cloth for the communion-table of your parish-church; and I fear for you, lest your young heart and inexperienced mind should have been already caught by the sad and foolish errors which are gaining ground in the bosom of our pure and Protestant Church."

"My own pastor," said Margaret, coldly, resuming her work with much apparent diligence, "wished us to undertake this work, and drew out the pattern for me on the canvas, from a beautifully illuminated manuscript which he possesses."

"A Romish Missal, I suppose," said Mr. Harley.

"Why, yes, I believe it was."

"And who lent you that book, dear child?"

"O, Lady Selina sent it me, or rather Mr. Walton told me that I should like it, and I begged Lady Selina to lend it me; and I am sure I see no harm in it; and when my own clergyman thinks proper to recommend a book to me, am I so much to blame for reading it?"

"Have I spoken one word of blame, my Margaret? I have declared my disapproval, and I repeat it most seriously; but I do not blame you, my poor child. Love you as tenderly as if you were my own daughter, and I have known and loved you ever since you were a little unconscious infant. Would you have me silent when I see you in danger! when I find you so altered! so constrained, and so unlike your former self in the tone and manner you assume towards me? I am also your own clergyman, though not the rector of your parish, and it matters not to me who may recommend error; error is itself wherever we find it. I don't blame you, but I would warn and caution you. Dear child, do you love me less than you did, because I tell you the truth? No, I will not believe that your heart goes along with your words, when you speak so coldly, and seem almost to resent my interference; but if you cease to love me, I have done. If I cannot win you, I shall use no other influence."

[The sequel of the story relates Margaret's escape from the meshes which had caught her, the search for the "Pearl of great price" upon which she then enters, and how she found and possessed it. On the question whether the work is one of fiction or of facts, the author says: "The practical working of the errors in question, and the effects which I have described, have come under my own observation."]

EARLY SELF-DEDICATION.—A youthful understanding, a vigorous body, and senses in perfection, are worth offering to that gracious God who is the Author of them all; and if they are dedicated to his service, they will be blessed and accepted. But let no man flatter himself that God will be served by him who hath lost his capacity, and can serve nothing else; that he will accept of faculties worn out in the drudgery of sin and vanity, or that he will think himself honoured, when the dregs of life are poured out upon his altar. Happy are they who, under the decay of nature and the approaches of death, can look back upon the piety of their youth, and remember the employment of those years which were spent in the remembrance of their Creator. To such the infirmities of age will bring no bitterness, and death itself will have no terrors, for they who have remembered God in their best days, shall be remembered by him in their worst days, and be approved and accepted by him in that great day when, "he shall bring every work into judgment."—*Jones of Nayland.*

HUMAN FRAILTY.—I have seen a rose newly springing from the clefts of his hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirement, it began to put on darkness, and to decline to softness, and the symptoms of

a sickly age; it bowed the head, broke its stalk; and at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and worn-out faces. The same is the portion of every man and every woman; the heritage of worms and cold dishonour; and our beauty so changed, that our acquaintance knows us not; and that change is mingled with so much horror, or else meets so with our fears and weak discouraging, that they who six hours ago tended upon us, either with charitable or ambitious services, cannot, without some regret, stay in the room alone where the body lies stripped of its life and honours.—*Bishop Taylor.*

SUN OF RIGHTEOUSNESS. O my soul! thou sometimes waxest and waneest in thy duties, as the moon in her light. At one time thou art full of spiritual appetite and vigor, at another in lowliness and want of strength. The cause is not in the Sun of Righteousness, who is always alike, but in thee who turnest not the same aspect always towards him, and therefore hast not always the same light and heat. If thou thinkest to get thy brightness from the stars around thee, instead of thy Sun, thou wilt be like the dark part of the moon, turned away from the natural sun, which often scarcely appears, or when it doth appear, is as dull as it is cold. In all providences, ordinances, and situations, Christ must be thy succour; thy light; thy life and thy trust, or they will be found, however excellent in his hand, only beggarly elements in thine.—*Serle.*

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF

Patronized by the ROYAL FAMILY OF Great Britain. Recommended by THE MOST EMINENT PHYSICIANS.



For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORCEPS, 14th Dec. 1841. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid.

Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit; and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen. The Wholesale and Retail Agent for Canada has just received a fresh supply per *Zelus*. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware, St. John Street, Quebec.

SUPERIOR FRESH TEAS. RECEIVED per Brig "Thomas & William," from London, and for sale by the Subscriber, assortment of very superior Tea. 30 Chests very fine T'wan Kay, 6 do do Gunpowder, 20 do do Congou. J. W. LEAYCRAFT. 22nd Sept. 1846.

THE BEREAN, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

Is published every THURSDAY Morning, at 4, ANN-STREET, Printer, Bookseller and Stationer.

TERMS.—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILLOUGHBY, (Montreal), "CHARLES BASCOMB, (Montreal), "W. THOMPSON, (Christchurch), BENJ. BURLAND, Esq., (St. John's), G. F. BOWEN, Esq., (Sherbrooke), JOHN DURNFORD, Esq., (Toronto), The Rev. R. V. ROGERS, (Kingston), SAMUEL MUCKLESTON, Esq., (do), J. P. BATTERSBY, Esq., (Ancaster, C. W.), ALEX. DAVIDSON, Esq., (P. M., Niagara, C. W.), The Rev. Wm. COGSWELL, (Halifax, N. S.), COMMANDER ORLEMAN, U. S., (Charlotte-Town, Prince Edward Island), The Rev. C. H. WILLIAMSON, (New York), are so kind as to act for the Berean. Terms in Great Britain.—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN DURNFORD, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the lines.—\$3 Dollars a year, or \$1 Dollars if paid in advance.

AGENTS AT New York at 75 Nassau-street, } Mr. F. G. FISH. Brooklyn at 41 Front-street, } Boston: Mr. CHARLES STIMSON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above, six lines 3s 4d first insertion, and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.