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TO THE EARTH.

Speed on, thou ancient bark, Through either calm and pure : To pining sense a prison dark, To patient faith a sheltering ark; Charter'd with heaven's own royal mark, In covenant blest and sure!

Haste! for no home in thee Our heaven-bound spirits find; Our wistful eyes no anchorage see In time or space, or earth or sea; No rest in all immensity For man's immortal mind.

Our hearts still yearn to hail Those calm, eternal hills ! The flowers we tend are faint and frail; Those broken cisterns soil and fail; We sigh for Zion's soft land-gale, Her pure and living rills. F. M. S. in the Christian Observer.

THE PEACEMAKERS.

The spirit of a peacemaker. First, in his If it be considered what human nature is, family dissensions, however common, and however lamentable, are far from surprising. If man be the fallen creature the Bible represents him, then let any six or twelve of these fallen creatures be more closely connected with each other by family ties, than with others; let them meet continually, see each other under all circumstances, and know each other thoroughly, then it is no wonder if they disagree, and oppose each other. It is precisely what is to be expected if the Scripture account be true. true believer in Jesus Christ, and henceforth desires to promote peace. At first, his work say to the troubled sea, " Peace, be still," as family dissensions. He is almost disheartenin every domestic feud he took his side, and argued for the one party or the other : now, he is missed on both sides; he says nothing, he does nothing to encourage discord. This is soon observed, and attracts notice, and brethren, you would do this when domestic discord arises, if instead of taking part therein, you retired to pray for peace, we should hear little of family strifes. I have read a well-authenticated anecdote of a negro woman and her husband, who had been notorious church, and trust I shall never leave her unfor quarrelling, but ceased to be so when converted to Christianity. "And how is it," the wife was asked by a minister, "do you never feel inclined to quarrel now?" "Yes," was the reply, "but as soon as we do, we go and fall down on our knees, and ask God to make us love peace." Prayer, then, is a most important means of making peace. God has the hearts of all men in his hand, and he can turn them even as he will. It was thus that he received his brother kindly.

Another method of making peace in families is, by kind and gentle pleading. Thus Abraham with Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Thus Joseph exhorted his brethren, " See that ye fall not out by the way."

The last advice I give on this difficult point is, to follow the example of Christ, as a mediator. As Christ pleads with God by his merits and intercession, and with man by his and desirable peace, of which God is the God word and Spirit, as he intreats it as a personal favour of us sinners to be reconciled tim, the Holy Ghost the inspirer and bond, with God, and as he intreats God, when He and the church the kingdom and family, can see nothing but guilt in us, to show mercy to us for Ilis sake, so do you, here also, follow his example. Use the weight of your personal character and influence with each party. If they can see nothing to deserve reconciliation in those opposed, do you be the bond of union; follow Christ, and God will bless you.

I might then trace the peacemaker out of his family into his neighbourhood Some may think I allude to local circumstances; but I declare, and I am sure you will believe me when I declare, that what I say here I should be ready to say in any parish in the kingdom. Having premised this, I must in duty say, that the true Christian will, to the extent of his ability and influence, be a peacemaker in his parish and neighbourhood. And his method will be the same as was pointed out in his family relations. He will not foment discord; he will pray for this very blessing: "Give peace in our time, O Lord :" he will plead with kindness and gentleness he will act the part of a mediator.

Further, in his professing church also, Christ expects to see every frue believer a peacemaker. But here it is time to distinguish. There is such a thing as false peace. In regard to this, Christ himself would have said, "Think not that I am come to send peace upon earth: I came not to send peace, but a sword." And God declared by his prophet a wee upon those who cry "Peace, peace, when there is no peace. 23 9 We are exhorted also by St. Jude, to "con-

Psa. Ixviii. 6. Prayer Book version. † Gen. xxxii. 9. † Gen. xiii. 8. † Gen. xiii. 8. Gen. xlv 24. Matt Ler. vi. 14; Ezck, ziii. 10.

dare not do it. We are, with the martyrs, to be ready to die for truth, rather than surrender or deny it. If men accuse us of making parties, and disturbing the peace of society, and turning the world upside down, when we tell them of their sins, their guilt, and their danger; of salvation only by Christ; of the necessity of the work of the Holy Spirit; of the distinction between the spirit God; we must be content to bear the charge, as better men than we have done before us. While, therefore, we declare war with sin, and can "have no fellowship with the unfruitful works of darkness;"† while we fight manfully under the banner of Christ, against "the world, the flesh, and the devil,"

truth, and to obey its heavenly precepts, then I am a peacemaker. By adhering, therefore, manfully to the truth, by maintaining it in its simplicity, and especially, by "speaking the truth in love," you will do much

towards making and promoting peace. Another advice is, distinguish carefully between vital, essential, fundamental truths, way of justification, the work of the Holy right conversation, - then you may find better employment than in disputing with them on less she were to leave Christ, and ceased to be a scriptural church. I cordially approve of her Articles and Liturgy, and I can distinguish, I trust, between occasional abuses in her administration, and errors in her constitution. But, having said this, then I must say, that I those, who, though sound on all the great delity, corrupt doctrine, licentious living, whether in the church or out of the church and withal let us "follow peace with all men, " and " pray for the peace of Jeru-

Pious men have in fact lamented, in all ages, that there is so little of this peacemaking spirit in the visible church. Melancthon used to say, that this was one reason why he longed to die, because there are no contentions in the church above. The pious Quesnel, on this very text, exclaims, "O lovely and Father, his Son the Mediator and vicwhen shall we possess thee ?-when wilt thou he perfect?" And most of you have heard the affecting anecdote, almost as undisputed, I believe, as any in church history, respecting the apostle John, how in his extreme old age, when unable, through weakness, to preach any longer, he used to be led up into his pulpit, and address to his congregation at Ephesus, these few and simple words, "Little children, love one another."-Rev. John Hambleton, M. A., Islington.

THE CHRISTIAN'S SAFETY.

"A man shall be as an hiding-place from the wind, and a covert from the tempest.3 If you desire to understand the full force of the image, picture to yourself one of those scenes which eastern travellers paint when they describe the passage of a caravan across some dreary and uninhabited desert, where, throughout the long day's journey, there is no house, no rock, no tree, to offer a moment's shade or a moment's shelter. In the midst of such a scene, the wind suddenly rises, and the lightning glares around, and in the distunce are beheld gigantic columns of sand, raised and kept together in such vast masses by the whirtwind as to exclude even the rays of the sun from passing through them; and as these fearful phenomena approach, every thing is overwhelmed before them. The poor bewildered travellers behold in them at once their destruction and their grave. In vain do they attempt to fly; their gigantic enemies are coming upon the wings of the

+ Eph. v. U. Jude 3. See the Ordination Service. Jumes iv. 7. " I'sa. exxii, 6. I Eph. iv. 15.

finished, that multitude that was but now replete with life and animation is hushed in silence; every mouth is stopped-every heart has ceased to beat; the simoom of the desert has passed over them, and the place they occupied is scarcely to be distinguished from the surrounding plain. Now, imagine, the world and the spirit which is of in such a scene and at such a season (and it we must be content to bear the charge, this is no flight of imagination, but a simple, though appalling fact,) the feelings with which those alarmed and flying travellers would greet "a hiding place," and a "covert." Imagine that, while they were looking with an apprehension which we can scarcely conceive, at those advancing pillars —as you all promised to do at your baptism; of sand in which they were so shortly to be —while we can have no peace with "error in religion, or viciousness in life,"; yet we rock of adamant spring up before them—a rock of adamant spring up before them-a may still be peacemakers in the church. If, barrier which neither sand, nor wind, nor speak. Our sins had raised a tempest of the wrath of God, against which the whole created host of heaven would in vain have Lo! into the midst of these a peacemaker and those which, though important, (for no attempted to erect a barrier. Therefore, said comes, an individual in the family becomes a true believer in Jesus Christ, and henceforth ferior and secondary moment. Almost all mighty. I looked, and there was none to the schisms in the church have arisen from a help; and I wondered that there was none appears hopeless; as well almost might he neglect of this rule. Some question of a to uphold; therefore, mine own arm brought say to the troubled sea, "Peace, be still," as doubtful nature is started. A bold opinion is salvation." He has on this day, taken upon endeavour to command peace in the midst of advanced by an individual of a daring spirit, himself our nature, placed himself between inferior minds range themselves into parties, us and his Father's wrath; he stood alone as and the lovely unity of Christ's church is that wall of adamant, between us and the ed, he retires in sorrow, and pours forth his and the lovely unity of Christ's church is that wall of adamant, between us and the heart in supplication to God, "who maketh disturbed; again is his seamless garment coming tempest. All that would have driven men to be of one mind in a house." Al- rent: one cries, "I am of Paul," and another, us from the presence of God for ever, or have ready, he has taken two most important steps (1 am of Apollos," and only here and there towards making peace: one, he has with one, "I am of Christ." If then men are undrawn himself from making strife. Formerly, sound on vital and fundamental points, such and by his life of suffering, and humiliation, in every domestic feud he took his side, and as the divinity and atonement of Christ, the and by his resurrection of power, we were Spirit, then the true charity and the true way secured. The tempest, which would have of making peace is, by opposing their opi-nions, yet in a spirit of meekness and of love. has lost its power, and now, if we have fled has lost its power, and now, if we have fled into the "h:ding-place"—if we are seated thus withdrawn,—here is a step towards rity to flatter him that he is well. But if beneath "his shadow," passes harmlessly peace; and then his retiring to pray for they hold the head, which is Christ, are over our heads, or is heard by us, as many of practe, is another most important step. If, my right in their views on all fundamental points. right in their views on all fundamental points, you this evening, when seated comfortably rounded by the quiet circle of your own happy families, will listen to the winds or points of a more doubtful and less essential rain of winter, blessing God that you enjoy a nature. I love, for instance, our national refuge and a home.—Rev. Henry Blunt.

EVANGELICAL CONFIDENCE AND HUMILITY.

The wisdom of the plan of salvation in the Gosnel is illustriously displayed by reconciling in the Christian the utmost humility with the utmost confidence of acceptance with believe that I, as a minister, and you, as private Christians, may spend our strength better than in strife and controversy with Jacob sought peace; when Esau was inclined for war, he lifted up his heart in prayer, and God turned the heart of Esau, in the prayer, and God turned the heart of Esau, in the prayer, and his heart of Esau, in the prayer, and his heart of Esau, in the heart of the prayer, and his heart of the prayer is the devil, the heart of the prayer is the prayer in the heart of the prayer is the prayer in the prayer in the prayer is the prayer in the prayer is the prayer in the prayer is the prayer in the prayer in the prayer is the prayer in the prayer is the prayer in the prayer in the prayer is the prayer in the prayer in the prayer in the prayer is the prayer in the prayer depends on the fulfilment of conditions of any only when we have a high opinion of our performances. We are humble only when we doubt. But the plan of salvation through faith in the rightcousness of Christ leaves no place for self-confidence. Were heaven at very moment as open to the eye of the believer as it was to Stephen at his death, it could not lead him to glory in himself. His rightcousness is Christ's rightcousness, the faith through which he becomes partaker of this righteonsness is the gift of God. His spent upon the children in their school. Of works of righteousness are the works to which he is created anew in Christ Jesus. Every thing evil in him is his own; every thing good in him is of God. How, then, can his confidence lead him to spiritual pride? He may exult, but not over others. He may glory, but only in the cross. Paul. with the utmost lowliness of mind, could say -"In me, that is in my flesh, dwelleth no good thing;" and in perfect consistency with this he could exclaim-" Who shall lay any thing to the charge of God's elect ??

But not only in the wisdom of the Gospel is confidence of acceptance with God perfeetly in harmony with humility; it is the very thing that produces humility. In proportion as the believer advances in the knowledge of God, he will advance in confidence of acceptance with him. In proportion as he advances in the knowledge of God, he will advance in humility; for the more he sees the perfection of the divine character, the more he will be led to abhor himself. If was by beholding a more full display of the divine character that Job was brought down in his opinion of himself, and made to loathe himself as a vile sinner. Every increase of genuine confidence of acceptance with God, always arises from a more clear view of God's character as manifested in the Gospel; and it is impossible to make such advance without perpetually perceiving human im-perfection. When the believer is permitted to see God by the eye of faith, he cannot but exclaim, "What is man, that thou art mindful of him?" In this view, what was Adam even in his original righteousness? What are angels and archangels? Innocent, indeed, but without ground of boasting. What had they which they did not receive? What, then, shall we say of guilty man?

Now, is not this wonderful wisdom? The very plan that the wisdom of this world ac-

tend earnestly for the faith which was once | wind, and nothing mortal can outstrip them; | the matter to the test. Let any believer ex- | child, nearly free from companionship, folof God. It is not a creation of human wisdom. -Alexander Carson, A. M.

SCIENCE IN HER PLACE. If, according to a more extended definition of the term science, it may properly be applied to such knowledge of God as is gained from revelation, then it is absurd to speak of Natural and Revealed Theology as two difmay still be peacemakers in the church. If, barrier which neither sand, nor wind, nor ferent sciences. They are in this view one by scriptural argument and mild persuasion, tempest could overleap—what would be their science only. It is the knowledge of God I can, with God's blessing, convince a man feelings of joy, their thoughts of gratitude, drawn from several different sources; but of his error, bring him to know and love the their language of praise! O, who can ima-from whatever source the knowledge is degine the heartfelt cry of thanksgiving to God rived, it is the same science. The works of school-house is no longer fitted for the purwhich would arise from that vast multitude, God and his word are two witnesses which at so complete, so merciful, so unhoped for a testify with respect to his character. The deliverance! Then, brethren, such are the testimony of the one goes beyond that of the ing the truth in love," you will do much to behold the man" of whom we this day Two sources of evidence with respect to the Two sources of evidence with respect to the same subject cannot constitute two sciences.

It is much to be lamented that, in places of education which owe their existence and support to the opinion of their utility to Christianity, an infidel metaphysics is allowed to vent her abominations for the contamination of youth, and the subversion of revelation. It is said, this can do no harm, as the theological chair will repair the damage. They know little of human nature who speak thus. They trample even on common sense. Will a father suffer his servants to pour boiling water on his children, because he has an excellent surgeon to cure them? What would be thought of a magistrate who, when in-formed that a person was about to burn a every means be taken to prevent incendiarism. Small sects can do nothing in such a business. But what is to prevent large denominations from filling every chair of science and litera-ture with men well affected to the distinguishing truths of revelation? It may be alleged that this would be illiberal. Why will you not give unrestrained liberty of thinking? Unrestrained liberty of thinking! Yes, to the utmost extent. Let our metaphysicions think as extravagantly as they please, but why should they think for me? Let them deny their own existence, and the existence of the world; let them, like the dogheaded Indians of Ctesias, bark instead of speaking. But must I submit to be taught by them to bark, when I think that the old-fashioned method of speaking is preferable? If these gentlemen think they have glass legs, let them keep their glass legs without molestation from the magistrate. But why will I allow them to make glass legs for me?-Alexander Carson, A. M.

TEACHING YOUTH, A PREPARATION FOR THE PULPIT.

Some, perhaps, may object, and think that the pulpit must lose what the school gains: that the time occupied in these visits to the school can be ill spared for the preparation which is requisite for the duties of the church. My belief is, on the contrary, that the school is no bad substitute for the study : and that the adults at church would often be gainers by the hours which have been previously one thing there can be no doubt; it is commonly admitted and regretted. A large part of the labour bestowed on the pulpit is thrown away. Not only when the truths inculcated, the ideas received, are practically disregarded but because no idea is conveyed to the mind at all. It is not so presented as to enter the mind, or leave an impression. It is sometimes wrapped up in too many words for the hearer to develop; and sometimes expressed in terms so ambiguous or so little familiar, that no meaning is communicated. Now, the habit of discussing scripture with the young and the uneducated is one mode of obtaining that difficult art, the art of reaching and interesting the minds of the more educated and advanced in years. It shows the need of adding line to line. It shows the need of taking nothing for granted, in regard to intelligence in the heavers, but of making sure that we are operates favourably in applauding the good understood. It acquaints us with errors which deed or condemning the guilty. There is a must be guarded against, and could hardly power, therefore, in numbers, not experienced have been anticipated. It habituates us to the interpretation of scripture by scripture. It play-ground and the gallery conjoined, under familiarizes us to the useful practice of illustration. Whoever is the best adept in all these various arts, will be the best teacher in the pulpit as well as in the school; and will insensibly practise there those lessons which he has himself learnt, unawares, whilst teaching others. The probability is, that the most asiduous catechist will prove the most effective preacher; and there may be a reason not always reckoned on by those who have left the fact on record, why of all the labours of their ministry, these hours have been the most pro--Lord Bishop of Chester's Charge, 1814.

SYMPATHY OF NUMBERS IN SCHOOL that there is a mighty influence at work in large towns, which is not to be found in the cuses as leading to spiritual pride, is the very rural districts. In the country, moral train- England, when our people or rulers shall thing that produces genuine humility. Put ing by the parents is practicable, where the care less for the Gospel than they care for

delivered unto the saints." Therefore, if in vain do they attempt to face them, for who press confidence of faith with respect to his lows his father at the plough, or his mother men want us to make peace by sacrificing can wage equal war against the elements? acceptance with God, and by all who under- in the dairy: but it is widely different in truth or Christian principle, we cannot, we All hope is at an end—all offorts vain; the stand not the Gospel, he will be considered towns, with the father in the work-shop or All hope is at an end—all efforts vain; the stand not the Gospel, he will be considered towns, with the father in the work-shop or wind slackens not—the tempest does not as having a high opinion of himself. Men the factory. The mother, also, is so occupied cease; and, before the shortest prayer is ignorant of God have no conception of any with work and household duties during the factory that the shortest prayer is ignorant of God have no conception of any with work and household duties during the other way of acceptance with him than by something good in themselves. Any hope they have is from thinking that they have done something which God will approve. The confidence of the Christian than they have the compass of a small dwelling, perhaps a The confidence of the Christian they judge to be a confidence from their own high attainments in holiness. The plan of salvation, then, which precludes boasting, and necessating produces humility, is truly the wisdom nity,) it is all on the side of evil. To seize young (the most impressible of the commu-nity,) it is all on the side of evil. To seize hold of this principle, and turn it to good, is the great desideratum. It is not enough to say to parents, train your children. How can they train them if they are not with them, but leave them of necessity to the training of the streets? Our object, therefore, has been to render the schoolmaster a moral trainer, when the parent cannot be with his child, and thus to direct the sympathy of numbers, abroad as well as at the fireside, into a right and Christian channel.

But it is repeated—Why propose such a change in education as implies that the old pose? Our answer is, the old school, at the best, only taught or trained the intellect of the child, and made no provision for improving his moral and physical habits. This important object requires a gallery in school, and a configuous play-ground, or uncovered school, for the moral development and training of the children.

Why, it may be asked, at this late stage of the world, introduce moral training in school, when moral instruction and intellectual instruction have hitherto done so well? We answer-Education hitherto has not done well; upon the whole, it has but made a slight moral impression on society. It has done little for its moral elevation. Take away family training, and what have we left that school education has accomplished in this respect? Marvellously little indeed. Reading, writing, and arithmetic are imagined to be sovereign remedies for the evils of the house, should reply, "Sir, we have got an youth of large towns. Will any one, ac-excellent fire-engine,—the flames will soon quainted with the moral condition of this be extinguished?" There will be need novel, and to some a fearful, state of society, enough for fire-engines in every city, though | for a moment conclude that the knowledge of these arts, with mind and habits totally untrained to the proper use of them, ever can morally elevate the sunken masses in such cities as Glasgow, Manchester, London, Liverpool, Edinburg, Paisley, Birmingham, and Dundee? As well might we hope that by sowing hay-seed, we should reap corn. The old system may do, so far, for the country, but the training system is requisite for the moral elevation of society in towns and manufacturing villages.

The power of the sympathy of numbers is felt every day in politics, in religion, and in vice. Our towns are the centres of political power, religion is apt to cool without numbers, and vice is most prolific in city lanes and the busy haunts of men. Even Hullah's system of singing would wither without numbers. The same holds true in the training school gallery for intellectual and moral culture, and in the play-ground for moral development. In both, the sympathy of numbers is a most powerful influence for good or for evil, according as the children are

by the master.

There is an intellectual and a moral sympathy that children feel with those of the same age, which is not felt by the members of a single family. Other sympathies are in-deed experienced in the family, which no school can possibly furnish; yet intellectually and even morally the school is a necessary and powerful auxiliary. In a family, the boy at twelve sympathizes not with his brother at nine or ten, and still less with his sister at seven or eight.

With half a dozen children in a class of different ages like a family, the questioning must all be individual; whereas a gallery of 80 or 100 of nearly the same age (and the nearer the better,) the questioning, and development, and training may be simultaneous; and thus whatever answers are brought out by the trainer from one or more of the children, can be made the possession of all, so that every one may learn what any one knows-thus diffusing knowledge more widely, and the variety of natural talents and dispositions operating favourably on all. A similar effect takes place in the moral development of dispositions and habits in the play-ground, which may be noticed by the trainer on the children to the school gallery, and when again the sympathy of numbers in individual teaching or training; and the proper management and superintendence, afford the most perfect sympathy.—Stow of Glasgow.

PROFANING THE ARK.

Who bade them send to Shiloh for it, and take it from its holy secrecy there into the tumult of a camp? The Lord had commanded Moses that it should be kept in the secret place of his tabernacle; but now, to answer their earthly purposes, the command of God is to be set aside; the sacredness of the Holy sitable which they had spent in catechising, of Holies is to be violated, a hattle-field to become the dwelling-place of the ark of God. And the priests of God consented to this. The two sons of Eli, who had charge of it, It must strike the most cursory observer, seem to have carried it to the camp without the least reluctance.

If, therefore, a time should ever come in

Church in England shall be given up into the hands of those who hate it; when men who ought to shield it from harm, and are pledged by their office and solemn oaths to do so, shall cast it to any who will take it, and allow them to do with it whatsoever they will-Bet such a time come, and then there will indeed he cause to tremble for the ark of God. It is undervalued; it is profuned; and Ged will not hear this. It is in danger of being lost .- Bradley's Sermons.

TEMPORAL PROSPERITY INDUCING SPIRI-TUAL STUPOR.

The record presented to you in the preceding portions of this Address, affords ground for encouragement, and for praise to the Author of all mercies. But while we should not be unmindful of the goodness of the Lord, in all that he has done for us, who among us, at the same time, can fail to admit, that there is a dark side to this picture? When has there been a period in the history of this country, in which a more deadly apathy, in regard to the momentous subject of religion, seemed to have settled upon the two Lords: hearts of the people than at the present mowho exercise the office of proclaiming the good tidings of great joy appear to lift up their voices in vain; few comparatively, are added to the number of the Redeemer's prowho name the name of Christ give indicathe same spiritual stupor.

The cause of the present state of things is, without doubt, mainly to be attributed to the unexampled prosperity of the country. It is now, as it ever has been, that, amidst a profusion of temporal mercies, the receivers forget the Lord their God; the heart becomes set upon the things of this life; the meat that perisheth is more prized than that which endureth forever; and death, judgment, and eternity, and the welfare of that kingdom which is not of this world, lose their hold upon the mind. But, whatever be the cause of our sad condition, what a call is it upon us, my Reverend Brethren, to be more than ever faithful to the solemn trust with which we are invested! Confident in the preaching of Christ Crucified, as the "power of with distinctness, simplicity, and affection. proclaim this message. Let us set forth the unadulterated doctrine of salvation by redeeming blood; convinced that, if we so do, our labors will be accompanied, according to the promise, by "signs following." And, true religion, let me especially animate you to diligence in the instruction of the young committed to your charge. I have been highly gratified to perceive the universal revival among you of that duty of Catechizing, which formed the subject of my Primary Charge to the Clergy of this Diocese. Persevere in this work. Whatever you do for these little ones, whether through the instrumentality of the Sunday-school, or in the work of catechetical instruction strictly so called, will never be lost. God has assured us of this. A generation will grow up, filled with heavenly knowledge and affections; and first in the rite of Confirmation, and next at the Table of the Lord, will stand forth as your "hope," and "joy," and "crown of rejoicing."—Bishop Eastburn's Address to the Mussachusetts' Convention, 1845.

The Berean.

QUEBEC, THURSDAY, JULY 10, 1845.

The Maynooth Bill having passed the House of Lords, we must conclude that before this time it has become law by the Sovereign's sanction. It is a measure by which the claim of a National Church Establishment seems virtually abandoned, and the question of Church and State in the mother country is turned into one merely of the amount of pressure which religionists, no matter what the errors or the soundness of their faith may be, can make to bear upon the existing administration. We must confess, without adverting to the right or wrong of abandoning Protestantism as the State-religion, that there seems to be a meanness in granting demands enforced by formidable numbers, and disregarding similar ones not urged by corresponding power; and the spirit of Britons is not likely to hear long its exposure to such a reproach. If the State must provide education for the Priesthood of the Church of Rome, because she forms a powerful body, it is not in the character of the nation to withhold similar provision from Protestant Dissenters, simply because they have not the same influence of numbers to demand it. The Church of England has long enjoyed a preponderance in the eyes of the State; the justification of the inequality has been the truth and excellency of the doctrines professed and taught by her. Since the State renounces the justifying plea, by extending support to the religious system against which, above all others, the Church of England protests, it is impossible to see how any other religious system, professed by a portion of the population, can be denied advantages proportionate to its num-Presbyterian, the Mothodist, the Baptist, and the adherent of any other religious persuasion is irresistible, they begin to resign them provision for the Utergyman,

or power; when God's | be denied the hundreds or thousands of Pounds of public money which, according to the numbers in his communion, he may claim for the education of his religious teachers? The plea that his faith is not in accordance with that which alone the State can recognise, has slipped through the fingers of legislators. And so, whereas the opponents of a Church-and-State connection stand on the simple platform of recognising no religious persuasion at all the British Statesmen of the present day seen to have taken a stand that compels them to recognise every one of them-a sufficiently emharrassing position for them to occupy, as the administrators of public affairs in Canada have already found out, and will be more and more discovering as they go along.

We are constrained to look upon the Maynooth Grant as nothing more than an instalment: Mr. Gladstone views it in that light -the Earls of Wicklow and Fitzwill am say it can not be more than that. The London Times thus condenses the speeches of the

"Lord Wicklow expressed his obligations ment? Not in our own Church merely, but to the Government for the wisdom and conin other Christian bodies around us, they rage they had displayed in devising and proposing this measure, but trusted that he might regard it as an index of an intention to connect the Roman Catholic Church with the State by means of an endowment. This was now only a question of time and mode; the fessed disciples, while very many of those former was as propitious now as it ever would be, but the latter was still one of difficulty. tions of having fallen under the influence of He objected either to charge the endowment ipon the Consolidated Fund, or to take it from the property of the Irish church, but thought that if it were placed as a rentcharge, upon the land, neither Parliament nor the landlords would have a right to com plain. He showed that the plunder of the Irish Protestant Church within the last ten years would have amply sufficed for this endowment, and concluded by urging the Go vernment, if they meant to preserve tran quillity, to pursue their present measure, and prepared next session with one for the enlowment of the Romish Church.

"Lord FITZWILLIAM concurred in the opinion that, after endowing Maynooth, an endowment of the Romish clergy would be absolutely indispensable. He agreed also generally in the views of Lord Wicklow as to the source from which the necessary funds hould be provided, but thought that, to avoid an appearance of degradation, the ministers God's for the world's regeneration, let us of both religions should be placed upon ex ectly the same footing."

Here is a plain avowal of a plan of endow ing the Roman Catholic priesthood with funds which have been taken from the Protestant Church: indeed the Earl of Wicklow is vastly pleased to find how well it fits; says he: as one most effectual means of advancing "The sum which has been taken, within the last 10 or 12 years, from the Protestant church will exactly suffice for endowing the Roman Catholic clergy.29 In the first instance there was the Temporalities? Bill which took £60,000 a-year from the Irish Church; then £200,000 more went their way by the Irish Church Bill. This was done by the Whigs on the plea of at least securing to the Irish Clergy the reduced income thus left to them; but it was professed that the two slices taken off from their revenue should remain in the pockets of the landlords. There, however, the Tories now find these £260,000 yearly "ready" as Mr. Poulett Thompson would have expressed it, "to be extracted" as soon as matters shall be ripe for handing them over as an endowment to the Church of Rome. It remains to be seen whether the Irish landlords will fall in with this financial scheme and the Earl of Wicklow seems to think it must be put in operation not later than the next session of Parliament.

> In the midst of all this-Statesmen more and more openly avowing that they are no judges of what the truth of God is-the truth of God will be honoured in those who depend not for help upon Statesmen, but trust her for her innate strength and propagating virtue. The Irish Church Establishment may be reduced to only a public institution on a level with others; but the Irish Church has been visited with a blessing from on high which the British Parliament did not give and cannot take away. That Church will stand, though the Establishment were to fall.

EXTRACT FROM " PAST AND PRESENT POLICY

OF ENGLAND TOWARDS TRELAND." " Objections to the Maynooth grant have been urged from the most opposite quarters: some have derided it as too small a boon to be operative for any good result, and others as the certain forerunner of a complete Roman Catholic establishment in Ireland. It cannot be denied that both are well-founded. It is idle to suppose that Ireland could be tranquillized by a mere outlay of 25,000l. ayear, or that the provision of a good and comfortable education for a few hundred clerical students could purge the whole Irish priesthood of the leaven of disaffection and turbulence. The only sufficient answer to the first of these objections is an admission that the

second is perfectly true. "There is no use in attempting to disguise from ourselves or from others that the Roman Catholic church in Ireland must and will be publicly endowed, and that nothing remains to be determined but the time and mode of its endowment. The question is encumbered, indeed, with many difficulties, which it will require much patience, discretion, and firmness to overcome. But it would be mischievous, as well as useless, to affect any doubt or practise any dissimulation in respect to the great results which may be anticipated. It is good that the public mind should be familibers, but similar to those granted to the arized as soon as possible with the contem-Roman Catholics. By what right can the plation of these results; for nothing can be

selves to the necessity, and to seek consolution from those very arguments of expediency to which they refuse to listen as long as any hope of successful opposition remains."

THE TRACTS FOR THE TIMES, AND THE VICE CHANCELLOR OF ENGLAND. - Upon a petition from the relations of an orphan of the name of Davenport, for the appointment of a guardian in addition to two who had already been appointed. His Honour the Vice Chancellor was led to give his opinion upon the above publications. The orphan is a little boy, seven years old, whose father is a lunatic, and the child consequently was placed under the guardianship of his mother, and two gentlemen, Mr. Brett and Mr. Cooke. These three individuals had adopted the views and practices inculented in the Tracts for the Times; an estrangement consequently took place between the lady and her family; she died, and the two gentlemen were promptly confirmed in the guardianship; but the two uncles of the child, on the father's and the mother's side, now applied for the appointment of an additional guardian, which application was resisted by the Tractarian gentlemen. His Honour, in granting the application, made the following remarks referring to the Tracts: "It seems that the lady's religious opinions had led her to take a course which is not uncommon with amiable persons where their minds are not strong; he meant by separating herself from her own relations, among whom her opinions might not be cherished. His Honour had read every word of the Tracts for the Times. It was difficult to say what were the opinions advocated in the Tracts, for there was a great variety of opinions among the writers. But it was impossible to read them without observing in them a tendency to raise questions rather than to settle them, and to induce a roving disposition of the mind instead of a regard for settled solid truths, and he must say you are rather bewildered than enlightened by the perusal. Many of them were written in a very beautiful spirit. But it was a strange recommendation for a guardian that he was a Tractarian, and there were more useful and solid books to teach a child from than the Tracts for the Times. His Honour had only to consider what would be for the benefit of the Infant, and he thought if an alteration in the guardianship were made, the temper and turn of mind of one of the guardians might be a corrective of the temper and turn of mind of the other. He should refer it to the Master generally to appoint a guardian."

THE RACES .- We are exceedingly happy in stating that the Stewards of the Turf Club have unanimously resolved " that, in consequence of the awful calamities which have lately befallen this city, they deem it expedient to proceed no further with the Races advertised for the year 1845."

As we sincerely hope that, before this time next year, the Stewards of the Turf Club will witness a state of great restoration of prosperity to this city, we will allow ourselves to affirm that if then they should resolve "that in consequence of the cheering state of temporal affairs with which God has blessed this city, they will advertise no Races at all," the logic of the resolve will be equally good and the consequences incomparably more be-

THE KIRK .- DEPUTATION TO CANADA. The General Assembly of the Established Church of Scotland, has appointed the Revds. Dr. Simpson, Dr. McLeod of Morren, and Mr. McLeod of Dalkeith, to be a deputation to proceed to this Province.

ECCLESIASTIC AL

PAROCHIAL .- Notice has been given that with divine permission, public worship will be held until further notice, in ALL SAINTS' Chapel (adjoining the Rectory) every Sunday Morning at 11 o'clock, for the congregation heretofore attending St. Peter's Chapel; and every Sunday Evening at 7 o'clock for the congregation heretofore attending the Free Chapel in St. John's Suburbs. On account of the limited accommodation of the Chapel, it is requested that no persons having pews or sittings in any other Church or Chapel within the parish will attend either of these services.

ABSTRACT

THIRD ANNUAL REPORT OF THE IN CORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

After devont expression of thanks to the Author of all good for the gracious tokens of His favour continued to the Society and for the measure of success which has attended its operations, the Report enumerates four things, as of primary importance, required for the present settlement and future well-being of the Church, and all of them objects of this Society, namely,

Ist, provision for the education of young

men for the ministry; 2nd, the full establishment of the existing Churches and ministers throughout the Diocese, by securing an adequate endowment for them severally ;

3rd, the engagement of a sufficient number of Travelling Missionaries, and provision for the erection of churches and the establishment of resident ministers hereafter;

4th, the creation of an adequate fund for the relief of the widows and orphans of deceased labourers in the vineyard.

The recent foundation of LENNOXVILLE College is referred to as a propitious circunistance coming under the first head, and its promise as a source of supply of faithful and efficient workmen, thankinly acknow ledged. Under the second, with grateful recognition of the obligations under which the Society lies to the venerable Society for the Propagation of the Gospel, for past aid extended to the Diocese, the necessity for an earnest and con-tinuous effort to provide permanently for the Churches in the Diocese is strongly pointed out, as also the part which it devolves upon this Society to perform in this particular, as well as upon particular parishes where it may be practicable to place annually a small sum at interest with a view to the production of an accumulating fund which, in the course of years, may realize sufficient

as preparing the way for the accomplishment of the preceding one is then placed in its proper light; and in treating of the fourth head, the Report adverts to the desirableness of relieving the Clergyman from anxieties respecting the support of those whom he may leave behind at his decease, so that he may give himself wholly to the work on which he sent forth, free from the temptation to yield some portion of his time and care to either tuition or the management of a farm with reference to the future wants of his family.

The measures which have been taken consequent upon the Act of Incorporation, which chiefly consist in the formation of a series of By-Laws for the government of the Society. are reported with some remarks upon the reasons why a mode of proceeding similar to that which has been adopted by the sister Society in the Diocese of Toronto could not have been made applicable to this Society.

Among the sources of income, the exertions used in England by the sons of His Lordship the Bishop are reported with a result of £25 ls. 6d. sterling received, of which £S 10 .- are annual subscriptions. In the city of Quebec, progress has been made by the formation of the "Parochial Visiting Association of the Diocesan Church Society? which makes it part of the Visitors' office to solicit contributions to the society.

£300, have been invested in Quebec Bank Stock, being the proceeds of subscriptions from Life Members, designed to be the nucleus of a fund for general purposes, the

interest only of it to be expended annually. The parish of Nicolet had raised the sum of £100 2s. 6d. towards an endowment for the support of the ministry, and had thereby become entitled to a grant of £100, from the Society to meet this spirited effort.

The sum of £250, per annum is appro-Missionaries constantly employed. The Rev. Charles Rollit (now attending to the wants of immigrants at the Quarantine station, Grosse Isle,) has been travelling during the winter months on an extensive mission on the south shore of the St. Lawrence. The Rev. E. G. Sutton has received the Lord Bishop's lirections to proceed as the Society's Travelling Missionary to the destitute parts of the Eastern Townships. His labours will be divided between that section of the country, and the numerous destitute settlements in the Ottawa-District; but the desire is strongly expressed that the Society may at an early day enable the Bishop to send another Missionary into the latter district, thus dividing this extensive travelling mission.

The Report states the measures which have been taken by the Society, to obtain a Legislative act, to transfer to the Society the management of that portion of the Clergy Reserves assigned to the Church of England by Imperial Statute; also the highly favourable report made by the Committee of the House no more than that privilege, and that is of Assembly at its last Session, recognising the principle, and recommending the adoption, of the prayer addressed to the Provincial Parliament; la venting that the Session closed without any further result, and expressing a hope that another session of the Legislature will not pass without causing the recommendations of that Committee to be con-

veyed to Her Majesty's government at home The Report draws towards its close with the cheering acknowledgment that the position of the Society is at present favourable to seek the accomplishment of those objects, esential to the stability and growth of the Church in the Diocese, referred to in the introductory remarks. The wish is poured forth that they may be steadily kept in view by all, so that, according to their several abilities and opportunities they may, to bur-row the solema words from which the assembled Clergy were addressed in the mornning, 'be workers together with God.' Following the godly admonition of their revered and beloved Diocesan that day delivered to the Clergy respecting this owes so much to him, and co-operating, in unity of spirit, and in the hond of Christian love and peace, the Society's members love and peace, the Society's members cannot fail, under the smile of a gracious Providence, to behold hereafter realized the great objects of the institution, and so to advance the kingdom of God on earth.

Total Income for the Society in

£1222 8 63 poses generally in the Diocese 1216 15 5

The amount received by the Treasurers during the year, is about £100 more than during the former; the amount of contributions for Church nurposes generally has increased £400. The Net Balance in favour of the Society at the close of the year is £454 5s. 64d.

DIOCESE OF TORONTO.

The Lord Bishop of Toronto held an Ordination in the Cathedral Church of that city on Sunday last, the 29th of June, when the following gentlemen were admitted respectively, to the Order of Priest and Deacon: PRIESTS.

Rev. M. Ker, Missionary in the Townships of March and Huntley.

Rev. T. B. Read, Missionary at Port Burwell and parts adjacent.

Rev. C. Ruttan, who will for the present supply the place of the Rev. G. Hallen at Penetanguishine, who is about to proceed to England on account of his health. DEACONS

Mr. John George Delhoste McKenzie, Student of the Diocesan Theological Institution at Cobourg, and who returns to Cohourg as Assistant to the Rector of that

Mr. Richard Garrett, Student of the Diocesan Theological Institution, who will be em-ployed for the present in occasional Missionary duty under the auspices of the Church Society.

parish.

Mr. Harvey McAlpin, Student of the Dio-cesan Theological Institution, who, it is understood, will be appointed to the charge of the Church at the Toll Gate, in the City of Toronto.

Mr. Francis William Sandys, Theological Student.

Mr. John Gunn, Theological Student,

The two gentlemen last named will, we understand, he appointed to labour as Tra-

The pressing importance of the third point, velling Missionaries in the Western Dirict of this Province,—their stipends being in. vided from the Stewart Mission Fund, wich has been raised and maintained throughthe zenious exertions of the Rev. W. J. D. Vaddilove .- The Church.

> Diocese or Frenericton .- Installatio of the RIGHT REVEREND JOHN MEDLEY, D.D. first Bishop of the Diocese, comprising he Province of New Brunswick .- His Lordshp having arrived at Fredericton on Tuesday be 10th of June, the ceremony of installation tok place on Wednesday the 11th, being the fittival of St. Barnabas. A procession of the Clergy, several of whom had come to the civ to wait upon their new Diocesan, attendel His Lordship from the Archdeacon's house b the Cathedral, being joined at the Province building by His Excellency the Lieutenan Governor and suite, with a number of public officers and principal inhabitants of Frederic ton. The Bishop took his seat at the North side of the Communion-table, and the Arch

deacon on the South-side, the Clergy occupy ing seats in front of the Chancel. iesty's Letters Patent creating the See, and appointing Dr. Medley to be the Bishop, were read by the Rev. Mr. King, His Lord-ship's Chaplain; the usual morning service then proceeded, and the Bishop preached on the Epistle for the day. The Lord's supper was then administered, and the Bishop, with the Clergy, returned in procession to the Archdeacon's, where an address from the Corporation of Christ Church was presented to His Lordship, who returned a gratifying answer. Adverting to the temporary use of the parish church as a Cathedral, His Lordship expressed his approbation of the manner in which divine worship was performed there, announcing at the same time that prayers would hereafter be read on Wednesdays and Fridays, riated to the maintenance of two Travelling and the Lord's Supper administered on festival

> CHURCH EDUCATION SOCIETY, IRELAND,correspondence has taken place between the Irish Primate and the Premier, for the purpose of inducing the Government to allot a portion of the funds granted by Parliament for the support of the National system of education, to the purposes of the Church Education Society. It is understood that the application has been fruitless. It cannot but strike the mind most painfully, that in Ireland the Protestant Church of the realm does not enjoy the privilege allowed to Dissenters in ingland. A portion of the English School-Grant, commensurate with the voluntary contributions by which it is met, is readily appropriated to the British and Foreign chool Society which excludes all instruction distinctive of religious denominations, but insists upon the reading of the sacred Scriptures, in school, by every scholar qualified for it. The Church Education Society claims The Romanist's conscientions obdenied. jections to the reading of the Scriptures are obsequiously regarded, while the Protestant's conscientions demand for it, in schools which he does not offer to intrude upon those differently disposed, is refused. How humiliating it is that in this age of light, the priniples of toleration should be made, by one and the same body of administrators, to accommodate themselves to the geographical latitude and longitude within which their application is called for !

THE REV. FREDERICK OAKELEY, of Margaret-Street Chapel, has tendered to the Bishop of London, the resignation of his license by the following letter:

"74, Margaret-street, June 3, 1845. "My Lord,-the circumstances of the last law months have forced upon me a painful but overpowering impression of the difficulties which actually beset my position and my path as a clergyman ministering in the Church of England. And many of these lifficultie which even the termination in my favour of the suit which your Lordship has caused to be instituted against me in the Court of Arches would not

serve to remove.
"After giving, then, to the subject the full and mature deliberation which its importance demands. I have determined that I am not justified in conscience in being a party to the continuance of that suit. which, as I understand from those best qualified to instruct me; is not likely, from the shape which it takes, to issue in any formal settlement of the question upon which, both in public and in private, I had expressed myself to your Lordship anxious for an authoritative judgment; and the actual indeterminateness of which is sufficiently attested by the fact of your Lordship having made my published letter to you the ground of a legal inquiry.

"The prosecution of the cause, under these circumstances, could be productive of no advantage to the Church of England sufficient to counterbalance the mischief of the excitement attending it.

"I have accordingly taken upon myself, though in opposition to the judgment of my legal adviser, the responsibility of declining, in the actual state of the case, to defend myself in the Court of Arches. And I feel it the necessary consequence of this resolution to tender to your Lordship the resignation of my license as Minister of Margaret Chapel, with he view of putting an end, both for your Lordship and for myself, to those embarrassnents which have arisen out of my connexion with your Lordship's diocese.

"I have the honour to be, my Lord, "Your Lordship's very humble servant

"FREDERICK OAKELEY." "I reserve to myself the power of making this communication public, with a view to the purposes of explanation."

The Bishop has declined receiving the resignation thus tendered, and proceedings igainst Mr. Oakeley were commenced on the 10th of June, before Sir II. Jenner Fust. Judge of the Court of Arches, who, after learing counsel for the prosecution, took time to consider his judgment, expressing his regret that he had to determine the case without the benefit of an argument on behalf of the party proceeded against, in consequence of Mr. Onkeley's declining to put in his defence.

THE REV. THOMAS WOODROOFFE, M. A., Rector of Calbourne, Isle of Wight, (formerly Secretary of the Church Missionary Society,) has been preferred to the canonry in Win-

Dien, on the 8th of May, at Beyrout, on his way to Jerusalem, after a short illness, be will be raised to the peerage.—Luncuster the Rev. Henry Daniel Leeves, B. D., Chap- Guardian. lain to Her Majesty's Mission at Athens, and these many years Agent of the British, and Foreign Bible Society for Greece.

THE BISHOP OF WESTERN NEW YORK .-The accounts received of the progress of the Right Rev. Dr. Delancey's recovery continue to be so satisfactory that no doubt of his entire restoration is to be entertained, though it must of necessity proceed slowly.

PORTRAIT OF THE LORD BISHOP OF MONT-REAL. -Messrs. Cary & Co. have advertised a Portrait of our Diocesan; it is a lithographic print taken from a drawing done by a lady in this city, and is sold for the benefit of the Quebec ORPHAN ASYLUM.

PAYMENTS received on account of the BE-REAN, since last publication :- Rev. F. S. Neve, No. 66 to 117; Rev. F. Broome, No. 53 to 104; Rev. Jos. Scott, No. 53 to 104; Rev. R. Knight, No. 53 to 101; Rev. W. A. Adamson, No. 66 to 91; Mr. Maxwell, No. 1 to 52; Mr. John Pierce, No. 53 to 104.

Political and Local Intelligence,

EUROPEAN NEWS .- The English Mail of the 19th of June, arrived on Sunday morning via Montreal and Boston. The news presents nothing of much importance either to politi-cal or commercial interests. The Weather during the week preceding the sailing of the steamer had been very favourable for the growing crops, and sanguine expectations were entertained that a plentiful harvest would repay the toil of the farmer. In consequence of this change, the price of Cons which, in anticipation of a short crop, had advanced, now receded and there was but little demand. Canada Asues were rather lower in price than previous accounts mentioned : no transactions of any consequence had taken place.
Timber.—The demand for consumption

continued good, and holders of Quebec pine were quite firm, believing that the spring supplies would be late in getting to market. cargoes of timber from Quebec had reached Britain, at the sailing of the steamer. The tonnage cleared for Quebec from 1st Feb. to 19th June was 91,973 tons against 37,811 the average of four previous years.

The Manufacturing districts were fully employed, with a brisk demand for goods. There was a fair prospect of a prosperous autumn trade.

In Parliament, considerable excitement was caused by the announcement, on the part of Mr. Roebuck, that he had a question of privilege to bring forward, viz. that a challenge had been sent to him by Mr. Somers, one of the Irish members. A few nights previous, some sharp language had passed between Mr. Smith O'Brien, another Irish member and an advocate for repeal, and Mr. Roebuck, who alluded in a sarcastic manner to the motives of the friends of repeal, including the great leader of the movement. This provoked the anger of Mr. Somers, and was the cause of the challenge. An interesting debate ensued, in which Mr. Roebuck's refusal to light a duel in defence of his parliamentary conduct was warmly commended, tho' it was intimated to him that he ought to have been more guarded in his language. The matter was finally settled by the offending member offering an apology which was accepted, and a record being made of it on the journals of the House. When will legislators cease to set the the burnt district shall demolish what he may laws of their country at defiance? A more so build within eighteen months, and take rigorous way of dealing with such offences security for that being done; and that the would prevent a repetition of the disgraceful funds at the disposal of the Committee be not proceeding. But this can not be expected advanced to any person who shall not have until public feeling is loudly and firmly expressed against the barbarous practice of Committee. duelling .- The death of Mr. Seton who was wounked in a duel fought lately at Portsmouth, is announced. The other party was Mr. Hankey, an officer of the Marines, and both were married men. The dispute originated at a party. A verdict of wilful murder has been returned against principal and seconds by the Coroner's Jury. Mr. Hankey escaped to the continent.

A pension of £1,500 per annum has been grainted to Sir HENRY POTTINGER by the unanimous vote of the House of Commons; a just and welcome tribute to him for his skilful and successful management of the Chinese inhabitants in relieving their fellow-citizens. campaign which under his auspices was brought to so happy an issue. The May-NOOTH BILL has passed the House of Lords by a lauge majority, and now wants but the signat are of the Sovereign to become law. A lar se Protestant meeting was held at the pleased, in Council, to direct that advances Rot unda, Dublin, on the 5th of June, at which be made from the Public Chest, as required about two hundred Clergymen were present, and it was resolved to present a petition to Her Majesty, praying her to withhold her asserat from the Bill.—The luist College Bill is still before the House of Commons.

Bill is still before the House of Commons. It will probably pass, but as the R. C. prelates and . Vir. O'Connell have declared their opposition to it, the "gigantic scheme of godless education," as Sir Harry Inglis called it, is not us likely to prove a failure. Mr. O'Connell and several other Irish members of Parliame it have resumed their seats in the House of Commons after a long absence, upon a call of the llouse.

LUN ATIC BILLS. -- Lord Ashley has obtained leave to bring in two bills for regulating the treatment of insane persons in England and Wales. He went into a lengthened statem intrespecting the deplorable condition of the existing institutions for lunatics, especially of those for paupers, and explained the enactm ents by which he designed to secure the est iblishment of well regulated county-asylum; prompt attention to all recent cases of lunar w which may occur, the classification of cural le and of chronic lunatics, and more detailed and frequent visitation of all such ration of the City very extensive powers for the asylums. Sir James Graham seconded the regulation of the mode of building within the Noble Lord's motion for leave, in a speech City limits, and for the widening of Streets, on to his philanthropic efforts. The other members who took part in the discussion made similar a knowledgments of the gratitude due to Lord / Ishley.

chester Cathedral, vacated by Dean Wilber- | informed circles, that, whenever a dissolution man will not again offer himself as candidate

> The GREAT BRITAIN STEAM SHIP, had made a trip, from Liverpool to Dublin, upon which occasion she made fourteen miles per hour a part of the way. She was expected to leave Liverpool for New York at the commencement of this month, and may therefore be soon looked for.

> The GRAND-DUKE CONSTANTINU of Russia, was expected in England on a visit. The Duke and Duchess of Namours were already there. Paisce Henry, third son of the King of Holland, had arrived in Leith-roads in a frigate of which he is the commander.

> Spain.-Conspiracies and rumours of conspiracies still distract this unhappy country. The military dictator who at present bears rule has by his outrages upon the constitutional liberty and law, excited much indignation.
> The marriage of the Queen with the son of Don Carlos is still talked of, and though at present rather unpopular with the nation, it is

still likely to take place.
THE EAST.—Our overland mail from India arrived just before the sailing of the steamer, bringing accounts from Bombay to the 12th Tranquillity prevailed in the interior of India, and Scinde was tranquil and healthful. In Lahore much intrigue was going on, and it was feared that trouble would spring from it. The news from China is to the end of March. The Emperor is said to have received some favourable notice of Christianity, and would tolerate it. In Syria a civil war was going on between the Druses and the Christians, in which frightful atrocities are said to be committed. The Pasha is accused of favouring the enemies of the Christians. The Consuls of the European powers had addressed an energetic note to the Capitan Pasha, dated Beyroot, 3rd May, in which they express their conviction that it is in his Excellency's power to arrest the evil, and therefore call upon him to apply the most efficacious remedy.

TEXAS.—The Texan Congress, it it said have unanimously ratified the annexation of Texas to the United States, as proposed by the Congress of the latter country.

THE LATE FIRES .- Since the last publication of the Berean, the Relief Committee have continued their arduous, and now multiplied duties. Sub-Committees have been appointed to visit the different localities in this city in which the sufferers have found shelter, and to report to this meeting as soon as possible. The Committee, appointed to procure plans and eslimates for temporary accommodation, presented an ad interim report, and exhibited a plan which would give a separate room 12 feet by 12, to each of sixteen families, at the probable cost of £75-a great part of which would be recovered in materials on taking down the erection. On motion of Sheriff Sewell, seconded by Mr. Jones, encouragement was pledged to such uninsured proprietors as should build houses of brick or stone, covered with incombustible materials, after the City Council shall have decided upon the width of the streets and the new alignments On motion of Mr. Huot, seconded by the Rev. B. O'Reilly, it was resolved that there be granted to every destitute proprietor of a house destroyed by either of the late fires an aid according to circumstances, not exceeding ten pounds in any one case, towards erecting between this time and the next autumn a temporary lodging for himself and his familyprovided the Corporation enact a by-law to the effect that every person building in wood in

The thanks of the Committee have been presented, on behalf of the inhabitants of Quebec, to Major General Sir James Hope, the officers, non-commissioned officers and privates of the garrison, for the prompt and unceasing service rendered by them during the whole of the night from the 28 to the 29th June, as well as for the readiness with which Sir James directed accommodation to be given to the sufferers by the fire, in a part of the barracks, and tents to be issued to shelter them-and for the anxiety he has shown to adopt every measure in his power to aid the

A letter has been received from the Provincial Secretary, conveying an expression of the Governor General's sympathy with the citizens of Quebec under this additional calamity, and stating that His Excellency has been by the Mayor or the Committee of Relief, to

" For the permanent rebuilding of the destroyed Sabarbs, His Excellency will be prepared to re-commend to Parliament to authorise the negotiation of a loan in England, on the security of the Province, for the sum of one hundred thousand pounds currency, payable with interest in a fixed number of years; the monies so to be raised, to be employed in granting to owners of land within the limits of the fires, to aid them in building thereon, loans on as favourable terms as may be found practicable without ultimate loss to the Province; the sums so loaned to be secured on the lands of the borrowers, and perhaps made a privileged claim thereon, and further security where required to be taken; each loan to any individual and the security offered by him to be approved by the Attorney General for Lower Canada; and all other necessary precautions taken to secure the expenditure of all monies so lonned on the erection of buildings of specified materials and character.

" For the prevention of such disasters hereafter His Excellency will further be prepared to re-

for this city on Saturday evening, and Quebec Caster. - It is currently reported, in well- the temptation to a serious infringement upon

the sacredness of the day on the part of those of Parliament may occur, the Hon. Gentle- , who would make the excursion-then those of their friends upon whose ordinary observance for the representation of the borough, but that of the Sabbath they would break in-besides the numberless calls to Sabbath employment on the part of waiters, drivers, and the men connected with the boat, all arising from the trip. It has since been found that unother boat which came down from Montreal on the Lord's day morning, returned the same evening; and it has been signified that the profits of the excursions are to be devoted to the relief of the sufferers by the late fires. It is very gratifying, therefore, to learn that a motion has since been brought before the Relief Committee by the Rev. Dr. Cook, seconded by the Lord Bishop of Montreal, to the effect that the Committee decline receiving contributions which may arise from Sunday Travelling. The motion, indeed, was after some discussion disposed of by the previous question, but it is to be hoped that from the notice thus taken of the matter, the Committee will not be required to be the dispenser of aid proceeding from so questionable

STATE OF THE FUND.—In addition to pay-ments already mentioned, the following have lately been received by the Treasurer of this Fund :-From Congregations and Missionary Stations of the Church of

England in Canada East, . . £210 15 9 Do. in Canada West, . 37 10 0 £248 5 9 An additional sum from Ship-18 7 10 Dr. McCaul and members of 37 15 0 ling's College, Toronto, . From Halifax, N. S. through 1,000 0

he Mayor, Do. Kingston, C. W. 57 10 Do. Toronto, do. Do. Juo. Finch, Esq. of Liv-514 13 24 6 8 rpool,

The total receipts to the 9th nstant inclusive, . . . £25,035 19 7

Fine.-On Saturday evening, three shanties, erected near St. Paul's Market and occupied by some of the sufferers by the fire of St. Roch, were burnt down, together with a portion of the property which they con-tained. The fire originated in a place where spirituous liquors were sold. As long as hese dangerous " temporary wooden erections" are permitted, so long may we expect to have frequent alarms of fire.

MUNICIPAL. The attention of readers is lirected to a notice which appears in last night's Gazette, announcing that all persons who have not complied with the municipal regulations in respect to whitewashing or painting the roofs and other wooden parts of their buildings within the city limits, (referred to in the Bercan of the 5th of June,) will be im-mediately prosecuted. This, we believe, is the last day of the time allowed by the Corporation in their original notice.

The Corporation, at Tuesday's meeting. passed a Bye-Law to prohibit the erection of permanent wooden buildings of any kind in he Suburbs, excepting to the west of Crown Street. St. Roch. Proprietors may, however creet on their lots temporary wooden huts not exceeding ten feet in height, to be removed by the 1st September, 1847; and all wooden houses, &c., erected since the fires, are to be covered with incombustible materials, by the same date.—Gazette.

Honesty in Humble Life.-We have much pleasure in noticing an act of honesty on the part of a caleche-driver, which deserves to be made known. Charles Biffin, of caleche No. 13, owned by Mr. John Jarvis, found in his caleche a bundle containing notes of hand amounting to about £400, and twenty-one dollars and a half in cash. These he immediately handed over to his master, who placed them in the hands of R. Symes, Esq., to be returned to their owner, Mr. Ph. Lesneur.—Quebec Gazette.

THREE RIVERS .- The nomination of candidates to represent this town in the Provincial Parliament took place on Monday, when the Hon. D. B. Viger and Mr. Thos. Burns were proposed. Mr. Viger's election is confidently expected.

THE ARMY .- 60th Foot .- Lt. C. A. B. Gordon, from 98th Ft. to be Lt. v. Vavasour, app. to 32d Ft. Ens. J. A. McQueen from 74th Ft. to be Lieut, without pur. v. Caxon, super.; Asst. Surg. E. S. Docker, from 54th Foot, to be Asst. Surg. v. D. Mouie, ret. on h. p.

PORT OF QUEBEC.

N. B. It will be observed that the shipping report below only gives the names of vessels arriving with eargo.

July 2nd. Schr. Imperial, Labrador, Noad & Co. oil. 4th.

Bark Evening Star, Green. Liverpool, Symes, salt. 5th. Brig Pomona, Renney, Sligo, Muckle & Kelly

coals. Bark Dromahair, Pyne, do, do, do. Schr. Mary and Margaret, Labrador, Nona & Co.

8th. Schr. Susanna, William, Halifax, order, sugar.
9th.
Brig Harmony, Boaden, Newcastle, for Montreal,
general.

Brilliant, Stone. Cadiz, Leaveraft, salt.

Elizabeth & Mary, Jackson, Sunderland,

Levey & Co. coals.

Messenger, Bryan, do. Gilmonr, do.
Bark Blonde, Crawford, Glasgow, Symes, gen.

MARITIME EXTRACTS.

A large number of vessels have gone to see since last week.

The bark Ayrshire. Baillie, hence on the 25th May, was spoken on the 15th June, in lat. 46, 54. long, 44, 10, by the brig Pomona, Renney, ar rived here.

The brig Pactolur, Jameson, hence on the 24th ult., was spoken by the brig Betsey. Pepper, off Bic on Tuesday last.

The Halifax papers of the 26th ult report the brig William heavy, from Sunderland, bound to Quebec, lost on Miquelon.

ARRIVALS FROM QUEBEC. Gravesend, June 9th - Arrived - Junior, Marin, trom Quebec.

Kingstown, Dublin, June 17th-Arrived-Ca edonia, McAlley, from Quebec, Off Salcombe, June 14th-John & Mary, Mc-Millan, from Quebee for London.

Liverpool, June 18th - Arrived - Bellona. Alde, (sailed 27th May from Quebec.)

11. M. Troop-ship Apollo, left this with the 43rd Light Inharty on the 21st ult., and arrived at Halifax on the 29th ult. She is soon expected

back, with the 46th Regiment.

PASSENGERS.

In the steamship Caledonia, from Boston for Liverpool-July 1st. - Mr. Galliardet and wife, Mr. J. Benjamin and wife, of Quebec; Major French, 52nd Regt. Capt. J. Douglas, of Canada.

BIRTHS.

At Metcalfe Terrace, Montreal, on Saturday the 5th inst. the lady of Captain Studbolme Brownrigge, Military Secretary, of a son. At St. Joseph, on the 25th June, Mrs. F. W Blaiklock, of a daughter.

MARRIED.

This morning, at Quebec, by the Lord Bishop of Montreal, the Rev Henry Hotham, third son of the Hon, and Rev. Frederick Hotham, to Mary, second daughter of the late Hon. John

Hale, Esquire.

At the R. C. Cathedral, Tuesday last, by the At the R. C. Carneoral, Tuesday last, by the Revd, C. F. Baillargeon, Lawrence A. Cannon, Esq., Advocate, to Mary Jame, eldest daughter of Thomas Cary, Esq., all of this city. At the residence of the bride's father, Falls of

Niagara, on the 26th ult., by the Rev. W. Leeming, Rector of the Parish, Hugh Taylor, Esq. Advocate of Montreal, nephew of the Hon. Chief Justice Reid, to Amelia, eighth daughter of James Buchanan, Esq. late H. B. M. Consul at

DIED.

At the Quarantine Station, Grosse Isle, on Sunday the 6th inst., Charles Saxton, infant child of Dr. G. M. Douglas, Medical Superintendant.

EOLOPHON FOR SALE. BARREL ÆOLOPHON by Myras, London, playing eight times of different Metres and two chants for singing the Gloria Patri. A finger-board has been also constructed by which the number of tunes can

be greatly increased.
It is offered for sale in order to replace by an instrument of greater compass. For particulars apply to the Rev. R. Knight, Frampton, or at the office of this paper. Quebec, 9th July, 1845.

A TAIR OF GLOBES, AN ASTRONOMICAL TELESCOPE, A LUCERNAL MICROSCOPE.

The above mentioned articles, the property of a private individual, for sale at the office of this paper.

PHIENIN FIRE ASSURANCE COM-PANY OF LONDON.

Agency in Canada in 1804, continues to

Office, Gillespie's Wharf, open from 10, A.M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

Quebec Ladies, Seminary,

22, DALHOUSIE PLACE, ESPLANADE,

to a recombined of the pro-CONDUCTED BY MES. KENDALL, Assisted by Masters of ability & experience.

ETBE YOUNG LADIES receive instruction in the English, French and Italian Languages, Writing and Arithmetic, History, Astronomy and Geography with the use of the Globes, Plain and Ornamental Needle Work,

TERMS PER ANNUM. Board and tuition, £35. 0 0 Do. under 10 years of age, 30 0 0 10 0 0 Day pupils, Do. preparatory class, 6 0 0 N. B.—No extra charge for French or 600

The Musical department is conducted by Mr. CODMAN, Organist of the English Ca-REFERENCES.

HIS LORDSHIP THE BISHOP OF MONTREAL, Rev. JNO. COOK, D. D. Rev. D. WILKIE, LL. D. REV. WM. ARNOLD, Gaspé.

The duties of the establishment will be resumed (after the summer vacation) on the 7th AUGUST next. Quebec, July 7th, 1845.

BAZAAR AT KINGSTON. BY permission of the Worshipful the Mayor and Corporation of Kingston, a BAZAAR is proposed to be held in the Town Hall the first week in August, in order to raise funds for completing the interior fittings of St. James'

CHURCH, STUARTVILLE, LOT 21. Any contributions for promoting this object will be thankfully received by those Ladies of the Committee whose names are subjoined, who have kindly consented to hold

> HON. MRS. DE BLAQUIERE, MRS. CASSADY, MRS. SADLEIR, MRS. Dupuy, MRS. BREST, MRS. R. V. ROGERS.

BRITISH AND CANADIAN SCHOOL

WANTED-Either in St. Paul Street, or St. Roch, St. John, or St. Louis Suburbs-a suitable BUILDING for the temporary use of the British and Canadian School. JEFFERY HALE, President.

Quebec, 26th June, 1845.

JUST RECEIVED AND FOR SALE BY THE SUBSCRIBERS, PEST ENGLISH CHEESE,

Ciloster, Berkeley, Cheddar, Truckles, Pine Apple and Fancy Cheese. —ALSO—

Tobacco Pipes,
Shop Twine and Shoe Thread.
C. & W. WURTELE,
St. Paul's Street.

Quebec, 5th June, 1815.

D'ECEIVING per 'Vesper,' Douglas,' 10 Carthaginian, and Emmanuel,

Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c.

Shoe Thread and Seine

—ALSO—

Double Boiled and Raw Linseed Oil in
Pipes, Ilhds. Qr. Casks & Octaves,
Gunpowder, Blasting F. FF. FFF, &c.
C. & W. WURTELE,
St. Paul's Street.

RECEIVING AND FOR SALE. EST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. -ALSO-

Best Refined Borax. C. & W. WURTELE, St. Paul Street.

Quebec, 5th June, 1845.

FOR SALE. RIGHT Porto Rico and Cuba Muscovado Sugar,
Jamaica Limejuice,
Prime Mess and Prime Beef, new,
Upper Canada Butter in Kegs,
Half-barrels Labrador Salmon,

-ALSO-An assortment of well made New York BLOCKS, and a Ship's Long Boat, 19 feet long, copper-fastened.
J. W. LEAYCRAFT.

Quebec, 13th June, 1845.

CHINA, EARTHENWARE, GLASS-WARE, &c.

PECEIVING per "Auckland" & "Aurora," a
general assortment of the above, and expected
by other vessels, a further supply, selected by the
subscriber during his visit to England, the last

THOMAS BICKELL, Agent for Grimstone's Eye Snuff.

St. John Street, Quebec. Quebec, 12th June, 1815. TEACHER WANTED.

N Assistant for a respectable Boys' School; he should be fully master of the English branches and well acquainted either with French or with the Junior Classics. Enquire at the Publisher's. Quebec, 8th May, 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBER., DEST COAL TAR and PATENT CORDAGE assorted.

C. & W. WURTELE, St. Paul's Street.

Quebec, 5th June, 1815. RECEIVING AND FOR SALE
EX "NICARAGUA," "AUCKLAND," and
"AURORA."

Coil, Logging and Trace Chains,
Boiler Plate, Sheathing and Brazier's

Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Frying Pans,

-ALSO-400 Boxes Canada Plates, 600 do. Tin do. Patent Canada Scythes and Sickles. C. & W. WURTELE,

St. Paul Street. Quebec 5th June, 1845.

COALS. EWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's. Wharf, Late Irvines. Quebec, 29th May, 1845.

FOR SALE, French Burr Stones,) Imported this London Bottled Porter, season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs.
Die deck spikes "3½ to 9 inches.
Anchors, Chain Cables, Chain Hooks, Hawse pipes.

Ship Scrapers.
Iron, Cordage, &c.
THOMAS FROSTE, & Co.
Quebec, 12th April, 1845.

NOTICE.

TITHE undersigned has been duly appointed Assignce to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay.

CHRISTIAN WURTELE, St. Paul's Street.

Quebec, 26th June, 1845.

THE LATE FIRE. NOTICE is hereby given to those whose Binkes have been burnt in the late fire, that the Quebec Bible Society will supply all such persons

with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circumstances may require.

Application to be made at the Depository in Amn Street (Mr. Haddan's late store,) where at-tendance will be given by Members of the Committee between 7 and 8 o'clock every Evening.

By order, JEFFERY HALE.

Quebec, 18th June, 1815.

BUTTER.

SUPERIOR Upper Canada BUTTER for Sale by J. W. LEAYCRAFT. Quebec, 13th June, 1815.

Fouth's Corner.

VACATION-JOURNEY IN SWITZERLAND.

In the nineteenth number of our first volume, we left a company of young travellers from Hofwyl on their vacationjourney, under the guidance of one of their tutors, at Munster in Switzerland, and we expressed our hope that we should find them there this year. The vacation-time for our young readers has now arrived, and we look for the company of travellers at the foot of Mount Grimsel-there they are, fatigued with their journeying, and not unwilling that the following day should be one of intermission. They had set out on a Tuesday; their march of five days was pretty severe demand upon their young limbs; and as the Lord's day succeeded, it will be proper we should let them rest, though the book from which the account is taken makes them travel on that day as on the others. Mr. Kapff, however, sat down with his troop of boys on gravestones in the burying-ground of Munster, while the bells were ringing, and the tall mountaineers came down the surrounding heights and up from the valleys to attend the Roman Catholic church of the village; then, while these people were at worship within, the young party heard their tutor read and expound a portion of Scripture to them, and offer up prayers on his own behalf and theirs. He says, he was sorry to be far off from a Protestant congregation on that day, but it filled him with thankfulness that the word of God was with him, and the Spirit of God was promised to make it profitable.

We will now let it be Monday, and the travellers shall set out to ascend Mount Grimsel. It was in the month of August, and yet they had to walk several times in snow; for they were upwards of six thousand feet above the level of the sea. All around them upwards, they saw glittering peaks of ice and snow; looking downwards they could see dark woods and green meadows. The goats which they met climbing the rocks and looking for the scanty pasture to be found there, seemed delighted at the sight of human society; they ran up to them and testified their joy in all sorts of jumps. When the summit had been attained, and the party began to descend on the other side. they were cheered by the sight of the Hospital below, with two pretty lakes by its side. This Hospital is in fact a comfortable hotel, but has got its name from the practice of entertaining poor travellers free of charge, because voluntary contributions are made to this institution for that purpose. It is not uncommon, indeed, that travellers are discovered on this height under the snow of avalanches. and in such cases the building proves a real hospital to restore them to life and health, if possible. The water in the lakes was quite tepid, from the rays of the sun which had become very powerful; so the boys treated themselves to a bath and a swim, which took all fatigue out of

When they were in their clothes again, they took a walk to look for the river Aar, Hospital it has had a run of only about with its manly gait as it passes the city of Berne, on the Grimsel its skipping over the rocks, and bubbling, and foaming seemed to signalize it as a mere little boy. It was so much the more welcome to the young company: they made quite a playfellow of it, building bridges, swimming boats, preparing mill-dams, and so on. In the mean time, their tutor moralized that the boisterous mountain-brook was too wild and irregular to be turned to any real use; it must acquire something of the steadiness and tranquillity of manhood before it carries the ship in safety, sets machinery in useful motion, and encourages the friendly intercourse of man with man.

On their return from this walk, they were struck with the long procession of goats which came down from the heights to be milked and to retire to their stable. They seemed to be collecting from all parts of the mountain, and gradually formed a long single file of ninety-five. They renewed the acquaintance which had been formed higher up, coming round the travellers, licking their hands, and showing affection and perfect confidence in every way they could. In the mean time, the shades of night began to draw over the landscape; the guests were called within doors, for supper was ready, which was quite acceptable. The need of repose after a day of great animation was felt by the young, and ere long they enjoyed sound sleep in such beds as the Hospital afforded.

To be continued.

BIOGRAPHY OF MARTIN BOOS, A CHRISTIAN CATHOLIC PRIEST IN GERMANY. Continued.

The case of Priest Hoffman was not the only one in which Boos proved eminently useful during his detention at Augsburg. Taking up, one day, a highly devotional had it for sale, what people they were tranquillized hearts. that bought such books? "They are the

"Oddities" answered the man, "who want to be better than others; they do nothing but pray and sing psalms and will not go into society-I have no opinion of them; one cannot live in the way they dream of, one must do as the world does." Boos was greatly struck with this account of the Pietists; he made such further inquiry as brought him into acquaintance with humble souls who lived blissfully in the exercise of faith and love towards their Saviour, separate from the world, submissively bearing the reproach of Christ. They told him of many such in other places, scattered over Germany and Switzerland, but united in the bond of love. He wondered, praised, and blessed God for this discovery of the triumphs of divine grace; and his intercourse with these people tended much to their profit, even as it greatly encouraged and strengthened the persecuted ecclesiastic. From time to time, Boos called upon the

posed in his favour that they rejoiced when his four months' confinement within the walls of the city expired and they could restore him to active labour. He was appointed to the curacy of Langen-eifnach, twenty miles from Augsburg, where Priest Koch was Vicar and had to superintend his labours. He entered upon them with his former zeal and devotion, and met with the same acceptance among a people who recognised his ardour for the good of souls, and the value of his spiritual advice and consolation. But no sooner did it become known among the enemies of the truth, that Boos was again undauntedly preaching the Gospel in its purity and power, as he had done before his imprisonment, than their rage awoke, and spies were on the alert to find whereof afresh to accuse him. A consolatory letter, which he wrote to the converted souls who had been subjected with him to persecution on account of the truth, was taken by force from the hearer's pocket, and sent to Augsburg. He was accused of stirring up the old heresics and despising the authority by which he had been condemned. Upon this, he was summoned again to appear before the ecclesiastical court, having had just about eight weeks? liberty. He repaired to Augsburg, accordingly; but as he knew very well from former experience what he had to expect from judges who could summon him again upon such a charge as was now preferred against him, he first proceeded to the house to his benefice. of a friend whom he consulted upon the course he ought to pursue. The answer was: "When they persecute you in this city, flee ye into another." (Matt. x. 23.) He decided upon disregarding the summons.

But whither was he to go for safety? He proceeded to Munich first, then from one place of concealment to another, being handed from friend to friend, so that during eight months he cluded the vigilance of his enemies; and at last the court applied to one of his friends, with promises that no severity should be used towards Boos, if he would surrender himself. When it was thought that he was sufficiently protected by the pledges of the ecclesiastical authorities he was advised to obey this citation, and the city-walls; his examinations were proadvised that for the sake of peace he should procure admission into another diocese. Boos followed the advice, and soon received a call to the diocese of Lintz, on the Danube, in Austria, where he arrived in the month of May 1799, and was most cordially received by Bishop Gall who said he wished he could get twenty such ecclesiastics to come. In truth, he had also been dismissed with honourable testimonials by his former church-superiors. His first appointment was temporary; as a new comer into the country, he had to qualify for presenta-Austrian dominions. He had served two curacies when he became Assistant to Priest Bertgen, Vicar of the important parish of Peuerbach, who became a truly enlightened man by his influence, and stood his steadfast friend in the time of need. From Peuerbach, he was preferred to a living of his own, which however he had to resign in the year 1806 for one much larger: the exten-

sive vicarage of Gall-neukirchen. He had so far enjoyed unwonted peace and prosperity, and so he continued to do for four years and a half more, teaching and labouring with all fidelity, but without any peculiarly striking awakenings among his flock. But in the year 1810, the strong hammer of divine truth knocked powerfully at the heart of self-complacent sinners, while Boos preached on the anniversary of the Virgin Mary's birth. He exhibited the Virgin as a believer in Christ; "her faith was that which rendered her memory dear to the Church; and for lack of living faith it was that so many in his congregation, with all their praying, confessing, fasting, alms-giving, and other works of the law, remained unjustified and unblessed." This preaching came in the demonstration of the spirit and of power; the people awoke as from a sleep-light broke in upon them, and work at a book-stall, he asked the man who multitudes rejoiced at its shining in their

It is no wonder that amidst such an ex-

of people are they?" asked Boos again. stances of confirmed enmity against the bones of Krishna, who had been shot by a truth which breaks down the pride of man and shows him his alienation from God and the danger of his condition. A great shock was given to sinners in their security, when Boos declared his belief that the vestry of his church would contain the number of true Christians in his populous parish; and while the effect of it upon by far the greater number was real humiliation, two men chose to represent the parish as having been insulted-strikingly repeating the Jewish lawyer's complaint (Luke xi. 45,): "Thus saying, thou reproachest us also." The Vicar was accused to the Bishop, that he rejected confession, prayer, fasting—in short, all good works. Bishop Gall had died before this time, and to his successor the preaching of Boos was as strange, if not quite so provoking, as to the accusers. He began to expostulate with his zealous Priest: Boos was not to say to people that they had not true faith—he was not to say any thing members of the ecclesiastical court, and about living faith at all, because nothing nearly all of them became so much dis- about it is said in the decrees of the Council of Trent. This correspondence led to no satisfactory result, and the Vicar's friend, Church-Councillor Bertgen, was instructed to examine into the matter. This was a gentle mode of proceeding, and the Councilfor attempted to set the matter right by inducing his friend to abstain from that which gave offence to a few of his parishoners. But Boos convinced the conciliating man that the offence which had been taken was none other than the offence of the cross; that this was not to be avoided without taking the cross out of sight altogether; and Bertgen could not mean to advise him to do that. In truth, the Church-Councillor himself acquired a deeper insight than he had ever obtained, into the mysteries of the divine kingdom, by the accused man's exposition of the truth he was constrained to preach; and he closed his commission by assuring his friend: "I will defend your living faith against your enemies."

But his was a solitary case among the men of rank and authority. He continued steadfast, to the end of his days, on the side of truth during the persecution which Boos had to endure; but he was taken to his rest in the year 1812, while the enemies of the truth had been strengthened by the accession of a neighbouring Priest who looked with covetous desires upon the comfortable living held by Boos, and left nothing undone to bring about the innocent man's dismissal, in order that he might get the appointment

It would make a long and wearisome account, to tell of all the accusations, inquiries, decisions, and appeals from one court to another, which kept the Vicar of Gallneukirchen and his parishioners in unquietness during six years. His enemies in the parish never amounted to more than about thirty, whereas his friends repeatedly declared themselves ready to go to Lintz, a thousand strong, and bear witness to their pastor's worth. The appeal of his accusers was carried from court to court, till it came before the Emperor Francis himself, who found nothing to blame in Boos except "an improdent and partial view of the doctrine of ustification;" he admitted his "otherwise blameless deportment," and declared that with which they were familiar from the accordingly he presented himself at Augs- he could "not be regarded as a teacher of with in every considerable place of Bengal, Canton Berne; it is a respectable stream burg in December 1798. He was allowed erroneous doctrines." Boos himself rejoiced and are drawn forth at the annual festival of water there, but near the Grimsel- to remain in hired lodgings, keeping within at the appeal to the emperor, and humor- amidst the shouts of the deluded idolaters. ously observed: "I am become Court- I was present at the procession in the five miles from its source, and compared tracted, and when four months had been Chaplain now; I preach to the Emperor, consumed without bringing any decision, and he does not condemn my belief." The the Vicar General, who was friendly to him, decision, however, did not stop the mouth of the adversaries, and they succeeded so well in leaving the Vicar's parishioners in was by accident; but there was no doubt uncertainty respecting it, that several of on my mind that the suicides were committhem went, a long time after its promulgation, to meet the Emperor on his way, as he was travelling through Lintz, and put the corpses lying before me, and the sorrowing question to him personally, what kind of a sentence had been pronounced upon their pastor, and was he a heretic or not? The kind-hearted sovereign answered with his characteristic simplicity: "My dear children, the decision has been lying a long time at Lintz; your pastor Boos is no heretic." tion to a benefice, by some residence in the It is fully as characteristic of the Emperor's mental vigour as it is of his good-nature, that the persecution against Boos was in no wise stayed, notwithstanding his acquittal by the highest authority.

In the year 1815 matters were ripening for the godly man's expulsion. He was summoned to Lintz, and on his arrival there, was confined in the Carmelite convent. He had spent his last day at Gall-neukirchen; his affectionate parishioners were suffered to "see his face no more." The private correspondence which he had carried on with awakened souls in different parts of Europe had been watched, and many of his letters were intercepted. These now formed the ground of accusation against him -an accusation fatal under the jealously despotic sway of Austria, notwithstanding the kindly disposition of the Emperor personally. He was charged with being "a principal member of a secret pictistic society" which could not be permitted in the Austrian dominions.

To be concluded in our next.

THE IDOL JUGGERNATII.

The celebrated idol Juggernath is one of the inferior deities, but has become exceedingly popular throughout India. Who has not heard of the myriads who go to visit his temple in Orissa? The history of of books, and his eye caught the words, this horrid and mis-shapen idol is the following. A pious king, Indraham, received just man, thought the envoy to himself; and

huntsman, into a worthy receptacle, as they had been lying under a tree for centuries. Vishnu Karma, the artisan of the gods, at length undertook the work, but declared beforehand, that it any body interrupted him in it, he would depart and leave the image unfinished. In one night he built a large temple upon the blue mountains in Orissa. He then commenced fabricating the enormous idol-block. At the end of fifteen days the king was overcome with curiosity, and proceeded to the place of building. Vishnu Karma immediately let his axe fall, and marched away, and thus the image remained lying on the ground, without hands or feet. In his distress the king prayed to Brahma, who kindly promised him for his comfort that the idol should receive divine honour, even in its present imperfect state.

At the consecration, Brahma himself presided as officiating priest, and gave the image eyes and a soul, and thus the glory and fame of Juggernath were secured, from the moment of his origin. If Brahma himself declares a block to be a god, it must be worshipped, and none dare oppose: so reasons the Hindoo, and thus thousands, yea, millions, count themselves happy in obtainng a sight of this disgusting idol.

Juggernath signifies "lord of the world;" and this pompous title has been bestowed on the Moloch of the East. A missionary who was present at the celebration of his festival two years ago, gives the following description: " In the afternoon the idol, with his sister, was removed from the temple, and conveyed upon the great car. The dense masses of his worshippers amounted to at least two hundred thousand. The houses and walls were adorned with branches and wreaths of flowers. Every eye was fixed upon Juggernath, evey countenance smiled for joy. The English officers from the neighbouring town of Puri, were riding on elephants splendidly caparisoned and covered with carpets, to see the lord of the world. The Hindoos believe that they, like themselves, come to derive a blessing from the sight. He who in the first hour views Juggernath receives remission for the sins of ten thousand births. So delighted is the god with the honour and worship paid him, that his eyes glisten with delight. The car with its twenty-four wheels is drawn with long ropes by the shouting multitudes," Here one is disposed to exclaim, What will superstition not effect? Do not those masses of enthusiastic worshippers of a dead idol cry shame upon lukewarm Christians? When have we ever heard of an assembly of two hundred thousand worshippers of the true and living

God? "But what a shocking scene presented itself to my eyes, as I looked around! Along the banks of the river I numbered more than forty corpses and skeletons in various stages of decomposition, which dogs and vultures were devouring. The pilgrims had as usual brought the cholera with them; both hospitals were filled with the sick, and every morning the dead were thrown away

upon the place of skulls." Juggernath has his chief residence in the province of Orissa, but his idol-cars are met neighbourhood of Burdwan, in the year 1832, distributing tracts and gospels, and saw three persons crushed under the wheels of the ponderous car. The natives said it ted from religious motives, upon the persuasion of the Brahmins. There were the widows sitting by them. That such a death insures the highest beatitude in heaven is to the Hindoo an indubitable fact. Alas! how many sacrifices of a similar kind have been devoured by this Moloch! Hundreds of pilgrims who come from a great distance die on the road. I have frequently seen the poor creatures sick of cholera and fever, lying helpless on the road-side; and had them conveyed to the hospital. There is no mercy in Hindooism; no man cares for the afflicted, or the sick and dying stranger. -Rev. J. J. Weitbrecht, Church Missionary.

A TURKISH MISSIONARY. It is related of a pious Christian sove-

reign, that at one of the evening parties in his palace he asked several of his more distinguished courtiers by what means they had been led to profess the true faith, and confess it by their lives? Among the answers he received, one of his ambassadors told him that, just before he left Constantinople, he had paid a visit to the grand musti, whom he found employed in reading the Gospel. "I am poring over one of your religious books," the musti observed: "it contains some beautiful things." "To my shame, I must confess," the diplomatist replied, "I have not yet read it." "Well, then," the Turk said, "take it and read it: I make you a present of it." "I should be sorry to rob you of it," returned the ambassador,-"You need not fear that," answered the musti, "I have two copies; you can keep one of them, and I the other." When the sertion, and 73d each subsequent insertion; for ambassador got home, he opened the book "What shall I do to be saved?" I am a Piclists," was his enswer. "What kind tensive work of grace, there were also in- the command from Vishnu, to gather the need nothing to make me doubt of being time as may be agreed upon.

saved. And thereupon he shut the book Yet in spite of himself, uneasy thoughts about his salvation would perpetually haunt him, and at length pressed this conclusion upon his mind; "If this book come from God, it will give an answer to the question I met with; but, if it does not, and tells mo nothing but what I know without its assistance, it cannot be a divine revelation." He now opened the book once more; but he sought and sought without uvail for the passage which had made such a deep impression on his mind, so dark was his darkness as to its holy pages. In this state of perplexity he was led to adopt the only right course; he began at the beginning, and determined to continue reading on until he came to the question which had roused his attention; but long before he had read as far as that, page after page had set the answer before him. The free grace of God and the way of salvation manifested themselves to his mind more clearly and forcibly every time he opened the book; his heart was touched and he became as "a little child," knowing by whom only he could be saved .- Church of England Magaz.

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