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sinilar relations to the Church at large, and have similar duties to perform. Dr. Whittingham deals some heavy blows at what (until we find a more descriptive title) may as well be called the cast-iron theory of the Episcopate.

COMMON PRAYER—WHAT DOES IT IMPLY? Mr. Richmond once met the late Rev. Andrew Fuller, the well known Secretary of the Baptist Missionary Society, at the house of Mr. Livius, in Bedford. The conversation turned on the ritual of the Church of England. Mr. Fuller remarked, that it assumed the sincerity of the worshipper, which he considered a defect. "How would you frame these services?" said Mr. Richmond; "the Church presumes, in the judgment of charity, that all her worshippers are sincere, and forms her ritual on this principle; if they are not sincere, the greater is their responsibility." "But the fact," said Mr. Fuller, "is otherwise, and charity unsupported by fact is misplaced." "How would you remedy the defect?" rejoined Mr. Richmond. Here the conversation was interrupted.

The time being arrived for family worship, Mr. Richmond expounded a passage of Scripture, and Mr. Fuller concluded with prayer; after which our friend observed with a smile,—"Your prayer, Sir, is liable to the same objection which you make to the services of our Church. Your petitions for pardon and grace,—your acknowledgment of guilt,—your hope and confidence in God, were all generally offered up, without qualification, as expressive of the feelings and sentiments of the whole assembly." "How would you have me pray?" said Mr. Fuller. "Precisely as you did," replied Mr. Richmond, "but you must no longer adhere to your objection, for you were not warranted to believe, except in the judgment of charity, that all the members of the family were sincere worshippers. You have this night authorized the principle on which our services were constructed, by your own example."—Memoir of the Rev. Leigh Richmond.

The Berean.

QUEBEC, THURSDAY, SEPT. 10, 1846.

From the singular pamphlet lately published by Dr. Hook, we now give one more extract, in which he expresses his view of the position of the Church of England as a corporation like "any other of those many corporations with which the country abounds," having no more claim than they for "any pecuniary aid at all" from the State. Those whose experience enables them to look back to the language held in those days when the prevalence of high Tory rule secured to the Church of England prerogatives from the Crown and Parliament upon the admitted plea of her being the Established Church—the days when, for instance, liberal grants were made to the Society for the Propagation of the Gospel to enable it to maintain the Clergy in these North American Provinces—those who remember what a grievance it was felt to be, when those grants, that "pecuniary support" which it was at that time contended no other class of subjects had any right to demand, were withdrawn—those persons cannot but smile at the author's assertion: "Those who, like myself, are called High Churchmen, have little or no sympathy with mere Establishmentarians." The views avowed in the pamphlet, however, fall in so well with those which a pressure from without has for some time rendered convenient for Statesmen to hold, that it is worth knowing how one of the class of Churchmen who were thought least likely to avow such sentiments, boldly sets them forth as his own and those of others of his way of thinking. At the same time, as was to be expected, Dr. Hook's publication has called forth answers from quarters not contemptible for talent and character; we subjoin one on the Education-scheme, and another on the Establishment-question.

"The notion is now exploded which once prevailed, that the Church of England has an exclusive claim to pecuniary support on the ground of its being the Establishment. Those who, like myself, are called High Churchmen, have little or no sympathy with mere Establishmentarians. In what way the Church of England is Established, even in this portion of the British Empire, it is very difficult to say. Our ancestors endowed the Church, not by legislative enactment, but by the piety of individuals; even Royal benefactors acted in their individual, not their corporate, capacity, and their grants have been protected, like property devised to other corporations, by the Legislature. At the Conquest the bishops were, on account of the lands they held, made barons, and invested with the rights as well as the responsibilities of feudal lords. It is as barons, not as bishops, that seats in the House of Lords are held by some of our prelates; not by all, for a portion of our hierarchy eminently distinguished for learning, zeal, and piety, the colonial bishops, are excluded. The Church, thus endowed and protected, was once the Church of the whole nation: it was corrupted in the middle ages; it was reformed; and, as the old Catholic Church, reformed, it remains among us to this day, one of the great corporations of the land. But it ceased to be the religion of the whole nation when, many departing from it, a full toleration of all denominations of Christianity was granted. It exists, therefore, now, simply as one of the many corporations of the country, claiming from the State, like every other corporation, protection for its rights and its property. It is a pure fiction to assert that the State, by any Act of Parliament, has established the Church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary support, or to afford any other support, than such as every class of Her Majesty's subjects have a right to demand. This is proved by the impossibility of producing any Act of Parliament by which this Establishment was ordained. The Church has inherited property, together with certain rights, and it has a claim upon protection, precisely similar to the claim for protection which may be urged by the Lord Mayor and the Corporation of London, who are also invested with certain rights and property handed down to them from their predecessors. The Church has no more claim for exclusive pecuniary aid from the State, or for any pecuniary aid at all, than is possessed by any other of those many corporations with which the country abounds. To call upon Parliament to vote any money for the exclusive support of the Church of England, is to call upon Parliament to do what is unjust. The taxes are collected from persons of all religions, and cannot be fairly expended for the exclusive maintenance of one. I may, indeed, in

passing, observe, that the outcry is unjust which is sometimes raised against Government for not establishing bishoprics in the colonies. If the Government is to support our bishops, it is equally bound to support prelates of the Church of Rome, and Presbyterian ministers, and by seeking, therefore, for such support, we should only fare the worse. If the Church has a right to demand protection from the State, the State has an equal right to demand of the Church that, with her ample endowments, she should make provision for her wants without seeking grants from the public funds, which are raised by the taxation of all the people. I think that our colonial bishops ought to be supported, not merely by private subscriptions, but by the more wealthy bishops at home; but, be this as it may, we have certainly no right to make a demand for such a purpose upon the State."

[The periods immediately succeeding this, were inserted in our number of August 13, page 75.]

DR. HOOK'S EDUCATION-SCHEME, REVIEWED by the Rev. Richard Burgess, B. D., Rector of Upper Chelsea.

"The most important, the vital part of education is left to the voluntary efforts and contributions of congregations to supply, or, as a friend of mine remarked, to trust and affidavit; but who is to move those congregations but the minister, and should it happen that he has not the faculty or the influence to excite his flock to such benevolence, or should the flock be poor, what is to become of the religious instruction? Clergymen, in our rural parishes, might give, and no doubt would give, their personal attendance, but how can a clergyman or a dissenting minister devote his Sundays or any portion of them to school teaching? If you say he must have help, you must supply him with funds. The secular master is secure with his £100 a-year. The spiritual instructor must still beg for the religious department. The secular knowledge is secured; the religious knowledge is left to the chance and wills of ministers of various denominations, who may either attend or let it alone. You will not get above three-fourths of your daily scholars into the Sunday school; in many places you will hardly have one-half. The certificates you propose, in order to secure the attendance on religious instruction, would, like most other certificates, degenerate into mere form, and in thousands of instances would not be had at all; the result would be the hopeless ignorance of the child. When we can hardly induce parents to take the trouble to bring their children to school, does any one suppose that they will be running after the clergyman or the dissenting minister for a weekly certificate? But let us take a scene at one of these Government schools on a Wednesday afternoon: you have allotted two class rooms for religious instruction, and you say to Dissenters and Churchmen, *decide et impera*. The minister of the Established Church is made comfortable enough; he has a room to himself, with 'Bibles on the shelves,' and he introduces a few copies of the Catechism and Prayer-book, obtained on the subscribers' terms from the Society for Promoting Christian Knowledge; but would you turn the Roman Catholic priest, the Independent minister, the Wesleyan, the Socinian teacher, and may be the Jewish rabbi into the same room? They all arrive at the secular school at the same hour, upon pain of public censure for a neglect of duty, and they all make their selections of the subjects which they contend ought to belong to their sect; but you must at least give each of them a room, the Bible on the shelf for the Socinian, to be provided by the State, must be Bellamy's translation, for the Roman Catholic priest, the Douay Version, and may be for the Independent, the most recent variorum edition of Dr. Conquest. And if all these various operations are to be carried on under the same roof, I know not to what building we could more appropriately apply the title of Harmony Hall! But you may rest assured that after a little time the minister of religion would cease to appear on the Wednesday, and soon grow slack on the Friday, and the religious teaching would be finally left to the secular master; let him transfer himself into some of the rooms which you call the school of religion, and the thing is done. I am persuaded the clergy of our Established Church will never co-operate in such a scheme, and that such separation of secular and religious instruction will never be tolerated by the 'Orthodox Dissenters.'"

THE ESTABLISHED CHURCH.—Because there is no single Act of Parliament whose express object is to ordain the Church of England as the Established religion of the land, it is contended that an Established Church is a complete fiction. That this is a logical quibble will be at once apparent when we reflect that there are numberless facts which legal enactment does not constitute facts. The Established Church is a fact of this kind, to be proved like reality of other facts, by finding out the place and nature of its being. We look not for a legislative measure which was the voice of its creation; but we see it interwoven with the State—assumed to be the State religion by the laws; acknowledged in every place, and felt in every custom. We rejoice in the fact, and are thankful that the cordial assent of the mass of the people renders a legal enactment unnecessary to its existence. How long such may be the case, if the other clergy of the Established Church act like Dr. Hook, would probably be doubtful. Let me conclude this painful subject by one question. Is Church and State objected to because Church over State is the creed; and companionship eschewed, that a despotism may be established?—From the Rev. Mr. Clark's Letter to Dr. Hook.

NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY.—A Special General Meeting of this Society was held, pursuant to advertisement, in Exeter Hall, London, on the 30th of July last, Henry Kemble, Esq., M. P., in the Chair, at which the following resolutions were passed:

- "That in accordance with the recommendation embodied in the statement just read, the operations of the Newfoundland and British North America School Society be henceforth extended to the colonies generally, and with a view of effecting that important object, the following be the fundamental laws of the Society:
1. This Society shall be designated the Church of England Society for Educating the Poor of Newfoundland and the colonies.
2. The masters and mistresses of the Society's Schools shall be members of the United Church of England and Ireland, and the religious instruction shall be in the Holy Scriptures, and (except in cases where the parents or guardians of the children formally object) in the formularies of the Church of England.
3. No person shall be appointed or continued

superintendent of the Society's schools who shall have been formally disapproved by the Bishop of the diocese in which he is to act.

"4. The school masters and catechists of the Society shall be licensed by the Bishop; their appointment, removal, and respective salaries resting with the Committee.

"5. The parochial or missionary clergy shall have free access to the schools within their respective parishes or districts, that they may examine the pupils and report their progress to the Bishop.

"6. The Bishop to be Visitor of all the Society's schools within his diocese."

"That this Meeting, deeply conscious that all human effort will be unavailing without the gracious aid of the Holy Spirit, would earnestly commend the Society in this its extended form to the prayers, sympathies, and redoubled exertions of its members and friends."

THE FAMILY OF THE LATE BISHOP OF JERUSALEM.—The committee appointed (of which Lord Ashley is chairman) for raising a fund for the widow and family of the late Right Rev. Dr. Alexander, Bishop of Jerusalem, have received donations amounting to £3,500 and upwards.

LORD'S DAY OBSERVANCE: AT MALTA.—On the 3rd of August, Mr. Hume proposed to the House of Commons a vote of censure upon Sir Patrick Stewart, Governor of Malta, for having interfered with a public masquerade held at La Valetta on the Lord's Day, 22nd of February, being the season of Carnival, thereby abridging, as this well-known statesman asserts, the religious liberty of the Roman Catholic inhabitants of the island. It appears that the sum of the population had been in the habit of making that day a scene of public merriment, to the great annoyance of the respectable portion of the inhabitants, both Roman Catholic & Protestant, and among them the Vicar General, who was consulted by the Governor on the propriety of withholding the license which was necessary to authorize the publicity of the sport; and gave his concurrence to the Governor's intention. The low people became enraged at having their amusement interfered with, and actually dressed up a number of persons as Protestant Clergymen, carrying a wooden Bible "to show their indignation," says Mr. Hume, "at the attempt made to proselyte them." The police dispersed the crowd; 28 persons were arrested, one of whom was sentenced to 15 days' imprisonment, two were fined 2 dollars each, and the rest were discharged. This grievous "interference with the religious liberty" of the Maltese of course called up the resentment of Mr. Hume and 11 other statesmen who voted with him; but there being 53 members to sustain the course which had been pursued by the late Ministry and the present one, in approving of Sir Patrick Stewart's conduct, the motion was negatived.

The same subject; Mr. Hume again: The British Museum. Mr. Hume's proposal for opening this institution to the public on the Lord's Day has also fallen to the ground, notwithstanding that one of his supporters, Mr. Wakley, in reply to the plea that the officers of the Museum ought to be allowed the religious liberty of keeping the Lord's Day holy, suggested that a set of keepers of the Jewish persuasion might be appointed to have charge of the Museum on the Christian Sabbath. The proposal was received with a loud laugh, but the legislator was not put out in the least. Mr. Hume, however, was induced to withdraw his motion; so it does not appear how many would have voted with him.

PERVSION.—The Rev. Mr. Simpson, Vicar of Mitcham, after having previously resigned his living, has been received into the Roman Catholic Church.—Morning Post.

LITERARY EMPLOYMENT FOR A BENEFICENT CLERGYMAN.—An advertisement for this kind of employment having appeared in the Record, a correspondent writes: "Will you permit me to suggest to the Reverend Gentleman the composition and delivery of a course of lectures, on 1 Tim. IV. 13-15." The text proposed is as follows: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

JEWISH EMIGRANTS TO AMERICA.—The Orient has the following from Ellwangen, May 11:—"A large and peculiar troop of emigrants to America passed here this day. The whole company consisted of Jews from the neighbouring town of Oberdorf. The poverty which characterizes the appearance of German emigrants for America was happily not perceptible in this instance. On the contrary, affluence appeared to pervade their ranks. Elegant omnibuses conveyed the parties to the place of embarkation, and all were well dressed, particularly the handsome Jewish girls who formed no mean part of the company. The whole had a gay and cheerful appearance. The company carries with them a 'Sopher Torá,' (scroll of the law) which they had solemnly dedicated in the synagogue of Oberdorf previous to their departure. The emigrants followed their relations and friends, who had preceded them several years, and encouraged them to seek the well-beloved land of North America, where they are not, as in most German States, deprived of their natural rights and privileges as citizens, on account of adhering to the faith of their ancestors."—Episc. Recorder.

GERMAN CATHOLIC CHURCH.—A sort of synod has recently been held at Schneidemühl, which seems to have given further evidence of the sad defection from the true faith which characterizes the leaders in the secession from the Church of Rome. Czarski, it is painful to state, has not justified the expectations which had been entertained of him. The following is an extract from a letter addressed by the Rev. M. J. Mayers, Vicar of Langham, to the Record: "It might readily have been expected, from the very peculiarity of the times in which we live, that a movement like that now in progress throughout Germany—having for its aim and object an extensive secession from the Church of Rome, a rejection of its errors and corruptions, and an introduction of a purer creed and mode of worship—would not only be regarded by the religious public of this country with feelings of deep interest and anxiety, but call forth also its most lively and devout sympathies and offers of assistance. It is, therefore, not to be wondered at that, at the first rise of Rouge and his party, and when promise appeared to be given of a second Reformation—equal, if not in extent, at least in value to that of Luther—expectation should have risen to such a height in this country, and that efforts were being made to aid in the work. But the wonder now is, that the real character and complexities of the parties having become manifest and clearly established, there should still exist a strong

disposition on the part of a great portion of the English public, to look favourably upon the work; and to believe, what is boldly and stonily maintained by a religious periodical, that 'the movement is of God.' The fact is, that the whole movement has taken a decidedly rationalistic and sceptical tendency and direction; and it appears, that in rejecting the errors of the Church of Rome, the German Catholics, as a body, have, at the same time, cast away the fundamental truths of the Church of God. In illustration of this, I would here make mention of a sentence—which, though not very elegant, is yet very expressive and to the point—recently uttered by Gossner, of Berlin, in one of his sermons; and which is to the effect, that, 'the German Catholics made for themselves a coffin to bury the Pope in, and buried therein, at the same time, the Lord Jesus Christ.' The meaning is obvious, that, in renouncing the errors of Popery, they renounced simultaneously the truth as it is in Jesus. And looking at the general tenor of their recently published creeds, confessions, sermons, and periodical literature, together with the language held by their acknowledged teachers, it is impossible, however painful it may be, to arrive at any other conclusion."

MORALS OF THE RACE-COURSE.—Of the banqueting, racing, and betting at Goodwood last week, we can give no description; but our attention has been arrested by a paragraph, which is too illustrative of the manners and morals of the race-course—the Isthmian games of our modern Corinthians—to be withheld from our readers:—"It will be seen, from your Sporting Correspondent's letter, that Mr. O'Brien's Grimston, who came in first in the Cup race, was nominated by his Excellency Baron Dedele. This morning, intelligence reached Goodwood, to the effect that his Excellency was lying in a hopeless state, and was not expected to survive one hour beyond another. Some anxiety is, therefore, felt as to whether the race can as yet be considered fairly decided, as, in the event of Baron Dedele's death, Grimston's nomination would be void; and, for the present, the stewards retain possession of the prize." How gratifying it must be to the Netherlands' Minister to learn, should he survive, that so much amiable anxiety was occasioned by his illness in so exalted a circle. Let no one tell him why. Such a paragraph as this makes one blush for the country. There would seem to be something inexplicably brutalizing in the spirit of gambling which is, unhappily, so rife among us, propagating itself from the club-house and the race-track to the alehouse and the stable! Upon what will not a sporting man bet? It deserves to be remarked, as a redeeming feature in the character of the late Premier, that he appears to hold the demoralizing amusements of the race-course in utter contempt.—Patriot.

DIocese of WESTERN NEW YORK. Convention. Aug. 20.—The latter part of yesterday afternoon's session was taken up with the Bishop's Annual Address. This is, in some respects, a remarkable document, and does great credit to its author. It will give general satisfaction in the diocese, on account of the sound evangelical doctrines and principles it inculcates. By the usual annual statement, it appears that the Bishop has travelled 4400 miles, visited 51 parishes, preached 95 times, confirmed 377 persons, and organized three new churches. The diocese has 44 missionaries employed at 51 stations. After disposing of the temporal affairs and outward condition of the Church, the Bishop took an extended view of its spiritual condition. This of course led to the exciting subject of Puseyism. He reviewed his course on this and kindred subjects at great length, and made large quotations from his annual addresses from 1811 to 1845. The views, sentiments and principles there inculcated, he now reiterated with great force and earnestness. The diocese, he said, was at peace. The subject which had produced so much uneasiness and concern in other portions of the church had found no footing here. The clergy were quietly, but diligently engaged in their respective duties; and so far as he knew, there was not the slightest disposition to depart from Holy Scriptures as the only rule of faith, and the Prayer Book as the exponent of the system and doctrines of the church. They were free from entangling alliances; were faithful to themselves and to their flocks; and had no desire to introduce a new order of things, or make the least change in the system and ritual of the Church. They were decidedly opposed to the assumptions and errors of Romanism, and gave no countenance to movements or principles that tended to the destruction of Protestantism. In the outward decorations of the churches, there was nothing to give offence. They had no altars, no emblematic candles, no superstitions devices; but in all the arrangements, convenience and architectural taste had been consulted. The Bishop closed this part of his address with a very earnest appeal to both clergy and laity to remain firm in the faith, and united in Christian fellowship.—Prot. Churchman.

THE COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE have voted £2,000 towards the re-building of the Church of St. John's, New-York, upon condition that not less than one third of the accommodation be set apart for the poor.

HIS GRACE THE DUKE OF PORTLAND, lessee of the Rectory of Mansfield, has just been pleased to grant £300 a year for additional curates to that place, and its two villas, Mansfield Woodhouse and Skegby; and also £100 a year for the same purpose to the neighbouring parish of Sutton, in Ashfield, of which he is the proprietor.

PRIMITIVE DEACONS. Bishop Elliott, of Georgia, in his address to his Convention, has the following sound remarks upon the EMPLOYMENT OF DEACONS:

The first of these plans for parochial improvement is, that the Rector of each of the more firmly established churches of the Diocese should take into his family as his son and into his Parish as his curate one of the newly ordained Deacons, and without constituting him his regular assistant, should employ him in the duties specified in the ordination service for Deacons, giving him food and raiment wherewith he should be content, and allowing him sufficient time for systematic study and pupil preparation. The ordination service clearly points this out as the position of the Deacon, and if the Church's view was fairly carried out, the arrangement would be of incalculable service to all parties, the Rector, the people, and the Deacon. To the Rector, as freeing him from many matters of detail which he must personally attend to unless relieved by such an adjunct. To the people, by leaving their Rector more time for pupil preparation and parochial visiting. To the Deacon, by introducing him gradually into the practical work of his sacred office and accumulating for him a treasure of experience, without the bitter memory of blunders never to be remedied and of follies ever to be repented of. Such an arrangement would also strengthen the Diocese by increasing the number of her Clergy and preparing for the Bishop a body of young men prepared to move at any moment to any part of the Diocese. Already has the Rector of Trinity Church, Columbus, asked for such a curate, with the promise of an adequate support, and there are at least three other churches in the Diocese which might advantageously adopt such an arrangement. Its expense would be very trifling, and might be partly sustained from the offerings of the Lord's table, if the Deacons entered upon it in the true spirit which becomes their order, a spirit of lowliness and humility and teachableness and self-denial. How much suffering would not a few years of such discipline save them in after life! —Gospel Messenger.

The undersigned begs to acknowledge the receipt of a DOLLAR NOTE enclosed to him as "A little girl's contribution to the Church Missionary Society," which he has paid to the Rev. C. L. F. Haensel, Treasurer of that fund at Quebec. Quebec, 4th Sept. 1846.

T. TRIGER, Tres. C. Socy.

To CORRESPONDENTS.—Received D. C. G. Not. Un. to-morrow.

PAYMENT RECEIVED.—Dr. Staunton, No. 128 to 179; Dr. R. H. Russell, No. 105 to 156; W. G. Pentland, Esq., No. 53 to 101.

Local and Political Intelligence.

On Tuesday morning the English Mail of the 19th ulto, by the steam-ship Britannia, which had been expected two or three days previous, reached town, bringing intelligence later by 15 days. The most important feature is the announcement of a new Governor for Canada: the EARL OF ELGIN being appointed to that responsible office. The noble Earl succeeded Sir Charles Metcalfe in the Government of Jamaica, where he conciliated the good will of all parties and, by his impartiality and liberality, did much to promote the best interests of the colony. We may indulge the hope that, in succeeding that eminent statesman in the charge of another and not less important appendage to the British Crown, his efforts may be equally directed to the general good, and meet with equal success. Lord Elgin is a Conservative, and therefore opposed in politics to the present Ministry; and Lord John Russell has given, in his selection, a gratifying proof that the personal qualifications of the noble lord, for the station have more weight with him, than his attachment to party feeling. It is reported that the new Governor General had taken his passage in the Cambria Steamer for Halifax, to leave on the 4th of this month.

DIocese of ST. ASAPH AND BANGOR.—The bill for the preservation of these ancient Sees has been postponed in the House of Commons, on the intimation given by Lord John Russell that he could not agree to it in the shape in which it had come down from the House of Lords; but that, if it were not pressed forward now, the whole subject should receive the deliberate attention of the Government, with the view of passing a bill "which should be for the benefit of the Church and for the better Episcopal superintendence of the district."

The Hon. & Right Reverend CHARLES LINDSAY, D.D., LORD BISHOP OF KILDARE, died on the 8th of August, in his 86th year. The Diocese over which the deceased prelate presided will be united to the Archbishopric of Dublin, and the temporalities, amounting to the large sum of £6097, will be annexed to the funds of the Ecclesiastical Commissioners, for the purpose of erecting new churches and glebe-houses, the want of which is severely felt in many parts of Ireland.

It is a matter of regret to perceive that the accounts of the harvest are not cheering.

The destitution in Ireland, consequent on the failure of the potato crop, occupied the attention of the House of Commons on Monday.

Parliament was expected to adjourn about the 28th August.

Among the passengers by the Britannia is the Hon. Louis McLane, late American Minister at the Court of St. James.

HALIFAX AND QUEBEC RAILWAY.—A deputation from America, among whom we notice the names of Sir A. N. Macnab, and Mr. Young of N. Scotia,

THE SEASON AND THE CROPS.—The weather, since the date of our last publication, has been very unsettled.

With regard to the potato crop, there are, we regret to say, disastrous accounts.

THE STEAM SHIP "CAMBRIA."—The last homeward passage of this celebrated vessel was the shortest on record—TEN DAYS SIXTEEN HOURS—from Boston to Liverpool.

BRITISH BOATS ON AMERICAN CANALS.—Since the passage of the transit bill a good deal of interest has been manifested by Canadian shippers in reference to the operation of our navigation laws upon British bottoms navigating our canals.

THE COAL FIELDS OF LANCAHSIRE.—It has been calculated that the available coal beds of Lancashire amount in weight to the enormous sum of 8,400,000,000 tons.

INDIAN CORN.—The anticipated almost total failure of the potato crop in England, Ireland, and Scotland, has caused the price of Indian Corn to rise from 25s. to 32s. a quarter during the last three weeks.

STEAM TO RIO.—A regular line of steam communication between England and the Brazilian Empire, is about to be opened, by the sailing of the Antelope from Liverpool for Rio.

TEMPERANCE SOCIETIES.—On the opening of the assizes at Liverpool, on the 15th instant, Mr. Justice Wightman made honourable mention of Temperance societies in his charge.

THE ELECTRIC TELEGRAPH.—The communication between Portsmouth and London by electric telegraph is stopped for the present, the lightning having taken such effect upon the wires as to preclude the possibility of working the telegraph.

MILITARY PUNISHMENT.—The Hounslow Case.—The inquiry into this painful case closed on Monday, the jury returning the following verdict:—"That the deceased soldier, Frederic John White, died on the 11th July, 1846, from the mortal effects

of a severe and cruel flogging of 150 lashes, which he received on the 10th June, 1846, at the Cavalry Barracks, on Hounslow-heath, Heston; and that the said flogging was inflicted on his back and neck, under the sentence of a district court-martial, composed of officers of the 7th Regiment of Hussars, held on the 10th of June previous, duly constituted for his trial.

THE FOLLOWING REMARKS, which form the close of a speech from the Duke of Wellington in the House of Lords, when this case was made the subject of discussion, deserve consideration both for the caution which they recommend, and the favourable hope which they express.

ICELAND.—The eruption of Mount Hecla has ceased; but the potato disease was threatening to prove very disastrous; and the measles prevailed with great violence, causing many deaths.

MEXICO.—The former President of this Republic, Santa Anna, arrived at Vera Cruz, from Havana, in the steamer Arab, on the 15th of August, and immediately placed himself at the head of the movement against Paredes.

FROM LA PLATA.—A letter received at Philadelphia, dated June 30th, says:—"The convoy with the whole commercial expedition have arrived, numbering 109, exclusive of 11 vessels of war, and strange to say without accident happening but to one, viz. the English barque Caledonia, that grounded, and was burned by order of Captain Lotham, the commander of the expedition.

THE APOLLO, Transport, had arrived at Montevideo, with orders to embark the 16th & 73d Regts., for the Cape of Good Hope.

BRITISH BOATS ON AMERICAN CANALS.—Since the passage of the transit bill a good deal of interest has been manifested by Canadian shippers in reference to the operation of our navigation laws upon British bottoms navigating our canals.

CANADA TRADE.—Congress having passed a bill allowing the British North American Provinces the right of transit through the United States, it is both to be hoped and expected, that the British Government may make the necessary regulations to allow the produce of the Provinces to be shipped directly from our Atlantic ports to the mother country.

EASTERN PROVINCES. HALIFAX, Aug. 29th.—The steamer Unicorn arrived from St. John's, N. F., at nine o'clock this morning, with His Excellency Sir John Harvey, and suite: she left on the 25th Aug.

A public Meeting was held on the 7th ult., by the Citizens, in the Orphan Asylum, St. John's, to express their thanks to the Imperial Government, and to the people of the United Kingdom, for the liberal aid that has been afforded to them since the late fire.

The last legislature was closed on the 4th by His Excellency Sir John Harvey, when he gave his assent to ten bills, all for the general good of the country.

The St. George's Society of Toronto forwarded an Address to Lord METCALFE, by J. M. Higginson, Esq. when that gentleman returned to England about two months ago, and by the 4th August mail his Lordship returned a reply which would be exceedingly gratifying to the parties for whom it is intended, if it did not confirm the painful fact that "every exertion is distressing" to the esteemed nobleman, and that "every day produces new symptoms which indicate" His Lordship's "rapid approach to the grave."

out having received any apparent damage, beyond the loss of part of her false keel.

LAUNCHED ON Saturday by Mr. Nesbitt, the ship Free Trader, of 820 tons, s. s.

Deal, August 4.—The Osprey, Brown, from London to Quebec, took the ground on the Brake Sand, this morning, but came off on the flood, without assistance, loss, or any apparent damage, and has anchored in the small Downs.

Youghall, August 9.—The General Murray, bound to Quebec, which sailed hence 14th ult., has put back with loss of mainmast, &c., having encountered a heavy gale when about 760 miles from land.

THE BARK JOHN KERR, Tait, passed on the 25th July a great quantity of deals and battens, apparently new in the water; lat. 54° 7' N., long. 22° 30' W.

THE WEATHER during last week was uncommonly warm for the season of the year, and the country suffering much from drought.

ELECTRIC TELEGRAPHS.—The Montreal Herald mentions that there is a probability of the Electric Telegraph being extended from the principal cities of the U. States to Montreal and Quebec; a gentleman in the former city being in treaty with the Board of Trade upon the subject.

ASSESSMENT BOOKS.—The time allowed to the public for examining these books is extended, for this year only, to the 5th of October.

THE ARMY.—6th Foot—Maj. J. Crofton to be Lt. Col. without pay. 26th—Lieut. J. G. MOUNTAIN, to be Adjutant, vice Cameron, promoted. 46th—J. Keed, gent. to be Asst. Surgeon, v. Thompson, res.

Rifle Brigade.—Lt. Lord A. G. Russell to be Capt. by pur. v. Waddington, ret; 2nd Lt. H. D. F. Davie, to be 1st Lt. v. Lord Russell, prom; the Hon. H. Clifford, to be 2nd Lt. by pur. v. Davies; sec. class Staff Surg. T. Alexander, to be Surg.

Port of Quebec.

ARRIVED, AMONG OTHERS:

- Sept. 4th. Bark Mahaica, Jump, 21st July, Liverpool, Ross, Shuter & Co. general.

Ship Ocean Queen, McBride, 13th Aug. New York, Munro, coals.

Ship Britannia, Hamilton, 31st July, Liverpool, Symes & Co.

Ship Great Britain, Swinburn, 27th do. London, P. McGill, (Montreal), general, 17 cabin pass.

Ship Margaret Poynter, Frew, 29th July, Glasgow, W. & I. Muir, general.

Ship Lion, Sibbison, 21st July, Liverpool, ordier, snt. Schr. Amelia Jane, Rollo, 24 days St. George's Bay, for Montreal, fish, l pas.

Ship Europe, Gubb, 16th do. Iviza, Levy & Co. salt.

Schr. Intended, Forest, 13th Aug., Arichat, D. Fraser, fish & oil.

MARITIME EXTRACTS.

Capt. Moran, of the Juno, reports having spoken, on the 31st Aug., off Matane, the bark Sovereign, from Quebec; wished to be reported: 1st instant, at noon, saw a bark on shore on the east end of the Manicouagan Shoals.

Capt. Wade, of the ship Sophia Moffat, reports that on the night of 3rd instant, his ship grounded on Green Island, west reef, where she remained until the following night, when she was got off with-

deal, August 4.—The Osprey, Brown, from London to Quebec, took the ground on the Brake Sand, this morning, but came off on the flood, without assistance, loss, or any apparent damage, and has anchored in the small Downs.

Dublin, August 1.—The Galatea, Williams, which arrived in Wicklow Roads some days since from Quebec, filled yesterday through the bowport and capsized.

Greenock, August 15.—The hull of a timber-laden vessel, waterlogged, her three masts gone by the board, with top-gallant forecastle, flush main deck, full female figurehead, painted ports, and which appeared to have been a long time a wreck, was passed 1st inst. in lat 44. N., lon 28 W., by the James Ewing, arrived in the Clyde; the vessel's name could not be made out, but Quebec was painted on her stern in white letters.

Staxigo, August 11.—The Agenoria, Blyth, of Sunderland, from Quebec, was struck by a sea 24th or 25th ult., in lat 59 N., lon 11 W., and was abandoned by the crew, dismasted and waterlogged: crew saved by the Nuna, from Liverpool to St. Petersburg.

Westport, August 4.—The Sylvanus, Robson, from Quebec, in going down the river to-day, took the ground and remains.

The Bark John Kerr, Tait, passed on the 25th July a great quantity of deals and battens, apparently new in the water; lat. 54° 7' N., long. 22° 30' W.

The Steamer St. George spoke H. M. Sloop of war HYACINTH, 18, Commander Francis Scott, below Green Island, on her way up, on Monday last. She brought up the wreck of the Calcutta, stranded at Metis in the spring.

The Hyacinth arrived during the night.

H. M. S. BELLEISLE arrived at Halifax on Sunday 30th August, bringing the 60th Rifles and the remainder of the 14th Regiment. The 77th Regt. and the remainder of the Rifle Brigade were to embark in a few days, and she was expected to sail on the 9th instant (yesterday.)

H. M. Steamer VESUVIUS at Melville Island.—The crew of this vessel were generally convalescent.

BIRTHS.

On the 16th of August, at Bunsbury Park, Islington, the wife of the Rev. DANIEL WILSON, Vicar, (son of the Bishop of Calcutta) of a son.

MARRIED.

In St. Paul's Church, Brockville, on the 1st instant, by the Rev. J. Bethune, D. D., John DeThune, Esq. of Montreal, to Mary, daughter of Paul Glasgow, Esq., of Brockville.

At St. James's Church, Piccadilly, London, on the 12th of August, the Hon. C. A. Hagerman, one of the Judges of the Court of Queen's Bench, Canada, to CANOINE, third daughter of the late GEORGE DANIEL TYSSEN, Esq., of Foley House, Kent, and Foulden Hall, Norfolk.

DIED.

At Ramsgate, on the 5th of August, MARY ELIZABETH, the eldest daughter of the Rev. THOMAS MORTIMER, Minister of the Episcopal Chapel, Gray's Inn Road, London.

At Kingston, on the 5th inst., Sarah, wife of Mr. Francis Hall, senior proprietor of the N. Y. Com. Advertiser, aged 61 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 8th Sep., 1846.

Table with 4 columns: Item, s., d., s., d. Includes Beef, Mutton, Pork, Butter, Cheese, etc.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till SATURDAY 12th SEPTEMBER.—PAID Letters till THREE o'clock, and UN-PAID till FOUR, P. M.

LOST this week—a POCKET BOOK containing 1 three Cheques, namely—for £13 9s. 2d., on the Quebec Branch of the Bank of Montreal, signed C. L. F. Haensel, £15 11s., on the Quebec Bank, signed Jeffery Hale, £1 6s. 0d., on the Quebec Bank, signed Legaré; payment of which has been stopped at the respective Banks: also about 95 dollars in sundry Bank Notes. Any individual who may give information at the office of this paper, leading to the recovery of the loss, or any part of it, will be suitably rewarded.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG.

GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Seythes, Best German Steel and Spletter.

RECEIVED EX "PERSEVERANCE," FROM HAMBURG.

TWO HUNDRED Westphalia Hams, of superior quality.

FOR SALE BY THE SUBSCRIBERS, FEW Cases German Woollens ex "Perseverance" from Hamburg—consisting of Ladies' and Children's Caps, of Berlin Wool, Children's Dresses and Sewille Cloaks, Gentlemen's and Boy's Caps, Children's Stockings, Socks and Gloves, Muffs and Boas of Berlin Wool, Shawls, Pelterines and Comforters, &c.

100 HIDS. Bright Muscovado Sugar, 30 Cases White Clayed do. 50 Pancheons Molasses, 30 do. Strong Jamaica Rum, 12 Casks Superior Honey, 50 M. first quality Havana Cigars, 50 M. second do. do. do. 20 Bales best Cuba Tobacco, Cigar wrappers, &c.

NOTICE.

ALL persons having claims against the Estate of the late JOHN JAMES SIMS, Esquire, in his life time of Quebec, Druggist, will please file their accounts; and those who are indebted to the Estate are requested to make immediate payment to CHRISTIAN WURTELE, Esquire, St. Paul Street, Trustee on behalf of the Creditors.

RECEIVING EX "ERROMANGA," ALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Seythes, Sickles, and Mill Saws, Sugar Hogsheed Nails, Tin and Slate Nails.

FOR SALE BY THE SUBSCRIBERS: HEET ZINC.

Red and White Lead, Refined Borax, Best Cast Steel, Octagon, Round, and Machinery Steel, Blister Steel.

FOR SALE, At the Book-Store of G. Stanley, No. 4, St. Anne Street.

A SERIES OF FAMILY PRAYERS, FOR TWO WEEKS, Selected from various approved manuals, by the Rev. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal.

WANTED, A CLASSICAL MASTER, to take charge of a small SCHOOL, a short distance from Montreal.

Address (post paid) stating qualifications and references, to the Rev. A. B. at the Rev. D. B. PARTNER'S, Montreal.

THE BEREAN, VOLUME II.—1845-6.

FEW volumes have been bound, and are to be had at the Publisher's, GILBERT STANLEY, 4, ANN STREET.

NEWCASTLE, Wallsend, Grate and Smiths,

Quebec, Jan. 1st 1846.



Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE.

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

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

YOUTH'S CORNER.

ONE MINUTE TOO LATE.

The bell tolled, the cables were loosed, and the boat set sail. We had scarcely cleared the dock, when I saw a man addressing one of the boatmen very earnestly, and I drew near that I might know the cause. The first words that fell upon my ears were these: "Can't you put me ashore? I must go ashore—I will pay you to put me ashore."

"I cannot tell," replied the boatman, "you must go to the captain."

So the man went to the captain, and besought him to put him ashore. But the reply was, "No, you had plenty of time to get on shore while the bell was tolling; I cannot delay my passengers for one person—you must now be content to go with us."

One minute too late, thought I, as I walked away from the scene. There was plenty of time for this man to leave the boat, and the bell tolled to warn him that he must leave, or be carried off; it is surely his own fault. Now he is compelled to go away from home and friends, and they know not where he is, or what has become of him.

While reflecting on the conduct of this man, I could not avoid comparing the case with that of my fellow creatures. All the impenitent are on board a vessel whose frail cords will soon be cut, and they are then launched upon the boundless ocean of eternity. The gospel bell is tolling its solemn notes of warning, but O, how many are one minute too late.

"There is time enough yet," exclaims that giddy young woman upon, whose mind the Spirit of God has long been at work, and who has often been almost persuaded to abandon her folly and devote herself to the service of Jesus. "There is time enough yet. It is true I have passed through many serious thoughts, and have been the subject of many prayers and entreaties; but I am yet quite young, and it is so hard to give up my pleasures. I will put it off a little longer." So saying, she gives herself up to the world. The tender Spirit troubles her no more, and she soon becomes the gayest of the gay. Time speeds its way, and she walks forth the very picture of health. Her society is courted by all who know her, and the palm of beauty is laid on her feet. Wealth has bestowed on her all that heart could wish in this world's goods, and the esteem of a numerous acquaintance has placed her on the pinnacle of earthly bliss.

But she is taken dangerously ill. The physician is called, and he declares she cannot live the day out.

"What! can't you cure me, Doctor?" exclaims the wretched girl, frantic with consternation—"Can't you cure me? You must not let me die. I cannot die. Oh! Doctor, Doctor!" and she clenches her hands round his arm and continues to shriek, "I cannot die—I have grieved the Spirit," and like exclamations, till her exhausted body sinks into the arms of death, and her soul lies down in eternal sorrow.

One minute too late! There was a time when this young woman might have made her peace with God. The kind Spirit strove with her day after day, and month after month, just as he may now be striving with the reader. But she obstinately persisted in grieving the blessed Spirit till it was one minute too late. There was a moment when the Heavenly One spread his bright wings, and took his everlasting flight. This young woman lived years after that, but she was never under convictions again, till the stern messenger of death hurried her away.

Impenitent reader! beware how you trifle with the gracious admonitions and entreaties of the Holy One. Let it not be said that the case above narrated is extreme or uncommon. Such cases are occurring every day. The world of despair is peopled with the rejecters of Jesus. If the Son of God exclaimed while on earth, "Wo unto thee Cherezin, and wo unto thee Bethsaida," oh! what would he exclaim concerning you? Your probation is awfully solemn. Your eternal destiny may be settled before yonder sun has set. The good Spirit now tenderly woos you—he tenderly convinces you—he tenderly entreats you to act wisely—he clearly sets before you the folly of seeking your happiness in this world's pleasures, and has unveiled to you a glimpse of his own glory. He entreats you to accept of pardon and salvation. What will you do? The gospel bell is tolling. The first and second call have been given. Its solemn notes bespeak the awful consequences of delay. "Now is the accepted time." Now! or it may be one minute too late.

—*Children's Friend.*

INDUSTRY AND SAGACITY OF THE ANT.

A gentleman of Cambridge one day observed an ant dragging along what, with respect to its strength, might be denominated a piece of timber. Presently it came to an ascent where the weight of its load seemed to overpower it; but three or four others immediately, as if observing the dilemma, came behind and pushed it up. As soon, however, as they got it again on level ground, they abandoned it to the first ant, and proceeded to their own work. The piece of wood happened to be considerably thicker at one end than the other, and this soon threw the poor ant into a fresh difficulty—he unluckily dragged it between two bits of wood. After several fruitless efforts, finding it would not go through, he adopted the only mode that even a reasoning being, in similar circumstances, could have taken; he came behind it, pulled it back again, and turned it on its edge, when, resuming his operations at the other end, it passed through without difficulty.

ATTACHMENT OF THE PARROT TO ITS COMPANION.

A male and female of the Guinea parrot were lodged together in a large square cage. The male usually sat on the same perch, and

close beside the female. Whenever one descended for food, the other always followed; and when their hunger was satisfied, they returned together to the highest perch of the cage. They passed four years together in this state of confinement; and from their mutual attentions and satisfaction, it was evident that a strong affection existed between them. At the end of this period the female fell into a state of languor, which had every symptom of old age; her legs swelled and grew knotted, as if with the gout. It was no longer possible for her to descend for her food as formerly; but the male assiduously brought it to her, carrying it in his bill, and delivering it into hers. He continued to feed her in this way, with the utmost vigilance, for four months, till her infirmities increased so much that she was no longer able to sit on the perch. She remained now crouched at the bottom of the cage, occasionally making a few useless efforts to regain the lower perch; while the male, who remained close to her, seconded these feeble attempts with all his power. Sometimes he seized with his bill the upper part of her wing, to try to draw her up to him; sometimes he took hold of her bill, and attempted to raise her up, repeating the effort several times. His countenance, his gestures, his continual solicitude,—every thing, in short, indicated in this affectionate bird an ardent desire to aid the weakness of his companion, and to alleviate her sufferings. But the scene became still more interesting when the female was at the point of expiring. Her unfortunate partner went round and round her without ceasing; he redoubled his assiduities and his tender cares; he attempted to open her bill in order to give her nourishment; his emotion every instant increased; at intervals he uttered the most plaintive cries; and when at length his faithful companion expired, he languished from that time, and survived her only a few months. —*Nelson's British Library.*

THE BLACK BEETLE IN THE COUNTRY OF THE AMAPONDAS.

Captain Gardner, in his "Journey to the Zoolu Country," describes a black beetle observed by him in the country of the Amapondas, which packed its eggs in a ball to the size of ten or twelve times that of the insect itself; the ball has then to be removed from its place to a distance, which the parents effect by this striking mechanical process: One of the two, bearing with head and forelegs upon the ground, pushes the ball forward with its hind-legs; at the same time the other crawls upon the ball in the opposite direction; the weight of its body imparting an additional impetus to the advancing hemisphere, at a point beyond which it never ascends. A Newton himself, says the author, could not have displayed a more practical acquaintance with the law of gravity; and surely He from whom Newton and all the wiseheaded of the earth have obtained their knowledge, has implanted this remarkable instinct.

THE FEARFUL WHIRLPOOL.

The following incident is related by the journalist of the Exploring Expedition, and shows with what fearful suddenness men sometimes pass unexpectedly from time to eternity. Mr. Ogden was descending the Columbia river in one of the company's boats, with ten Canadian voyagers, all well experienced in their duties. On arriving at the Dalles they deemed it practicable to run them in order to save the portage. Mr. Ogden determined, however, that he would pass the portage on foot, believing, nevertheless, the river was in such a state, that it was quite safe for the boat to pass down. He was accordingly landed and ascended the rocks, from which he had a full view of the water beneath, and of the boat in its passage. At first she seemed to skim over the waters like the flight of a bird; but he soon perceived her stop, and the struggle of the oarsmen, together with the anxious shout of the bowman, soon told him that they had encountered the whirl. Strongly they plied their oars, and deep anxiety, if not fear was expressed in their movements. They began to move, not forward, but onward with the whirl. Round they went with increasing velocity, still struggling to avoid the now evident fate that awaited them. A few more turns, each more rapid than the last, until they reached the centre, when, in an instant, the boat, with all her crew, disappeared. So short had been the struggle, that it was with difficulty Mr. Ogden could realize that all had perished. Only one body out of the ten was afterwards found at the bottom of the Dalles, torn and mangled by the strife it had gone through. —*Episcopal Recorder.*

SPARE TO SPEND.

Two persons who were employed in collecting money for a public charity, went to the house of a gentleman, to ask for his donation. While waiting there, they overheard him scolding his servant for wasting a small piece of candle. Judging from this that he was extremely covetous, one of them suggested that it was useless to wait, and proposed to go to another house. The other person, however, thought it best to stay. At length the gentleman read their paper, and immediately presented them with five guineas. The collectors could not conceal their surprize, which being observed by the gentleman, he desired to know why they expressed so much wonder at the gift. They told him the reason. "Gentlemen (he replied) it is true, I am very exact and careful in my affairs; I cannot endure the least waste of any thing, however small its value; and I do this, that I may save, out of a moderate income, something to give to God and religion." —*Masters and Mistresses of families, suffer no extravagance! Spare: unnecessary expence! Spare, that you may have to spend for God! — And, Servants, avoid profusion and waste! Think not your masters covetous, because careful. It becomes both them and you to be care-*

ful, that there may be somewhat "to give to him that needeth." —*Friendly Visitor.*

FROM THE PRIVATE LIFE OF ARCHBISHOP TRENCH.

The late and last Archbishop of Tuam was a truly apostolic prelate. Distinguished no less by intrepidity and inflexible firmness of character, than for a watchful and most considerate benevolence; eminently faithful in the discharge of the duties of his exalted station, and unwearied in his efforts to improve the temporal and spiritual interests of his countrymen, he is universally acknowledged to have shone as a light in a dark place, and his "memory is blessed." The private life and habits of such a man, as unfolding the secret springs of his character, and giving us a nearer insight into the operations of that grace by which as a vessel of a higher order, he was "fitted and made meet for the Master's use," are replete with interest. From a memoir of considerable length lately published, we select a few scattered notices.

It was the Archbishop's constant habit to rise at a very early hour in the morning; generally, if health admitted, between four and five. His fire, which was prepared the night before, he always lighted with his own hands. He had, by this means, four hours of uninterrupted privacy before breakfast, which afforded him opportunity for much study of the Word of God, with fervent prayer for the out-pouring of the Holy Spirit on himself and others. Once, when his nephew, the Rev. Dr. Tranch, was residing with him as his registrar, he had occasion to proceed to business to expedite some important papers, at an exceedingly early hour: so early, that, notwithstanding his knowledge of his uncle's habits, he concluded that he must have risen before him. Under this impression, he precipitately entered the Archbishop's study, and there he found him on his knees, bending over a large Bible, which was spread open. Starting suddenly up, he betrayed a momentary awkwardness at the discovery, but, checking the apologies which were offered for so unseasonable an interruption, tenderly re-assured the intruder, and supplied him with the writing materials of which he was in quest.—His devotional habits were the true secret of his strength. He knew the privilege and experienced the benefit of having fellowship with the Father and with his Son Jesus Christ! —After a morning spent in this manner, as punctually as the clock struck nine, he assembled his family for prayers, and as punctually in the evening at half-past nine. Breakfast over, the fragments were given with his own hands to the tame wild fowl around his palace, whom, with a spirit resembling that of the poet Cowper, he delighted to feed and shelter. A pet fawn and doe, who had grown quite familiar with him, and used to accompany him in his walks round the demesne with intelligent affection, supplied the place of the poet's hares, and he might have addressed them in the poet's words: —

"Yes, thou may'st eat thy bread and lick the hand that feeds thee, thou may'st frolic on the floor
At evening, and at night retire secure
To thy straw couch, and slumber unalarmed;
For I have gained thy confidence, have pledged
All that is human in me to protect
Thine unsuspecting gratitude and love."

The recreation which he thus allowed himself was brief, and at a quarter past ten precisely, he summoned his immediate family to his study, to whom he read for an hour, commencing with the collect for the second Sunday in Advent, and the Psalms and Lesson for the day. On Sunday he read some pious volume. At one time it was Krummacher's "Elijah;" latterly Blunt's "Lectures." Those on the doctrinal Articles of the Church of England were his chief favourites. His Sabbaths were wholly devoted to prayer and meditation. He laid aside care and business to be in the Spirit on the Lord's day.

His Grace's manner of living was simple and temperate in the extreme; a plain joint of meat supplied his dinner. Whenever he saw one of his children about to try a new dish not tasted before, he always said with a smile, "Now you are going to create a new want." The following instance of his personal visits to the sick poor is only a specimen of what were his general habits. Two young gentlemen returning before dawn from a ball in Tuam, observed the light of a lamp at the other end of the street. They paused to wonder and conjecture whence it could proceed. As the object neared, they stepped aside, and with astonishment perceived that it was borne in his hand by the Archbishop, who was wrapped up in a large blue cloak. "Let us dog him," they idly whispered, and pursued his steps till he approached a wretched hut, too ignoble to be called a cabin. As he entered, he closed the crazy door behind him. The spics who stood without, distinctly saw him approach the hair, on which three fever patients were lying, and taking from under his other arm a canteen containing some nourishment, he administered it to them. He then read a portion of Scripture, exhorted the afflicted creatures, and prayed for them. Rising from his knees, he lifted the canteen and took his departure. Those who are lovers of pleasure more than lovers of God, will do well to ponder this instructive incident. Which of the two parties possessed the most solid enjoyment? —*From the Churchman's Monthly Penny Magazine.*

THE LATE REV. HENRY VENN.

He appears to have been a model of what a pastor should be. He was with his flock at all seasons, in their joy to rejoice with them, and in their sorrow to weep with them; exhorting them daily, rebuking, reproving them, if need was; never leaving or forsaking them, till they loosed away from these mortal shores to die with Christ. When they were absent in body, he prayed for them, wrote them letters containing admirable rules for the conduct of the Chris-

tian life, and which form the most valuable part of the collection. We wish it were in our power to make extracts from his extensive correspondence. We would print it as letters peculiarly interesting,—one on the mistakes into which young ministers are apt to fall; another, on directions for leading a Christian life, which has been frequently printed as a tract, and might be with great profit again; another, on the doubts and fears of upright Christians. But time would fail us, to speak particularly of them. He warned his friends, especially, against too much intercourse with the world. "The spirit of the world," he said, "would creep in, and a pleasure in entertaining, and appearing just as those who know not God. I believe more religious professions perish on this error than any other. Whoever desires to persevere and increase in grace, and live and die in hope, must be diligent in secret prayer: must constantly read God's word: must walk with those who walk conscientiously before God. In all my reading and acquaintance for forty years with pious persons, I never saw an instance of one decaying, and coming to nothing, who observed these rules—never saw one who premeditated, on any consideration, to give over attention to them, who did not fall away."

His remarks on prayer are of great practical value. "We are not to be satisfied with bowing the knee, and beginning the day with devotion; but *we must pray*. I used long to exercise an idle, lukewarm way of praying (by which I got nothing, but deluded my own soul;) as if it were a necessary consequence of corruption, which all felt, and all deplored. But to pray without attention, or without importunity; to pray with our hearts asleep, and worldly thoughts intruding, as guests of every character do at an inn, is hypocrisy. If we are not grieved and affected at it as our disease, and long for the Spirit's power, and confess our sinfulness, our religion is mere form. If we do lament it, we shall succeed; and generally our secret approaches to the throne of grace will be refreshing, animating, and the sweetest hours of our life. When secret prayer is thus performed, one part of our earnest requests will always be, that the worship of the family may be solemn and spiritual. I have had family worship ever since I kept house, but never till within these five years was concerned about carrying it on as it ought to be; that is, I did not intercede with God that we might never meet together without the exercise of faith, repentance, hope, and love, and without such a manifestation of his presence, as he has promised to two or three who are met together in his name. When secret and family worship is thus performed, the blessing is to be confidently expected in a recollected and watchful frame of mind amidst trials, and preparedness for them; in a jealousy of self-will, which is ever working, and in a fear of every thing that savours of a sour, hasty, angry spirit, the bane of domestic felicity, and the great contradiction of the Christian temper." —*Episc. Observer.*

A TEST OF CHRISTIANITY.

A gentleman had occasion to travel through a new and thinly settled part of America; his companion was a man of intelligence, but of infidel principles; who was fond of discussion, and tried to beguile the way by urging arguments against the truth of the Christian religion. The thinly peopled part of the country through which they were passing was inhabited by people of bad reputation, and it had been rumoured that travellers had suffered fatal violence from them when they were within their power.

As regular inns were unknown, our travellers were compelled to trust to the hospitality of those of whom they could not but entertain a secret fear. On one occasion, as the evening closed in, they sought a lodging-place in a log cabin far remote from other habitations. They expected but little comfort; and were induced to believe that it would be a measure of safety to watch alternately through the night.

As they were about to retire to their rude bed, their host went to a shelf, took down an old and much worn Bible, and informing his visitors that it was his custom to worship God in his family, he read and prayed in a simple manner. They retired to rest, slept soundly, and thought no more of alternate watching.

In the morning, the gentleman requested his infidel companion to say whether the religious exercises of the preceding evening had not dispelled all distrust of their host's character, and had not enabled him to close his eyes in the most confident security. He was evidently confused by the question; but at last he candidly owned that the sight of the Bible had secured him a sound night's rest. Here was a testimony extorted from an infidel, in favour of the influence of that religion which he assailed. He could not harbour a fear of violence from one who was in the habit of daily bending his knee before God. The very sight of the family altar rendered the house a secure asylum. Who would not be a Christian?—Who can be an infidel? —*Friendly Visitor.*

"Pay as you go."—I received a few days since a letter from a young friend in Ohio, from which the subjoined is an extract. The good sense, the practical wisdom, and the firm turn of expression, made a deep impression upon me, and it may be useful to young men just starting in life to read the practical philosophy of one not 25 years old, who is rapidly building a name and character for time by the exact observance of one single principle:—

"We have been expecting you out here all the spring. You and—must come and see how very happy we are. We have no trouble in or about the house—in the house, because we mutually agree upon the *little* as well as the *great things*—out of the house, because we live practically upon the *true and only principle* which secures peace, honesty, and independence; *pay as you go*. There is nothing like

this in the whole roll of inventions to secure ease in living. It takes but one-half the money, one-half the time, one-half the patience, one-half the fore-sight—not a cent of interest: pays 100 per cent in hand and needs no underwriting.

"This is the principle for a young man to follow. It needs a little moral courage to go it strictly—but 'Pay as you go' has made all our honest men—has made nearly all our great fortunes—has made small capitalists millionaires; and if it has not made Christians, it has obviated *heaps of sins*. Now I have bated my outdoor operations on this principle, and I find its influence pervading the household *minutiae*; happiness smiles in every corner, and when the week is *fully spent* and *fully paid for*, we own the Sabbath."

"Pay as you go" is much neglected as a practical principle: the enterprises of life seem to overbear it—and ambition, too impulsive and too proud, scorns the simple rule of rectitude; but whoever courts and submits to its formal exactions, need not envy the *great man's* fireside or the rich man's pocket. It is and shall be the basis of my plans, and although I do not expect to convince the world, I feel in this principle a substantial investment of happiness that 'pays as it goes,' and returns at the end the capital undiminished." —*Am. Paper.*

Apology for the Bible.—King George III., first hearing of Bishop Watson's "Apology for the Bible," said: "Apology for the Bible! I did not know that the Bible wanted any apology."

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