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PARTING OF THE WIDOW'S SON.
You slender boy his bark hath launched
On hie's deceitful tide; His balmy years of childhood o'er, He goes without a guide Amid the stir and strife of men His devious course to run.

The tempter and the snare to bide—
God cless the widow's son.

He turned from the pleasant door, And from the garden fair, Where with his little spade he wrought Beneath a mother's care ; He bears his head like manhood high, Yet tears their course will run, When on his stranger-bed he rests-God bless the widow's son.

Ye say he goeth forth alone, To dare the eventful field— No, no! a spell is round him thrown, More firm than diamond shield -A mouroful mother's fervent prayer! So, till his life is done. Till time, and toil, and change are o'er -God bless the widow's son.

Mrs. Signarney.

THE LORD'S TEMPLE OF LIVELY STONES From " the Church Universal," by the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn.

In Ephesians ii, 21., speaking of "the household of God," the Apostle says, "All the building fitly framed together, groweth unto an holy Temple in the Lord." He is speaking here of precisely the same company of persons, whom, in some of the passages already examined, he calls "a family," and "a body." In other places, also, the metaphor of a "Temple" occurs. Thus, in 2 Cor. sixth chapter, Christians are called "the Temple of the living. God ;23 while, in 1 Cor., third chapter, the Apostle inquires: "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?"

That the Body, here called a Temple, is identical with the one, true Church of Christ, is manifest from the scope of the chapter, Eph. ii., from which the principal passage is taken. The Apostle there tells us, that in Christ is "made of twain, one new man." Now, what were "the twain," thus made "one" in Christ? Not the whole Jewish nation, and the whole Gentile world; but "the saints" in the Jewish Church, before and at the Advent of Christ; and "the saints" from Gentile races, gathered into the Church after that Advent. In other words, the one, true, and whole Church of Christ, in all ages; that "new man," which is made "one?" in Christ; and whose members are gathered from the "two" great branches of the human family. If this do not mean the Church, it will be difficult, nay impossible, to find a description in which it is included.

The perfect soundness of this interpretation is evinced by what immediately precedes this chapter. Speaking of the same company of "saints," which he afterwards calls a Temple, the Apostle says that Christ is "Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all." (Eph. i. 22, 23.) This is definitive of the question. The Temple, described in the main passage before us, is the Church; that Body whese Head is Christ, and whose members Christ filleth.

But, if this Temple be the Church, it behoves us to look well to the question, of what materials it is composed? Looking, then, at the same chapter, we find it composed of " saints" only; of those who, in their individual characters, are united with Christ by a true faith, and saved. They are particularly addressed as having been " quickened from a death in trespasses and sins," " raised up, and made to sit together in heavenly places in Christ Jesus; " saved by grace through faith;" " made nigh by the blood of Christ;" and blessed with " access by one Spirit unto the Father." Both the Jewish and the ientile saints, who constitute this in Christ, are represented as " reconciled to God in one Body by the cross;" terms which cannot be applicable to mere saints by courtesy. It seems the grossest violence to language to say that unconverted Jews, and unconverted Gentiles are " reconciled to God by the cross," and so made "one Body in Christ." These terms can comprehend none but true believers, who are one in the true Saviour. Hence, in the passage before us, the converted Ephesians are called "no more strangers and foreigners, but fellow-citizens with the saints ;" saints with saints, "and of the household of God;" "built on the foundation of the Apostles and Pro-phets, Jesus Christ himself being the Chief Corner Stone." "In Him all the building," ALL, every stone and timber, from foundation to pinnacle, ALL is " fitly framed together;" and, thus framed, all "groweth," every part and particle, ALL, groweth "unto an holy Temple in the Lord;" a Temple all "holy," and all "in the Lord;" all "builded together for an habitation of God through the Spirit;" and, through that Spirit, filled by its occupant in every part.

Such is the simple import of this passage, and of the chapter in which it stands. It certainly describes the Church; for in the immediate context the object described is called the Church; and it as certainly describes a Church, every part of which is united to Christ by faith, in a vital and holy union; and, thus united, is saved by Him from sin and death. In making up this Temple, no account is taken of any other materials; no other materials are to be found in any part of the sacred edifice. It is built for God; and, "through the Spirit," God dwells in it; vitalizing, sanctifying, and finally glorifying every possible part. It is that Church which Christ filleth, "all in all."

This view is sustained by the true scriptural meaning of the word, Temple. In the sense of the Bible, what constitutes a Temple? Not a mere pile of hewn stone and cedar, overlaid with gold and silver. We, indeed, call such a structure a Temple; and, by this customary mode of speech, we are too easily led to suppose that, in itself, it is a Temple. This, however, is not true. Why was that wonderful edifice at Jerusalem a true Temple? Not because of its materiality or visibility, costliness of splendour; but because of God's indwelling. This indwelling makes any place, yen, any thing a Temple. Hence, when Jacob, on his way to Haran,

was overtaken by the night, and made the stones of far as he has, or can obtain, strength either to do, or theless, widely different will it be from those self- same inward spiritual power, divinely bestowed; to covering; and when, upon waking, he found that God had been specially with him, in communion habitually live as though and covenant, he said, "Surely, Jehovah is in this place, and I knew it not." "How dreadful is this at the table and the table to be made in "the Chu place; and I knew it not." "How dreading is this place! This is none other but the House of God; and this is the gate of heaven." He had been in a Temple, because he had been with God. It was an august Temple; and it shows us what, in the scrip-

tural sense, the true, essential constituents of a

For a like reason, the Body of Christ is a true Temple. When his hearers understood him to speak of destroying the Temple at Jerusalem, and building it in three days, we are told, "He spake of the Temple of His Body." It was a mysterious

This takes us right into the meaning of the word, as it stands in the passage on which I am comment-The company, or collection of individuals HEAVEN.? there described, are a Temple, because in each and every one "Christ dwelleth by faith." His dwelling in each separately, and thus in all collectively, from the dead, and Christ shall give thee light? makes them collectively, what each is individually, a Temple, a wondrous Temple! "The Temple of the living God; of God living in them, and walking in them, "dwelling in them, and walking in them; "Ile, "their God," and they "His people; "He, their "Father," and they, His "sons and daughters." It is only so far as they answer these terms, that they can be built into it, and help to constitute this glorious Temple of Saints!

This Temple, in every part inhabited, this Church, in every member vitalized, by God, is identical His will delighted in! with that "spiritual house," which St. Peter de- Long after heaven! scribes as built of "living stones" on the foundation of Christ, the "living stones" on the foundation immediately calls "a peculiar people," designed to show forth the praises of Him, who hath called them out of darkness into his marvellane light. them out of darkness into his marvellous light; which, in time past, were not a people; but are now the people of God; which had not obtained mercy; but now have obtained mercy. It is eminently a weariness are never felt! There sin and Satan and but now have obtained mercy." It is eminently a weariness are never felt! There sin and Satan and spiritual house," all alive with one life, from sorrow cannot enter. And there peace and plenty foundation to top-stone; the life of Christ living in and prosperity continually abide! every one of His members.

## THE CHURCH IN HEAVEN.

[The close of the above work; the author, having enumerated the following characteristics of the Church m Heaven: Union, Parity, Sanctity, Illumination, eparateness, Social Fellowship, Gloriousness, Eternal topose, proceeds thus : ]

Such is Heaven, considered as a Church. Is not the King's daughter there, all glorious within? Is not "her clothing of wrought gold?" In describing her I have not dealt in vain imaginations. The gold, with which I have shown her vesture to be wrought, has been dug from the mines of inspired truth; of truth, inspired by Him, to whom all things, in Heaven and on Earth, are visible. The characteristics of the glorified Church above, are all characteristics of the True Church below; only they are but imperfectly manifested in the present world. Their perfection is seen nowhere but in the world where iod appears unveiled to the eye of His "saints in

If, then, it may be supposed, that any of the readers of this book have heretefore been thoughtreaders of this book have heretolore been thought-less and careless of their souls, I would ask them a parting question: —Will you go and join that "glorious Church"—that Church "without spot or wrinkle," that Church which is "holy and with-out blemish?" If you hope to live in Heaven, you must be willing, you must be rir, to become members of the Church in Heaven. But, how is this? You hesitate. You are not ready to join even the Church on Earth. You do not feel prepared, or fit for fellowship with the saints in this their comparatively imperfect state. How, then, can you go and join that perfect, that glorious Church above? Would to God you were ready for membership here, sincere, believing, and affectionate membership, with the true, though as yet but partially sanctified, disciples of Christ. On such readiness God would smile, and ripen it into a perfect preparation for what awaits His own in Heaven.

But, the subject thus carried up to its final issues, respects specially those who are already members of

The members of the Church on Earth ought to regulate their whole course of life, association, habit, and feeling with reference to future membership in the Church in Heaven. The true Church here is more than a type of the glorified Church there. This Earthly is more than a pattern of that Heavenly thing. They are parts of one and the same Communion and Fellowship. The Earthly is preparatory to the Heaventy. The one is a school for education and discipline; the other is an endless life for action and enjoyment. The one is the Porch; the other, the great Temple itself. The one is youth, tender, impressible youth ; the other manhood, firm, vigorous manhood. If, then, the child should carefully train and fashion himself for the duties and the destiny of everything here, which he would approve there; and nothing here, which he would there condemn. Imperfect light and knowledge here may keep him rom always seeing what he would there either approve or condemn; and the feebleness of nature may sometimes render him unable to do, or to avoid, what he knows he ought to do, or to avoid. But, so far as he sees, or can be made to see, what would be either approved or condemned in Heaven, and so

1 Cor. vi : 19.

† 1 Peter ii : 5, 9, 10.

the present with reference to the future. He should habitually live as though his next communion were to be made in "the Church of the First-born," and And yet, how few ever think of making this the

rule of their present Christian life. How few re-

gulate their intercourse with the world by this rule. How few, by this, regulate even their intercourse with their fellow Christians. How few think of this either in their business, or in their devotions; and how few practise according to it, in either their pleasures, or their charities."

The cases, in which these suggestions will apply themselves, can be known only, or may be known best, by each individual member in the Church of Temple; for in "Him was God manifest in the Christ. This book, however, must not have its flesh." "In Him dwelleth all the fulness of the close without an expression of the deep and soflesh." "In Him dwelleth all the fulness of the Godhead bodily."

This shows why even the Body of the individual Christian is a true Temple. "Know ye not that your Body is the Temple of the Holy Ghost, which is in you?" Through His indwelling, the body of each and every Christian believer is in a true, though subordinate sense, like that of his Lord, a Temple for the habitation of God!

This takes us right into the meaning of the word.

Close without an expression of the deep and solenn conviction, that, if there can be tears in that world, where "all tears are wiped away from all faces," Christians will shed them, when they come to look down from their seats on high upon the courses in life which they have been pursuing—upon the present state of their associations, their habits, and their feelings;—so full of conformity with the world, so danguid, so selfish, so slow to good, so little like what truey ought to be who profess close without an expression of the deep and soso little like what THEY ought to be who profess to believe that "THEIR NAMES ARE WRITTEN IN

Let us listen, then, to the voice which is sounding in our ears: "Awake thou that sleepest, and arise

## HEAVEN.

Long after heaven !-thy God is present there, unveiled in glory-God thy Father-God thy Saviour and God thy Everlasting Comforter!

Long after heaven!—the Lord of all is honoured

there-His law obeyed-His name hallowed-and

Long after heaven !- it is full of holiness. Sin has

Long after heaven !- it is the rest that remaineth

Long after heaven!—it is the paradisc of thy perfection in soul and body! There shalt thou reach the manhood of thy being-regain once and for ever the lost likeness of thy Creator - and again hear the voice of the Lord God walking with thee in the tenderness of His amazing love and the plenitudes of His everlasting friendship!

Long after heaven!—It is a glorious home! It is the house of the Lord, JEHOVAH. The created home of thy Eternal Father—the purchased home of thy Elder Brother—and the holy home of the Lord the Spirit, thy Sanctifier! The "house of the Lord the Spirit, thy Sanctifier! The "house of the Lord the Spirit, thy Sanctifier!" Lord? is the only Home of all pure and holy beings. It is the safe and happy Home of Angels, and of thy brothers and sisters in the faith! It is the everlasting Home of the whole family of the redeemed ! There are they all gathered together in safety -there are they all joined together in love-and there do they all "dwell" together in unity, and go no more out of "the house of the Lord for ever!" From " The Lord our Shepherd," by the Rev. John Stevenson.

#### CROSS-BEARING. MARK XV. 21.

[The Preacher adopts the view that Simon was an unbeliever, and unwilling to bear the cross for Jesus. Another view-perhaps the preferable one-is, mon was known to be friendly to the Nazarene, and that therefore they had pressed him into the serviceunwittingly producing a beautiful figure of the believer's

lot as a cross-bearer .- Eb.]

" Compelled" to bear it, to him it was no emblem of mercy or salvation. It consequently produced in him no saving effect: it did not convert him. Rather may it be supposed that the burden and fatigue of carrying it made him enraged against the meek sufferer whom he was unwillingly easing of his burden. His hardened and unbelieving heart may have vented itself in bitter reproaches against "The Lamb that was being led to the slaughter;" nay, probably that, while relieving the bodily sufferings of Jesus, he added to his mental agony by the insults of his tongue. "Hail, King of the Jews!" might have proceeded from Simon's lips, in scorn the Church on Earth; and the principal thought, and derision, as he walked along to Calvary. The cross, therefore, instead of being to him a symbol of his soul's salvation (which it would have been, had he believed in Jesus), was a vexatious burden and occasion of more bitter enmity against him who was presently to be hanged upon it. Many there he, who are ready enough to bear this outward symbol of Christ crucified. They will erect a cross on the walls, or paint one on the windows of their churches and houses: more than this, they will even deck their persons with this symbol, and, in so doing, will deceive themselves with the idea that they voluntarily and truly bear the cross of Jesus, They will, moreover, make "the sign of the cross' repeatedly, in token of their "profession of Christ crucified," and imagine that there is in it some virtue or charm; when alas! they know not what the man, so should the Christian on Earth regulate or to follow him with the daily burden of it. But, his whole course of life, association, habit, and feeling, with strict reference to his future standing as a member of the Church in Heaven. He should do Paul understood, and was influenced by it, when he said, "I glory in the cross of Christ, by whom the world is crucified unto me, and I unto the world :" "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." It must be the crucifying the flesh with its affections and lusts," and not any outward mark of this symbol, if we would be Christ's followers. Further, with regard to this spiritual bearing of the cross, in whatever shape it may be, we must take care it be one imposed by God, and not of our own selecting. And,

Luz his pillow, and the firmament of heaven his to avoid doing it;—he should scrupulously regulate inflicted crosses which but too many lay on themselves, thinking thereby they are "doing God service." How many inflict on themselves penances, fastings, mortifications of the body, and other acts of "will-worship," from an impression that they are bearing the cross, but who would be the first to shrink from taking it up in the way in which God has appointed! He ever suits the trial to the individual. Under whatever form, and to whatever extent it may come, it is always that which is most needed for the circumstances and condition of the person. Nor is it ever too burdensome for any to hear. It may meet us in a variety of ways.

1. It may be our situation in the world, the place

in which we are dwelling, the duties we are called upon to discharge, the persons with whom we have necessarily to do: one thing or another may be constantly arising to vex and harass us, and to call forth the exercise of self-denial and patient endurance of suffering. Every faithful follower of Christ, however favoured with temporal blessings generally, is sure to meet with some peculiar tribulation as the "cross" appointed for him by his Saviour. If he do not cheerfully take it up, and gladly suffer it for

Jesus' sake, "he cannot be his disciple."

2. The cross may be in our estate: worldly affairs may go ill with us. Instead of prospering, as here-tofore, adversity may befall us. Others may be getting the start of us, and be running before us in the world: they may "have all things, and abound," while we may be "suffering need, and be in want." We may count this the more strange, inasmuch as we may be striving to serve God and honour Christ, while they are living " without God in the world." In that case we must comfort ourselves by knowing that it is "the cross" appointed for us, without which we should not be "of Christ" but "of the world"—that it is a "witness within us" and a symbol to the world (however unwillingly the world may acknowledge it), that we are members of Christ's kingdom, and that we are following him in that path which he trode before us, and which will conduct us to the same glory and joy that were set before him.

3. The cross may be in ourselves. Our health of hody may be impaired: "An evil disease may be cleaving fast to us:" " our strength may be brought down;" everything portending the shortening of our days. These things may make life burdensome to us; so much so, as to create within us a "desire to depart, and be with Christ" as "far better;" to be delivered from the burden of the flesh, and to be admitted into that "city whose inhabitant shall no more say, I am sick." Our tempers and dispositions may be likewise fruitful occasions of a cross. Nothing is so difficult to control or subdue as those inward emotions which are constantly agitating our bosoms, and at times making us quite unlike ourselves. To "lay aside these," and to "put on" their opposites, is surely no slight portion of the daily cross appointed for us. To "mortify these earthly members" affords unceasing occasion for watchfulness, for prayer, for self-denial, and for following the steps of him "in whom was no guile," but who was gentle, "meek and lowly of heart."

4. The cross may be, in living amongst ungodly people. It may—indeed it ought—to distress us (if we be truly Christians) to have our abode among those who not only do not love or fear God, but openly insult and dishonour him, and break his openiy insuit and disnonour nim, and break his laws: "Woe is me," was the psalmist's lament, that I sojourn in Mesech, that I dwell in the tents of Kedar"—that he was compelled to dwell among those who were enemies to God. No sorer trial could have befallen "righteous Lot" than to be constrained to "see and hear from day to day the filthy conversation of the wicked, and their unlawful And what must it have been for our deeds." deeds." And what must it have been for our blessed Lord to "endure," as he did, "the contradiction of sinners against himself? to listen to "the blasphemy of the multitude?" to be an eyewitness of the abominations practised by men? to be exposed for so long a time to the impiety of those whom, though he suffered them in his presence while on earth, he will never permit to enter into "the new heavens and the new earth wherein dwelleth righteousness?" As that was a portion of his appointed cross, so is it of his followers. The nearer they resemble him in holiness and purity of mind, the more sorely will they feel this trial.
Grieve them it must, to see the field of the world covered for the most part with "tares," the work of the great enemy of souls. The only alleviation they have is the assurance that this shall not last for ever. Though both are permitted to grow together "till the harvest," yet, when the reapers come, they shall "separate the one from the other:" they shall " gather out from Christ's kingdom all things that offend, and them which do iniquity," and shall cast them into that place where they shall cease from troubling the righteous .- From a Sermon by the Rev. W. S. H. Braham, M. A., Rector of St. George the Martyr, Canterbury, and Minor Canon of the Cathedral.—Ch. of Eng. Magazine.

Station, and many of them possessed of high

THE UNITY OF THE GOSPEL. The unity of the Gospel, the unity which it gives to man, and enjoins upon man, and by which the Church of God is known, in opposition to all the divisions of men, is a spiritual unity; which though consistent with much outward diversity, is real, operative and permanent. "Ye are all one in Christ Jesus." It is the fruit of the Holy Spirit in the hearts in which he dwells and rules; the result of which is an everlasting and unchangeable oneness of such souls thus renewed, in their relations to God, and to each other. It is an unity of motive, by which every true Christian, every real member of the body of Christ, is led to desire only and above all things, the promotion of the divine glory. It is an unity of desire, by which every one seeks to attain the one mind, and character, and presence, of a beloved Lord. It is an unity of purpose and plan, by which every possessor of it is prompted to out of politeness and a regard to the usages of socieplan, by which every possessor of it is prompted to out of pointeness and a regard to the usages of societobey, and honour, and imitate, one Divine Master and Guide of all renewed souls. It is an unity of at Rome, to do as the Romans do,? until all attach-spiritual experience, in which each one has been ment to the Protestant Church of their native land enlightened and quickened by the same Divine Spirit; made to feel the same burden of guilt; to be conscious of the same personal deficiencies; to seek den, and one from which we cannot escape, never- in the same fountain of love; to depend upon the ed members of the English aristocracy!

ask for the same gifts of grace; to rest upon the same Almighty victorious arm; to hope for the same eternal glory; to confide in the same perfect obedience; and to fasten all their hopes and joys upon the same infinite sufficiency of one Glorious Reigning Lord. It is an unity of relation which has joined together vast multitudes who have no outward knowledge of each other, in one eternal and indissoluble bond, an unity which in this view expresses itself habitually in prayer, in sympathy, in love, in spiritual aid; and which, in this operation, is made the grand instrument of the Holy Ghost in enlarging this heavenly companionship, and of gathering lost and perishing souls into the shelter which is thus displayed. It is an unity of affection and feeling, which the Apostle calls the most perfect bond which can subsist among men. "Put on charity, which is the bond of perfectness !" far higher, more real, more operative, more lasting, more divine, than all the possible bonds of intellectual agreement, or accordance in outward discipline.

Here is unity,—real, actual oneness. A oneness which brings vast multitudes who had no common relations, but the needs, and guilt, and feebleness of a common humanity, into one spiritual connexion from which they go no more out. Here is "one Lord, one faith, one baptism, one God and Father of all, who is above all and in all, one body, one spirit, one hope of one divine calling." How can there be greater unity among independent, intelligent beings? In what do they differ, which is not temporary and comparatively unimportant? In what do they agree, which can ever fade or perish? Surely, the boasted unity in discipline of Rome is nothing in comparison of this. That is the oneness of bodies which are alike, because all are dead, and motionless, and without self-control. This is the union of living agents, who are one, because all perfectly agree in the same great and choral harmony of love, and activity, and praise. That is the organised working of a machine, in which every automaton figure obeys the will of him who directs the motions of the whole. This is the combined energy of responsible beings who, moved by the same spirit, accord in voluntary united operation, to produce the same great and desired result. That is the valley of Ezekiel, when its bones were scattered, and were alike, because all were bleached and dry. This is the same valley where the army stood forth clothed in the activity, and endowed with the powers, of a new life, and the one Spirit of God breathed from every quarter, upon the standing host, and they lived, and moved, and acted, and went forth to vic-tory, under his single heavenly guidance. This is unity,—entire, actual, operative unity. But it is perfectly consistent with great outward diversity of nation, and language, and form of worship; -with much and wide differences of judgment upon many unessential points of mere intellectual perception; with very differing conceptions of truth progressively understood, and, as yet, but very partially discerned

This blessed oneness of heart and feeling must govern in the domestic circle. Wretched is the house which has it not. Where the spirit of the Lord is, there is peace and order, as well as liberty. It must rule in the individual congregation of professing Christians, uniting in the same house of prayer, for worship and mutual edification. It must there oppose and correct all the divisions which jealousy and earthly pride, or selfish interest may tend to produce. Here men are to be all of one mind, to love as brethren, to be pitiful and courteous, to be of the same mind one toward another, according to Christ Jesus. In the whole Church of God, it must be the governing principle, extending its influence and embrace, not merely within the limits of one particular outward communion, but to the whole company of God's people, to all who love our Lord Jesus Christ in sincerity. -From "Christian Union" by the Rev. Stephen H. Tyng, D. D., Rector of St. George's, New York.

## THE ENGLISH IN ROME.

The dangers which beset the Church of England, and to which we have recently alluded, are to be met with in nearly all parts of the globe. The British power is every where to be seen, and felt, and heard of; and, as hitherto the citadel of Protestantism, it is closely followed, and watched, and undermined by the agents of the Papacy.

But one of the most obvious and most fatal of these dangers arises from the increasing resort of the higher classes of England to those spots where Rome exerts the greatest influence. It is not many weeks since we conversed with an English clergyman, who had been ordered, for his health, to the south of Europe, and who had, therefore, visited Rome, and spent some months in that city. The number of English there resident he had heard computed at 2,500 or 3,000, most of whom were persons of some

These latter, especially, he described from personal observation, as being the object of the especial attention of the Papal emissaries. Such families were generally lodged in some portion of a vacant palace or mansion. Commonly, there was soon found dwelling, in some adjacent part of the same building, an accomplished and agreeable priest, or jesuit. This person soon found an opportunity of rendering some service-obtaining access for the family to some gallery, or museum, or an invitation to some concert. An acquaintance was thus commenced, which soon made this pleasant and friendly companion almost an inmate in the family. He easily became a constant adviser, and found ready access at all seasons. Very naturally, as it seemed, he gave them opportunities of seeing the Papal Church in its most attractive garbs. Beautiful music, imposing ceremonial, magnificent architecture; each lent an aid. All allusion to the falsehood and idolatry of the system was of course suppressed,

was effectually worn away; and they returned to England—if indeed they did return—with the feelings more of Papists than of Protestants. Such was the same provisions of divine mercy; to accept the the process described to us as constantly going on; though in this respect it may be a compulsory bursame complete salvation in Christ; to find pardon and that in the families of some of the most respect-

Within the last day or two we have received a serond testimony of the same kind. A gentleman, who has recently returned from Italy, writes to us in the

"Your paper lately announced that Mr. Newman had gone to Rome. Of the object of his mission to the head-quarters of Popery I have no doubt. He is gone there, not so much for his own edification in the mysteries of Romanism, as to carry on among his own countrymen (who are spending the winter there) the same work of perversion which he so successfully advanced at Oxford while he remained as a traiter in the bosom of the Church of England.

"It is, Sir, a melancholy fact, that for six months in every year from 1,500 to 2,000 Englishmen are resident at Rome, exposed to all the artifices, which the jesuits and priests are continually employing, to seduce them from the Protestant faith. That their efforts are often successful in perfecting the work which had been begun by Tractarian teaching in England is proved by the fact, that at the end of every season some English visitors at Rome are found to join themselves to the Romish Church.

" Among the victims of the last season were the Rev. Mr. Ryder and his family; also an intelligent young man, who had been preparing for orders in the Church of England, but having imbibed from the Oxford Tracts a love for Popery, his parents sent him to Rome, with the hope that the sight of its religious abominations would disgust him with the Romish system. The result, however, was the very opposite. He joined the Romish Church ; and when I was at Naples in the spring, he had arrived there for the purpose of witnessing the miracle of the meiting of St. Januarius's blood, in the reality of which he professed his firm belief."—Morning Herald.

# The Berean.

QUEBEC, THURSDAY, DEC. 10, 1846.

The work on " The Church Universal" from which we have given extracts in our present and preceding numbers, deserves a few special remarks. It will be in the recollection of many of our readers that a Sermon on "The Holy Catholic Church" was preached, some years ago, by Bishop McIlvaine of Ohio, and published, with copious extracts from standard writers in an Appendix. Dr. Stone, in the preface to " The Church Universal" acknowledges as well his "great indebtedness to the contents, as his cordial assent to the views, of that very able and eloquent Discourse and its truly valuable Appendix. In the Church Theory advanced" he says, " there is no difference between that Sermon and the present work. The main difference between the two, lies in the less extensive citation of other writers, in the wider and more formal range of Scriptural authorities and of Liturgical illustrations, and in the introduction of a greater number of topics, which have been attempted in the ensuing pages." The work is an Octavo of 215 pages. We should be glad to extract from it much more extensively, if our limits permitted.

Dr. Stone prefers the name " Spiritual Church" to that of " Invisible Church" which is, as he acknowledges, in more common use. Unquestionably the spiritual Church does not cease to be visible for its spirituality; yet it is certain that the essential features to make men members of the one can be seen, in outwards acts of adhesion to a body subject to the perception of the senses, whereas the other has essential features which may be wholly wanting where all that can be made visible of Churchmembership is present. "

Not long ago, we met, in the columns of a pro-

fessedly religious paper, an account of an individual

recently deceased, who had applied his enormous wealth to a great many acts of benevolence, partly during his life, but more largely by legacies to take effect after his death. The heading given to the article was something like "Noble instance of

Prague, who certainly was not in the visible Church of Christ, and whose benevolence, though well worthy of remembrance, was not Christian. Certain outward acts being there, which might have proceeded from that state of affection which Christian faith is designed to produce, the inward qualification was hastily assumed; but there being an absence of even the visible act of a profession of

Christianity, of course the conclusion upon the source from which those acts of benevelence proceeded wholly failed in that instance.

Where the outward qualification of a Christian profession, which is easily rendered, meets with the more rarely found consistency of a conversation such as becometh the Gospel, it is always gratifying to entertain the best hopes of the individual's being a member of the spiritual Church on earth, and ripening for "the Church in Heaven." Yet even the consistently professing Christian will not the less examine himself upon the motives which influence him so as to bring about the consistency of his walk; and before he rejoices that his name is "written in heaven," he will require evidence that his works "spring out of a true and lively faith in Jesus Christ." (Articles of our Church, XII. and

XIII.) The great conflict which is going on, in our days, within the Church, involves the question whether the distinction between the Visible and the Spiritual Church is one of the verities of God, or an illusion of man's brain. The uncasiness produced, by the assertion of such a distinction, scarcely conceals itself from sight. The end to be attained by the revival of obsolete ceremonial, and by the change of the evangelical priesthood (Eldership) into a levitical sacrificership, consequently of the commemorative ordinance of the Lord's Supper into an ever repeated offering for sin-whether that end be consciously aimed at, or not, by those engaged in these perversions—is the disappearance, from the view of

that the early stage of the movement was signalized by an avowed contempt for the reformers who awoke the life of religion in the Church, three centuries ago; an undisguised hatred of the work which they were the instruments of doing; and repudiation of the distinguishing name of "Protestant" in which the leading feature of the change then effected has been handed down to popular veneration and attachment. Caution has been learned since then; but in the direction of the movement there has been no alteration.

We rejoice, therefore, to see the Rector of Christ Church, Brooklyn, follow up the noble exposition of the Church's true character, which we owe to the Bishop of Ohio, by his larger work to the same effect, to which we wish rapid circulation and ex tensive usefulness.

The following letter from the Cambridge MASTER or Arrs whose connexion with a case of perversion to Rome was described, mainly in his own words, in our number of the 26th ult., conveys the gratifying fact of the fulfilment of our anticipation respecting the course which the University would take on the

TO THE EDITOR OF THE MORNING HERALD. r,-1 have now been dismissed from my College and the University, and have nothing left to hope for or to fear with regard to the unfortunate affair in which I have been involved. I trust, therefore, that I shall be believed when I make this my last declaration on the subject.

1. My acquaintance with Mr. Morris commenced in November, 1845; and I solemnly aver that he then held opinions of a strongly Romanizing character, and did not disguise his objections to " the doctrines and practices," as well as to what he considered the schismatical position of the English

2. He had been, for some time previous to his coming to the University, intimately acquainted, and immediately after that in frequent and friendly correspondence, with a distinguished member of the Church of Rome. I consider that correspondence the forms of prayer issued by order of the Privy the direct cause of the event.

You have been the only party disposed to do me justice; and I ask your readers, in the name of common honesty, to contrast these statements with those of the Rev. H. Alford, in your paper of yesterday, November 6.

I am, Sir, your obedient servant. London, Nov. 7, 1846. F. A. F. A. PALEY.

We subjoin a leading article from the Times, on the same subject.

"WILLIAM WARRING, heretofore and now Bishop of the Church of Rome, and F. A. Paley, heretofore, but no longer, a member of the Protestant University of Cambridge, have both issued their ultimatures in reference to the Monnis perversion. The former addresses himself to us, as the medium through which certain accusations, levelled as much against been given to the world. The latter appeals to a contemporary, as having been the only party disposed to do him justice. The one writes in anger, the other in despair; but both alike to profess to be moved by the consciousness of innocence and the sense of injury. The Protestant (?) scholar is, its enemies are in a rage, and have in their turn be-probably, at this moment consoling himself with the gun to agitate. They threaten a determined opprospect of a martyr's crown; whilst the Popish position to the new Directors, and are already at-bishop congratulates himself on having gained a tempting to frighten them from the course they have bishop congratulates himself on having gained a convert at no very great expense of misery to others or reputation to himself. We think the imagina-tions of both are deceitful, like their hearts.

"After the part we have taken in this affair, it is but fitting that our object should be boldly and unequivocally avowed, especially now that the object is attained. We have desired, and we have sought, by all means that seemed just and becoming, the expulsion from a Protestant University of the master who helped to pervert his pupil from the religion of his fathers and of the state. That master is signally mistaken, he rates himself by far too high, in sup-Christian benevolence"—we forget the exact terms.

But the individual was the rich Jew Zeckauer of wards himself. Who is Mr. Paley, or what is he to us, that we should elevate him to the dignity of martyrdom by making him the victim of a malevolent persecution? Had he been in any other position-in that of Mr. ALFORD, for instance-he might have proselytized for Rome until his full reward was ripe, without exciting our interference. But Mr. PALEY was not, at least he did not act in the premises as, a private person. What he did, he did by means of his connexion with the University, and by exercising an influence which proceeded solely from his academical position. His conduct. therefore, was, to some extent, a reproach to his College, which the public justly held responsible for the mischief done. But this responsibility would have been greatly increased-would, in fact, have swelled to an amount most inconvenient to the authorities of Cambridge-if they had not taken some steps to annihilate Mr. PALEY'S powers of evil, and to prevent the repetition of so great a scandal as Mr. Monners's perversion. As to what measures were needful for this end, and especially what severity of punishment was demanded by the occasion and the offence, we have no hesitation in avowing our inclination, from the very commencement, to the extreme penalty. Now that it is inflicted, we are not ashamed, nor deem it an inconsistency, to feel some pity for the sufferer; but our sympathy with his victim is greater far. Mr. PALEY may possibly find refuge from disgrace, and even compensation for pecuniary loss, in the bosom of another Church, for which he has unquestionably done some service. But who shall restore young Morris to the bosom of his family, warm for him again the cold domestic hearth, or supply the irreparable loss of parents' love? The master, mature in years and subtlety, may be callous to reproach, dead to disgrace, and indifferent to want But the pupil, young in years and new to deceit can never stifle the bitter reflection, that the first dawn of his worldly career was clouded by a double act of impiety and apostasy.

" And now a word before parting to Bishop Wil. LIAM WAREING, the immediate and acknowledged instrument of this perversion. It is no fault of ours that this gentleman has been, with 'no small humiliation, as he says, put upon his trial at the bar of public opinion. To have made a convert to his own therefore, comes strengthened by example. It is faith, could not have been charged against him as a moral offence; nor was this the gist of his accusation. It is for the manner, not the act, that he is arraign-

were sufficient, of exact compliance with prescribed from his parent the most momentous act of his life. ceremonial. In proportion as that end shall be ap- We accused him formerly on the authority of others, proached, the life of religion in the souls of the and we accuse him still-but on his own. We members of the visible Church will be strangled require the infant convert to trespuss unnecescharge him now, in his own words, that he did not It is in perfect keeping with this eventual result, sarily (!) on the feelings of his mother by ayowing his change of faith; and on the strength of those words, on the faith of that avowal, we reiterate the original accusation, that he did "proffer and grant permission to practise a lie" for the purpose which he himself publicly justifies—namely, to spare the feelings of a beloved mother.? ??

> THINGS COMING RIGHT AGAIN .- The affair reported in our number of the 12th ult., under the above head, has been brought to the following decision, as the Chelmsford Chronicle states it: " UItimately the matter was brought under the notice of our new and respected Diocesan, the Bishop of Rochester; and on Wednesday se unight his Lordship, accompanied by a Rev. gentlemen of the neighbourhood, went to Vange, and made an investigation of the circumstances. His Lordship, we are informed, directed the immediate removal of the cross, candlesticks and candles, vases and flowers, and gave such directions as to the future performance of Divine service as will, we trust, put an end to that unhappy difference which has so long existed upon this subject, and enable all to join fervently and heartily in the public worship of God."

THE ARCHBISHOP OF DUBLIN AND THE PRAY-ER ON ACCOUNT OF FAMINE. - The report which we noticed in our number of November 19th turns out, as we anticipated, to be without foundation. The Rev. J. B. Woodward has addressed a letter to the Evening Mail, in which he says, with reference to the language attributed to Atchbishop Whately, "the writer of the article in question strangely misapprehended His Grace's meaning; the view he took being, in fact, the exact opposite of what the writer has represented." As legards the question whether it was competent for Her Majesty in Council to command the use of the form of Prayer composed by the Archbishop of Canterbury, it appears, from the same Clergymun's letter, that no order on the subject was given by the Archbishop of Dublin. Mr. Woodward describes the course pursued by himself, and his reasons for it, in the following terms: "I am not disposed rigidly to scrutinize the commands of those placed in authority and therefore, on occasions for which the Church has made no provision, I have not scrupled to use Council. But the present occasion being one for which the Church has made provision, and not being aware that the Privy Council have power to relax the Act of Uniformity, or to shelter the Clergy from the penalties to which they become liable by violating it, my colleague and I did not feel warranted in using any form of prayer except that prescribed by the Prayer-Book." The form referred to by the writer can be found in any Prayer Book, under the general superscription " Prayers," (after the Litany) and specially headed "In the time of Dearth and Famine." Two forms are provided for the same purpose.

LORD'S DAY OBSERVANCE. - The following pasge, from an article in the Durafries and Gallon landard, on the discontinuance of the Sabbath the practice of his Church as against himself, have trains on the Edinburgh and Glasgow Railway (see our number, last but one) shows the comity over which the cause of Lord's Day Observance has friumphed on this occasion, and against which its friends have yet to use their strenuous exertions.

While the friends of the Sabbath are rejoicing, adopted. The speech of Mr. M. Neill, at the late Meeting of the shareholders in Glasgow, shows his heroic hatred of the Sabbath cause, if it shows nothing else. The bluster of the defeated advocate and ex-Director, was more amusing than terrible. He contended-and on this point he staked his re putation as a lawyer-that any man, who found his own engines, had a right to travel along the railway on Sabbath! He also spoke of the North British Company actually taking possession of the Edinburgh and Glasgow line on that day, and granting accommodation to the public which otherwise would be denied to them. But this has only had the effect of calling public attention more fully to the North British Company, which has already attained a bad hesitate to drop if I see occasion. Meanwhile oriety for its unprecedented desecration of the Sabbath; and we hope that in regard to it the public will yet do their duty. The North British will soon he the only railway in Scotland that desecrates the Lord's day, and will inherit all the odium so long attached to the Edinburgh and Glasgow. Its fallen bridges and rained embankments will not procure for it the sympathy or forhearance of religious and respectable men, who see in such destruction by the elements a proper punishment of deliberate and aggravated sin. No Scotch railway has desecrated the Sabbath to such an extent, and none at this moment occupies such a disgraceful position in the estimation of the public."

In times of national judgment like the present, when called on publicly to confess how much "our strifes and divisions," we deserve the chastening rod, and that it is " of the Lord's mercies we are not consumed"-whilst sympathizing with the cry of distress that comes from a distant land, are we not called upon for more than the mere expression of pity and compassion? Are we not called on, individually to show our sense of humiliation for our own sins, and the sincerity of our sympathy with those who are ready to perish, by acts of daily self-denial?

There are many, we believe, who have resolved on such acts, and, perhaps, a word to others may not be unseasonable. If in our families and households
—at every meal—we accustomed ourselves to the relinquishment of some one article of our usual repast, would it not keep more continually before us, an humbling sense of undeserved mercy to ourselves, and a more tender and frequent remembrance of our suffering brethren?

Thus every participation of our undeserved mercies would call forth self-denying benevolence to others, and be an act of humiliation before our God; whilst the amount thus saved would prove of effectual aid to our suffering brethren, and an acceptable offering before our God .- Isaiah lviii. 6-8.

-Communicated. The writer of the above has accompanied the timely suggestion contained in it by a contribution for the poor in the Achill Mission. The advice, very cheering to find the cause brought before the public by Mr. Nangle and his Correspondent, who professing Christians, of the essential requirement of ed. We accused the Roman Catholic bishop of willingly taken up by the young and a true and lively faith; and the exaltation, as if it having recommended his boy-disciple to conceal in their religious instruction.—En.] acknowledges donations for it in our columns, so willingly taken up by the young and those engaged Diocene of Coronto.

INCORPORATED CHURCH SOCIETY. At the Society's meeting held on the 4th of Novr. the Treasurer's accounts showed a balance in hand of £325. 18s. 2de-Receipts during the month £266. 3s. 7d. which include £87. 0s. 4d. for sales in the Depository, and £161. 15s. 11d. collections for Widows & Orphans.-Payments during the month £279. 19s. 9d. A number of payments to be made were authorized, amounting to £83. Ss. 11d., besides a grant of £5. 15s.—to defray the Rev. F. A. O'Meara's travelling expenses, incurred in visiting the Indians at the Sault Ste. Marie. It was also Resolved " that the Prayers for the Governor General and for the Provincial Legislature be inserted in all copies of the Book of Common Prayer sold by the Society .- Condensed from the Church.

To the Editor of the Berean.

A circumstance has occurred involving such a very doubtful point of occlesiastical discipline, to ome minds, that I desire extremely to make it public, in order to clicit, from some of your readers, m opinion upon the subject. It was as follows: A man, who was an emigrant from England, a saddler by trade, a remarkably respectable, consistent, and pious man, who, I may say, won the regard and esteem of all who knew him, sojourned for rather more than a year in the village in which I reside. He came there, avowedly as a member of the Church of England-he regularly attended the services of the Church-his behaviour there was serious and devout, and his general conduct and conversation blameless. I was perfectly aware that he was of that class, so very common in England, who attend the Parish Church and the Methodist Chapel al- is doing the Church service by driving out of her ternately, but who are professedly members of the Church of England, who were themselves bapized, and have their children baptized, in the Church. I had no hesitation whatever in admitting him to a participation in the Holy Com- fidelity, discrimination, diligence, self-denial, by munion, when he desired it, as I knew neither canon nor usage of the Church which forbade it. On his removal from this place, to a village in another Diocese, I gave him (as it is my custom to do to all communicants) a commendatory letter, addressed ties for devotion, that there are within her pale all generally to the Clergy of the Church of England the means which the Churchman can reasonably deand of the Episcopal Church in the United States.

I recently had a letter from him, when he gave me the following information: he attended the service of the Church for several weeks after his arrival, when, notice of the Communion being given, knowledged that he might be called so-but added: every true Methodist is a member of the Church of England." The clergyman then inquired "if he not aware of this circumstance, although it does not alter the law of the case. The Clergyman in quesunfaithful minister of the Gospel-and accordingly, without more ado, repelled the individual in question from the communion, and thus the matter at present stands.

minister of the Gospel of Jesus Christ, but a faithful minister of the Church of England, by conforming in every particular to the laws and regulations which are laid down for the guidance of her ministers and members, I shall feel exceedingly obliged to any one who will point out to me in what manner I have deserved, in this instance, the sweeping accusation laid to my charge. A reference to the 27th Canon, the only one which bears upon the matter, in question, will show that no legal grounds existed for repelling the above mentioned individual from the Com-

I should not have troubled you, sir, or brought this matter before the public, had I not felt that these are times in which unauthorized assumptions should receive the check which they deserve.

We have enemies both within and without the pale of our beloved Church, without at the same time having to lament the injuries that her cause receives from bigoted and misjudging men, who assume authority while they neglect the discharge of obvious duties.

I have thought it better for the cause in hand to

assume an incognito, which I shall, however, not subscribe myself, &c. &c.

PRESBYTER.

Our Correspondent will permit us to offer a few remarks upon the above. It is constantly found that, in moments of irritation, men say harsh things which they are quite sorry, afterwards, to have given utterance to : - so we cannot but hope that the severe judgment which another Presbyter is reported to have pronounced upon our Correspondent, was not what the censor would allow himself to defend, if he were communicated with upon the subject, in a friendly spirit. That other Presbyter might think our Correspondent wrong in the course which he had pursued, and might consider a different course obligatory upon himself; but he may be brought to see that it was not his place to pronounce judgment. Might it not, therefore, promote edification to write to that individual on the subject, in the spirit of love, and to hope that a little cool reflection would do its work, in the first place, of convincing the severe censor that he overstepped the limits of his authority and neglected ordinary caution, in condemning a fellow-presbyter, in his absence, unheard and secondly of making him doubt whether he had sufficient cause for repelling the individual in question from the Lord's table.

As to that private member of the Church, he has his appeal to the Bishop. It is, indeed, to be feared that the repulsive treatment he met with will which he professes attachment, and throw him into the arms of dissent wholly; but he ought to see that in that case he charges upon the Church what may he the fault only of one of her misjudging members. We think it most likely that, if the course now suggested were pursued, the Clergyman would be informed by his Diocesan that, however he might see it his duty to admonish his parishioner upon his communing with a dissenting body, while he claims sentative of West Gloucester, through the favourthe rights of a member of the Church of England, able influence of his noble brother who has extenhe has no right to repel him from the Lord's table, if the man's life in other respects be free from re-

sufficient, and of the sincerity of his attachment to the Gospel no reasonable doubt.

MALLAND MINESTER AND MINESTER MAINTINGS OF THE PARTY OF T

As to the consistency of the individual's communing with a dissenting body, we certainly must leave it with individual Clergymen to form their own judgment upon that, and to regulate their pastoral instruction to their church-members accordingly. Those who have seen much of the evils of division among professing Christians will feel that such encouragement given to a separate administration of the sacraments has a direct tendency to split up the Christian Church into small bodies, each of them weak, where one united body might possess great strength against the enemy; and they will look upon the liberty, claimed in the case before us, as hurtful to the interests of religion, independently even of the immediate interests of their own Church : they will therefore use their pastoral influencethough not the ban of excommunication-to discountenance it. The individual himself seems to entertain of Methodism such views as the great body of its adherents in this country would hardly confess to. We do not think they consider at all that "every true Methodist is a member of the Church of England."

Our Correspondent must bear in mind the exaggerated notions which are inculcated in our days, even in the training of candidates for orders, respecting the claims of an Episcopal ministry and the sin of dissent. Many a Clergyman thinks he pale individuals disposed like the one described by our Correspondent-while the enlightened Church-Preshyter will make it his aim to prove, by pastoral edifying performance of the public services of the Church, and by feeding the flame of godliness among her members in the more retired opportunisire for his edification, and that there is no occasion for him to look for them elsewhere.

We will just say, before we close, that we conclude our Correspondent to have no doubt, himself, he thought it right to call upon the resident Cler- on the "point of ecclesiastical discipline" involved gyman and present his letter from me. This genifeman who had never called upon him, as it cerin this matter; if we thought he had, we should tainly was his duty to do, immediately remarked advise him to apply to the Bishop for its solution, "I was told you were a Methodist." The man ac- instead of publishing his letter. He feels persuaded, so we understand him, that he could not have acted otherwise than he did; and we admit the subject into had ever communed with the Methodists whilst he our columns, because it instructively illustrates those was with me.23 The reply was "that he had done cases, of not rare occurrence, perhaps, where one so once or twice." I may here remark that I was mode of proceeding can be adopted, calculated to strengthen attachment to the Church in a member tion then took upon himself to declare that I was an whose throbbing heart roves, seeking for sympathy; and another mode can be adopted, directly tending to drive a willing friend into hopeless alienation .- ED.

COLLECTION FOR MISSION SCHOOLS AT ACHILL. Since received :-Sunday School of St. Thomas' Church,

£27 7 10 C. II. GATES.

THE INCUMBENT OF THE CHAPEL OF THE Holy Trinity acknowledges with thanks a donation of Six Dollars from Mrs. Ord, and other Ladies, to be disposed of as he sees fit, for the interests of his Sunday School held at the Chapel.

The Rev. C. L. F. HAENSEL begs to acknowledge, with many thanks, the receipt of Eight shillings and Nine Pence towards the funds of the Quenec Jevenile Church Missionary Associa-TION from the Mariners' Chapel Sunday School, and Seven Shillings and Six Pence from the Rev. J. E. F. Simpson towards the same.

To Correspondents: Received S. G ;-H. C; -I. A. R ;-F. M ;-G. M. F ;-THE UNKNOWN makes the following notes upon the piece " translated from the" &c.: The expression " the wretch's head" is not poetical.—" The stream that silver flows" is not correct English.—I do not know that human "features, in the mirror read, reflect the image of Divinity." It seems a misunderstanding, by the author of the original, of the scriptural truth that man was made in the image of God, which does not refer to the human shape, seen in a mirror. Note by the Editor for readers generally : Spend as little time as possible before the mirror; if you do, any more than is really necessary, then instead of Divinity, you are most likely to see the disguise of a very insidious enemy to peace and modesty.

PAYMENTS RECEIVED: Mrs. Chief Justice Sewell, No. 141 to 192; Rev. J. E. F. Simpson, No. 139 to 190; William Bennett, Esq., No. 141 to 192; Mrs. Alex. Buchanan, No. 105 to 156; Capt. Robinson, No. 134 to 185.

A. A. H. has received Subscription for past and present volume from Mrs. II. Cartwright.

## THE PARTY OF THE P Nocal and Political Entelligence.

The English Mail of the 19th ult. arrived yesterday morning, bringing accounts 15 days later from Europe. In the Mother country there is nothing of any consequence to record in political affairs. The Earl of Lincoln and Sir James Graham, members of Sir Robt. Peel's cabinet, have been joined with alienate him from the communion of the Church to the revenues of the Duchy of Lancaster, but are to receive no salary. This arrangement is said to have been made at the desire of the Prince Consort; and is looked upon as a personal matter between His Royal Highness and the two new commissioners, rather than a coalition of Conservatives with Whigs. A good deal of comment has been caused by the dissensions which have been made public between the Earl of Fitzhardinge and his brother the Hon. Grantley Berkeley. It seems that the latter has hitherto enjoyed a seat in Parliament as the repreif the man's life in other respects be free from reage and deprives Mr. Grantley Berkley of his legisproach, his understanding of the Christian faith lative honours. The quarrel has had the effect of

strand.

the present, Earl of Durham, and niece of Earl the went to pieces. Grey, was solemnised on Saturday by special ii- There were six females, four children, and two noble earl will be accompanied by his bride. - Willmer & Smith.

for some time expected has taken place, and gives a fants were drowned, frozen, or crushed to death. step in rank to a number of officers in each service. The Gazette announcing the promotions is dated the 9th Novr. The following will be of most im-mediate interest to the readers of the Berean: 3 Generals to be Field Marshals: 13 Lieut. Generals in the Army to be Generals: 29 Maj. Generals to be Lieut. Generals: 81 Colonels to be Maj. Generals: 74 Licut. Colonels to be Colonels: 50 Majors to be Licut. Colonels: 123 Captains to be Majors. R. Artillery.—8 Maj. Generals to be Licut. Generals: 14 Colonels; 28 Captains to be Majors. R. Engineers.-7. Maj. Generals to be Lieut. Generals: 6 Colonels to be Major Generals : 5 Lieut. Colonels A corresponding number of promotions has taken place in the Navy. Sir F. W. Austen, K. C. B., Vice Admiral of the White, is promoted to Vice Admiral of the Red. FIELD MARSHALS: Sir G. Nugent-T. Grosve-

nor-Marquis of Anglesca.

Among the new GENERALS: Sir P. Maitland. Lieut. Generals: Sir. C. J. Napier-Sir J. Dickson-Sir J. Harvey.

Major Generals: Sir G. Arthur-Sir Delacy Evans-Hon. C. Gore-Sir H. G. W. Smith. Colonels : Sir C. Chichester, Sist-J. Eden, Asst. Adjt. Genl .- Hon. C. Grey.

LIEUT. COLONEL: G. Macpherson, R. Can. Rifles. MAJORS: W. Atkin, R. Can. Rifles-J. A. Robertson, 82nd-G. E. Aylmer, 93rd-Sir J. A. Alexander, 14th.

ROYAL ARTILLERY.—To be MAJOR GENERAL, Colonel T. Paterson. Colonels.—Lieut. Cols. Sir W. M. G. Colebrook—A. Maclachlan—S. Kirby. Majors.—Capis. W. H. Bent-R. Burn-W. Fra-

ROYAL ENGINEERS.—LIEUT. GENERAL.—Major Gen. E. W. Durnford, Gustavus Nicolls. Co-tonels.—Lieut. Col. P. D. Calder. Major.—Capt. F. H. Baddeley.

The Duke of Bordeaux, the claimant of the French throne, against the present King, has recently married a Princess of the Italian Sovereign house of Modena. It looks like strengthening himself by an Italian connexion, as Louis Philippe has done the same by his son's marriage with the Spanish

PORTUGAL.—This unfortunate country is in a state of civil war. The Queen has temporarily assumed absolute power, and her troops have gained slight advantages over the insurgents, and the royalist party seem elated with their success; the Count was a verbal reference to the decree by which the Queen had deprived the Count of his title and honours since the breaking out of the insurrection. This Chief is reported to be at the head of 14,000 men, and may cause the Queen's party much more trouble than they seem now to anticipate.

The Austrian government has just issued a decree by which every engineer who has driven his engine for an entire year without accident shall receive a reward of 100 florins (£10), and that those who have done so for ten consecutive years shall receive 1,000 florins (£100) and a gold me-

dal.

The King of Bayaria has just issued a decree, suspending for two years the payment of the arrears of taxes, in order that the tax-payers may be able to contribute funds for the supply of bread to the poor at a cheap rate. His Majesty has also subscribed from his own purse 30,000 florins towards relieving the poor, and has ordered that corn from the Go-

vernment stores shall be supplied at a low price.

New Invention in Rathroad Machinery and TRAVELLING .- A considerable improvement has just been effected in the application of a propelling power to carriages on railways by an officer at Vienna. The invention consists in making the advance of a whole train quite independent of the adhesion of the locomotive's wheel to the rail on which it moves, and by conveying the propelling power of the engine to the axles of all the carriages—thus making their ndvance depend on their own adhesion. Each carringe becomes thus a locomotive, distinguished from the real locomotive only by the circumstance that the motive power is not independently applied, but is imparted to it by the engine-carriage. The whole train is thus enabled to ascend any rise that may occur above the level of the railroad which the engine, if alone, would be able to ascend. The same officer has also invented a break, by means of which a train may be conveyed down hill with perfect safety, and at an equal rate of speed.

From Mexico we have accounts of the capture of Tampico by the U. S. Flotilla, without apposition. The Mexican cabinet is said to be dissolved; and Santa Anna, it is stated, has gone back to the capital. It is asserted in some of the American papers that letters of marque have been sent to Cuba lor litting out privateers; but it seems doubtful whether the treaty with Spain will allow such proceedings at a Spanish port.

MAJ. GENERAL Scorr, with his two Aids do Camp has sailed for New Orleans. It is thought that he is to assume the command of the U. S. Army in Mexico.

WRECK OF STEAMERS AND LOSS OF LIFE.—The by the aristocracy in the election of members for American Journals give full details of very serious the popular branch of the Legislature. The Mont- loss of life and property sustained in a gale lately, for the journals on both sides of the channel. The tic, almost a new boat, which cost \$140,000, was British representative at the Tuileries, Lord Nor- on her way to New York on the night of the 25th manby, was ordered by his Government to absent ulto. : soon after leaving New London, in Connechimself from the meeting of the ambassadors, when tient, a violent storm then raging, a heavy sea they assembled to present their congratulations to struck the boat which caused the steam pipe to also absent. Lord Brougham, who has been in France for some time past, has lately visited the has unique to have was not provided with masts or sails, or French Court, and his damp so, at the present An attempt was then made to anchor, which was atmosphered him to the coverage of a method. count of the violence of the gale : after an hour's THE GREAT BRITAIN had not yet been got off, labour three anchors were got out, but they did not but she has as yet received comparatively little hold, and the boat continued drifting for nearly 48 injury. Measures have been taken for her preservation, in her present position, until early next year, miles, the storm continuing with almost unabated when it is expected that the season will favour the fury. Every thing on deck, and about 40 tons of further measures to be taken for taking her off the coals were thrown overboard; whatever could be turned to use for rafts to drift ashere upon was de-MARRIAGE OF THE EARL OF ELGIS.—The martached, and life-preservers were put on by the pasand Kincardine, the newly-appointed Governor-would strike and go to pieces. This took place early General of Canada, with the Lady Mary Louisa on Friday morning the 27th ulto., on a ledge of rock Lambton, eldest daughter of the late, and sister of on Fisher's Island. In five minutes after she struck

cense, at St. Peter's Church, Eaton Square, in the presence of a select circle of friends of both families. were drowned or crushed to death. Only one of the His excellency is expected to embark for North
America, to enter on the official duties of his government early in the ensuing month, when the
mother, matried sister, and a younger sister, and two young brothers, were on hoard. The poor little orphan thus saved, and thus thrown alone upon the ARMY AND NAVY .- The Brevet which has been world, is only twelve years of age. The two in-Summary of the numbers lost and saved, supposed to be accurate:

be accurate :		
	Lost.	Saved.
Pasengers,	22	25
Officers and boat's company,	. 10	12
Total,	. 32	37

THE BRITISH STEAM-SHIP NORTH AMERICA, of Colonels to be Maj. Generals: 14 Lieut. Cols. to be and from St. John, N. B., left Eastport on the 25th nito., and went ashore on Long Island, Mount Desert, State of Maine. The bursting of her steam-pipe during a heavy blow from the S.S.W. was the occato be Colonels: 13 Captains to be Majors. R. Marines.—7 Colonels to be Major Generals: 1 Lieut. crew, plate, furniture, letter bag, money &c., were Colonel to be Colonel: 18 Captains to be Majors.— nearly all lest, but fortunately only one man lost his life. Her freight was small; but it was feared that she was not insured.

SINGULAR.—A few days since, the transmission of messages upon the New York telegraph line was suspended for several hours, which, upon an inspec-tion of the wires in the vicinity of the city, was found to have been caused by the following curious incident. A large owl was found suspended from the wires, three miles above the inclined plane, with his talons entangled among them, the copper wire having been twisted round the iron cords of the western line. The owl was dead when discovered, and it is supposed that he had lighted upon the iror wire, and, while in that position, the other was blown against him, and a connection being thus formed, he then received a shock of the fluid, which deprived him of life, or so crippled him that, in his flutterings, he became entangled in the wires. The removal of the defunct owl and disentanglement of the wires enabled the renewal of the communications between the two cities .- Philadelphia Led-

GREAT WESTERN RAILWAY OF CANADA. Two mouraska, off Cane St. Ignace; passengers and notices from the Secretary of this Company have crew, 22 in number, all lost : also a schooner from appeared in the Hamilton papers. The first, calling Point Sec, vessel and cargo lost. meeting of the Stockholders on Friday next, " for the purpose of considering and adopting an agree-ment entered into between Sir Allan Napier McNab, on behalf of the Company, and the corresponding Committee of the Company in London." The se- safety for the winter. cond notice advertises that Tenders will be received at the Office of the Great Western Railroad Com- the winter. pany, on or before Friday the fourth day of December next, for Exchange at ten days' sight on the Company's Bankers in London, to the extent of of the same month. She is to be sold there. Four £10,000 stg., in sums of not less than £1000 stg."

KINGSTON -- ATTEMPTED ROBBERY OF THE COMdas Antas had addressed a letter to the Queen, imploring her to recall her late ministers and restore about 7 o'clock, a bold attempt was made by two young men named James Foster and Wm. McMahon, to rob the Commercial Bank in this City. The first was a servant in the employ of the Cashier of the Bank, and the latter a clerk in a grocer's establishment in the city. They were both armed, we be-lieve—the one with a pistol and the other with a heavy bludgeon. This bold attempt was fortunately ulto, with a fine westerly breeze: the Mersey, Macfrustrated, and the villains captured, and placed in the Station-house, from whence they were brought on Saturday morning before Mr. Macfarlane and Mr. Counter, for examination .- News. Two examinations had taken place before the magistrates, and the men were remanded.

> Mostreat., Dec. 4th .- We learn from the He rald of yesterday, that on Tuesday "the Court of Queen's Bench gave judgment on the Writ of quo warranto directed to J. F. Mills, Esq., calling upon him to show by what authority he exercised the office of Mayor of Montreal. The Majority of the Court-viz, their Honours Justices Gale and Day-decided that Mr. Mills' election was void, on account of the majority on that occasion having beer determined by the vote of Mr. Canfield Dorwin, who had since been declared incapable of holding the office of Common Councillor, or of exercising the right of voting at the elections of City Officers. His Honour Mr. Justice Rolland dissented. We believe it may be a matter of some interest to many of our readers to be informed that their Honours

> intimated a very strong opinion, that the judicial and ministerial acts of the de facto Mayor could be enforced." We are sorry, however, to have to add that the friends of the peace and credit of the city are likely to be disappointed, and that a requisition to the Town Clerk requires a meeting of the Corporation, on Monday next, for the purpose of holding a mock-election of Mayor, in room of Mr. Mills, and thus introducing a new element of con-

> our last contained the periodical statements of the affairs of the Montreal Provident and Savings' Bank, and of the City and District Savings' Bank. It will be seen that in both there is a large increase of the deposits. It is gratifying to see the good sense of the community appreciating the benefits of these valuable institutions, and that the accumulation of the capital of the industrious classes is keeping pace with the progress of the country .- Ib.

On Saturday evening, a fire broke out, in a Brew-house in Three Rivers, belonging to Moses Hart, Esq., the progress of which might have been alarming, as it was in the vicinity of the Govern-ment Powder Magazine and the Ursulines' Con-I vent. By the timely arrival of the three very

efficient Fire Companies, which have been lately established, in that town, all danger was soon removed, and nothing but a shed, forming part of the Brew-house, was destroyed.

Comparative statement of Exportations to London by the Hudson's Bay Company, from York Fort, MacKenzie River:

ackenzie inver:			and the second
Skins.	1846.	- :	1845.
Beaver	31363	125	$10509^{\pm}$
Badger	1017		
Bear.	2252		3080
Fisher	2974		2227
Fox Silver	367		276
Fox Cross	1291		859
Fox Red	3922		2649
Fox White.	813		2910
Fox Kitt	3937		5267
Lynx.	14202	3	526 <b>7</b> 597 <b>7</b>
Martin	85014	3	63461
Mink	. 19303		18083
Musquash	201915	- 4	161260
Otter	. 1339		1137
Rabbit	. 27758		40970
Siran	1909		3545
Wolf	7652		9105
Wolverin	693		534
			Guzette.

QUERCE LIBRARY ASSOCIATION .- We are requested to intimate that the Lecture advertised to be given by Dr. Fisher under the anspices of the Quebec Library Association, on the "Anglo Saxons," is postponed until Thursday the 10th instant. The delay of one day has, we believe, been considered expedient, because the regular monthly meeting of the Literary and Historical Society, of which the loarned gentleman is President, must be held on Wednesday.—Mercury.

RELIEF COMMITTEE.—At the regular monthly meeting held last Monday, Messis. Turnbull and Harbeson, Auditors, reported the completion of the work entrusted to them by the General Committee of auditing Mr. Chabot's accounts as Treasurer; they found a discrepancy of £48. 183, which, considering that the sum distributed in small sums amount to £57,100., they have no doubt "arises from sums paid out in the confusion of the moment, and omitted to be recorded." The report was received; Mr. Chahot was requested to pay over to Mr. Legare, Sub-Treasurer, the balance of £67. 14s. in his hands, and the Sah-Treasurer was authorized to pay £69, to the Auditors for the services rendered by them.

The several Banks with whom the funds still in hand are now deposited have readily consented upon application, to pay interest at the rate of 3 per cent for the balances which may remain in hand, amounting in the whole at present to £10,000. On the subject of this fund, as 'yet remaining in hand,

the Mercury makes the following remaks:

"It may here be it propos to state for the information of certain parties who may suppose the Committee yet to have £10,000 for distribution, that the whole of that sum is pledged, and now at interest, awaiting the demands of those whose claim upon it have been recognized."

During the year ending 1st Nov. 1816, 30 vessels have been built at Quebec, with an aggregate of 19,751 tons, averaging more than 650 tons each.

CONTRACTOR OF THE PROPERTY OF MARITIME EXTRACTS.

In addition to the disasters previously mentioned we regret to be obliged to add the account of several more vessels wrecked below. A letter from Crane Island states the total loss of a schooner from Ka-

A letter from St. Luce, states that the brig Ruby Stoker, is ashore at Cook Cove, about 3 miles from the Church; her rigging, sails, &c., are in store. It was also expected that the vessel would be put in

The schr. Seaflower has put into Cook Cove for

The Brig 574, Stubbs, hence for Swansea on the 16th Octr., was cast away on Anticosti on the 27th more vessels are reported as wrecked between St. Anne's and Gaspé, and the Brig Amy Ann, Storey, hence for Hartlepool 5th Novr., two miles below Cape Chat. Chas. Campbell, Esq., who gives these particulars in a letter, dated Matane, 1st Decr., says also that the Reliance and Mersey are going to pieces. The wreck of the Magnet on Anticosti has been sold for £244. The pilots of several of the beth, and Countess of Durham, Tuzo, left Ric on the 25th: the Zealous had to slip her anchor and 77 fathoms of chain at the Brandy Pots.

The Pilot that took down the brig Marquis of

Normanby has returned, and reports that he left her last Friday at noon, off Green Island, all well, and a fine westerly breeze.

The crew of the Marquis of Wellesly, ashore at St. Simon have come up, also two men of the Ruby, wrecked at Cork Cove.

We have nothing later from the vessels a shore at datane, or any accounts of those said to be ash ore below St. Anne. Arrived at Liverpool, Nov. 7th, the Erromanga, from Quebec; Rev. D. B. Parnther, &c. passengers.

ALICA MONTH OF THE PROPERTY OF THE PARTY OF

BIRTH.

At Lloydtown, the lady of the Rev. II. B. Osler, of a daughter, still born.

MARRIED.

At Christ Church, Hamilton, on the 23rd ulto. Mr. John Holder Rogers, of Toronto, to Eliza Jane, only daughter of David Thompson, Esq., M. P. P., of Indiana, C. West.

THE RESIDENCE OF THE PROPERTY QUEDEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 8th Dec., 1816.

	s.	a.		8.	d.
Beef, per lb	0	4	a	0	6
Mutton, per lb				Ö	-
Ditto, per quarter	2	3			ö
Lamb, per quarter	ī	G	a	4	ō
Potatoes, per bushel,	2	Ğ.	0	ี้ข	ŏ
Maple Sugar, per lb	6		72	- 0	3
Onts per bushel	٠,	ň.	· "	់តំ	Ğ
Hay per hundred bundles	95	ă.		25	ŏ
Straw ditto	17	7	٠,	00	8
Fire-wood per cord	16	Ä	16	17	. U
Fire-wood, per cord	in.	. ,	0		Ü
Butter, fresh, per lb	ĭ		.а	1	0
Ditto colt in tinnets non D	: *	Ų.	a	٠.	10
Ditto, salt, in tinnets, per lb	Ų,	୍ଷ	a.	្តប	10
Veal, per lb	:0	5	(1	Ų,	6
Do., per quarter	1	- Ei	a	- 5	0:
Pork, per lb	0	5	a	0	7
Pork, per lb	0	ß	a	0	7

LETTERS for the above Mail will be received at the Quebec Post Ollice, till THIS DAY,—PAID Letters till THIEE o'clock and UN-PAID till FOUR, P. M.

NOTICE TO CREDITORS.

DIVIDEND will be paid to the Creditors of the Estate of the late J. J. Sims, on the 15th Inst., at the office of Messrs. C. & W. Wurtele, St. Paul's Street. CHRISTIAN WURTELE, TRUSTEE.

Queber, 10th Decr. 1816.

FRENCH AND ITALIAN WAREHOUSE 65, ST. LEWIS STREET,

JUST received and for sale :-75 Fresh Smoked Salmon, in good order, 300 Canisters of Fresh Lobsters,

Do. do. Salmon, do. Mackerel. 100 Do. 200 Tins of Sardines in Oil,

100 Boxes Table Raisins, 78 Do. Bunch Muscatels, 50 Quarter-Boxes do.,

20 Boxes of Fresh Lemons. 21 Jars of Fresh Prunes, 28 Baskets of Cheshire Cheese, 10 Cases of North Wiltshire do.

J. BRADFORD. Quebec, 10th December, 1846.

FOR SALE,

NOTRE DAME STREET, LOWER TOWN, TEMIREE Cases North Wiltshire Cheese.

200 Boxes and Qr. boxes Raisins, 50 Bbls. Raisins (50 bls. each,)

100 Drums Figs, 50 Boxes Starch

28 do. Valentia Almonds (28 lbs,)
1 Bale Fresh Almonds,
20 Hhds. & 10 bbls. Sugar.

10 Puncheons Molasses, 10 do. Jamaica Rum

JOHN R. HEALEY. Quebec, 9th December, 1846.

BRADFORD'S

Coffee, Tea, French and Italian Sauce & Pickle

Warchouse, No. 65, St. Louis Street. UST received, by the DOUGLAS and other evessels, and for sale, a choice assortment of ENGLISH GROCERIES, comprising the finest qualities of Souchong, Old Hyson, Young Hyson, and Flowery Pekoe Teas; Mocha and Jamaica Copput, also 25 baskets of Cheshine and 10 cases of North Wiltshire Cheese. Quebec, 26th Nov. 1846.

HARDWARE! NO. 20, HARDWARE!!

PARRIQUE STREET.

MORKILL & BLIGHT,

BEG respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well select. ed assortment, which they will dispose of on the lowest terms for CASH or approved credit. Quebec, 26th November, 1846.

COOKING STOVES.

FIHE Subscriber has now on hand a complete assortment of Cooking, Parlour, and other fancy Stoves, from the well known manufactory of Wm Rodden, Montreal. The superiority of these Stoves is now so generally admitted that they require no puffing. Their strength, beauty, and thickness of metal offer great advantages over the thin American Stoves, which invariably warp when exposed to the heat required in this climate.

HENRY S. SCOTT.

Upper Town Market. N. B. A few American Cooking Stoves on hand, will be sold at much reduced prices to close them. Quebec, Nov. 19th, 1846.

# W. LECHEMINANT,

No. 4, Fabrique Street.

AS just received and offers for sale the following choice lot of HAND PICKED APPLES.

75 Barrels Greenings, 50 Do. Fameuses, 20 Do. Spitzenburgs, -ALSO,-

Daily expected a small lot of Spanish Grapes. Quebec, 19th Nov. 1816.

## THOMAS ANDREWS,

TEGS to thank the Military and Gentry of Quebec, and the public generally, for the patronage with which he has been favoured since he commenced business; and hopes a continuance of the

Always on hand a general assortment of Kitchen Utensils; and every description of TIN-WARE made to order.

13 Buade Street, Upper Town. 26th Novr. 1846.

PIANOS.

IN addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices.
J. H. WYSE & Co.

No. 26, Mountain Street. 11, Palace Street.

N. B. Pranos to let. Quebec, 26th November, 1816.

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.

Price 74d.

April 28th, 1816.

SPLENDID

NEW & FASHIONABLE JEWELLERY, WATCHES, CLOCKS, ETC.

HE Subscribers have just received per "Lady Seaton" and "Douglas," from London, a splendid assortment of JEVYELLERY, WATCHES, &c. far surpassing in richness, variety, and extent, any they have hitherto imported; also, CHESSMEN, BOARDS, LADY'S COMPANIONS, and Mechanical Railway or Fantismuna Chimney Ornaments.

M. ARDOUIN & SON,

60, St. John Street. N. B .- Old Gold, Silver, Plate and Watches bought or taken in exchange. Quehec, 12th November, 1846.

# FALL AND WINTER CLOTHING.

TENRY KNIGHT begs to thank the Military A and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support.

II. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c., having just received per "Safeguard" and "Pearl" from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderato

No. 12, Palace Street. Quebec, 19th Nov. 1843.

#### QUEBEC BANK.

OTICE is hereby given that a Semi-annual Dividend of Three per Cent has been declared upon the amount of the Capital Stock, and the same will be payable at the Bank, on or after TUES-DAY, the 1st of DECEMBER next.

The Transfer Book will be closed on SATURDAY, the 14th of November next.

By Order of the Board. NOAH FREER, Cashier.

Quebec, 19th November, 1846.

### Quebec dispensary.

TATHE Subscriber, successor of the late J. J. SIMS. Apothecary, Chemist and Druggist, in soliciting a share of public patronage, respectfully begs to acquaint his friends and the public in general—that he has received per late arrivals a very select assortment of Genuine English Drugs, Chemicals, Patent Medicines, Perfumery, Brushes, Combs, Sponges, &c. &c.

-ALSO-A small lot of very fine MONTREAL HONEY.

G. G. ARDOUIN, Corner of Seminary and Hope Street,

Upper Town Market. Quebes, 12th Nov., 1846.

GOSPEL AID SOCIETY.

FIHE ANNUAL SALE will be held (D. V.) on TUESDAY, the 22nd, and WEDNESDAY, the 23rd of the ensuing month of December, in the room formerly the Library of the House of Assembly, commencing each day at noon. Donations and contrioutions are respectfully solicited; and will be thank-

fully received by Mrs. Schaw, President, and by the following ladies of the Committee:— Mrs. Temple, Mrs. J. A. Sewell, Mrs. J. Ross, Mrs. Penney, Mrs. GATES, Mrs. S. NEWTON, Miss Fletcher, Miss WURTELE. Miss TREMAIN. Miss Burton, Secy.

Quebec, 5th Novr., 1846.

WHOLESALE AND RETAIL BRITISH AND CANADIAN

# FUR WAREHOUSE.

W. S. HENDERSON & CO.

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

WHOLESALE. The Stock of Goods intended for this department

is unusually large, and will be sold low.

Terms—under £25 cash; above that sum an approved note at 4 months. Every description of Furs made to order, or cleaned or altered to the present Style. All Goods returnable after sale if not approved of.

NO SECOND PRICE. Quebec, 29th October, 1846.

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 Seville Cloaks, Gentlemen's and Boy's Caps, Children's Stockings, Socks and Gloves, Mutts and Boas of Berlin Wool, Shawls, Pellerines and Comforters, &c. -ALSO-One Case Egyptian and Cerneaux Shawls.

C. & W. WURTELE.

St. Paul's Street

BUCK-WHEAT AND INDIAN CORN MEAL. THE Subscriber has just received a small supply of the above.

2nd Sept. 1846.

-on hand-Sperm, Belmont Sperm, Imperial, and Composite Canales,
Sperm, Olive, Porpoise, and Pale Seal Oils.
M. G. MOUNTAIN,
No. 13, Fabrique St. Canales,

5th Novr. 1816.

JUST RECEIVED-FOR SALE BY THE SUBSCRIBERS.

BEST ENGLISH CHEESE, Cheddar, Berkeley, Gloster and Truckles, —ALSO— Best Silvered and Black Lead.

C. & W. WURTELE, St. Paul Street: Quebec, 2nd October, 1846.

#### Pouth's Corner.

NO PAY-NO WORK. BY REV. JOSEPH ALDEN, D. D.

"Little boy, will you help a poor old man up the hill with his load?" These words were spoken by an old, graywhich contained a bag of corn for the mill.

"I can't, I'm in a hurry," said Hanson the boy addressed.

He was in a hurry to get to the school-house, the boys before school began-

of the hill to rest himself, and gather strength her poor sick mother!" for the ascent. He gazed after Hanson as he passed rapidly on, and sighed as he thought of the days of his youth, now so far off in the distance, and of the friends of his youth now in the grave. A tear was beginning to gather in his eye, when John Wilson came along and said, "Shall I help you up the hill with your load, sir ?"

The old man brushed his eyes with the cuti of his coat, and replied, "I shall be glad to have you; I have the rheumatism in my right irm so hadly that it is of no use to me, and my eft arm was never very strong."

He arose, and taking the tongue of his cart, while John pushed behind, they ascended as apidly as his faltering steps would permit. When they reached the top of the hill, they liscovered a rent in the bag on the underside. rom which the corn was escaping. With great fort, and at considerable expense of time, he bag was turned, so that there was no further oss of corn.

"I'm much obliged to you," said the old ouse, "and may the Lord reward vou." ist expression was not heard by John.

y. This was a very unusual thing for him, as me she forgave my childish ingratitude. e was remarkable for punctuality and promptess. If he had told the teacher the cause of is detention, he would have been excused; ut he thought it would look a little like osten-

At recess, Hanson said to John, "What did ou get a mark for ?" "Because I wasn't here when school began,"

tion to do so.

"I know it."

id John. "I know that; but why wasn't you here in ne? You were only a little ways behind me the foot of the hill."

"I suppose you stopped to help old Stevene, but I don't work for nothing." "Nor 1 neither."

"I know you don't; you got a mark for ur job this morning, that's all that you got." "You don't know that," "Did you get anything else ?"

"I didn't do it expecting to get anything "What did you do it for, then?"

"Because I thought I ought to help the poor l man." "It is the business of his relations to help

"It is every body's business to help everyly who needs help." If you are a mind to be such a fool as to

rk for nothing, you may. No pay-no rk, is my motto.

To be kind and tender hearted, is my motto, in might have said with truth, but he did not so. John did not think he worked for ning when he performed acts of kindness. I the gratitude and love of many, and he arded that as worth something. And finally, had the divine promise for a reward for in so small an act of benevolence as giving a of cold water to a disciple, and that he

arded as worth a great deal. )id he work for nothing? Does anybody k for nothing when he does good !- Epis.

## MY MOTHER'S GRAVE.

was thirteen years since my mother's death. m, after a long absence from my native vil-I stood beside the sacred mound, beneath ch I had seen ner buried.

ince that mournful period, great changes had e over me. My childish years had passed y, and with them had passed my youthful acter. The world was altered too; and as I I at my mother's grave, I could hardly ze that I was the same thoughtless, happy ture, whose cheek she had so often kissed in excess of tenderness. But the varied events hirteen years had not effaced the rememce of that mother's smile. It seemed as if I seen her yesterday; as if the blessed sound er voice was even then in my ear. The dreams of my infancy and childhood were ght back so distinctly to my mind, that had it been for one bitter recollection, the tears I would have been gentle and refreshing. circumstance may seem a trifling one; but hought of it even now agonizes my heart; I relate it, that those children who have pato love them, may learn to value them as ought.

y mother had been ill a long time, and I had me so much accustomed to her pale face and voice, that I was not frightened at them as en usually are. At first, it is true, I had d violently, for they told me she would die then, day after day, I returned from school, ound her the same, I began to believe she always be spared to me.

and done my work wrong side outward, I came home discouraged and fretful. I went into my mother's chamber. She was paler than usual, but she met me with the same affectionate smile that always welcomed my return. Alas! when I look back through the lapse of thirteen years, I headed man, who was drawing a handeart think my heart must have been stone not to have been melted by it,

her a glass of water. I pettishly asked why she did not call the maid to do it. With a look of so long as my connection with it lasts. I deem that he might enjoy a few minutes' play with mild reproach, which I shall never forget if I it necessary to enter into no statement of my live to be a hundred years old, she said, " and The old man sat down on a stone at the foot will not my daughter bring a glass of water for

I went and brought the water, but I did not do it kindly. Instead of smiling and kissing her, as I was want to do, I set the glass down very quick, and left the room.

After playing a short time, I went to bed, vithout bidding my mother "Good night." But when alone in my room, in darkness and silence, I remembered how pale she looked, and how her voice trembled, when she said, "Will not my daughter bring a glass of water for her poor sick mother?" I could not sleep; and I stole into her chamber to ask forgiveness. She had just sunk into an uneasy slumber; and they told me I must not awaken her. I did not tell any one what troubled me, but stole back to my bed, resolved to rise early in the morning, and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and, hurrying on my clothes, I hasted to my mother's room.

She was dead! She never spoke to me more; never smiled upon me again. And when I touched the hand that used to rest upon my head nan, as John set out upon a run for the school- in blessing, it was so cold it made me start. I This bowed down at her side, and sobbed in the bitterness of my heart. I thought then I wished I

by her grave, and whenever I think of her mani- put the other end up; but it is not. fold kindness, the memory of that reproachful look she gave me will "bite like a serpent, and sting like an adder."-Children's Friend.

## INDISCRIMINATE READING.

Ministers are often asked what they think of ovels. I shall not enter into that question-but will give you a maxim of Legh Richmond, about n up the hill with his grist. He tried to stop read them." Now, my friends, the word of God affronts." teaches us to govern our passions, to control our desires, to mortify our corrupt propensities, and to advice unpalatable? Why, many books appear to im to the degradation of a brute. The knowledge they give of the world is better calculated to make men shrewd than virtuous. They invest their characters with as much which excites our admiration as our abhorrence. They draw men splendidly wicked, surrounding them with endowments which seem to diminish their crimes or, at any rate, prevent our looking upon them with detestation. Have you not heard instances of men reading such books, and trying to imitate the infamous conduct of their leading character? And have you not met with many books, which draw glowing pictures of the world-which excite sanguine anticipations of its happiness, and urge you not obeyed! Surely, the conditions of it must the first place, he had the approbation of his science, and he regarded that as worth nething. In the second place, he had the sure of doing good, and regarded that as worth as yellow as the pultry amusement to be derived from such publications, compared with the lasting injury to receive that salvation; and the other is this, vicious man with delight-you seel interested in Persect obedience is not now the thing; and profligate as himself. You read the life of a worlddazzled by the picture of her accomplishments, admired. Oh! tell me, young man, young woman, if to some such feelings, as I have described, you are utter strangers—say, if these books do again, what shall their end be ? - Leighton. not give you a contempt of the retiring and sober recreations of considerate men-if they do not make you averse to every solemn duty and serious occupation? Beware, then, of indiscriminate reading. Of those persons who were converted by the instrumentality of the Apostle's preaching at Ephesus, it is recorded that "Many of them brought their books together and burned them before all men." They did so because they were mischievous books. How many in our day ought to share their fate for the same reason!— Episcopal Recorder.

> TOBACCO AND ITS EVILS. Smoking to excess is another source of immense evil in the backwoods. A man accustomed to a cigar, gets at last accustomed to the confounded," little satisfaction was to have lowest and vilest of tobacco, I used to laugh at been expected. At least such may very reasome of my friends in Seymour, when I saw sonably be inferred to have been the case, them with a broken tobacco pipe stuck in the when we learn, by the last accounts from Engribbon of their straw hats. These were men land, that at the last meeting of the British Sciwho had paraded in their day the shady side of entific Association in September last, the Po-Pall Mall. They found a pipe a solace, and cigars tatoe disease engaged the attention of the Bowere not to be had for love or money. "Why do tanical section for one day, when Dr. Buck-you not put your pipe at least out of sight?" said land, after a long discussion, summed up with 1. "It is the Seymour Arms' crest," responded declaring, "that he could not tell what the my good natured gentlemen farmers, "and we disease mas, or how it could be cured; but that wear it accordingly." Smoking all day, from he thought it arose from the 'debility' of the the hour of rising, is, I actually believe, more root; but the fact was, they were possessed of less injurious to the nerves than hard drinking. It information (!) now than before the Governparalyzes exertion. I never saw an Irish labourer, ment Commission commenced its inquiry !"

One day when I had lost my place in the class, I ver had a groom that smoked much who took proper care of my horses; and I never knew a gendeman seriously addicted to smoking, who cared much for anything beyond self.—Bonnycastle's Canada.

THE BEREAN.

Bishop Donne of New Jersey, some time ago, wrote to the Editor of the Southern Churchman thus: "From the first moment that Burlington College had a corporate existence, I determined She requested me to go down stairs, and bring that, by the help of God, tobacco, in all its forms and uses, should be excluded from its precincts, reasons for this determination, nor ever to make a single remark in connexion with it. It is a law which altereth not.

" Most à propos to this, though I believe with out the knowledge of it, is the following extract of a letter from a dear friend, enclosing his check for fifty doll irs. 'The annexed is for books for Burlington College, standard works, to be selected by yourself. It is Tobacco Money, I have concluded that I can live without that article—at least, to try it for one year—and I think the amount infinitely better expended. The conclusion was arrived at while puffing, and reading the record of your daily duties and toils. Be assured you have one who feels for you in all your undertakings.1

"I do not know that I received a donation with so high a satisfaction. May not the good example be extended, to the relief of many from an ignominious bondage, to the comfort of men, and to the glory of God! I am of opinion, that if all on whom Burlington College has a rightful claim would 'go, and do likewise,' no other endowment would be needed for a library."

A correspondent of the Boston Common School Journal treats the Tobacco-Question with facetious gravity as one of common right. He says, the practice of smoking, or chewing, or souffing is never indulged without downright in-When John reached the school-house, he could die and be buried with her; and old as I justice to others. A man has no right to demand as about ten minutes too late, and in conse- now am, I would give worlds, were they mine a certain space around him as his own, within nence received a mark for want of punctual- to give, could my mother but have lived to tell which if any one thrust his nose it shall be at his peril. If the use of snull were lawful, he says, But I cannot call her back; and when I stand unquestionably a man's nose would have been

> THE SECRET OF SUCCESS .- The late Mr Tegg, the well-known publisher, on being asked to what he chiefly owed his success in life, replied, "To three things: punctuality as to time, self reliance, and integrity in word and deed. It addition, however," said he, to these points, "! have derived much advantage and comfort in life the choice of books, which applies to all kinds of from being deaf, as well as blind, to all calumnies literature. He used to say that "Books are good and attacks. I have never cared for what any or bad in their effects as they make us relish the one malignantly or perhaps foolishly said of me word of God the more or the less, after we have neither have I been ready to resent real imaginary

> THE FIRST VISIT TO A MARRIED CHILD. seek after holiness of heart and life. Do you Generally speaking, if there is a moment of unthink there are no books calculated to make such mixed happiness, it is that in which parents pay their first visit to a married child, and in which be written on purpose to inflame the passions. children receive the first visit from their parents Their very object appears to be to pollute the The pretty, half childish, hulf matronly pride morals of an inexperienced youth, and to reduce with which the young wife does the lionours of domestic arrangements; the tearful joy of the mother as she inspects and admires; the honest happiness of the father; and the modest exultation of the bride-groom who has installed the creature he loves in all the comforts by which she is surrounded, render the moment one of pleasing interest to the most careless bystander.

> THE GOSPEL, AND THE CAUSE OF ITS REJECTION. The Gospel of God is his embassy of peace to men, the riches of his mercy, and free love opened and set forth; not simply to be looked upon but laid hold of .- And yet the Gospel is they do your soul? You read the adventures of a to love that Saviour; and there is no more. his favour-you judge leniently of his faults-and the obedience which is required, love makes then you wish to be as gay, as witty, aye, and as sweet and easy to us, and acceptable to him. prolligate as himself. You read the life of a world-ly woman with pleasure—you identify yourself but the greatest part refuse it. They love with her vanity, with her frivolities-you are themselves, and their lusts, and this present world, and will not change; and so they perand you desire to be equally dissipated and equally ish !- They perish? what is that? what is their end? I will answer that, but as the Apostle doth; and that is, even by asking the question

> > THE POTATOE DISEASE. - A long article, signed R. L. in the last number of the Montreal 'Br. Am. Journal of Medical and Physical Science" winds up the result of pust investigations in the following terms: After this unreasonably lengthened intrusion

mon your valuable columns, it would be unpardonable to add more, prolific though the theme may be. I beg therefore to bring my desultory observations at once to a close, with one more simple observation-namely, that it would appear as if the learned investigators of this dreadful pestilence had "some how," been strangely mixing up cause and effect; and with his hod and his pipe, mounting a ladder, but In spite of all this, however, let us indulge a I was sure to discover that he was an idler. I ne- fervent hope that the origin of the Potato dis-

ease being at last ascertained, as stated above, science may now be enabled to suggest some measures to palliate, if not counteract its influence, and that it may, at worst, prove only of temporary duration, -- like the dread ravages of that still more inexplicable scourge the cholera; or that if destined to become an uncertain periodical curse, its visitations may be either few and far between, like the more limited devastations of the Locust and "army worm, -or that, as is the case with those more permanent minor agricultural pests, peculiar to certain plants, such as the wheat (or hessian) fly, the turnip fly, and the peabing, or even that destructive fungus the rust, some means may yet be discovered for either arresting or preventing its future ravages.

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