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# The Berean.

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

VOLUME III.—No. 10.]

QUEBEC, THURSDAY, JUNE 4, 1846.

[WHOLE NUMBER 114.]

## THE MARTYRS.

Flung to the heedless winds,  
Or on the waters east,  
Their ashes shall be watched,  
And gathered at the last—  
And from that scattered dust  
Around us and abroad,  
Shall spring a plenteous seed  
Of witnesses for God!

Jesus hath now received  
Their latest living breath—  
Yet vain is Satan's boast  
Of victory in their death.  
Still—still—though dead they speak,  
And trumpet-tongued proclaim  
To every waking land,  
The one availing Name!

From a Scrap Book.

## CHRIST, THE HEAD OF THE BODY.

The head of the natural body is the seat of wisdom and counsel, in compliance with the decisions of which the whole body is governed. Concerning the church, it is written, Jesus Christ is made into us wisdom. It is his prerogative to decide for us in all things, without any possibility of mistake, and without any possibility of appeal; and it is our high privilege to find obedience perfect freedom. This is the basis of much and precious experimental truth. He who is our Head for guidance, is also our Head for protection; and in his exaltation over all things for his church, we have the best assurance of that protection being all-sufficient. Our own treacherous hearts within; a tempting and ensnaring world without; the powers of darkness under their great leader Beelzebub, the chief of the devils, who goeth about as a roaring lion seeking whom he may devour: all these things are against us. But over all things Jesus is supreme, and we are members of his body, of his flesh, and of his bones.

Again, in the natural body, the head is the receiver of the appropriate food, and the communicator of strength, and nourishment, and increase thereby, to all the members. And concerning the church it is written, that from Jesus Christ the Head, "all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." Or, as is elsewhere expressed by the same Apostle, "from him which is the Head, even Christ, the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." The nourishment ministered is the Holy Spirit. Our great Head, having led captivity captive, is exalted in our nature to the right hand of the Father, and has received gifts for men, that the Lord God, the Holy Ghost, may dwell among us. The Spirit thus received without measure into Christ, overflows like the oil upon his head, even Aaron's head, diffuses itself amongst the members, joining, compacting, supplying, and effectually working in the measure of every part unto the power and increase of life and godliness which is in love. Here also personal experience is our holy privilege: "Behold how good and how pleasant it is, for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." [Ps. cxxxiii.] But how so? There is no natural similitude between unity amongst brethren, and the flowing down of ointment from the head upon the members. The similitude does not lie in the natural image, but in the combination of the types of the High Priest, and the doctrine now before us.

Behold how good, and O! taste how pleasant, how unspeakable and full of glory is the joy of putting on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; if any man have a quarrel against any, endeavouring to keep the unity of the Spirit in the bond of peace.

Again; in the natural body, the head responds in quick instinctive sympathy to the enjoyment or the suffering of any, or every member. When acute pain in any member or members forces a cry from the body, it is the head that gives utterance. Concerning the church, Jesus said, "Inasmuch as ye have done it (shown kindness, or the contrary) to one of the least of these, ye have done it unto me. And on one remarkable occasion, when a few members were persecuted unto bitter endurance by the frantic, misguided zeal of Saul of Tarsus, the Head gave utterance to their cry, and in touching openness of genuine sympathy, said, Saul, Saul, why persecutest thou me?—Rev. Hugh M. Neile, "The Church and the Churches."

## BAPTISM, RIGHTLY RECEIVED.

Baptism doth save: \* but what baptism? The answer is, baptism "rightly received"; that is, not a part of it only, not the application of water to the flesh, but the whole of it, including also the state of heart which supplies an answer of a good conscience, a true and faithful answer to the question, Dost thou believe in Jesus Christ?

If thou believest, thou mayest be baptized with water.

I believe.  
Well, if this be the answer of a good conscience; if the faith of the operation of God be indeed in you, effecting a spiritual change; then the outward part of the ordinance, which is a sign of that change, will be to you a seal

of all its blessings. Such baptism doth save. It was possible, then—why else should St. Peter introduce such a clause?—that the component parts of what the apostle meant by saving baptism, might in some instances be separated; that the outward ordinance in water might be administered without an answer of a good conscience, without any accompanying inward faith, and consequently without any real spiritual change.

This was indeed indispensable towards the accomplishment of the Lord's revealed purpose, that his true church should continue a hidden company, known certainly only to himself: that the tares and the wheat, the clothed and the unclothed guests, the sheep and the goats, should be so mingled, as to render it impossible for his most faithful servants infallibly to distinguish: because, to this end, every outward mark possessed by the children of God must be possessed by them in common with others.

At the commencement, however, of the church, during the personal ministry of the Apostles, we may well believe that the separation, the outward ordinance without the answer of a good conscience, was comparatively very rare. There had as yet been no time for a generation of nominal Christians to grow up. All who were called Christians, or nearly all, were adult converts from Judaism or paganism, baptized in consequence of their own confession of the Christian faith; and in those days, when the Christian church had no temporal honours, distinctions or emoluments, to confer on her members, but, on the contrary, when a profession of Christianity exposed men to odium, and obloquy, and persecution, the temptations to a false or hypocritical profession were comparatively few. It is true that even then there were some hypocrites, but their number must have been small. They were the exceptions, and therefore—although when speaking prophetically the Apostles make the mixed character of the baptized body sufficiently distinct, yet when speaking of the state of things actually existing in their own day—it was natural enough to address to professing Christians generally, i. e. to the then visible church, language which in strict literal accuracy was applicable only to real Christian believers.

Such language commonly used, plainly involves the supposition, that commonly baptism was complete, that it was a sign of a change of character, of a spiritual cleansing already received; and, to persons so changed, a seal of God's promises to his people. In the case of an adult convert, such as Saul of Tarsus, or Lydia of Thyatira, whose heart was already changed by the Holy Spirit, this was simple and clear, harmonizing exactly with the case of Abraham. Such converts were already personally interested in God's promises. Baptism, appointed by the Lord Jesus for a sign, and visibly authenticating his promises to all who had the thing signified, became to them a seal, a seal of the righteousness of the faith which they had before they were baptized. Baptism was a sign, not merely of their profession of the Christian religion, but also of their inward and spiritual change of character; and a seal of God's gracious promises to them. It did not change their characters; they were not admissible to it till they had, or said they had, faith; and faith changes the character, overcoming the world; but it was a sign of the change. It did not entitle to the promises, but to every one already spiritually changed, and thereby entitled, it did actually and visibly seal the promises. And therefore, although baptism was not precisely contemporaneous, in God's sight, with the spiritual change; yet following soon after according to God's commandment, and being the first manifestation of it to man's sight, the whole change came naturally to be identified with, and expressed by, the outward and visible sign and seal of it. Forgiveness of sins accompanied the spiritual change, and therefore is sometimes spoken of as accompanying the sign of the change.

Forgiveness is much more frequently spoken of in direct connexion with the faith of the heart, and without any reference to the ordinance of baptism. "Him (Christ) hath God exalted with his right hand, to be a prince and a saviour, to give repentance to Israel and forgiveness of sins." (Acts v. 31.) "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him, all that believe, are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 38, 39.) "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." (Acts xxvi. 18.) "In whom we have redemption through his blood, even the forgiveness of sins." (Col. i. 14.)

In these and such passages, the blessing of forgiveness of sins is associated with that state of heart which is by the faith of the operation of God; and of which only God himself is immediately and directly cognizant.

There is one passage of a different character, where forgiveness is associated with that outward ordinance of God's appointment, which is an avowal among men, that he who observes it is the Lord's servant. With the heart he has believed unto righteousness; and now, using water according to the commandment, and calling upon the name of the Lord, he makes confession with his mouth unto salvation. (Rom. x. 10.) The passage referred to, the only one of the kind in the sacred volume, occurs in the address of Ananias to Saul of Tarsus, as recorded in the xvii. chapter of the Acts. "The God of our fathers hath chosen thee, that thou shouldst

know his will, and see that just me, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Saul was already a believer in the Lord Jesus, whose glory he had seen and whose voice he had heard. Being a believer, he had as such the blessing of forgiveness of sins; yet here the washing away of his sins is connected with the outward ordinance, which was the open profession of faith, and which there appears to have been some disposition in him to delay; for Ananias said, "Why tarriest thou?" As if he had said, show yourself who you are, at once; the God of our fathers has chosen you for his servant; avow yourself as such, to the encouragement of your fellow-servants, and to the confusion of your surrounding adversaries. Saul did so. He committed himself; "and straightway he preached Christ in the synagogues, that he is the son of God." . . . All that heard him were amazed. . . . But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." (Acts ix. 20—22.)

In the case of Abraham, as we have seen, the institution of an outward ordinance was delayed for many years after the servant of God was in the possession and enjoyment of spiritual religion. In the case of Saul, there was no delay; but the principle was the same. Saul was a believer as Abraham had been; the seat of his religion was his heart, and he received a significant symbol of it in his flesh, an outward ratification of it to his sight. He received the sign of baptism, a seal of the righteousness of the faith he had, yet being unbaptized. It was a sign of the washing away of his sins. It was not only a sign of his profession as a Christian, distinguishing him from his unbaptized fellow-countrymen; but it was a sign of the change in his state and character, which had been already effected by faith.

It is not, I think, to be wondered at that some men, captivated with the beauty of this arrangement, should endeavour to retain it unimpaired by confining baptism to adults, and as far possible to converted adults. It is right so to do in the commencement of a mission to the heathen—the only true parallel to the history of the Acts of the Apostles; yet even here, there will occur cases to which the apostolical language concerning baptism cannot be truly applied. It could not have been truly applied in the case of Simon Magus; yet, it is instructive to observe, that notwithstanding this and other such disastrous instances as those of Ananias and Sapphira, Demas, Diotrophes, Hymeneus, Philetus, the language habitually used by the Apostles concerning baptism, ascribes to it the efficacy, which in genuine instances of real converts, of truth belonged to it.

To be continued.

## COMPANION TO THE FONT AND THE PULPIT.

By the Right Rev. W. Meade, D. D., Bishop of the Protestant Episcopal Church in Virginia.

[From the Protestant Churchman.]  
Bishop Meade, in the appropriate and expressive title to his work, intimates the design he had in view in its preparation, the interpretation of the language used in the baptismal services, by the more definite doctrinal teaching of the articles and homilies of the Church. He maintains, if we rightly understand him, that the regeneration which is spoken of in these services, absolutely and invariably occurring at the time of baptism, is the translation of the baptized persons from a state in which, as destitute of any covenantal title to salvation, he is styled the "child of wrath," into that state which, as it proffers to him in all cases the covenantal mercy and grace of God, and in the exercise of repentance and faith, actually conveys to him these blessings, is styled a "state of salvation." On the question whether in the case of a baptized infant, there is an incipient act of the spirit, a "beginning of the work of sanctification" or no, he conceives we have no right to enter, inasmuch as this cannot be ascertained by any discovery revealed to us, or made by the mind of man. But he maintains very decidedly, that the doctrinal standards of the Church will warrant the idea that a moral and spiritual regeneration is the invariable accompaniment of baptism.

Extract from the work itself.

As the Word of God is our only infallible rule of faith; as baptism is just what God's word makes it, and not what the Fathers, the Reformers, or the Prayer-book make it; so, if any one truly desires to form a right estimate of it, either in itself, or relatively as to other things, let him take up the New Testament, and read it over carefully and prayerfully; as he proceeds, let him particularly attend to what is said of baptism, and also of faith, repentance, the word, the Holy Ghost. Let him mark them in their connection with each other, and when they are spoken of separately. Let him notice what is the frequency and the emphasis with which each is mentioned; what the effects ascribed to them, either separately or in their connection. Let him attend to the context, which often sheds light upon the text. He may sometimes derive aid from a commentator, in finding out the meaning of some figurative expression, or some allusion to ancient usages; and, therefore, such reference is not to be forbidden. By so doing, I am confident that, though a clear and satisfactory view of the meaning of every passage relating to baptism may not be had, yet the candid inquirer will not fail to attain to a sound view of the design and relative

position and importance of baptism, as subsidiary to those absolutely essential conditions of salvation—faith and repentance.

The same mode also would I recommend for ascertaining the sense of our Church in her formularies. Let both of her baptismal services be carefully studied in connection with the catechism, the articles, the homilies, and the whole prayer-book, and compared together; and though the inquirer may be unable to understand and reconcile every word, he will scarcely fail to arrive at a conclusion which ought to satisfy him. He will perceive that the Church faithfully aimed at a strict conformity with Scripture, as to language and doctrine, and has set forth none of those extravagant and most unscriptural doctrines held by the Church of Rome, and which were denounced so strongly in the sermons and writings of the Reformers.

## THE HASTE TO BE RICH.

The unsettled, migratory spirit of a large part of our population; their frequent and entire changes of residence and condition, from the regularities and habit of employment in a comparatively old country, to the direct opposite in the new; from the wholesome and constant influence which the blessings of a well established and well ordered social state, and the regular ministration of the means of grace are calculated to exert over personal character, domestic order, parental faithfulness and filial piety; to a condition of society in which all things are undisciplined and at random; where the maintenance of systematic habits of domestic discipline is withstood at every step, and the aid of a wholesome public opinion is, at best, uncertain and feeble; where books of instruction and of profitable entertainment, to make home agreeable, are scarce, and the whole current of mind and effort is rushing towards "this one thing"—worldly increase, so that all are strongly tempted to value every thing else just according to its bearing upon that one object.—All this, ramified into innumerable branches of disorganizing influence, and affecting directly, or indirectly, a very large proportion of the people, at least of the States into which the tide of immigration is flowing, must be expected, while it operates most unfavourably upon the prosperity of religion generally, to do a work of special evil in preventing the steady, systematic, and enlightened bringing up of children in the knowledge, habits, and principles of the Gospel.

But there is an influence, bearing most injuriously upon the same result, the existence of which is only more generally recognized, considered as, in a great measure, the parent of that just adverted to—the unprecedented excitement, pervading nearly all classes of the community, in the pursuit of wealth. The love of money has always indeed been a rank growth in man—Long has inspiration marked it as the "root of all evil."—Eighteen centuries ago, it was known, by sad experience, that under its intoxicating power, Christians "erred from the faith, and pierced themselves through with many sorrows."

But, now, especially, and in this new world does that "root of bitterness" seem to have sprung up with unexampled strength and in a soil especially favourable to its widest spread. The whole population seems literally "hasting to be rich"—"counting all things but loss for the excellency" of this prize—believing that a man's life does consist "in the abundance of the things which he possesseth." The mania has taken a most lamentable hold on many minds that once seemed looking for wealth, not in things which are seen and temporal, but those which are unseen and eternal. Many, every where, whose profession before God is to "seek first the kingdom of God and his righteousness"—and to feel that their life and portion are "hid with Christ in God," do yield themselves to this strife of gain, and lay themselves out for this race, and consume time, and strength, and heart, in pressing towards this mark, to a degree exceedingly dishonourable to their "high calling of God in Christ Jesus," and utterly incompatible with the right discharge of any spiritual duty. Such, indeed, to an evil extent, has always been the case. But now, we apprehend, more than ever before in this land, is it a crying evil. The excitement is more general, more powerful, more engrossing, more insupportable. It stimulates the most languid—it enslaves the strongest minds. Men of regular business-habits, who love "the old paths" of honest, patient industry, complain with a thousand tongues, that "old things have passed away and all things have become new."—Old methods are too slow—old paths are too circuitous. The regular alternation of seed time and harvest has become antiquated. The farmer, the mechanic, the tradesman, is impatient "to reap where he has not sown, to gather where he has not sown"—not content unless he gain in a year, the prize which used to occupy a patient life-time. It is no less than an "covetousness which is idolatry." It is an excitement, which is positive intoxication. We feel it in our schools and colleges. To form and discipline the mind, to train the morals, and endeavour the nurturing of youth in the fear of God—the very essence of sound education—is too slow and unworshipful for the prevailing taste of the times. The science of matter, not of mind; the languages that open the doors of trade, instead of those which unlock the stores of classic or of Scripture wealth; these bear away the palm, in the judgment of the many. To suit their taste, education must be rapid; because business must be early. It must be all practical, because business is all its object. Its bearing upon the qualification of youth for money-making must be its test—because to make money is thought the business of life.

But the church feels it; and when the rising generation shall have risen to man's

estate, she will feel it a great deal more, in her nurseries—in the domestic training of those innumerable little flocks within their family folds, to which she looks for the lambs of the sacrifice, and for the holy priesthood at her altars. This evil spirit, like one of the plagues of Egypt, has come up into our houses, and into our bed chambers. It has made the things of this life so prominent, and preparation for worldly business so important, that many parents, incapable of serving two masters, have grown lukewarm and formal, irregular and ineffective, in the training of their children. Prayer for their children, prayer with their children, it is much to be feared, has declined, or, with many passed away. Instruction at home, has, in many cases, become nearly silent and pointless, without earnestness and heart; or perhaps has been entirely laid aside—the parent consoling himself that the Sunday School is an adequate substitute. Family worship, if continued, is cramped and hurried. The time is wanted for more stimulating concerns; so that the morning and evening offering, instead of a living sacrifice, has become dead; a form of godliness without the power. The influence of the father's daily society is withdrawn from his children. They see him but at his hurried meals. Not only is the whole day given to business, but the evening to the same—at least to the gathering up of the fragments of business, that nothing be lost; or else to such an engrossment of thought in "the course of this world," as leaves no liberty of mind or heart for the domestic duty of a Christian father, in charge of the souls of his children.

Now we do not mean to produce the impression, that wherever there is great diligence in worldly business, there is such unfaithfulness in religious duty. Diligence in rightful business, is religious duty of itself; and many men whose hearts are far from being enlisted in the prevailing strife, and who retire with a sense of the sweetest relief, from the counting-house to the circle of domestic duties, are compelled by the rush around them, and the confusion into which it has thrown all regular processes of business, to bestow upon the management of their affairs an amount of exertion which gives them unjustly the appearance of participating in the covetousness of the day, though self-preservation is their most selfish object, and all self-gratification is their daily sacrifice.

Nor do we mean to give the impression that the neglect of domestic religious duties, above described, is anything like universal among professing Christians; or that, where it is of the other; or that there may not be many regions, in these vast territories, where the spirit of change and the rage to be rich have not entered, and people still go on casting the seed of the labourer for a harvest instead of the dice of the speculator; and where, consequently, a well established routine of domestic duties, is well sustained and children are nursed in the lap of enlightened parental piety. Nor do we doubt, that in the midst of the strongest current of worldly-mindedness, there are many parents who stand fast in the Lord; "not moved away from the hope of the Gospel" by all the evil example and strong temptation around them; but esteeming the life and peace of being spiritually-minded "greater riches than the treasures of Egypt;" parents who, each like Joshua, can say in his heart, "As for me and my house, we will serve the Lord;" and who, after the daily toil and bustle of an oppressive business, return, like David, to bless their households.—Right Rev. C. P. McClintock, D. D., Bishop of Ohio.

SAINT MAKING.—Some workmen in Spain, who were engaged in making an excavation discovered a very ancient tomb, on which the letters S V I A R were distinctly visible. It was soon announced abroad that the word V I A R was the name of the person buried there, and the prefixed S was supposed to afford strong proof that he was a saint. Soon after, miracles were said to be performed at the tomb, and this confirmed the report of V I A R's sanctity. V I A R became an object of adoration, and the devout Spaniards might be heard addressing their supplications to him, "Holy V I A R, pray for us." This went on for some time, until some person skilled in antiquarianism investigated the matter. It was then discovered that the tomb was as old as the times of Julius Caesar, and that it contained the remains of an overseer of the roads made by that emperor; for when the stone on which the letters S V I A R were seen was thoroughly examined, it was found that they made the words P r a e f e c t u s V i a r u m; and thus the poor Spaniards discovered that they had been worshipping the heathenish carcase of a wretched road-mender.—Achill Herald, from McGavin's Protestant.

DR. ARNOLD'S SISTER.  
I must conclude with a more delightful subject—my most dear and blessed sister. I never saw a more perfect instance of the spirit of power and of love, and of a sound mind; intense love, almost to the annihilation of selfishness—a daily martyrdom for twenty years, during which she adhered to her early formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child,—but of herself, save only as regarded her ripening in all goodness, wholly thoughtless, enjoying every thing lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the very fulness of the promise, though never leaving her crib, nor changing her posture; and preserved through the very valley of the shadow of death, from all fear or impatience,

\* 1. Pet. iii. 21. The like figure whereinunto even baptism doth also now save us (not the putting away of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.

or from every cloud of impaired reason, which might mar the beauty of Christ's Spirit's glorious work. May God grant that I might come but within one hundred degrees of her place in glory!

**THE PROTEST AT SPIRE, A. D. 1520.**

On Sunday, 25th April, two notaries, Leonard Stetner of Freysingen and Parvace Saltzmann of Bamberg, were seated at a small table in a narrow chamber on the ground floor of a house situated in St. John's-lane, near the church of the same name in Spire, and around them were the chancellors of the princes and of the evangelical cities, assisted by several witnesses.

This little house belonged to a humble pastor, Peter Muterslatt, deacon of St. John's, who, taking the place of the Elector or of the Landgrave, had offered a domicile for the important act that was preparing. His name shall in consequence be transmitted to posterity. The document having been definitively drawn up, one of the notaries began reading it. "Since there is a natural communion between all men," said the Protestants, "and since even persons condemned to death are permitted to unite and appeal against their condemnation; how much more are we, who are members of the same spiritual body, the Church of the Son of God, children of the same Heavenly Father, and consequently brothers in the Spirit, authorized to unite when our salvation and eternal condemnation are concerned."

After reviewing all that had passed in the diet, and after intercalating in their appeal the principal documents that had reference to it, the Protestants ended by saying: "We therefore appeal for ourselves, for our subjects, and for all who receive or shall hereafter receive the Word of God, from all past, present, or future vexatious measures, to his Imperial Majesty, and to a free and universal assembly of holy Christendom." This document filled twelve sheets of parchment; the signatures and seals were affixed to the thirteenth.

Thus, in the obscure dwelling of the chaplain of St. John's was made the first confession of the true Christian union. In the presence of the wholly mechanical unity of the Pope, these confessors of Jesus raised the banner of the living unity of Christ; and, as in the days of our Saviour, if there were many synagogues in Israel, there was at least but one single temple. The Christians of Electoral Saxony, of Luneburg, of Anhalt, of Hesse and the Margravate, of Strasburg, Nuremberg, Ulm, Constance, Lindau, Memmingen, Kempfen, Nordlingen, Heilbron, Reutlingen, Isny, St. Gall, Weissenburg, and Windsheim, clasped each other's hands on the 25th of April, near the Church of St. John, in the face of threatening persecutions. Among them might be found those who, like Zwingle, acknowledged in the Lord's supper, the entirely spiritual presence of Jesus Christ, as well as those who, like Luther, admitted his corporal presence. There existed not at that time in the evangelical body any sects, hatred, or schism; Christian unity was a reality. That upper chamber in which, during the early days of the Reformation, the renewed disciples of Jesus Christ presented themselves to the Pope and the Emperor, to the world and to the scaffold, as forming but one body, are the two cradles of the Church; and it is in this its hour of weakness and humiliation, that it shines forth with the brightest glory.—*D'Aubigné's History of the Reformation, 4th volume.*

**"I MARK ONLY THE HOURS THAT SHINE."**

The above, if we rightly remember, is the inscription upon a sun-dial of Italy. It inculcates a beautiful lesson which too many are prone to disregard. It would teach us to remember the bright days of life, and not to forget the blessings God is giving us. Life is not all bright and beautiful. But still it has its lights as well as its shades, and it is neither wise nor grateful to dwell too much upon the darker portions of the picture. He who looks upon the bright side of life, and makes the best of it, things, will, we think, other things being equal, be a better and happier man than those who, Franklin says, "are always looking at the ugly leg," and find occasion for complaint and care in almost every thing they meet with.—*Prot. Churchman.*

We have to regret that our promise of enlarging this paper has remained so long unfulfilled. Our readers are aware that the fulfilment depended upon the arrival of a new press which could not be commanded so promptly as we wished. It is, however, now in our Publisher's office, and he informs us that the next number will be printed on the larger sheet.

**The Berean.**

QUEBEC, THURSDAY, JUNE 4, 1846.

With devout gratitude towards God we record that the attempt of the Jesuits to secure extensive pecuniary resources for the prosecution of their designs in the Province, has for the present been frustrated; a majority of 29 against 17 having rejected an amendment by which Mr. Morin proposed that the Jesuits' Estates "ought to be vested in the Catholic Church of Lower Canada" for educational purposes. Another amendment by Mr. Lafontaine was negatived by 28 against 20; and the original proposition from the Committee of Supply was carried by 37 against 10, in the following terms:

**Resolved**—That the revenue and interest arising from the Estates and funded property of the late Order of Jesuits and now at the disposal of the Legislature for educational purposes in Lower Canada, shall be devoted to the purposes of Education in that part of the Province of Canada heretofore Lower Canada;

and that for the year 1846, the said fund shall be divided according to the Schedule annexed to the Estimate.

We are not anxious now to pursue the subject any further; but our readers will, we trust, appreciate the caution with which we express ourselves in saying that "for the present" the design has been frustrated; and that they will endeavour to be prepared and watchful, lest at some future period a similar attempt find Protestants less united against it, and a measure be carried, just at the close of a future Session, which it might prove impossible to reverse, however clearly the wrong of the surrender might then be demonstrated. The acknowledgments of the community are due to those members of the Legislature who so successfully held on this occasion the post of observation.

We subjoin, in another column, from the *Quebec Gazette*, the YEAS and NAYS on Mr. Morin's amendment.

The letter signed W. D., found in another column, is the one to which we referred in our last number, as having given occasion to our inserting an extract from the editorial columns of the *London Record*, on the Power of Raising new Churches. Our Correspondent seems to think that Episcopal power was injuriously exercised in the case to which he refers as having occurred in the island of Guernsey. The information, however, so far as he states it, is quite insufficient to afford insight into the merits of the case; while on the other hand we are intimately acquainted with a case where the Bishop of Winchester afforded the utmost facility for the opening of a Proprietary Chapel under a pious Clergyman in a populous district, where the exercise of His Lordship's veto would have been fatal to the attempt. The case adduced by our Correspondent is of interest to us in this Province simply inasmuch as it calls forth some remarks expressive of his anxiety for greater freedom in raising new places of worship in connection with the Church, and in the election of ministers by the people. We seize the opportunity of recommending to our Correspondent's attention the Editorial in the *Record* contained in our last number: a paper which is known to contend earnestly for the utmost admissible privilege to the Laity, so far as it may tend to the encouragement of true Gospel-preaching, and efficient pastoral supervision. We suppose, the law as it stands in England is correctly stated in the article, and the close of it seems to imply that the writer is not disposed to advocate any extension of the liberty which exists already.

The article points out the very important element in the inquiry respecting this matter, for the introduction of sound evangelical Clergymen will be equally open for the intrusion of the romanizer and latitudinarian. If we look only at the good which would be effected by the unimpeded action of judicious friends to pure Anglican teaching, we could wish them so have the way thrown open for raising Churches, with the right of nominating their own Clergymen, wherever the ministry already established fails of exhibiting the true character of the Church in the preaching of the Gospel and in pastoral labours:—but to acquire a just view of the question, we have to take in the inevitable consequence that, in the same measure the way would become open to the promoters of doctrinal or ceremonial perversions to intrude into the fields now beneficially occupied by a true-hearted Clergy. We had a pamphlet sent to us, some time ago, as a piece of curiosity, in which, after many complaints, against the "un-Church-like character" of the ministrations afforded in Islington—the parish which was presided over for a number of years, and fostered and raised to its present tone of ministrations by the evangelical Bishop of Calcutta—the author talks of "an appeal to his brother-churchmen, in favour of an application to the Bishop of the Diocese, for a license to some faithful Clergyman, to minister to those who are justly dissatisfied with the existing state of things in Islington." This attempt at schism on the part of those who commonly talk of schism as so grievous a sin, might be agreeable to the Bishop of the Diocese or it might not:—under the present state of the law we conclude that it would not be in his power to grant the license sought, if the Vicar withheld his consent, which we suppose the Rev. Daniel Wilson would do; and it becomes a serious consideration whether one should wish the law to be so far modified as to let in without remedy the infliction of the tractarian sect upon a hitherto well regulated, united, and affectionate parish.

If we understand our Correspondent aright, the objection in the Guernsey case was to the election of a Clergyman "for a limited term" only, which he seems to advocate as preferable to an appointment for life, upon the "life-system" as he calls it. We are strongly of opinion that a very small number only of Churchmen—we mean of the laity, leaving Clergy out of the question—would be of his opinion in that respect. It would not be generally considered a desirable thing for the congregation themselves, that the Pastor should have to look to them for periodical re-elections. The congregations of Protestant Episcopalians in the United States, where the pure, unmixt, voluntary system almost universally prevails, elect their Pastors for life, and their solemnity

of institution proceeds upon that supposition; the keys of the Church are delivered to him, and the connection is treated as a permanent one, unless "urgent reason or reasons" should render a dissolution of it necessary. True enough it is that, upon their system, the congregation have it in their power to afford to their Pastor "urgent reasons" for becoming intensely desirous of dissolving the connection; but still they see an advantage in keeping that out of sight, at the time of forming the connection: and we do not greatly wonder at an English Bishop's reluctance to sanction the election, for a limited term, of the Pastor over an old established congregation.

The voluntary system having thus been brought under view, we shall probably resume the subject in our next number, with reference to another letter—not for insertion—in which a friend some time ago expressed his uneasiness under its operation. Lest, however, we should lead to the expectation, even for a week, that we shall unceremoniously condemn the voluntary system, we will at once say that it is the system to which we are imperiously directed for all our prospects of future support to the Church. That which we are compelled to endeavour to bring into operation; it would be equally preposterous and unjust: wholly to condemn.

**THANK OFFERING.**—The Lord Bishop of Lichfield has acknowledged the receipt of £100 as a thank-offering from an unknown donor, who has "been relieved from much anxiety on account of a dear relative engaged in the late campaign in India." The Bishop has intimated that he will dispose of the money according to the desire expressed in an anonymous letter received by him at the same time.—*Birmingham Gazette.*

[How rare it is that we hear of such acknowledgments! Numbers are found in lamentations over the loss of relatives or friends, but few have been mindful of God's preserving care in delivering those dear to them in the time of threatening danger.—Ed.]

**PERVERT.**—The Rev. William Wells, curate to the Rev. Cecil Wray, of Liverpool, and of Corpus Christi College, Cambridge, is announced by the Morning Herald as having joined the ranks of perverts. This announcement is stated to have been made by one of the incumbents of St. Martin's-in-the-Fields at Liverpool from the pulpit, on Sunday last. We would respectfully ask whether Mr. Wells' name was not quoted by a Roman Catholic priest, as among the list of the perverted, more than three months since? And if so, what is the explanation of his having continued to minister in the Established Church? Mr. Northcote, late curate to the Rev. Mr. Gaunter, of Ilfracombe, we believe, officiated until he was on the very verge of avowing his apostasy. What?—is the line of demarcation between England and Rome so reduced in breadth that it has become an ordinary speculation, which side of it a minister of the Church of England ought to occupy, and but the work of a moment—but a step—to pass from the actual ministry of one Church into full communion with its rival?—*Church and State Gazette.*

The Rev. J. M. Jephson, curate of Wilby, Norfolk, who has long been under the tuition of the Rev. M. Lopez, Roman Catholic priest at Great Yarmouth, with Mrs. Jephson, have, at last, given in their full submission to the "bishopric of St. Peter." Mr. Lopez has been a constant visitor at the parsonage-house for some months.—*Ibid.*

The Rev. Howell W. Lloyd, M. A., late Scholar of Jesus College, Oxford and Curate of St. Asaph; and Charles Stokes, Esq., of Trinity College, Cambridge, with several other individuals of the Laity have seceded to Rome.

**NOVA SCOTIA.—KING'S COLLEGE.**—A Meeting to devise means to uphold King's College at Windsor, was held at the National School in this City, on Tuesday last. The Lord Bishop took the Chair, and the proceedings were opened by prayer. Several propositions were submitted by gentlemen present. It was stated that the present expense of keeping up the College and Academy was £500 and that the receipts fell short of this about £300. There was a Library fund amounting to £2100, the interest of which was applied to the purchase of books. There was also a fund for the erection of a stone building for a College, but the interest of this was absorbed in repairs of the old building. It was suggested that some items of expenditure, to wit, sixty pounds for a steward, and £22 for a clerk, might be dispensed with, and that the Library fund might be applied to sustain the College in this emergency. His Lordship the Bishop remarked that very little hope could be entertained of reduction in the expenditure of the college—it was already conducted as economically as its efficiency would warrant. Finally a resolution was proposed that an association should be formed for the support of the College, and a Committee appointed to draft rules for the government of said society. A Committee was appointed accordingly. The Bishop pronounced the benediction, and the meeting adjourned.

**ECCLESIASTICAL.**

**Diocese of Quebec.**  
**INCORPORATED CHURCH SOCIETY.**  
A Special General Meeting of the Society was held in the National School House on Friday last, pursuant to advertisement; which having been opened with the usual prayer by the Right Reverend the Lord Bishop of Montreal, President, it was moved by the Rev. C. L. P. Haensel, seconded by the Rev. E. W. Sewell, and the Meeting resolved—  
That the 8th Section of the XIII. Article in the By-Laws of the Corporation be amended by striking out the words "a corresponding amount of," and substituting in place of them the words "an amount not exceeding."

The Resolution being then adopted for recommendation to the Society at its next stated Annual Meeting, the business of the Special Meeting was closed by the Right Reverend the President pronouncing the Benediction.

[The following is the Section referred to in the above, as it stands now:]

**"Eighthly**—The encouraging the formation of a local Endowment Fund, at every station or place having a Church or Clergyman, by special contributions, or by setting apart a portion of the Pew rents, to form an accumulating fund until the net income shall in each case amount to £50 per annum; for the more effectual promotion of which object the Society will engage, whenever such fund shall be formed and shall amount to £100, invested in Bank stock, or other public securities, to add thereto a corresponding amount of £100; provided always, that such investment, shall stand in the name of the President of the Society."

If the proposed alteration is adopted, it will stand thus:

**"Eighthly**—The encouraging the formation of a local Endowment Fund, at every station or place having a Church or Clergyman, by special contributions, or by setting apart a portion of the Pew rents, to form an accumulating fund until the net income shall in each case amount to £50 per annum; for the more effectual promotion of which object the Society will engage, whenever such fund shall be formed and shall amount to £100, invested in Bank stock, or other public securities, to add thereto an amount not exceeding £100; provided always, that such investment, shall stand in the name of the President of the Society."

**PAYMENTS to the Treasurer at Quebec,** on account of the Incorporated Church Society, in May, 1846.

May 6, Pemberton, H. 2 years' annual Subscription to 1st July, 1846.	£2 10 0
<b>PAROCHIAL SUBSCRIPTIONS.</b>	
May 21, Bradford, J. 1 year's annual Subscription to 1st July, 1846.	10s.
" Stanley, G. 2 Do. 10s.	
" Wadman, Mr. 2 Do. 10s.	
" Cole, Mrs. 2 Do. 10s.	
" Sewell, J. 2 Do. 10s.	
" Wheatley, J. 2 Do. 10s.	
" Parker, J. 2 Do. 10s.	
" Doyle, J. H. 1 Do. 10s.	
" Wright, H. 2 Do. 10s.	
" Sheppard, P. 2 Do. 10s.	
" Wyse, W. 2 Do. 10s.	6 0 0
	£S 10 0
T. TRIGGE, Treasr. C. Socy.	
Quebec, 1st June, 1846.	

**Diocese of Toronto.**

**INCORPORATED CHURCH SOCIETY.**

**COLLECTIONS made on Quinquagesima Sunday** towards forming a fund in support of Students in Theology:

previously announced.	£263 17 6d
School house, 5th Con. Metcalfe	0 1 10d
St. Anne's Church, Adelaide	0 1 5d
Church at Katesville	0 8 11d
Do. at Stratford	0 1 10d
Additional	0 0 10d
Burford	0 15 0
Norwich	0 10 0
St. Mary's, Chinguacousy	0 11 0
Centre Road Do.	0 8 6d
St. John's, Gore of Toronto	0 10 8d
English Wilson's, Albion	0 9 5d
Christ's Church, Bytown	4 10 0
Osnabruck	0 15 0
St. James's Church, Dundas	3 5 0
St. John's Church, York Mills	1 4 3
Barrie, per Fred. O'Brien, Esq.	0 17 10
Medonte	0 5 6d
Orillia	0 7 1
	£279 1 11

Condensed from the Church.

The Lord Bishop of Toronto has signified his intention, D. V., to hold Confirmations at the several Missions and Stations in the District of Niagara, according to a list commencing at Niagara on Trinity Sunday, 7th instant, and closing with Thorold on the 21st idem.

**PREFERENCE.**—The Rev. J. H. Stewart, of St. Bride's, Liverpool, (the well known author of *Annual Addresses to unite Christians in prayer for the out-pouring of the Holy Spirit*) to the Rectory of Lymington, near Croydon, Surrey: the Rev. D. D. Stewart, officiating Curate at St. Bride's, succeeding his father in that Incumbency.

**SCOTTISH EPISCOPAL CHURCH.**—The Rev. J. Crowder, minister of St. James' Episcopal Chapel, Edinburgh, has resigned his connection with that congregation, in order to escape from "the anomaly and inconvenience of his ecclesiastical position which has for some time past pressed upon his mind." He says that in that position he must either disobey conscience or Canon law in one or two instances; and that he is "compelled, on certain public occasions, to hear and by his presence certainly to sanction teaching against which his soul revolts as utterly opposed to the will of God." It is not stated whether Mr. C. will continue officiating in Scotland in a state of separation from the Scottish Episcopal Church or not.

**Diocese of New York.**

**TRINITY CHURCH.**—This magnificent edifice, the most finished specimen of architecture on the continent, was consecrated to the worship of Almighty God, yesterday, by the Right Rev. Bishop McCoskry, of Michigan; provisional Bishop of the Diocese, with imposing ceremony. The arrangements at the Vestry as to admission were so well timed, that no more tickets were issued than were sufficient to fill the building comfortably. At eleven o'clock the procession moved from Bunker's Mansion House, headed by the scholars of Trinity School, preceded by the Rector, and followed by the Bishop—the Rector and Assistant Ministers of Trinity Church—the Reverend

Clergy—Students of the General Theological Seminary—Wardens and Vestry of Trinity Church, and other city churches.

The forms laid down in the prayer book were followed out, the Bishop repeating the sentence assigned as he walked up the aisle. The instrument of consecration was read by the Rev. Dr. Taylor, of Grace Church.

The regular services of the day were then performed, the bishop being assisted by the Rev. Drs. Berrian, Wainwright and Higbee of Trinity Church; Dr. Lyell, of Christ Church; Whitehouse, of St. Thomas; Southard of Calvary; and Haight, of All Saints.

The music was certainly superior to any Church music ever heard before in this city, and not the least attractive part of this, was the choir of boys, trained under the direction of Dr. Hoppers, Musical Director of the Church, who presided at the magnificent organ, and who drew from it such music as has rarely been heard. The sermon was preached by the Bishop, and was worthy of his exalted reputation as a Christian and a scholar. After the sermon the Sacrament of the Holy Communion was administered to a very large number who remained, and the service of the day was not closed until after 3 o'clock.

We are informed that services will not be held in the Church until the first Sunday in June.—*Courier & Enquirer.*

**CLERGY RESERVES.**—The question of the transfer of these lands to the several religious bodies having claim to any portion of them has been decided in the negative for the present, by an amendment moved by Mr. Gowan and carried by 37 yeas against 14 nays, as follows:

"That an humble Address be presented to his Excellency, representing the great expense and delays which have hitherto occurred in the sale and management of the Clergy Reserve lands, and expressing the anxious desire of the House that the said lands should be disposed of to such settlers as desire to become the purchasers thereof, at their fair and reasonable value, and at the least possible delay compatible with the equitable rights of the occupants and the interest of the trust; and that in such sale and management the lowest possible expense should be incurred."

**ST. JOHN'S C. E.—LIGHTNING.**—We regret to learn that the English Church at Saint John's was struck by lightning on Thursday last. The electric fluid ran down the steeple, shattering it in every direction, thence along the stove pipes inside, and branching off to the columns to which they are attached by iron rods, damaged them very materially, and did a good deal of injury to other parts. Fortunately the building did not take fire.—*Courier.*

**To the Editor of the Berean.**

SIR,—I remember seeing a communication in the *Berean* some time ago, from a stranger who had been stopping for a short time in Quebec, concerning the services of the Church on "Festival or Saints' Days?" and complaining of the poor attendance of the people on those occasions. The writer suggested that, instead of celebrating morning service on these festivals, Divine Service should be held in the evening; mentioning at the same time, that such was the custom in the country parish where he resided; and that a much larger congregation were assembled in consequence. The reason why I recur to this communication is, because I have heard, on two or three occasions lately, complaints from the pulpit of remissness and neglect on the part of the laity in this very particular: and as the charge does not seem to me altogether just, I wish to let the matter be viewed in its proper light. I heard one Reverend gentleman declare that the attendance was so poor at a week-day service preparatory to the Communion, that he was obliged to discontinue it. Now, is not the fact that this service was held at two o'clock, p. m. quite sufficient to account for the non-attendance of the male portion of the congregation? Can persons in offices, shops, or occupied in business pursuits generally, be expected to leave their different occupations at such an hour? Can they be expected to get leave from their employers at eleven o'clock in the morning? Every one who knows anything of the press of business at such hours, knows that it is out of the question; and however well-disposed and anxious to avail ourselves of the privileges of attending public worship, we, who depend upon a salary for the maintenance of our families, are not called upon to hazard the loss of our situations for the sake of attending the week-day services of the Church. But if the Clergy are truly desirous of the presence of the laity on Festival days, let the time for service be accommodated to the convenience, not of the Reverend gentlemen who perform it, but of those for whose particular benefit it is intended: and though it may not be so canonical, I am persuaded many will thankfully avail themselves of the privilege, who are now debarred from it by the reasons I have named.

In the hope that this suggestion may receive due consideration; and without the least desire of dictating to those who are placed over us as our Spiritual guides, but merely to defend myself and others like me from unjust censure, I am, Mr. Editor,

A LAYMAN.

[We readily insert the above, because something is to be said in justification of that large portion of the Laity with whom the question of attendance upon week-day services at the hours specified would really be one of risking their situations in public offices or mercantile employ. But we must point out to our Correspondent that, if the charge of remissness or neglect has been hastily brought against a portion of the Laity, he falls into a similar error by implying against the Clergy an indiscriminate charge of accommodating the hour of service to their own convenience, instead of that of their congregations. Our mind would be in favour of evening services, because they would obviate the class of objections referred to by our Correspondent; but we fear that another class of objections would start up; and it is not our persuasion that the privilege would be thankfully used by many, though we believe it would be by some, and they deserving of every facility that can be afforded them. Our Correspondent introduces the word canonical. We are not aware that the Canons

direct any thing with respect to the hour of public worship. Lessons are appointed for the evening-service of Saints' Days even as for the morning; so that, if one service has to be omitted, we do not know that it would be more irregular it should be the one for the morning than if it were that for the evening: only the Epistle and Gospel would not necessarily form part of that service, as they would in the morning.—Editor.]

To the Editor of the Berean.

REV. SIR,—I am informed that the Lord Bishop of Winchester lately refused to license a Clergyman for a limited term to officiate in Trinity Chapel, Guernsey, notwithstanding the provision made in the statutes under which the Chapel was built, which grant to the proprietors and their heirs in perpetuity the right of electing their chaplains, a privilege enjoyed without interruption for the last sixty years. The proprietors, considering his Lordship's resolution arbitrary and infringing on their rights, resolved to have divine service discontinued, and now offer the sacred edifice for sale. The Established clergy in the Island have offered £1,200 for the building, lest it should fall into other hands; but the Wesleyan body, the Baptists, and the Roman Catholics wishing, no doubt, to increase their respective numbers, have each of them testified their anxiety to obtain Trinity Chapel and have offered £1,500. To which of the parties it will be adjudged, is a matter of speculation; however, should it fall to the lot of the clergy, the Church of England will witness a clerical body of men, with much inconvenience to themselves and their families, advance a sum of money in order to secure the interests of their Church, when more lenient dealing on the part of the "authorities" would have obviated the difficulty. Now, Sir, I should like to know, why the Church (for it must be taken for granted that the Lord Bishop does not act on his own responsibility) interferes with the election of ministers to Chapels of Ease, for they are not, properly speaking, part and parcel of Church property, being the property of individuals who from benevolent purposes have dedicated a portion of their substance for the erection of these places of worship, when parochial Churches became insufficient to answer the demands of an increasing population. Time was, when the parochial Church of St. Peter-Port, Guernsey, was sufficient to accommodate the Anglican portion of the parish, being capable of seating 1000 persons; but now that the population numbers 14,000, half of which belongs to our Church, there are four Churches and Chapels of Ease, and a licensed preaching-room, devoted to the worship of the Church of England, containing about 4000 sittings, many of which are free, all built by voluntary contributions, to the amount of £20,000, and maintained at an annual cost of £1,000 obtained from pew-rents. Thus we see the benefits arising from these self-supporting institutions; and if we compare them with the Rectories which are maintained on the life-system, we shall have great cause of thankfulness to acknowledge that, great as the evils appear in periodical elections, they are not by far so great as those consequent on life elections.

Quebec, May, 1846.

W. D.

To CORRESPONDENTS: Received C. B.; slip from R. S.

PAYMENTS RECEIVED.—The Venerable the Archdeacon of Kingston, No. 53 to 156; Rev. R. V. Rogers, 2 copies, No. 53 to 156; Messrs. Paul Darling, No. 101 to 152; T. P. Roe, No. 105 to 156; Rob. McKay, No. 75 to 126; J. Lovell, No. 105 to 156; W. C. Evans, No. 105 to 156; W. McGinnis, No. 105 to 156; T. Trigg, No. 105 to 156; H. W. Welch, No. 105 to 156; W. Donley, No. 105 to 156; S. Yarwood, No. 97 to 148; Capt. Maitland, No. 105 to 156; Mrs. Henry Stuart, No. 105 to 156.

Local and Political Intelligence.

FOUR DAYS LATER FROM EUROPE.—The American Mail of yesterday brought accounts of the arrival of the Steamship GREAT BRITAIN at New York, after a passage of 20 days from Liverpool, which port she left on the 9th ult. An accident to her machinery, which obliged her to use sails for several days, caused the long passage. She only had 28 passengers. The news is not of much interest. The passage of the "Oregon notice" in the U. S. Senate had created some sensation at home. The experimental squadron composed of several of the largest ships of the line and heavy steamers, was assembled at Portsmouth; and there was much speculation as to its destination. The Ministerial measures for reducing the Tariff were progressing favourably through Parliament; and the probability of a speedy settlement of the question had a good effect on the market.

WEEKLY STEAMERS TO AMERICA.—Government have made a contract with the Proprietors of the Royal Mail Steamers, generally known as the "Cunard Line," by which a steamer is henceforth to be despatched from Liverpool to New York once a fortnight, in connection with the present semi-monthly line to Boston. Henceforth, therefore, for eight months in the year, there will be a mail steamer arriving from and departing for Liverpool every week: it being understood that they will sail from the ports of Boston and New York on every alternate Saturday, instead of on a particular day of the month as heretofore.

HER MAJESTY wrote an autograph letter to King Louis Philippe, congratulating him on his recent providential escape from assassination.

Keying, the Chinese High Commissioner, has contributed, through Admiral Sir Thomas Cochrane, a sum equal to £190 in aid of the Thames Floating Hospital for the relief of seamen of all nations.

Sir John Ross, the Arctic voyager, whose pecuniary embarrassments were lately announced, has been reinstated in his office of Consul at Stockholm.

DARKNESS vs. LIGHT.—An edict has been posted on the walls of Rome denouncing the modern innovation of gaslight, and ordering that all private gasworks should be suppressed. Does the Pope's influence in Quebec extend to other than matters of religion?

The Canadian says that the Pope has created Dr. John McLaughlin, commandant of the Hudson's Bay Company beyond the Rocky Mountains, Chevalier of the Order of St. Gregory. His Holiness has conferred the honor in acknowledgment of the services rendered by the Doctor in the cause of religion, since the arrival of the Canadian Missionaries in Oregon.

Mr. John Formby recommends farmers, after planting their potatoes, to sow the same ground with turnip seed, treating the turnips as weeds when the potatoes come up healthy, but suffering them to remain in patches where the potatoes fail.

A motion has been brought forward by Mr. Horsfall in the Liverpool Town Council, for closing public-houses all day on Sunday, except between the hours of one and three in the middle of the day.

The citizens of Edinburgh have adopted an address to the citizens of Washington, deprecating war, and recommending the settlement of the national disputes by arbitration.

There are at present about six hundred ships employed in the whale trade of the United States. Four hundred of these fish in the Pacific Ocean.

EXPORTS, 1845.—The total official value of the British and Irish produce and manufactures exported from the United Kingdom, in the year ending 5th of January, 1846, (as shown by the return just issued by order of the House of Lords) was £134,599,116, and the total declared value £60,111,081.

THE ASIATIC CHOLERA which is now prevailing in Persia, is said to be gradually coming westward; and fears are entertained that it will again reach Europe.

THE MEXICAN WAR.—Despatches have been received at Washington from Gen. Taylor, commanding the U. S. army on the frontier of Mexico, dated the 9th and 13th of May; which announce two defeats of the Mexican troops by the American army. At the last accounts Gen. Taylor had marched, with the greater part of his force, to Point Isabel, to open the communication with his stores. On his return to the camp he was met by a Mexican force which he estimates at 6,000 men, with 7 pieces of artillery and 800 cavalry. The Americans only numbered 2,300 in all. The Mexicans were defeated in two engagements with a loss in killed of about 300 men and officers, as it is stated. In the second engagement, eight pieces of artillery, with a great quantity of ammunition, three standards and 100 prisoners were taken: among them General La Vega and other officers. The loss of the Americans was 3 officers and 40 men killed, 13 officers and 100 men wounded. The Mexican forces retreated across the river, and are represented as in a state of disorganization. The thanks of the American Congress have been voted to the army under command of Gen. Taylor, and he has been promoted to be Brevet Major General.

FIRE AT PORT HOPE.—We regret to find that a large quantity of produce, 14,000 or 15,000 bushels of wheat and a number of barrels of flour were destroyed by the fire at Mr. Burton's Mill on the 15th; (the building was insured for £1000), and there was also an insurance of £5,000 on the produce.—Mr. Burton will lose by reason of his having expended a short time ago nearly £2000, in repairs.—Coburg Star.

RED RIVER SETTLEMENT.—We understand that in consequence of intelligence of disturbances with the Indians on the Red River settlements, the Commander-in-Chief in Canada intends dispatching four companies of volunteers from the regiments of the line. This settlement lies, we believe, about 1000 miles to the north-west, and is mostly inhabited by Scotch emigrants, brought out by Lord Selkirk.—Western Globe.

MONTREAL, May 2nd.—A place where Merchants might assemble at a certain hour for the despatch of business among themselves and masters of vessels in port, has long been felt to be a great desideratum. On Wednesday last the experiment was tried by appropriating the News Room, in St. Joseph Street, to the purpose of an Exchange, between half past twelve and one o'clock. This is a beginning which will lead, we hope, to the establishment of an Exchange, in some measure commensurate with the mercantile importance of the Canadian Capital.—Herald.

MONTREAL, May 27th.—We observe, by yesterday's Gazette, that J. M. Higginson, Esq., Private Secretary to their Excellencies the late and present Governors General, has been offered, and has accepted, the appointment of Governor-in-Chief of Antigua and its dependencies.—St. Christopher, Dominica, and the other Leeward Islands.—Herald.

We learn from the Ottawa Advocate, that in consequence of the sudden rise of the water occasioned by the late heavy rains, great quantities of timber, which had been considered lost, will be got to market; and that the Madawaska will be completely cleared of timber this year.—(Transcript).

PROVINCIAL PARLIAMENT.—On the 26th of May a bill passed the House of Assembly, incorporating the Banque des Marchands, a newly to be established institution.

JESUITS' ESTATES.—On the question of concurrence being put on the Resolutions proposed by the Committee of Supply on the subject of those Estates, Mr. Morin moved in amendment, that all the words after "Jesuits," in the said resolution, be struck out, and the following substituted: "now held in trust for educational purposes according to an Act of the Provincial Legislature of Lower Canada, ought to be vested in the Catholic Church of Lower Canada, for the said educational purposes, under such regulations as may be hereafter adopted, as being the best means to conform to the nature, and original destination of the said Estates."

Yeas—Berthelot, Boutillier, Chauveau, DeBlouy, DeWitt, Drummond, Guillet, Lafontaine, Lanier, Latournerie, Laurin, LeMoine, Methot, Morin, Nelson, Rousseau, Taché—17.

Nays—Messrs. Baldwin, Cayley, Christie, Cummings, Daly, Draper, Duggan, Ermattinger, Foster, Gowan, Hall, Jessup, Macdonald of Cornwall, Macdonald of Glengary,

Macdonald of Kingston, McConnell, Munro, Papineau, Petrie, Price, Robinson, Seymour, Sherwood of Brockville, Sherwood of Toronto, Smith of Frontenac, Smith of Missisquoi, Smith of Wentworth, Taschereau, Viger—29. Mr. Lafontaine then moved in amendment to the said resolution, to leave out all the words after "heretofore Lower Canada," which was likewise negatived.

During the debate on the Common School Bill, on the 26th of May, Mr. Moffit proposed the following addition to the 27th clause: "Provided always that, whenever the majority of the children attending any school now in operation, and the school-house, shall belong to, or be occupied by such dissentients, the said school-house shall continue to be occupied by them, so long as the number of children taught in such school shall amount to the number required by this act to form a school-district, and the entire amount of monies raised by assessment on such dissentients shall be paid to the trustees of such school, together with a due proportion of the building fund;" which was carried, and the bill itself passed with its various amendments.

On Thursday the 28th, R. S. M. Bouchette, Esq. was heard as Counsel for King's College, Toronto, against the bill for establishing a "University of Upper Canada"; and on the following day it was resolved, upon amendment, by 39 votes against 19, that it is inexpedient to proceed with the bill during the present session.

QUEBEC SAVINGS BANK.—At a meeting of the Trustees on the 27th ult., a statement of the affairs was exhibited and ordered to be printed; showing the amount due to Depositors to be £14,659. 5s. 1d. in addition to which there is a balance of £812. 6s. 1d. the funds altogether amounting to £15,511. 12s. 0d. Of this, £10,300 are funded in Quebec Bank stock; £3,000 in Chanby Canal Debentures, and the remainder is in deposit with the Quebec Bank. It was resolved that from the 1st of April last interest should be allowed on deposits at the rate of four per cent, and to the extent of £50 in one ticket, instead of being limited to £25, as before. This is certainly an improvement on the old system, for which the Trustees deserve the thanks of all who desire to encourage such useful institutions. Still there is room for further improvement. The Bank should be open longer and more frequently; and the interest should be five per cent, as is allowed by the Montreal Provident & Savings Bank, and as the balance now in hand seems to warrant.

MONTREAL JOURNALS mention the opening of a new institution for Savings, to be called "The Montreal City and District Savings Bank," under the patronage of the R. C. Bishop of Montreal.

Port of Quebec.

- SELECTION OF VESSELS ARRIVED.
May 27th.
Brig Two Brothers, Brown, 2nd May, Cuba, Murrison & Tobin, sugar.
Auckland, Williams, 11th April, Bangor, Sharples & Co. slates.
Courier, Grey, 15th do. Liverpool, order, general, 2 pas.
Bark Latona, Denison, 12th April, Hull, Symes, coals.
28th.
Brig Satisfaction, Scott, 31st March, Newcastle, Levey & Co. coals, &c.
Archimedes, Hart, 13th May, St. John, Newfoundland, order, general.
Sultan, Burrows, 3rd April, Cienfuegos, Leayerat, sugar, &c.
Wear Packet, Taylor, 31st March, Sunderland, Porter & Co. coals and coal.
Hobe, Thompson, 11 April, Leith, for Montreal, general, 6 pas.
Bark Defender, Tullock, 26th do. Vigo, H. N. Jones, coals, &c.
Schr. Indian Queen, Vigneault, 10 days, Halifax, Gillespie & Co. sugar.
Bark Ocean, Quay, 9th do. Mayport, order, coals, 8 pas.
Prince Regent, Chambers, 8th do. Hull, Burstall, general, 5 pas.
Olga, Morrison, 31st March, Sunderland, Curry & Co. coals.
Brig Win. Wilberforce, Dennis, 7th April, London, H. E. Scott, coals.
Mary & Harriet, Shaksun, 8th do. Cardiff, Levey & Co. coals, 2 pas.
Ship Canton, Tonge, 8th do. Hull, Hurstall, coals, 8c. 10 pas.
Schr. Maria Besselle, Allard, 10 days, Halifax, Noad & Co. molasses, 5 pas.
Curlew, McLellan, 20th April, Oporto, Buchanan & Co. wine, &c.
Todd, Baker, 30th do. Labrador, Noad & Co. Oil.
Brig Stephen Watson, Grieve, 22nd March, Sunderland, Porter & Co. coke & coals.
Cygnat, Brennan, 20th do. Dhegal, order, coals, 4 cabin & 99 stowage pas.
Lavinia, Brown, 18th do. Stockton, Burstall, coals, &c. 20 pas.
Bark Alicia, Robertson, 15th do. Plymouth, Symes & Co. do.
Miramichi, Boyd, 18th do. London, Gilmour & Co. do.
29th.
Brig Romance, Hogg, 9th do. Newcastle, Atkinson & Co. coals.
Lilburn, Ellison, 26th March, Newcastle, Levey & Co. coals and cinders.
Hamden, Blackshaw, 11th April, Sunderland, order, coals.
Bark Alexander, Doeg, 4th do. Liverpool, Joseph & Co. coals, &c.
Brig Amity, Lemmon, 1st April, Budeaux, Maitland & Co. general.
Bark Naparito, Wilson 19th do. Dublin, Levey & Co. do. 213 pas.
Brig Wentherty, Stroud, 3rd do. Newcastle, Joseph & Co. coals, &c.
Queen of the Tyne, Scott, 11th do. do. general.
Sarah Flemming, Hurrell, do. do. Porter & Co. coals.
30th.
Brig Integrity, Cockburn, 2nd April, Newcastle, Levey & Co. coals.
Johns, Custard, 10th do. Sunderland, Le-Meurier & Co. coals.
Antius, Turner, 28th March, Sunderland, Anderson & Paradis, coals.
Abraham Young, Rea, 19th do. Belfast, J. A. Pirrie & Co. coals.
Porcival, Hood, 3rd do. Newcastle, Joseph & Co. general.
Harmony, Muir, 15th do. Irvine, Atkinson & Co. coals.
Mazepa, Henedrough, 30th March, Sunderland, order, coals.
Bryan Abbs, Brown, 23rd do. Limetick, Levey, & Co. coals.

- Rowley, Campbell, 21st do. Glasgow, A Burns & Co. general, 7 pas.
Bark Edmund, Bickford, 1st do. London, P. McGill & Co. do.
Ship Leitha Hoy, Pirrie, 19th May, New York, Pirrie & Co. ash.
Brig Integrity, Jobling, 12th do. Newcastle, LeMeurier & Co. coals.
31st.
Brig Crown, Dadds, 31st March, Newcastle, Joseph & Co. coals.
June 1st.
Bark Douglas, Booth, 18th April, Hull, Levey & Co. coals.
Latona, Denison, 13th April, Hull, Symes & Co. do.
3rd.
Brig Marquis of Normanby, McFellen, 20th do. Sligo, Muckle & Kelly, do. 133 pas.

MARITIME EXTRACTS.
Capt. Reed, of the ship Providence, from Plymouth, has arrived and reports his vessel ashore on a sand bank at Portneuf.
The ship Calcutta from Liverpool, is also ashore at Miris.

Capt. Brennan, of the brig Cygnat, reports having seen a deep bark ashore on the Manicouagan Shoals on the 26th inst.

Capt. Rea, of the brig Abraham Young, at this port, reports that after going round Scatterie Island he was forced by the ice into Mirap Bay (Cape Breton) with loss of chains and anchors, where he lay 21 days. He was then compelled to put into Sidney, in consequence of the mutinous conduct of his crew, and lay there 8 days. That whilst he lay in this place his crew deserted from the ship, and he had to ship another crew to come to Quebec.

The wind, which had been easterly for several days past, came round to the west on Monday and a number of outward bound vessels put to sea.

The Halifax Recorder of the 23rd May, states that the cargo (sugar) of the brig Ann, from Halifax for Quebec, previously reported ashore on Prince Edward's Island, will be saved.

A bark, in ballast, from England, bound to Quebec, was cast away on or about the 10th May, near Louisburg, C. B.—Crew saved, and arrived at Sidney.
Boston, May 22nd.—Cleared—Bark Hindoo, Hughes, for Quebec.

A letter dated Caspebiac, 20th May, 1846, received yesterday, advises the following arrivals there:—
April 30—Bark Homely, Heulin, from Jersey.
May 3—Ship C. R. C. Gilaut, from Jersey.
" 10—Ship Fisherman, Haquoil, do. Liverpool.
" 10—Brig Sealflower, Piton, from Jersey.
" 13—Brig Patricus, Balleine, from Jersey.
" 17—Schr. Hematops, Renouf, do. Liverpool.
" 17—Schr. Dit-on, LeGresley, do.

Office of H. M. Chief Agent for the Superintendence of Emigration in Canada.
Quebec, 30th May, 1846.

Table with 2 columns: From, Steerage.
From England... 326
From Ireland... 4431
From Scotland... 24
From Lower Ports... 11
Total... 4792
Previously reported... 5302
Total... 10094
To same period last year... 7215
Increase in 1846... 2879
A. C. BUCHANAN, Chief Agent.

QUEBEC GAOL CALENDAR, 1st June, 1846.

Table with 2 columns: Number of prisoners under sentence by, the courts.
the courts... 68
Do. under Police Ordinance, &c. 11
Do. untried and for Bail... 25
Do. Seamen under Prov. Act... 18
Do. do. de Imp. ... 1
Military prisoner... 1
Debtors... 3
Total... 122
(40 of the above are females.)

BIRTH.

On the 23rd of May, the lady of F. W. Barron, Esq., Principal of U. C. College, of a daughter.

DIED.

At Mount Pleasant on Sunday, 31st May, Ann, infant daughter of James M. Millar.
In Montreal, at the residence of her son, the Rev. Dr. Bethune, on Saturday, the 30th May, Mrs. Bethune, widow of the late Rev. John Bethune, aged 83 years.
On the 1st instant, after a very short illness, Edward Joseph, eldest son of Mr. Edward Posten, aged 2 years and 2 months.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 2nd June, 1846.

Table with 4 columns: Commodity, s. d., s. d., s. d.
Beef, per lb... 0 5 0
Mutton, per lb... 0 3 0
Ditto, per quarter... 2 3 0
Lamb, per quarter... 1 6 0
Potatoes, per bushel... 3 6 0
Maple Sugar, per lb... 0 1 0
Oats per bushel... 2 0 0
Hay per hundred bundles... 25 0 35
Straw ditto... 17 0 22
Fire-wood, per cord... 15 0 17
Cheese per lb... 0 4 0
Butter, fresh, per lb... 1 0 1
Ditto, salt, in tinnets, per lb... 0 8 0
Veal, per lb... 0 5 0
Do. per quarter... 1 6 0
Pork, per lb... 0 5 0
Eggs, per dozen... 0 6 0

FOR SALE,

At the Book-Store of G. STANLEY, No. 4, St. Ann 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—7d.
April 28, 1846.

ENGLISH MAIL.
LETTERS for the above Mail will be received at the Quebec Post Office, on THURSDAY, the 11th of June—PAID Letters till THREE o'clock, and UN-PAID till FOUR, P. M.

GOVERNMENT CONTRACT.

SHERIFF'S Office, 2d June, 1846.

TENDERS will be received at the above Office, until TUESDAY, the TWENTY THIRD of JUNE instant, at NOON, for the supply of the undermentioned articles for the use of the Goal, from the 1st July 1846 to the 30th June, 1847; Fire wood, per Cord, French measure, equal parts Maple and Birch, about 300 cords, cut during the winter now last past, and to be delivered and piled in the Goal Yard as required. Best Brown Bread, one day old, to be delivered in three pound loaves daily. Potatoes, per Bushel, best quality. Water, per Punccheon, Milk, per Gallon. And the following Groceries, to wit:—Oat Meal, per cwt.; Molasses, per gallon; Best Montreal Tallow Candles and Yellow Soap, per lb.

The undersigned is authorised to state that payment will be made half yearly, in the months of January and July.

Security will be required for the due fulfilment of the above contract.
W. S. SEWELL, Sheriff.

THE Subscriber, in returning thanks to his friends and the public generally, for the very liberal support which he has received since he commenced business, takes this opportunity of announcing the receipt of an entire new stock of GROCERIES, SAUCES, &c. among which will be found—
TEAS,—comprising Imperial, Gunpowder, Hyson, Young Hyson, Souchong and Twaikay of superior quality and flavour.
SUGARS,—Double refined, Crushed, White Basters and Bright Muscovado.
COFFEE of superior quality, ground daily; also, green and roasted.
PICKLES—Mixed Gherkins, Onions, Walnuts, and Picalilly.
SAUCES—Celebrated Worcestershire, Tomato, Essence of Anchovies, Anchovy Paste, India Hay, Pickled Mushrooms, Harvey's, Wix's Ketchup, Chilli Vinegar, and India Currie Powder.
CANDLES—Sperm, Adamantine, Imperial, and Composite.
FRUITS—Turkey Figs, Bloom Raisins in boxes, half-boxes and quarters, Preserved Pine Apple—with a variety of other articles too numerous to detail.

M. G. MOUNTAIN, No. 13, Fabrique, St. Quebec, 4th June, 1846.

THE ESTATE OF A. MACNIDER, BANKRUPT.

PERSONS indebted to this Estate are requested to make immediate payment to Mr. MACNIDER, at the store in Fabrique Street.
HENRY W. WELCH, Assignee.
Quebec, 4th June, 1846.

Lately arrived from London, JOURNAL OF THE BISHOP OF MONTREAL,

during a visit to the Church Missionary Society's N. W. American Mission, IN THE HUDSON'S BAY TERRITORY.

[The profits arising from this publication are reserved towards the fund which has been opened for the endowment of a Bishopric of the Church of England in the Territory.]
For sale at the Store of T. CARY & CO.
Quebec, 28th May, 1846.

THE ESTATE OF A. MACNIDER, BANKRUPT.

THE undersigned has been duly appointed sole assignee.
HENRY W. WELCH, No. 2, St. James-street.
Quebec, 20th May, 1846.

Just Received BY G. STANLEY, NO. 4 ST. ANN STREET

A FEW COPIES OF HYMNS,

Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book.

Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

FOR SALE BY THE SUBSCRIBERS SHEET ZINC, TIN PLATES, Sheet IRON, Register Grates,

White Lead, Paints, assorted Colours. Boiled and Raw Linseed Oil. C. & W. WURTELE. 16th March, 1846. St. Paul St.

TO BE LET,

FROM 1st May next, THREE OFFICES on Arthur Street, opposite the Exchange. C. & W. WURTELE, 86, St. Paul Street. Quebec, 11th February, 1846.

BOARD AND LODGING.

THREE Gentlemen can be comfortably accommodated with board and lodging in a private family, at No. 9, Angel Street, back of the Jail.
Quebec, 14th May, 1846.

FOR SALE,

A Thorough-bred AYRSHIRE BULL, two years old past this Spring.—Apply to JAMES GRIB, Esq., Commercial Chambers; or at the Office of this Paper.
Quebec, 16th April, 1846.

YOUTH'S CORNER.

FABLE OF AN ELEPHANT. A man once visited a menagerie, and treated the elephant in it to a bottle of whiskey.

THE USE OF TIME.—The celebrated Lord Coke wrote the subjoined distich, which he strictly observed, in the distribution of time:

Six hours to sleep—to law's grave study six, Four spend in prayer—the rest to nature fix.

But Sir William Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:

Seven hours to law—to soothing slumber seven, Ten to the world allot—and all to heaven.

THE WAY TO KEEP AT PEACE.—The late Rev. John Clark, of Frome, was asked how he kept himself from being involved in quarrels.

THE WAY TO GET COOL.—When you feel yourself getting warm, and your temper to be ruffled, begin at once to count "a hundred—ninety nine—ninety eight—ninety seven—ninety six, and so on backwards, until you arrive at "one."

ONE WAY NOT TO GET WARM AT ALL.—When Dean Swift was arguing one day with great coolness, with a gentleman who had become exceedingly warm in the dispute, one of the company asked him how he could keep his temper so well.

THE WAY TO GET RID OF SELF.—A person in much distress of mind complained to an aged Christian that he did not know how to keep down self.

TRAITS OF BISHOP BUTLER.

Bishop Butler, at Durham, appointed three days in every week for the entertainment of the principal gentry. The clergy of his diocese were always welcome guests; and not only did he invite the poorest of his clerical brethren to the palace, but he occasionally visited them at their respective parishes.

CHINESE PROVERB.—A wise man adapts himself to the circumstances in which he is placed, as water shapes itself to the vessel that contains it.

WILBERFORCE.

Continued.

In autumn 1783, Wilberforce and Pitt spent some weeks in France, and on their return, politics engrossed their time and attention. Pitt was now the leader of those who opposed the King's ministers, and soon they were dismissed and Pitt himself became Prime Minister.

In the year 1784, Wilberforce looked out for an agreeable companion to visit the Continent with him; and the good hand of God led him to make choice of the Rev. Isaac Milner, before mentioned, a man of great learning and strong sense, full of vivacity, and sometimes amusing on account of his rather unpolished manners.

Wilberforce applied to John Newton, the well known Rector of St. Mary's Woolnoth, for counsel, and had an interview with him, at the close of which he found his mind "in a calm and tranquil state, more humbled, and looking more devoutly up to God."

His mother was yet alive, and her alarm was excited afresh by the indications which appeared of his altered state of mind, or his "madness," as some called it.

CHINESE EXAGGERATION.—Those of the Chinese who have not been in foreign countries cannot entertain the idea that their country should not excel every other in every particular.

his earliest effort was not connected with any strictly religious institution. He brought about the issuing of a Royal Proclamation for the discouragement of vice and immorality, together with letters to all the lords lieutenant throughout the kingdom, calling upon them to recommend that object to the magistrate; in addition to which, he was active in establishing a Society for the promotion of the same design.

A Clergyman of the name of Ramsay, who had lived in the West Indies, and had become deeply impressed with the wrongs to which the negro slaves in those islands were exposed, wrote a work under the title "Essay on the Treatment of, and Traffic in, Slaves," which excited much sympathy with the negroes in some, and stirred up bitter enmity against the author in others.

For several months he was entirely laid aside from public duties. Inquiries respecting the slave-trade had, however, been instituted, and was found that our unfortunate fellow-men, bought like cattle on the African coast, were stowed away in ships into a space miserably small as to subject them to sufferings beyond description, and to cause a frightful mortality from foul air, and often from infectious disease.

Wilberforce did not recover in time to attend the close of the session. He proceeded to Vestmørelund for country-air and retirement; but company broke in upon him, and he had to lament the want of solitude and quiet. His health, however, improved, and he was able to resume his duties in the House of Commons at the commencement of 1789.

THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry.

A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support.



DR. D. JAYNE'S FAMILY MEDICINES.

THESE medicines are recommended and extensively used by the most intelligent persons in the United States, by numerous Professors and Presidents of Colleges, Physicians of the Army and Navy, and of Hospitals and Almshouses, and by more than five hundred Clergymen of various denominations.

- Names and prices of Doctor D. Jayne's Family Medicines, viz. Jayne's Expectorant, per bottle, \$1 00. Hair Tonic, 1 00. Life Preservative, per bot. 1 00. Tonic Vermifuge, 25 and 50 cts. Carminative Balsam, large 0 50, small 0 25. Sanative Pills, per box, 0 25. American Hair Dye, 0 50.

All the above mentioned Medicines are prepared only by Dr. D. Jayne, Inventor and Sole Proprietor, No. 20, South Third Street, Philadelphia.

ASTONISHING!!!

AMONG THE THOUSAND MEDICINES advertised as "certain cures for pulmonary complaints," JAYNE'S EXPECTORANT stands alone. Its path to public confidence has been paved, not with puffs, but CURES; and the vouchers for its efficacy include an array of names which, for character and respectability, cannot be surpassed in this country.

For sale by J. J. SIMS, APOTHECARY & DRUGGIST, Upper Town Market. SOLE AGENT FOR QUEBEC. 5th, March 1846.

ALL MAY BE CURED!!!! HOLLOWAY'S OINTMENT AND PILLS

FIFTY ULCERS CURED IN SIX WEEKS. A large supply of the above celebrated Medicines received and for Sale by J. J. SIMS, Apothecary, AGENT FOR QUEBEC. March 5th, 1846.

MONTREAL TYPE FOUNDRY.

To THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c.

The Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry.

Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent.

The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry.

A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support.

Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. June 12th, 1845.

PHENIX FIRE ASSURANCE COMPANY OF LONDON.

THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's. Wharf, Late Irvine's. Quebec, Jan. 1st 1846.

Mutual Life Assurance

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

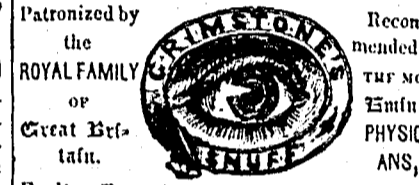
THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing.

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

SIGHT RESTORED.

NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF



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

THE FORCEPS, 14th DEC., 1844. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

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

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND,

Is published every THURSDAY Morning, BY G. S. T. & S. L. B. Y., Printer, Bookseller and Stationer, 4, ANN-STREET.

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