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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. 23.]

QUEBEC, THURSDAY, SEPTEMBER 2, 1846.

[WHOLE NUMBER 127.]

THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the vault of heaven.

Yet dauntless still the steersman stood,
And gazed without a sigh,
Who poised on needle bright and slim,
And lighted by a lantern dim,
The compass met his eye.

Thence taught his darksome course to steer,
He breathed no wish for day;
But heaved the whirlwind's headlong might,
Nor once throughout that dismal night,
To fear or doubt gave way.

And what is oft the Christian's life,
But storms as dark and drear,
Through which without one blithesome ray
Of worldly bliss to cheer his way,
He must his vessel steer!

Yet let him never to sorrow yield,
For in the sacred page,
A compass shines divinely true,
And self-illumined greets his view,
Amid the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar,
And soon his toils and troubles past,
His anchor he shall safely cast
On Canaan's happy shore.

Evangelical Magazine.

OUR ONLY MEDIATOR.

From the Homily on Prayer.

O that all men would studiously read and search the Scriptures! then should they not be drowned in ignorance, but should easily perceive the truth, as well of this point of doctrine, as of all the rest. For there doth the Holy Ghost plainly teach us, that Christ is our only Mediator and Intercessor with God, and that we must seek and run to no other. If any man sinneth, saith St. John, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. St. Paul also saith, There is one God, and one Mediator between God and man, even the man Jesus Christ. Whereunto agreeth the testimony of our Saviour himself, witnessing that no man cometh to the Father, but only by him, who is the way, the truth, the life, yes, and the only door, whereby we must enter into the kingdom of heaven, because God is pleased in no other but in him. For which cause also he crieth, and calleth unto us, that we should come unto him, saying, Come unto me, all ye that labour, and be heavy laden, and I shall refresh you. Would Christ have us so necessarily come unto him? and shall we most unthankfully leave him, and run unto another? This is even that which God so greatly complaineth of by his Prophet Jeremy, saying, My people have committed two great offences: they have forsaken me, the fountain of the waters of life, and have digged to themselves broken pits, that can hold no water. Is not that man, think you, unwise, that will run for water to a little brook, when he may as well go to the head spring? Even so may his wisdom be justly suspected, that will flee unto the Saints in time of necessity, when he may boldly and without fear declare his grief, and direct his prayer unto the Lord himself.

If God were strange, or dangerous to be talked withal, then might we justly draw back and seek to some other. But the Lord is high unto all them that call upon him in faith and truth; and the prayer of the humble and meek hath always pleased him. What if we be sinners, shall we not therefore pray unto God? Why did Christ then teach us to ask forgiveness of our sins, saying, And forgive us our trespasses, as we forgive them that trespass against us? Shall we think that the saints are more merciful in hearing sinners, than God? David saith that the Lord is full of compassion and mercy, slow to anger, and of great kindness. St. Paul saith, that he is rich in mercy towards all them that call upon him. And he himself by the mouth of his Prophet Isaiah saith, For a little while have I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger I have hid my face from thee, but with everlasting mercy have I had compassion upon thee. Therefore the sins of any man ought not to withhold him from praying unto the Lord his God. But, if he be truly penitent and steadfast in faith, let him assure himself that the Lord will be merciful unto him, and hear his prayers.

OUR SUFFICIENT HIGH PRIEST.

In all our relations with God, Christ, our High Priest, should ever be present with our minds, as alone giving us access to God, and alone purifying our hearts by his Spirit. In him we have all that we need; and as he is our Priest, without whom we have no boldness to come before the throne of grace, so he is our ONLY PRIEST, and all others who in any way pretend to be priests like him, are thieves and robbers, from hearing whom, may he, by his Spirit of truth, save his true sheep for evermore! But I may be asked, why I dwell upon this? Are these times which require to be warned against priestcraft and superstition? We may be careless, profane, proud, it may be, and rebellions; but surely we are in no danger of falling into the errors of a past time.

In one sense this is certainly true. There is no danger of our again witnessing those political usurpations, or that extreme degree of spiritual tyranny, which the ministers of the Gospel once ventured to exercise. But superstition and profaneness almost always go hand in hand; in the doctrines of superstition, there is, if I may so speak, a superstitious tendency, and a profane one; and those who feel little of the effects of the first, may yet be in great danger from the last. And thus the superstition which made Christ's ministers priests, may be, in the superstitious part of it, harmless enough now. But the profane part of the doctrine is showing its effects very generally among us, and very fatally, in the notion that we are not ourselves brought near to God; that there are some of our brethren screening us as it were from his eye, employed by him in his service, and bound to hear and do all he commands;

but that we, who are not his peculiar ministers, who stand as it were in the back ground, and who hope that he does not see us, may escape with a less punctual observance, and may be forgiven, if our distance hinders us, from hearing all his words, or from thinking that we are bound to learn them and to obey them.

Is this no evil now? Is not this common everywhere? How gladly do very young boys persuade themselves that their age keeps them in the background; that they cannot be expected to hear and to obey all the words of God. How gladly do older persons fancy that they, not being ministers of Christ, may be permitted to live less strictly; that religious matters are not their business; that they are not active members of the church, whose good and evil are necessarily mixed up with the good or ill state of the body to which they belong; but according to the favourite phrase "Friends to the Church," disposed to befriend it, though it is not properly their own concern, and therefore naturally claiming praise, as if for a disinterested support of a useful society. They seem, if I may be allowed the expression, to look on themselves, at most, as honorary members of it, lending it the sanction of their name, and wishing well to its objects; but by no means considering that it is their own concern, and their own business, that they are engaged for life or death in its welfare. This gross profaneness, this abandonment of our Christian privileges and duties, has flowed directly from the superstitious error of making a broad and perpetual distinction between one part of Christ's church and another; of making Christian ministers priests; of putting them between God and the people; as if they were to be in some sort mediators between God and their brethren, so that he could not be approached but through their ministry. The profaneness has followed from the superstition, according to a well known fact in our moral nature; that if the notion be spread, that out of a given number of men some are required to be holier than the rest, you do not, by so doing, raise the standard of holiness for the few, but you lower it for the many.

[The above is from a sermon of Dr. Arnold's, preached in the Chapel at Rugby School, and published in 1834. Throughout the passage, the word Priest is taken in the Old Testament sense of Cohen, "Administrator alieni negotii." In the literal meaning of Presbyter, Christian ministers are most properly called Priests.—EDITOR.]

PRIVATE JUDGMENT.

From Review of a Charge by the Right Rev. Alfred Lee, D. D., Bishop of Delaware, in the Boston Episcopal Observer.

We have risen from the perusal of this Charge with feelings of unmingled gratification. A more timely topic could not have been selected; a more vigorous, clear, and concise argument upon the subject we know not where to find. Wise to distinguish things that differ, the Rt. Rev. author has clearly shown what the right he claims really is, as distinguished from what it is misrepresented to be. We could wish that every person whose mind has been led to distrust the truth of a necessary principle, by having had the evils of its manifold abuse ascribed to its mere use, might read and ponder every page of this valuable production. The following are the author's remarks upon the constant misrepresentations of the principle of private judgment, which no disavowals terminate.

"Before proceeding to an examination of this proposition, which is evidently one of exceeding moment, if it be true, and one which comes home to every breast, let me protest at the outset against certain misrepresentations of the opinion opposite to this, which have had currency, and which have doubtless had much influence in recommending to acceptance the principle above stated.

"One of these is the confounding the right and the abuse of private judgment. Its maintainers are often charged with countenancing unbridled license in the treatment of the divine oracles. But such representations are wide of the mark, and very frequently appear not only illogical but disingenuous. Respecting the abuse of this privilege there can be scarcely a dispute. No one of sober mind will maintain that the judgment of the individual must be correct; or, if it be formed in a hasty, arrogant, or presumptuous manner, that it is likely to be correct. What faculty, or privilege, or endowment does not man abuse? His liberty as a citizen, his authority as a magistrate, his domestic and social influence, his free agency and capacity of choice between good and evil, his own body and soul, all these he is constantly abusing and perverting. Says Bishop Burnet, "since there is an assistance of the divine grace given to fortify the understanding as well as to enable the will, it follows that our understanding is to be employed by us in order to the finding out of the truth, as well as our will in order to the obeying of it. And though this may have very ill consequences, it does not follow that it is not true. No consequences can be worse than the corruption that is in the world, and the damnation that follows upon sin; and yet God permits it, because he has made us free creatures. Nor can any reason be given, why we should be less free in the use of our understanding, than we are in the use of our will; or why God should make it less possible for us to fall into errors, than to commit sins." There would be just as much fairness in confounding rational liberty with ungovernable licentiousness, and placing the patriots of the American Revolution in the same class with the incendiaries and anarchists of the French.

"And the charge brought against those who do not subscribe to the opinion above quoted, of an undutiful spirit towards the church, is equally groundless. If they are convinced that their own church, instead of enjoying any such principle, repudiates and condemns it, then deference and respect for her teaching prompt them to reject it. Such, I am fully persuaded, and shall hope to show, is really the stand that hath been taken by our branch of the church catholic. And since this allegation is frequently urged, it may not be amiss here to ask, from what quarter has been heard of late the most disrespectful and unfeeling language touching our reformed church? Who have been most ready to stigmatize her doctrines as unchristian, and her worship as heathen and unsatisfying? Who have manifested most insubordination and contempt toward their ecclesiastical superiors? And who have pro-

ceeded, in the exercise of their private opinions, in utter disregard of the authoritative language of their spiritual mother; until, at length, in cases not a few, they utterly adjured her rule and cast away her cords from them? The very men, it must be replied, who have been at the same time denouncing and declaiming against the right of individual judgment, upon the very pretext which we are now considering.

"Neither is less injustice done by imputing to the advocates of individual responsibility, in matters of faith and practice, a contemptuous disregard of ancient piety and learning. To pay great regard to the ancient church, especially to its testimony concerning matters of fact, to its practice and usage, as well as to its witness for doctrinal truth, is quite consistent with the denial of any binding authority upon conscience of aught beside the holy scriptures. We are pleased that the author dwells rather on the responsibility than the right of private judgment. "I cannot repress my conviction," he declares, "that much of the professed submissiveness to church teaching that is current, is in reality an effort to get rid of the responsibility which our Creator has laid upon us. It is doubtless a pleasant and tranquillizing idea, that we have no pains to take or accountability to discharge in the search for truth. There is a proneness in the human mind to rest upon the opinions and practices of others, instead of applying its own powers to the ascertainment of its bounden duty. Just as the common maxims and usages of society pass current with the multitude, and are adopted as correct without thought or anxiety, so it may be with religious doctrines. Men are so reluctant to inquire patiently and humbly their particular obligations, that they will never be averse to any plan that proposes to relieve them from the burden. Promise a dispensation from pains-taking, diligence, self-denial and accountability, and you gain strong foothold for your doctrine in many hearts. The liberty, to which we were called as Christians, will be readily parted with, for the sake of being rid of the exertion and responsibility. And all the commendations of such slothful and timid shrinking from what God hath laid upon us, as if it were humility, submission, and obedience to the church, will be drunk in with willing ears."

LONG RECEIVED MAXIMS OF PROPHECY, AND RECENT OPPOSITION TO THEM.

Ever since the time of the Reformation, the following maxims in the interpretation of the sacred prophecies have been generally received by the Protestant Churches:

1. That the visions of Daniel commence with the times of the prophet.
 2. That the events predicted in the Apocalypse begin from the time of prophecy, or within the first century.
 3. That the fourth beast denotes the Roman empire.
 4. That Babylon in the Apocalypse denotes Rome.
 5. That the little horn in Dan. vii. denotes the Papacy.
 6. That the man of sin relates to the same power.
 7. That the prophecy in 1 Tim. iv. is fulfilled in past events.
 8. That Babylon denotes, at least inclusively, Rome Papal.
- The three following have also been received by the most learned and able commentators of our own country, from the time of Mede down to the present day.
9. That the two woes relate to the Saracens and the Turks.
 10. That the two beasts in Rev. xiii. denote the civil and ecclesiastical Latin empire.
 11. That a prophetic day denotes a natural year, and a prophetic time three hundred and sixty natural years.

Of these leading maxims, the four first are held by the fathers of the early Church and most of the Roman commentators, as well as by the Reformed Churches. On the other hand, the three last, though generally received by interpreters of the English Church, are rejected by many foreign Protestants, especially among the Lutheran divines.

All of these maxims, however, without distinction, have been rejected by several late writers. Mr. Burgh, Mr. Maitland, Dr. Todd, Mr. Dods-worth, Mr. Tyso, and Mr. MacCausland, and more recently Mr. Govett, are the chief of them whose names have appeared; and of these, the three first are doubtless the leaders. To these, several anonymous writers may be added. They agree in few points, except in rejecting the conclusions of all previous expositors; and maintain that nearly the whole of Daniel's prophecies and of the Apocalypse are unfulfilled.

Now, if the theories of these writers are entirely groundless, the responsibility which they have incurred is very great, and the effects of their error may prove extremely fatal to the Church. The strongest bulwark against the revived zeal of the Romish Church will have been taken away when it is most needed; and the danger of a renewed apostasy will have been fearfully increased, at the time when its guilt would be most aggravated, and its punishment most speedy and sure. A spirit of feverish and sceptical doubt, the most fatal to real progress in divine truth, will have been injected, without warrant, into the minds of thousands; the light which the word of God has thrown, for the benefit of the Church, on half the whole period of her history, will have been quenched in darkness; and her hopes for the future, by a perplexed and fallacious application of irrelevant prophecies, be involved in a chaos of fanciful conjectures and inextricable confusion.

It is not, then, from a light estimate of the mischiefs which these theories are calculated to produce, that I shall endeavour carefully to guard against all controversial asperity; but because truth, however important, is best maintained and most commended to others by a calm and dispassionate inquiry. One subject, indeed, will occur, where the monstrous nature of the paradox which is maintained, and the tone in which it is defended, would justify severe language, and seem almost to require an indignant protest to be joined with its refutation.

For distinctness, I shall call the rival systems the Protestant and the Futurist interpretations. The three last of the maxims given above are rejected, it is true, by many Protestant divines. Yet since those propositions embody, to use Mr. Maitland's own words,

"the sentiments which have been maintained by most Protestant divines, and which are held by most (Protestant) writers on Prophecy in the present day," while the opposite view denies all warrant in the prophecies for any protest against the Church of Rome, the propriety of the title, in the former case, cannot with justice be denied.

[The above is the commencement of the first chapter in a work, published three years ago by an esteemed divine in the mother-country, the Rev. T. R. Birks, Fellow of Trinity College, Cambridge, under the title of "First Elements of Sacred Prophecy, including an examination of several recent expositions, and of the Year-day Theory." We have extracted it for the purpose of introducing to our readers the subject of the book; and as we do not know now whether we can find any portions in the body of it, forming sufficiently complete and distinct articles of moderate dimensions for insertion, we subjoin, from the final chapter, the conclusions at which the inquiry carried on throughout the work has led the author.—Ed.]

The leading maxims on which the Protestant interpretations of the prophecies are based have now been examined, and are shown to rest on firm and solid proofs. The objections urged against them of late, with so much assiduity and zeal, are found, on a closer search, to be without any real warrant either in Scripture or sound reason, and would lead, by a natural consequence, to universal scepticism and unbelief. The application of the great image, and of the four beasts, to the empires of Babylon, Persia, Greece, and Rome; and the fulfilment, in past events, of the opening part of Daniel's other visions, has been clearly established. The true reference of our Lord's own prophecy, and the Catholic scope of the Apocalypse, as a history of the whole Gentile dispensation, have also been confirmed by a multitude of concurrent proofs. And, finally, the year-day theory, which some recent authors have thought fit to reject contemptuously, as an antiquated error, is shown to rest on full and copious evidence, when the direction of St. Paul is observed; and, instead of resting in a superficial view, we learn to compare spiritual things with spiritual, and to search deeply and carefully the whole testimony of the word of God. The way is thus cleared for the practical superstructure, by which the remaining part of these prophecies may be explained on sure grounds, and applied to the actual instruction and guidance of the Church of Christ.

THE DANGER OF MAKING MATERIAL SYMBOLS OF IMMATERIAL THINGS.

Mrs. Hamilton Gray, in her work on Etruria (Sepulchres of Etruria), observes: "As scarabæi existed long before we had any account of idols, I do not doubt that they were originally the invention of some really devout mind; and they speak to us in strong language as to the danger of making material symbols of immaterial things. First, the symbol came to be trusted in, instead of the Being of whom it was the sign; then came the bodily conception and manifestation of that Being, or his attributes, in the form of idols; then the representation of all that belongs to spirits; good and bad; then the deification of every imagination of the heart of man; a written and accredited system of polytheism, and a monstrous and hydra-headed idolatry."

This was the history of the scarabæus; an insect which so early attracted the notice of man by its wonderful and industrious habits, and for which habits he selected it to be the image of the Creator; and cutting stones to imitate it, he first wore them in acknowledgment of the divine presence, probably having no idea of attaching any further importance to them. I shall not here go into the history of this wonderful symbol, which there is reason to believe existed anterior to Abraham. But we cannot trace it through the subsequent period of man's history, buried in the bodies of the early Egyptians, deposited in the tombs of the ancient Etruscans, and even burnt with the bodies of those around which it was suspended during life; we cannot see it, as it was first formed, rude and unadorned, of simple basalt or porphyry, and trace it afterwards through different ages, up to that time when it was regarded as a mere ornament or charm, however beautiful to behold or valuable to possess, its ancient meaning having become obliterated; we cannot contemplate all the direful consequences which this apparently insignificant object was the primary means of bringing upon so many of the human race, without calling to mind that memorable command given to Moses on Mount Sinai: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them." What need have we then to avoid even the first approaches to idolatry, and to be jealous of ourselves, lest we should obscure the pure worship of our God by fixing our mind on any earthly object. For idolatry is not confined to the scarabæus, nor was it buried with the ancient Egyptians; but it is as much alive in the hearts of many at the present day, as ever it was in the days of old.—Church of England Magazine.

CAIN AND ABEL.

Grace alone made them differ; and their different characters and history are a perfect illustration of the operation of the grace of the Gospel in every age. How exactly do they exemplify the Saviour's declarations: "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division: for from henceforth, there shall be five in one house divided, three against two, and two against three." "A man's foes shall be they of his own household!" Such is the division still made among men, by the redemption of Jesus. It divides the whole of mankind into the two classes, of children of God, and children of the evil one; men carnally minded, which is death, and men spiritually minded, which is life and peace. Yet there is no distinction among them by nature. They are all of one blood. The most holy must say, "we were by nature the children of wrath even as others; but God who is rich in mercy loved us when we were dead in sins, and hath quickened us together with Christ." The whole difference is created by the operation of the Gospel, "plucking some as

brands out of the fire," and saving those who believe.

This separation among men which shall continue down to the day of judgment, and then for ever, we see first displayed in Cain and Abel. They stand before us as representatives of the two great classes of men, which the Gospel makes. And in their case, the Lord revealed to Adam, what should be the practical operation both of his own transgression, and of the divine plan of redemption, to the end of the world. Here was an immediate illustration of the fact which was intimated in the first great promise which the Lord had given to man. There was displayed the seed of the serpent, and the seed of the woman; a family of sin, and a family of grace; and these were found to be entirely contrary the one to the other. He that was born after the flesh, persecuted him that was born after the spirit. Yet in the result of their history, the promise too was fulfilled, as we shall subsequently see; the Saviour was a conqueror in his servant; the head of the serpent was bruised in his seed. And while the theory of redemption had been revealed to Adam, and the great offices and works of the Redeemer had been made known to him, there was displayed in his sons, in addition to these, the practical effect which this redemption should produce. Man saw what was "his own image," transmitted, in the character of the first born; and what was "the image of God" restored, in the character of the second. Righteous Abel leads off a glorious line of redeemed sinners, through the grace of God, called to be saints; washed in a Saviour's blood, clothed with a Saviour's righteousness, and crowned with his salvation for evermore. Wicked Cain goes before a long train of condemned sinners, who sow to the flesh, and of the flesh reap corruption; who follow down to eternal death, that carnal mind which is enmity against God. The characters of these leaders among men have been similarly impressed upon all who have severally come after them; and down to our day, there remains the very same division among the children of men. We have not room to consider more of their history now, than this separation, which the redemption of Abel made. But in this separation in the world, where do we severally stand? Are we following in the footsteps of the people of God, in the straight and narrow way which leadeth through grace to glory? or are we hurrying down with the multitudes of the unconverted and ungodly, the broad and beaten road which leads to destruction? On one or the other side of this line, which the conversion of the heart and the justifying of the soul draws among men, are we all standing this day. "Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

S. H. T.

In the Episcopal Observer, 1838.

PRIMITIVE DEACONS.

To the Editors of the Christian Witness. Messrs. Editors,—Please to publish the following extracts on this subject:

"That such an order of deacons is wanted in the Church, no one can doubt, who realizes the amount of labor required of a single minister in each parish, and the backwardness of laymen, in general, to help them in their arduous duties.

As it is now, our Church has actually but two orders in the ministry—Bishops and Presbyters—the diaconate being merely a stepping-stone to a higher order; the peculiar duties which the Church expects of them, according to her ritual, and which she enjoins upon them in the ordination service, never being demanded of them. A deacon is placed over a Church in the full exercise of the ministry, only excepting the monthly administration of the communion, and pronouncing the absolution, and the benediction in Morning and Evening Prayer.

There is good reason for believing, that in the primitive church, priests and deacons were chosen from each congregation, and ordained by the apostles to serve in that very church from which they were chosen, to exercise their ministry exclusively among them.

Every minister of a large parish in our cities, at least once a month, absolutely needs, and must have such help as these deacons would afford him, and to supply the deficiency, he is obliged to have recourse to the service of some supernumerary brother, residing in the vicinity, or to some one who has no parish of his own; a stranger, or a casual visitor. Now, had he one or more deacons in his own Church to assist him in this and other duties, a just division and a greater amount of labor would be the result, and both ministers and people would exert a reciprocal influence upon each other, to the "edifying the body of Christ," and "building them up in their most holy faith."

J. T. S.

[The extracts referred to, contain an account of some proceedings taken in the Maryland Convention, for the creation of an order of Deacons in accordance with the suggestion contained in the letter, and with a Canon passed at the last meeting of the General Convention.—Ed. BEREAN.]

DUTY OF OLD AGE.

A material part of the duty of the aged consists in studying to be useful to the race who succeeds them. There opens to them an extensive field in which they may so employ themselves as considerably to advance the happiness of mankind. To them it belongs to impart to the young, not only the blossom, but also the richest fruit of a life of solid experience; to instruct them in the road of discretion and prudence, and to set before them a warning voice of the various dangers of life; and by wise conceit to temper their precipitate ardour, and both by precept and example to form them in the mould of piety and virtue. Aged wisdom, when joined with acknowledged virtue, exerts an authority over the human mind, greater even than that which arises from power and station. It can check the most forward, abash the most profligate, and strike with awe the most giddy and unthinking.—A Wanderer's Gleanings.

TRUE END OF KNOWLEDGE.

The greatest error is the mistaking of the true end of knowledge; for men have entered into a desire of learning and knowledge, sometimes, to

entertain their minds with variety and delight; sometimes, for ornament and reputation; sometimes, to enable them to victory of wit and contradiction; and most times, for lucre and profession; but seldom, sincerely to give a true account of their gifts of reason, to the benefit and use of men: as if there were sought in knowledge, a couch, whereupon to rest a searching and restless spirit; or a terrace, for a wandering and variable mind to walk upon and down, with a fair prospect; or a lower of state, for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop for profit and sale; and not a rich storehouse for the glory of the Creator and the relief of man's Estate.—Lord Bacon.

The Berean.

QUEBEC, THURSDAY, SEPT. 3, 1846.

We were led, a few weeks ago, to remark upon the groundlessness of the assertion made here and there, that the danger to the Church, from Rome-ward tendencies, is past, and that the Church is at rest. Our own apprehensions we have frankly intimated to be, that the danger is only increased by the subtlety which has been learned. We will now give our readers an instance, how doctrine essentially Roman can be instilled under such disguise as to screen the teacher from direct accusation of heresy. A publication has this year seen the light, issuing from Oxford, the work of the talented author of the CHRISTIAN YEAR—it will be concluded that the poetry is of a high order, and the design considerably laid and carefully kept in view. The title is LYRA INNOCENTII; Thoughts in verse on Christian Children—their ways and their privileges. Among the pieces is one, founded upon a scene on the continent of Europe, where a grown-up girl, carrying her infant brother just after his baptism, comes up to a crucifix by the wayside: she lifts the child to the lips of the figure to kiss it. The following is part of the piece:

“ Upon a verdant hillock the sacred sign appears, A damsel on no trembling arm an eager babe uprears, With a sister's yearning love, and an elder sister's pride, She lifts the new-baptiz'd, to greet the Friend who for him died.

Who may the maiden's thought divine, performing thus, in sight Of all the heavenly Watchers, her pure unbidden rite? While fearless to those awful lips her treasure she would raise,

I see her features shrink, as though she fain would downward gaze.

“ Perchance a breath of self-reproach is fluttering round her heart:— Thou, darling, in our Saviour may'st for certain take thy part:

The dews baptismal bright and keen are glittering on thy brow, No cannot choose but own thee, in His arms received e'en now.

But much I've sinn'd and little wept: will He not say, ' Begone ?' I dare not meet His searching eye; my penance is undone.

But thou and thy good angel, who nerves mine arm to bear And lift thee up so near Him, will strive for me in prayer.

Now, let the cool-headed and scripturally taught Christian think over the body of Romish divinity here insinuated by a Church of England Clergyman and Oxford divine. The carved image is introduced into our nurseries and family-circles among “ Thoughts on the ways and privileges of Innocents ” as “ a sacred sign.” The sister's raising the infant up to it, is called “ lifting him up near Him ”—that is, near the Saviour. Kissing that painted stick of wood is represented as a greeting to the “ awful lips ” of the Friend who died for us. The act of training the babe to this piece of idolatry—if the poor thing's instinctive dislike of the hard block does not make him kick at the abomination instead of eagerly bringing his lips to it—is attributed to the girl's “ yearning love,” and commended as a “ pure rite.”—“ unbidden,” instead of forbidden by the second commandment. While the infant's certain warrant of approach is founded upon the opus operated by “ dew's baptismal glistening on his brow,” the sister's look must be downcast, why?—because her “ penance is undone.”

Nothing of this is openly given as a statement of the poet's religious opinions. It is introduced as in keeping with the scene described, found in a country where the papal Church rules, the actor one who holds the faith of that Church. But it is given as “ Thoughts on Christian Children—their ways and privileges;”—and is introduced among much that is unobjectionable, of course, and all exceedingly attractive. Now we say that the danger is as threatening as ever; and the true friends of the Church will have to be unremittingly watchful lest, when assault at the gates seems to have been beaten off, the defences be so undermined as to come down upon them when they rest in security, and to let in the enemy, like a flood, to take possession of a camp which, if faithfulness and vigilance had been maintained by those entrusted with its charge, would have continued, as it has for centuries, the bulwark of scriptural freedom, light, and intelligence.

We think, the perversers have their eye at this time upon tender youth as the most promising field of labour, because perhaps least guarded by watchmen of discernment. We have recently seen a professedly Protestant Parish and Sunday School Book which includes, among its embellishments, the representation of the Virgin and Child with worshippers kneeling before them, and the Corpus Christi procession, in like manner showing persons in the act of adoration to the host. We have pointed this out to the highly respectable Publishers, who were

utterly unconscious of the objectionable features of the book, and assure us that they will be removed. But two Clergymen of the Protestant Episcopal Church in the United States have been engaged in committing that publication to the press, and they must bear the responsibility. Let parents and guardians look well to what reading is put into their children's hands, if they would wish them to be trained to walk in the good old paths traced for us by the Reformers, and proved to be good, in that they lead over the green pastures and by the side of the still waters where Jesus, the good Shepherd, keeps his flock in safety.

DIVISION OF BISHOPRIC'S, AND REDUCTION OF EPISCOPAL INCOMES.

“ After so long a period of apathy or despair, we cannot expect to see ‘ the nation born at once ’ to a sense of the want in all its extent, or that it should at once see how it is to be supplied. What we would at present impress upon our readers, and especially the good Churchmen of such towns as Leeds and Manchester, and other districts in which the industry of the people and the enterprise of trade and commerce find their centre, is, that they should direct their efforts for a Reformation to begin there. Let them turn their eyes across the Atlantic and remember what a moral change, and revival of primitive zeal, and order, was effected by one man, without private fortune, with no remarkable countenance from powerful friends, with nothing but a devoted spirit and good practical talents to aid him, in the great American city of New York. ‘ Every large town with a population of 100,000,’ as Archdeacon Manning has well urged, ‘ is enough for the undivided care of a resident Bishop.’

“ Above all, we would deprecate the feeling of aristocratic refinement, ‘ quod lecto gaudet et umbra,’—the notion which the late wonderful proceedings of Church Commissioners have so far fostered, that a Bishop is a kind of stately animal, that can only dwell in a palace, with a proper arrangement of kitchens and conservatories, and with the ability to give excellent dinners. This is only the form which the nineteenth century has substituted for the troop of eighty retainers, so approved in the twelfth or thirteenth,—or for the coach and six of the plethoric Hoadleys, and Herrings, and Blackburnes of the Hanoverian reigns; which it is a mercy that we have survived. Let those who look towards a mitre, now be content, like common mortals, to travel on railroads, to walk on foot frequently, to receive high and low at their houses, and to be distinguished from the inferior Clergy only by their peculiar ministerial functions, except that they must go beyond them in study and meditation, and equal them in frequent preaching and prayer.—The laity will supply funds, when they see their Clergy and their Bishops become poor for the Gospel's sake.”

The above is furnished to our hands by the New York Protestant Churchman, by whom it is taken from the columns of the London English Churchman, a publication which we are not in the habit of seeing, but which we know to advocate, in general, views widely differing from those set forth by the BEREAN: it would probably claim to be High Church—a designation which, our readers know, we do not accord to those who most commonly arrogate it to themselves—and we fear that it is thoroughly Tractarian. We find it, however, to speak on this occasion with considerable truth, though rather roughly, with reference to a subject closely allied to the one recently treated by us as it regards the Episcopate in the Colonies. The English Churchman has in view the formation of new Dioceses in the mother-country, various plans for which are before the public. It is very strange how writers, who value the English Establishment so highly as an apostolical Church, let the apostolical model go to the winds without the slightest hesitation whenever it suits them. Mr. Palmer proposes the creation of Suffragan Bishops, subordinate to the present Bishops, raising the present Archbishops just a little higher than they stand already above Bishops. Now where does the Bible afford the slightest warrant for Bishops over Bishops? To do away with the order of Bishops, according to their views, un-churches a community altogether; but to exalt one Bishop over another Bishop, create Patriarchs, &c., that leaves the Church still apostolical enough, to their minds. Deviation in one direction, invalidates orders; but deviation in the opposite one, leaves orders primitive and apostolical. Primitive simplicity is trodden under foot, and expediency carries the day. We trust, however, that the advice of the romanizers will not prevail in this matter. We contend for the scriptural model: Bishops, all on an equality in office; Presbyters, aided by real Deacons—that is, not by Deacons all in a hurry to be priests at the expiration of twelve months, but holding their office on the plan adverted to in two articles in this paper; and then a Church Council with legislative power.—Before we close this article, we must confess our ignorance of who can be referred to by the “ one man ” who wrought such a “ moral change ” in New York, as the English Churchman has it.

EPISCOPAL OBSERVER, Boston, James R. Dow.—It gives us much pleasure to extract, for our first page, a few of those remarks by which the Editors of this valuable periodical introduce to the notice of their readers the Bishop of Delaware's excellent Charge on the “ Lawfulness and Responsibility of Individual Judgment in Things Spiritual.” We purpose inserting another passage from the Charge in our next number; for the present we subjoin the closing remarks upon it from the Editors of the Observer:

“ We thank the respected author for his plain, strong words. We see not how any mind that has had doubts and difficulties upon this subject, can fail to find satisfaction in this luminous, discriminating Charge. It places the Author in the fore-front of the defenders of the truth, in a day of darkness and rebuke for our beloved Zion, and animates us who, in humbler spheres, are contending for the truth as it is in Jesus, with the hope that we shall ever and anon hear the exact and clear tones of his manly voice, ringing through and rising above the confused noises of controversy, wherever the times are vexed.”

The following are the contents of the August number of the Episcopal Observer: Biographical Notice of the Jewish Rabbi Mai-

monides; History of the Thirty-nine Articles; Diocesan Conventions; Rev. Charles Bradley on the Lord's Supper; Bowing at the Name of Jesus in the Creed; Letter to the Editor; Night upon the sea; Pages from the Ecclesiastical History of New England; Positive Institutions and Moral Principles; Review of New Publications; Review of an Essay on the Development of Christian Doctrine, by John Henry Newman; Bishop Lee's Charge; Summary.

THE PERVERSION OF THE REV. E. P. WADHAM'S FULLY ACCOUNTED FOR.—The Protestant Churchman furnishes us with the following extract from the (Roman) Catholic Herald, which is full of interest:

“ Of Mr. Wadhams' admission into the fold of truth, we may mention some particulars which will be read with interest. He made his profession of the Catholic faith on Sunday, July 5th, in the chapel of St. Mary's seminary, Baltimore. This deeply interesting ceremony was performed at the high mass immediately after the Gospel. A breathless silence prevailed whilst this young clergyman, in the presence of the assembled priests and seminarians, knelt at the foot of the altar, and read in a clear and audible voice the form prescribed in the Roman ritual. As no notice had been previously given of the ceremony, the congregation, unconscious of what was about to take place, seemed no less astonished than edified in beholding for the first time, within the walls of that beautiful little chapel, a spectacle so extraordinary and imposing.

“ Mr. Wadhams, when a youth, was sent by his parents, who lived at Westport, Essex co. New York, to Middlebury college, Vermont. In this institution he completed his course of studies, and graduated in 1838. During the same year he went to reside in Kentucky, where he was advised to enter upon his theological studies, and to take orders in the Protestant Episcopal Church. But being desirous of pursuing a more thorough and extensive course, he returned to his native state, entered the General Theological Seminary of the Protestant Episcopal Church, in New York city, in 1840, and was ordained deacon in 1843. At this time he was the friend and companion of the Rev. Mr. Carey, whose religious views were so obnoxious to the low church party, and even elicited from two of them a public protest against his ordination by Bishop Onderdonk. Mr. Carey became the occasion of a fierce contest between the high and low Church, while Mr. Wadhams was permitted to view the strife in question, and with no little profit to himself. He was sent on a mission to his native county, and resided at Ticonderoga until last April, when he returned home with the determination of seeking, at the earliest opportunity, reconciliation with the Catholic Church.”

It will be recollected that the soundness of Mr. Carey's views was asserted so confidently as to render the protest of Drs. Smith and Anthon fruitless; the young Tractarian was admitted to the ministry of the Protestant Episcopal Church, and expressly recommended to the confidence of Churchmen by the (now suspended) Bishop B. T. Onderdonk. Death prevented the further development of those views in Mr. Carey; and we are permitted to hope the best with regard to the foundation on which, in his dying hours, he rested his hopes for acceptance with God. His friend and companion, Mr. Wadhams, has had time allowed him to “ profit ” by the contest which Mr. Carey's ordination excited—consistency has prevailed: holding doctrines against which our Church emphatically protests, he has renounced her communion, and Rome has him in her embrace. Of such men we speak mournfully, but with a measure of respect.

PERSECUTION IN MADEIRA.—Recent accounts from this island bring evidence both of a continued working of the leaven of scriptural instruction which has been thrown into the mass of ignorance and superstition brooding over that fair portion of God's creation, and of the unmitigated hostility of the ruling powers against the spread of gospel-light. Several persons, after suffering confinement on a charge from which they were acquitted, were remanded to prison till they should pay the jail-fees. One, however, the son-in-law of Maria Joaquina on whom, as will be recollected, sentence of death was pronounced, though not carried into effect, some time ago, has been found guilty of having denied that in the consecrated wafer there is the body of God; and of having lightly esteemed “ the divine office of the mass.” The following is from the sentence pronounced upon him: “ As the accused has thus incurred the penalties of the Ordenacao, book v. title 1, and other analogous, which cannot be enforced in all their extent because they are abolished!!! Therefore, and attending to the time of imprisonment which the accused has suffered, I condemn him to five years banishment to Angola, and let him pay the costs, in which, also, I condemn him.”

How very painful it must be to these authorities, that the severer penalties “ are abolished,” and the bodies of these persons cannot be consigned to the flames: they do the next best, however; the fierce climate of Angola will despatch the heretic.

The following are some further manifestations of the spirit which rules in the Portuguese dominions: “ About six weeks ago six persons were condemned to ten months imprisonment for having resisted justice. They had met on November 16th, to read God's word and pray together. Some police heard of their meeting, and without authority went and broke open the door and beat the people most violently on their refusing to go to prison without the presentation of a competent warrant. The police said that their sticks were their warrant. The law says expressly, no house shall be entered without a competent warrant from the judge. It was most evident that the police had committed a wanton assault, their leader being one noted for his cruelties towards Bible Christians. The House in which they (prisoners) had met on 16th November was set on fire about midnight on January 2, and the police had proposed to set fire to it on the occasion when they took the people prisoners. The owner of the house was in prison all last summer for having said in private to another man that he might keep the Church to himself. He was violently beaten on the public road before witnesses in May, 1844, and a complaint laid before the legal authorities, but nothing was done against the offenders. His wife and four children, under seven years of age, feel his imprisonment most keenly, but Popery has been baffled by his strength of faith, and proceeding from one severe step to another seems determined that he shall ‘ turn or suffer.’ May God give them strength and patience.”

SOMETHING PRIMITIVE.—A recent trait of good feeling among a class little understood and often harshly condemned, deserves, we think, passing record at our hands. The clergyman of Kirton had a portion of his glebe this year in wheat. When

nearly ripe, a body of labourers working on a neighbouring farm sent him this message:—“ We see, sir, that your corn is nearly ready, and we are glad to see that it looks well; but we don't hear who is to cut it. Now we should like to cut it; and if you'll give us leave we will come down some evening, after hours, and when the day's work is done, and reap it for you.” Assent was readily given; and on two evenings—“ after hours”—a band of ten or twelve labourers, true to their word, came down to the glebe, set to work with a will, and very speedily put the crop in sheaf. The English peasant is often described as sullen, selfish, ungrateful. We doubt the justice of such a description; and the anecdote we now give confirms us in our belief. The exterior of the English labourer may be and is, we grant it, rugged enough; but within there beats a submissive, confiding, and grateful heart.—Ipswich Journal.

ECCLESIASTICAL.

Diocese of Quebec.

Table with columns for Diocese of Quebec, INCORPORATED CHURCH SOCIETY, and a list of names and amounts.

Diocese of Nova Scotia.

The Lord Bishop of the Diocese held a Confirmation in St. Paul's Church, Halifax, on Sunday the 9th August, when upwards of 70 candidates ratified the vows made for them in baptism.

DIocese of Ohio.—From an account of the annual meeting of the Convention of this Diocese which we find in the columns of the Episcopal Recorder, we learn that Bishop Melvaine contemplates his removal from Gambier, where he has hitherto resided, to the populous and important city of Cincinnati on the Ohio river. A considerable part of his Annual Address was made to bear upon the form of the Communion-table, recently adopted in some churches in the Diocese. The following succinct account of that part of the Charge is given by the Recorder's Correspondent: The Bishop “ showed conclusively that the simple table was the form used for the first four centuries—that the altar form crept in simultaneously with error of doctrine in respect to the Lord's Supper—that the latter always has been and still is used wherever the worshippers of relics and the doctrine of transubstantiation prevail—that with the restoration of primitive truth, under Edward VI., the altars were removed and plain ‘ honest tables ’ substituted—that on the accession of Mary to the throne, and the restoration of Popery, these were again replaced by altars—but that when Protestant Scripture truth revived under Elizabeth, the altars were in every instance removed and tables again placed in the churches—that with the partial revival of Romish errors under Land, there was a corresponding revival in the use of altars instead of tables—that since that time tables have been universal until the Tractarian movement, and that with this the old zeal for altars revived. The Bishop quoted largely from the Primitive Fathers, and the writings of our chief reformers—giving their reasons for rejecting the altar—dwelt upon the care the church of England had taken to exclude the word from the Prayer-book, and referred to the sentiments of Bishop White, upon the subject. In conclusion he gave four reasons for refusing to consecrate any church with this furniture, and publicly announced his determination to abide by this decision.”

It is highly satisfactory to find that no less than eight candidates were admitted to the order of deacons on this occasion (Messrs. Charles Arey, O. Taylor, G. W. DuBois, G. Thompson, Wm. Miller, C. F. Lewis, Wm. Clotworthy, and Crockcroft) and two to the order of priests (Revs. E. H. Canfield, and J. R. Taylor).

A sermon preached by the Bishop on the occasion of consecrating the church-building in which the Convention met (St. Peter's, Delaware) on 1 Chron. xxi. 1, is described as one of a series of discourses which are soon to be published, and of which his sermon on “ The Holy Catholic Church,” published two years ago, is the first. A majority of nearly two to one requested the Bishop, in accordance with the 6th Canon 1844, to ordain deacons under regulations which do not require them to possess the learning and attainments prescribed by the former Canon for the trial and examination of Candidates for orders; deacons who are not to look forward to their advancement to the priesthood unless they should subsequently be able to present themselves for trial and examination in those qualifications prescribed in the former Canon. This revival of the Primitive Diaconate is a very interesting experiment—to which we cannot but wish such success as may recommend similar measures to other branches of the Church.

letter inserted in the Episcopal Recorder, that the projected separation of Long Island from the Diocese of New York is constitutionally impracticable, the 5th Article of the Constitution requiring at least 30 Presbyters to belong to the newly-to-be-formed Diocese, and the extent of it to be no less than 90 square miles in one body. This minimum of territorial extent, it will be remembered, is considered by Professor Whittingham “ not in perfect agreement ” with what he shows to have been the primitive limits of Dioceses. But there is the Constitution; and before it is altered, Long Island is too small to form a Diocese by itself.

To the Editor of the Berean.

Sir,—A circumstance lately occurred in the mother country, which caused a good deal of comment at the time on the part of many of the public journals, and to which I wish to direct your attention, with a view of obtaining your opinion upon the subject; as it seems to me that the true merits of the question have been hitherto overlooked.

A person was brought before one of the London Police Offices, on a charge of assault. The complainant in the case was called upon to state the circumstances of the assault; and the customary oath was about to be administered to him, when the question was asked, whether he acknowledged the Divine origin and authority of the Book upon which he was about to make oath? His reply was, “ that he did not; that he did not believe in a God,” if I remember right. The presiding officer then declined to receive his testimony, and the accused person was discharged for want of evidence. The complainant said that it was very hard that a person should injure him without being liable to punishment; and asked the Judge “ if there was no remedy; ” to which he replied “ there was none.”

At first sight it may seem unjust that any person should be devoid of the protection of the law; but the question arises whether an Atheist, as such, should be recognized and protected by a professedly Christian government; and whether by proclaiming himself an unbeliever in a God and a future state, he does not exclude himself from the rights and privileges of a Christian country?

Quebec, Aug. 1846. INQUIRER. [We have no doubt that the person in this case would have obtained protection, if he could have proved an assault by evidence other than his own. He has a right to be secured in every privilege like any other inhabitant of the country; only his evidence can not be taken because, not believing in the being of a God, he is not known to be subject to those motives which are always supposed to keep other men within the limits of truth when under oath. In fact, there is no oath which can be administered to such a person, and therefore we do not see how he could give evidence which a Judge could admit. It is not that protection is withheld from him; on the contrary, by rejecting his evidence, protection is given to every member of the community against charges upon mere declarations, to which the force of a deposition upon oath cannot, in such a case, by any possibility be given.—EDITOR.]

The Rev. C. L. F. Haensel acknowledges, with many thanks, the receipt of Five shillings and Ten Pence, the contents of a Missionary Box kept by a Sunday Scholar now deceased, to be added to the funds of the QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIATION.

TO CORRESPONDENTS:—Received C. B.;—Mikros: the plans have been received;—S. & S.;—A Berean, the subject will be borne in mind;—W. S.; Mr. Hall's payment was acknowledged in our number of August 13th; we purpose writing in a day or two;—W. D. will be attended to.

PAYMENTS RECEIVED:—From Major Watson, No. 127 to 178; Rev. W. W. Wait, 2 copies, No. 105 to 156; Rev. F. W. Sewell, No. 105 to 156; Mrs. Christie, No. 53 to 156.

Local and Political Intelligence.

FURTHER EFFECTS OF THE GREAT STORM IN LONDON.—Surrey Zoological Gardens.—Mr. Tyler, the proprietor of this popular place of public interest, will be a severe sufferer. The conservatory, in which the carnivorous animals are kept, has sustained such injury that to repair the glass will cost at least 2200l. When the storm was at its very highest, a singular incident occurred in this building. A noble lioness, which had been noticed for some time to be with young, became most uneasy, and roared terrifically; but it was at first considered that this was produced by fear, as the other animals were more or less acted on by the appearance of the vivid flashes of lightning; but in a short time she gave birth to a cub. It is feared, however, that it will not live, as there can be very little doubt that its birth was hastened by the fears of its mother.

The monkey-house, which was also seriously damaged, presented an extraordinary scene during the storm; its inmates were so alarmed by the lightning that many of them covered their eyes to prevent them seeing the flashes of lightning. The splendid foliage of the garden suffered severely by the hurricane, and one tree was blown down. Three parts of the gardens were covered with water.

LONDON, AUG. 1.—A swimming-school was instituted by the Eton College authorities in 1836, in order that fatal accidents to the boys on the Thames might be prevented; a regulation being made that none who could not swim should be permitted to indulge in boating. Since that time, fourteen hundred of the scholars have passed the swimming test. There are annual “ swimming school games; ” when professorships of swimming and diving, and medals, are bestowed on the most expert. Yesterday week these games were held, and everything went off well. Two hundred and seventeen of the present scholars are swimmers.

The Metropolitan is supplied with water by eight companies. The daily supply of the whole amounts to 36,000,000 gallons; and the houses to which this vast quantity of water is distributed are 250,000, or an average of 144 gallons to each house.

EFFECT OF SULPHATE OF IRON ON VEGETATION.—The Journal of Horticulture Pratique asserts that a tree, of which the wood is tender, poor, and sickly, to which a strong solution of sulphate of Iron should be applied, revives and puts forth an extraordinary vegetation. This solution of sulphate, of which M. Paquet has made many successful applications this summer, should be given in and with the water, when the plants or trees are watered, so that the roots may more readily absorb the chemical agencies which reanimate the vital forces of the tree.

CORPORAL PUNISHMENT IN THE ARMY.—At the time of the steamer's departure, the proceedings of the inquest on the body of the private of the 7th Hussars whose death was supposed to have been

caused by fogging had not terminated. It is said that the subject has received the attention of the Commander-in-Chief, and that for the future the whiff will only be used in extreme cases, and then 50 lashes will be the maximum.

There is so great a scarcity of hands in Car-marthenshire at the present time, and so many are required for field labour that, strange as it may appear, women have been employed to load—or to assist in loading a vessel, lying at Blackpool, with oak poles.

FLIGHT OF PIGEONS FROM HULL TO ANTWERP.—On Saturday last 87 carrier pigeons were let loose from the deck of the Monarch steamer. They immediately rose nearly perpendicularly to a considerable elevation, when, after taking their customary circuit of observation, they went off in an apparent direction for their native soil.

IRON TUNNEL ACROSS THE MENAI STRAITS.—Some experiments were made with a model, every way one-sixth of the dimensions, at Messrs. Fairbairn's works, Mill-wall, on Monday week. No one was allowed to witness them except the parties immediately concerned.

CONTINENTAL CANALS.—Europe, not long ago, acquired another channel of navigation destined to be of the highest importance to its commerce. The Rhine and the Danube, and consequently the Black and North Seas, are united by a canal, opened a few months since, and which permits a vessel from Rotterdam or London to transport its cargo across Bavaria, Austria, Hungary, and Wallachia, as far as Trebizond and Constantinople.

FIREMEN IN TURKEY.—The Turkish Government has just ordered the establishment at Constantinople and Smyrna of a body of firemen. This step is a victory over the doctrine of fatalism of the Turks, which enjoined them to remain inactive when a fire broke out.

REPEAL ASSOCIATION.—There has been a split in the ranks of this body. Mr. Smith O'Brien and the members of the "Young Ireland Party" have withdrawn on the ground that the party headed by Mr. O'Connell will not allow them to introduce appeals to the sword into their speeches and newspaper articles.

RECLAIMING LAND IN IRELAND.—Upwards of 4000 acres of land have been reclaimed from the sea, on the shores of Lough Foyle, in the county of Derry, under the auspices of John Robertson, Esq. of London.

PAPAL STATES.—The new Pope has published an amnesty for political offences, which has added greatly to his popularity. It is said that this act of clemency will enable about 6,000 persons to return to the Pope's dominions, and that 900 persons will be liberated from imprisonment in Rome alone, on account of it.

PROHIBITION OF SWISS TUTORS AND GOVERNERS.—The Russian legation at the Helvetic Confederation, has just notified, that in future he should not give his visa to the passports of Swiss, male or female, proceeding to Russia in the quality of teachers.

THE JEWS IN PRAGUE.—Two recent imperial decrees have produced an agreeable sensation amongst the Jews. One gradually reduces the taxes imposed upon them, which are to be reduced one-seventh yearly, dating from 1847, so that at the end of seven years they will be totally abolished.

UNITED STATES.—A smart shock of an earthquake was felt at Boston on the morning of the 25th ult., as well as at many other places in the State and in the adjoining ones of Maine and New Hampshire, by which the bells were rung in various places, and articles of crockery thrown from the shelves.

strong opposing force there, it is supposed that there will be a bloody engagement about the middle of September, unless, in the mean time, the dispute between the two countries is settled by negotiation, for which, it is said, the Mexicans are inclined.

Later news from Mexico announce that the Department at Vera Cruz, have declared in favour of Santa Anna and have sent a deputation to invite him to return.

ACCIDENT IN BOSTON HARBOUR.—LOSS OF LIFE.—We learn from the Halifax Morning Post of the 19th ult. that the steamer Hibernia, on leaving this harbour on the 16th, ran down at eight o'clock in the evening, the schooner Maine, of Cohasset, 53 tons burthen. Of a crew of eleven, five perished. The remainder were carried to Halifax.

PROVINCIAL LUNATIC ASYLUM.—The foundation stone of this important and much required institution was laid at Toronto, on Saturday, the 22nd ult., with the usual ceremonies, by the Chief Justice of Upper Canada, who delivered an eloquent and impressive address upon the occasion, setting forth the necessity and advantages of such establishments, &c. from which we make a few extracts.

"Before the year 1830, those who were afflicted with insanity had no provision made in Upper Canada for their reception or treatment. They were left to be taken care of by their relations and friends, with the aid of such assistance as might be contributed by charitable individuals—some few were wholly destitute, or who were too violent to be controlled by such means as can be used in private families, were, from necessity, received into the common goals.

"In the last session but one of the Legislature of Upper Canada, the greater effort was made, of laying by statute the foundation of a Provincial Lunatic Asylum, for the reception of insane and lunatic persons."

"The act imposes upon every inhabitant householder of Upper Canada an assessment of one-eighth of a penny in the pound upon the value of his rateable property, in addition to the ordinary taxes, and appropriates the proceeds of this new rate to the erection and maintenance of a Lunatic Asylum, making also judicious provision for its management.

"The British Government has, with great liberality, consented that fifty acres of the military reserve, under the control of the ordnance department, may be occupied as the site of the asylum, and as grounds to be attached to it; and this will enable the commissioners to provide suitable means for the recreation of the convalescent inmates, and for their amusement by healthful occupation."

"The building is to be of brick and stone, 534 feet in length, presenting a front of 266 feet on the eastern and western ends of the quadrangle which it is to occupy; and the cost will not be far short of £50,000.

IMPORTANT DECISION.—The Toronto Globe states that Chief Justice Robinson has lately decided that only one rate of toll can be charged on horses, wagons, &c. passing through a turnpike gate, no matter how often they pass, within the twenty-four hours, unless the Act specially provide otherwise.

The woods near and on both sides of the road between Hull and Aylmer, are burning fiercely. Higher up the Ottawa, also, there are extensive fires in all directions.—Hylozoen Gazette.

The Canada Gazette contains a table of Tolls to be levied hereafter on all the Public Works constructed at the expense of the Province. It includes Canals, Harbours, Locks, Basins, Bridges, Slides, and Roads, and fills ten pages.

Fears are entertained, that damage will be done by extensive fires perceived in New Brunswick.

Yesterday, the Jury who have been so long engaged in conducting the inquiry into the circumstances which led to the death of the late Mr. Leonard, closed the inquest by returning a verdict of willful murder against James O'Donnell, Bernard Corrigan, Michael Palmer, Bernard Rafter, Daniel Brennan, and divers other persons unknown.

"We, the Jury assembled on the inquest holden on the body of the late O. C. Leonard, deem it incumbent on us to express our great regret, that those to whom the conservation of the peace is confided did not adopt some more efficient means for the maintenance of peace and good order on the first day of the late races on the St. Pierre Race Course. We are further of opinion, that a heavy responsibility attaches to these parties in connection with the violent death of the late O. C. Leonard, being strongly convinced that a judicious disposition of the same force of mounted police officers as that present on the last day of the races, would, even without the presence of the Military, have rendered the perpetration of such an outrage as that by which deceased met his death highly improbable."

We learn that Rafter was arrested yesterday; O'Donnell is the man who was apprehended on the Race Course, on Friday.—Herald of 26 Aug.

Besides the unfortunate and brutal row in which the life of Leonard was sacrificed, the Montreal Journals furnish particulars of one or two street fights, in each of which several persons were severely injured, in addition to a number of assaults on private individuals. A sad state of disorganisation seems to prevail; and it is plainly intimated that, unless the authorities act with vigour to punish the perpetrators of these outrages, respectable people whose lives are jeopardised must protect themselves by carrying arms. When we consider what a number of murderous fights take place in the Southern and Western states of the Union in consequence of this horrible practice of carrying pistols and knives, let us hope that the arm of the law may be sufficient to repress crime and outrage.

We subjoin an extract from the Quebec Gazette of Friday last, showing that there are symptoms of a like spirit here too.

"We understand that a young man by the name of BUREAU, was attacked last night at about ten o'clock, in St. John's Suburb, by three men, who knocked him down, and were proceeding to rob him when his cries of murder brought several persons to his relief, and among them his father. The assailants, on seeing them approach, took to their heels; but one of them, whose name we have ascertained to be Michael Garret, after a hard run, was overtaken and has been lodged in goal. We are informed that this is the second or third assault of the kind that has been made on individuals, within the last eight or ten days; and that on Friday night last, a young man named MASSE, was attacked on Côte d'Abraham, by four ruffians, who robbed him of all that his pockets contained and beat him so severely that he has since been confined to his bed. Unless prompt measures are adopted for putting a stop to these proceedings, it is to be feared a state of insecurity similar to what unhappily exists at Montreal will very soon be experienced in Quebec."

CHANNEL OF LAKE ST. PETER.—A memorial having been presented by the Montreal Board of

Trade to the Governor General, setting forth the great inconvenience and detriment to trade caused by the delay in the work for improving the navigation of Lake St. Peter; His Excellency replied that in consequence of an application to the Home Authorities for a competent person to decide upon the best channel, "Captain Bayfield had been ordered to repair forthwith to Canada, to undertake that service; and that, so soon as his report was received, the Government would lose no time in prosecuting the works, the importance of which to the Province at large, and to this city in particular, they were fully alive to."

We find that the Government has adopted the course, which we, in common with our contemporaries, lately recommended, with regard to the Royal Institution foundation, for twenty scholars.—Mont. Gaz. The recommendation, we believe, was to give to the Directors of the Montreal High School the allowance which the late Dr. Skakel enjoyed for so many years as master of the Royal Grammar School, on the condition of their educating 20 scholars free of charge.

The arrivals of tourists from the United States continue very numerous. Among those yesterday were the Hon. Mr. Pakenham, Ambassador to the United States, and the Hon. Mr. Pousonby, a gentleman attached to the embassy.—Mont. Gaz.

Mr. Pakenham visited Quebec also on Thursday last, but returned the same evening.

PRICE ALBERT STEAMER: to leave Montreal at 9, 12, and 3, A. M., for Laprairie; the Cars to leave St. John's at 9 and 1 o'clock.

RETIREMENT OF LORD CATHCART.—As the subject has been freely alluded to by several of our contemporaries, we are perhaps not premature in stating that His Excellency the Earl of Cathcart retires, at an early period, from the government of this Province. We are unable to communicate any authentic information as to who is likely to be his Lordship's successor.—Mont. Gaz.

LUNATIC ASYLUM AT BEAUFORT. Rules of Admission.—The Commissioners have published the following requirements, which being complied with, Patients will be admitted to the Asylum from all parts of Lower Canada indifferently:

1st. A certificate of the name, age and residence of the applicant signed by some clergyman, magistrate, public officer or person in the neighbourhood generally known; that the applicant is destitute of means of support, and that he or she has no relations able and bound by law to provide for him or her.

2nd. A certificate of insanity signed by one or more medical men in the neighbourhood and stating whether it is thought there is danger from the applicant being at large.

3rd. A judgment of interdiction by a competent legal authority.

4th. When relations are able to pay, they will be required to contribute the whole or part of the expenses as may be agreed on.

All applications and information relating thereto are to be addressed to A. Lemoine, Esq., Secretary to the Commission.

PASSENGERS.—Among those by the CALEDONIA from Glasgow are Andrew Young, Esq., Mrs. Young and two children, of this city.

COLLEGIATE HONOUR.—THE FACULTY OF HARVARD UNIVERSITY, Cambridge (U. S.) have recently conferred the Honorary degree of LL. D. on the Hon. Henry Black, of Quebec, Judge of the Vice-Admiralty Court for Lower Canada.

FIRE.—There was an alarm on Tuesday afternoon, some shavings, &c., having got ignited at a wharf now forming near the St. Paul's market wharf. The different fire-companies with their engines were promptly on the spot, and the only damage done was the partial burning of a battery.

CASUALTIES.—A caleche on Saturday, while passing quickly through the street, came in contact with a cart; by which the driver of the former was thrown to the ground and sustained several fractures.

RELIEF FUND.—The Treasurer reported, on Monday last, total amount received, £159,874 2 3 amount paid, 139,320 0 11 balance in the Treasurer's hands, 20,554 1 4 of which £10,000 bear interest at 3 per cent.

THE ARMY.—Major General Sir James Hope, accompanied by Capt. Hope, A. D. C. arrived in town on Tuesday, for the purpose of inspecting the troops in garrison here, and departed the following day.

QUEBEC GAOL CALENDAR, 1st. SEPTEMBER, 1846. Number of Prisoners under sentence of the Court 9 Police Ordinance &c. 90 Untried, and for Bail. 27 Seamen under Prov. Act. 10 Debtors. 8

Total 144 (36 of the above are females.)

Table with 2 columns: Ship Name, Arrival Date. Includes entries for Schr. Emily, McKay, 17 days, Arichat, H. McKay, her-rings; Brig Triumph, Legelt, 22nd June, Antwerp, P. Holland, general, 11 pas; Brig Arab, How, 6th May, Bideford, Bursfalls do. S7 pas; Ship Caledonia, Greenhorn, 25th July, Glasgow, Symes & Co. general, 11 cabin and 19 steerage passengers, -2nd voyage; Ship Coromandel, McConnell, 9th July, Liverpool, Sharples & Co. salt.

MARITIME EXTRACTS. The steamer Montreal in coming through the Richelieu on Friday morning was run into by a Schooner, whose bowsprit went through the wing, and passed so near over the mate, who was lying in his berth, that it carried off his bed clothes.

DEPARTURE.—The bark China, 432 tons, Capt. J. Jones, arrived here on Sunday, the 24th instant, discharged her passengers and 300 tons ballast, took on board a cargo of timber and deals and completed her loading on Saturday night the 29th instant.

The Ship C. R. C. Gibaut, master, sailed from Paspebiac for Naples on the 12th instant, with 4,552 quintals dry codfish. Brig Farrago, Balleine, master, arrived at Paspebiac from Exeter on the 7th instant, in ballast. The ship Sea King, Duncan, hence for Belfast, was spoken on the 15th August, off St. Paul's, out 4 days. Also the Nestor and Coromandel, by the Brig Tom Bowline, Robson, at this port.

The Steamer St. George, returned on Tuesday night from her trip to Anticosti. She passed H. M. S. Vindictive on Monday evening, at anchor off the lower end of Green Island; also 14 inward bound vessels.

Table with 3 columns: Date, Vessels, Tonnage. 27th Aug. 1845: 1080, 397,177. 27th " 1846: 862, 328,596. Less this year: 218, 68,581.

Passengers arrived up to the 29th ult. 29,833, being an increase of 6,158 over those of 1845, to the same period.

BIRTHS. On Thursday last, Mrs. J. Neilson, Jr., of a daughter. At the Isles, Valcartier, on the 24th ult., Mrs. William Neilson, of a daughter. At Kingston, on the 23rd ult., the wife of Samuel Muckleston, Esq., of a son.

DIED. On the 31st August, Mary, the wife of Surgeon Griffin, Half-pay 85th Lt. Infantry, aged 57, after a protracted illness of 8 months.

Table with 4 columns: Item, s., d., s., d. Includes Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Veal, Pork, Eggs.

Corrected by the Clerks of the Markets up to Tuesday, 1st Sep., 1846.

Table with 4 columns: Item, s., d., s., d. Includes Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Veal, Pork, Eggs.

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

FOR SALE BY THE SUBSCRIBERS, A 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, Muffs and Boas of Berlin Wool, Shawls, Pellerines and Comforters, &c. ALSO—One Case Egyptian and Cerneaux Shawls. C. & W. WURTELE, 2nd Sept. 1846. St. Paul's Street.

FOR SALE. 100 HDS. Bright Muscovado Sugar, 30 Cases White Clayed do, 50 Puncheons Molasses, 30 do. Strong Jamaica Rum, 12 Casks Superior Honey, 50 M. first quality Havana Cigars, 50 M. second do. do. do. 20 Bales best Cuba Tobacco, Cigar wrappers, &c. 50 Casks Pale Seal Oil, 100 Chests Bohea Tea, 100 Boxes Digby Herring, 100 do. Muscatel Raisins, 128 Logs Superior Cuba Mahogany, 15 do do Cedar, 210 Bundles Palm Leaf, for Hats, 25 Barrels Roasted Coffee, 15 Bags Green do, 20 Tins Arrowroot, Fustic, Cocoa Wood, Yellow Wax, Lancewood Spars. J. W. LEAYCRAFT, 3rd Sept., 1846.

NOTICE. ALL persons having claims against the Estate of the late JOHN JAMES SIMS, Esquire, in his life time of Quebec, Druggist, will please file their accounts; and those who are indebted to the Estate are requested to make immediate payment to CHRISTIAN WURTELE, Esquire, St. Paul Street, Trustee on behalf of the Creditors. Quebec, 5th August, 1846. Signed AGNES S. SIMS. SARAH W. SIMS.

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

RECEIVED EX "PERSEVERANCE," FROM HAMBURG. TWO HUNDRED Westphalia Hams, of superior quality, C. & W. WURTELE, St. Peter Street. 25th June, 1846.

RECEIVING EX "ERROMANGA," ALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws, Sugar Hoghead Nails, Tin and Slate Nails. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

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.

FOR SALE BY THE SUBSCRIBERS: SHEET ZINC, Tin Plates and Canada Plates, Red and White Lead, Refined Borax, Best Cast Steel, Octagon, Round, and Machinery Steel, Blister Steel. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

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 7Ad. April 29th, 1846.

WANTED, A CLASSICAL MASTER, to take charge of a small SCHOOL, a short distance from Montreal. He must be qualified to direct the children in the ordinary branches of a classical and general education. Address (post paid) stating qualifications and references, to the Rev. A. B. at the Rev. D. B. PANTHER'S, Montreal.

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

Just Received BY C. STANLEY, NO. 4 ST. ANNE 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.

EDUCATION. CHAMBLEY CLASSICAL SEMINARY. THE REV. J. BRAITHWAITE, A. B., of Queen's College, Oxford, begs to intimate to his Friends and the Public, that he will have VACANCIES for FOUR PUPILS, on the 15th August. The subjects taught by Mr. B. are, besides the elementary branches of an English Education, Geography and History, Ancient and Modern, the Use of the Globes, Algebra, Book-keeping, Geometry, &c., also, the Latin and Greek Languages. Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of MONTREAL, and the Rev. Official MACKIE, Quebec; the Rev. Mr. ANDERSON, Rector, Sorel; H. STUART, Esq., Advocate, Dr. SUTHERLAND; and C. GEDDES, Esq., Montreal, or by letter post-paid, addressed to THE REV. JOS. BRAITHWAITE, Chambley. June 11, 1846.

J. RENNIE, Canadian Fort Street, near Payne's Hotel. 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. Old Type taken in Exchange at 6d. per Pound. 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.

Mutual Life Assurance. SCOTTISH AMicable LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. They insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada, Quebec, August, 1845.

Death's Corner.

LITTLE CALEB AND HIS GRANDMAMMA.

Caleb's countenance was pale; and he was slender in form and delicate in appearance. He had been sick, and even now, he was not quite well. His little taper-fingers rested upon the window sill, while his grandmother opened her little Bible, and began to read. Caleb sat still in her lap, with a serious and attentive expression of countenance.

"Two men went up into the temple to pray; the one a pharisee and the other a publican."

"What is a pharisee and a publican?" asked Caleb.

"You will hear presently. And the Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, —"

"What are all those, grandmother?" asked Caleb.

"O different kinds of crimes and sins. The pharisee thanked God that he had not committed any of them."

"Was he a good man, grandmother?"

"Very likely he had not committed any of these great crimes."

"Very well, grandmother, go on."

"Or, even as this publican." A publican, you must know, was a tax gatherer. He used to collect the taxes from the people. They did not like to pay their taxes, and so they did not like the tax-gatherers, and despised them. And thus he thanked God that he was not like that publican. "I fast twice a-week. I pay tithes of all that I possess."

"Tithes?" said Caleb.

"Yes, that was money which God had commanded them to pay. They were to pay in proportion to the property they had. But some dishonest men used to conceal some of their property, so as not to have to pay so much; but this pharisee said he paid tithes of all that he possessed."

"That was right, grandmother," said Caleb.

"Yes," said his grandmother, "that was very well."

"If he really did it," continued Caleb, doubtfully. "Do you think he did, grandmother?"

"I think it was very probable. I presume he was a pretty good man, outside."

"What, do you mean by that, grandmother?"

"Why, his heart might have been bad, but he was probably pretty careful about all his actions, which could be seen of men. But we will go on."

"And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other."

"Which man?" said Caleb.

"The publican."

"The publican was justified!" said Caleb; "what does justified mean?"

"Forgiven and approved. God was pleased with the publican, because he confessed his sins honestly; but he was displeased with the pharisee, because he came boasting of his good deeds."

Here there was a pause. Caleb sat still, and seemed thoughtful. His grandmother did not interrupt him, but waited to hear what he would say.

"Yes; but, grandmother, if the pharisee really was a good man, wasn't it right for him to thank God for it?"

"It reminds me of Thomas' acorns," said Madam Rachel.

"Thomas' acorns?" said Caleb; "tell me about them, grandmother."

"Why, Thomas and his brother George were sent to school. They stopped to play by the way, until it was so late that they did not dare to go in. Then they stayed playing about the fields till it was time to go home. They felt pretty bad and out of humour, and at last they separated, and went home different ways. In going home, Thomas found an oak tree with acorns under it. 'Ah!' said he, 'I will carry mother home some acorns.' He had observed that his mother was pleased whenever he brought her things; and he had an idea of soothing his own feelings of guilt and securing his mother's favour, by the good deed of carrying her home some acorns. So, when he came into the house, he took his hat off carefully, with the acorns in it, and holding it in both hands, marched up to his mother with a smiling face, and look of great self-satisfaction, and said, 'Here, mother, I have got you some acorns.'"

"And what did his mother say?" asked Caleb.

"She shook her head sorrowfully, and told him to go and put the acorns away. She knew where he had been. Presently George came in. He put away his cap, walked in softly, and put his face down in his mother's lap, and said, with tears and sobs, 'Mother, I have been doing something very wrong.' Now which of these do you think came to his mother right?"

"Why—George," said he, "certainly."

"Yes, and that was the way in which the publican came; but the pharisee covered up his sins, being pleased and satisfied himself, and thinking that God would be pleased and satisfied with his acorns."

Here Madam Rachel paused, and Caleb sat still, thinking of what he had heard.

Madam Rachel then closed her eyes and, in a low, gentle voice, she spoke a few words of prayer; and then she told Caleb that he must remember, in all his prayers to confess his sins fully and freely, and never cover them up and conceal them, with an idea that his good deeds made him worthy. Then she put Caleb down, and he ran down stairs to play.

Children's Friend.

THE POOR, COMFORTING THE RICH.

Poor Mary was returning home one day, the picture of poverty and want, thoughtful, but calm and peaceful. She was joined by a lady of wealth and piety, who had lately met with very heavy afflictions, and was expecting more. She began to tell her sorrows and fears to poor Mary, who heard her with much attention, and then, with all the tenderness, and kindness of Christian sympathy, begged her to be comforted. She reminded her of the mercy and truth of God, who has promised never to forsake his people; and exhorted her to be grateful for the many blessings she still enjoyed, and to trust in the unchanging love of God for all future ones. By this time they reached the door of old Mary's cottage. She begged the lady to walk in; and taking her to a closet, said, "pray, Ma'am, do you see any thing?" The lady replied, "No." She took her to another closet, and repeated the question; to which the lady replied, with a look of surprise, "No." "Then, Madam, (said poor Mary) you see all I have in the world. But why should I be unhappy? I have Christ in my heart, and heaven in my eye. I have the un-failing word of promise, that bread shall be given me, and water shall be sure, whilst I stay a little longer in this vale of tears; and when I die, a bright crown of glory awaits me, through the merits of my Redeemer."

NEEDLEWOMEN.—The great suffering which was discovered, some time ago, to exist among this class of industrious persons in London, has led to the formation of a "Society for the protection of distressed Needlewomen," the Secretary of which appeared before the Lambeth Police Magistrate, on the 10th of July, in order to make inquiry respecting a woman who had stated that she received only 1s. a piece for making coats for a sopseller who compelled her even to find her own thread for that compensation. The Secretary gave the following satisfactory account of the success which has attended the Society's efforts: "When the Society for the Protection of Needlewomen was first established, he set about inquiring into the cause of the great depreciation in this sort of work, and the extreme distress amongst the vast number of persons who sought to make an existence by it, and found that the principal, if not the sole, cause of the evil arose from the then practice of making up goods in workhouses, prisons, and different public institutions. On making a personal inquiry at some of the metropolitan workhouses, he found women making shirts at a farthing each, and that the utmost they could earn was 3d. a week; but even this pittance they were glad to enable them to get a little tea and sugar. On a representation, to the guardians, of the evil consequences that must result from such a state of things, and that the result of executing contract work by the paupers in the house must be that of depriving the industrious poor of the parish from the means of subsistence in their own homes, and must, therefore, drive them to the workhouse, they at once saw through the evil, and he was happy to say that he had the positive pledge from the gentlemen in connexion with every workhouse, or, at least, the principal union workhouses, that no more work of the sort should be taken in. Formerly the poor needlewomen were told, if they did not choose to take out work at something approaching starvation prices, one could get it done at such and such workhouse, or some public institution, and they were therefore compelled to take it at whatever was offered. He was happy to say that this was not the case now, and that workwomen might now stand out for such prices as would enable them to support themselves. Indeed, such was the change that the society found it difficult to supply the demand for good needlewomen. . . . In the course of his inquiry, he found that soldiers' greatcoats were made up at as low a price as 5d. a piece. Feeling that this was too low, particularly for Government contracts, he wrote to his Grace the Duke of Wellington, as being at the head of the army, on the subject, but his Grace declined to interfere. The answer was in his Grace's usual laconic terms, and ran thus:—'F.M. the Duke of Wellington begs to inform Mr. Roper that he has nothing to do with making great coats for the army.' The Secretary added that he had made a communication to Sir James Graham on the subject of making up slop and needlework in prisons, and the right hon. gentleman had assured him it should be discontinued. The Society, he said, had it in contemplation to give a premium with some females who were not good needlewomen to improve them, so as to enable it (the Society) to have the required supply of efficient and competent workwomen."

Mr. NORTON, the Magistrate, observed he knew of no institution capable of doing a greater share of good to the community and society at large than the Society for the Protection of Distressed Needlewomen.

CHATHAM ISLAND, GALLIPAGOS.

The August number of the Dublin University Magazine contains some interesting extracts from a recent publication, being the account of a cruise in the southern Pacific Ocean by a Dr. Coulter. This gentleman, who is an M. D., with a view of indulging his fondness for travelling and seeing foreign regions, engaged himself as surgeon to a whale ship and accompanied her in that capacity during the two or three years of her cruise; and being an observant, practical man of good information, he made good use of his opportunity for acquiring intelligence on various subjects. They visited many of the islands in the South Pacific Ocean; and Dr. Coulter mentions that on several of them there are white men living like Robinson Crusoe or rather like Alexander Selkirk on Juan Fernandez, quite alone and "monarchs of all they survey." He also states that there are Europeans or Americans living with the Natives in nearly every one of the inhabited islands, and conforming to their usages in every respect. The natives find them very useful auxiliaries in their

wars, and the whites, if willing to assist in this way, soon become chiefs among them. Among other islands, they visited Chatham Island, an uninhabited one of the group called the Gallapagos. They are situated just south of the equator, some 300 or 600 miles from the coast of South America, and have generally been considered sterile and unproductive; but it will be seen that Dr. Coulter by no means found this the case. Albatross Island is the largest of the group, and is some 60 miles long by 15 broad with a mountainous summit rising about 4,000 feet from the sea. Dr. Coulter spent about a week on Chatham Island, exploring it in every direction: in fact the ship went away for a time and left him there alone. He describes it as possessing a fine beach with a good anchorage: two lines of hills of great height run along the whole extent of the Island, covered with rich timber, and the valley between is crowned with verdure and has plenty of fresh water. Fish are to be caught in great abundance, and turtles likewise; while there are also numbers of wild fowl and large doves, so tame that they actually roosted on his shoulder. He does not mention having seen any quadrupeds. The most interesting fact, however, is the discovery which he made of excellent coal in great abundance. The Doctor satisfactorily proved its existence by lighting a piece of it and making a fire with it to cook his supper by. It burnt readily and with a bright, clear flame, like the Cannel or Candle coal; and the supply of it, under the hills, seemed quite inexhaustible.

This seems a very important fact, and will probably be the means of bringing Chatham Island into notice before long, as a station for Ocean Steamers to touch at; since here is a Coal depot all ready and only waiting to be used. Such discoveries as these increase the means for extending the advantages of steam navigation over the wide expanse of the Pacific; and no doubt the period is not far distant when the giant arm of steam will cast a girdle quite round the earth.

FOOLS' PENNIES.—A very drunken man, who was in the habit of spending great part of his earnings at the public house—in the company of other sottish characters, was, one Sunday morning, while drinking with them at that house, unable to escape by the back door, as usual, from the constables and churchwardens, as they were making their customary Sabbath inspection. The landlady, therefore, shut him up in a small dark room, till the officers were gone, and then, as he was the only guest remaining in the house, she offered to show him over it. She took him into a large, respectable room. The genteel mahogany chairs, two elegant sofas, a splendid burnished mirror placed over the marble chimney-piece, the brightly polished pillar and claw tables, and a rich Brussels carpet covering the floor, all attracted his notice and filled him with amazement.

"Why, mistress," said he, "I little thought ye had such a fine smart room as this in your house. Here's some money been paid for all this, lass! What, is your father dead, and all this ye had a good fortune left ye?" "No, John, no; he's still alive, and I hope he will live many years yet. But, I'll let you into the secret, Johnny. But ye must not tell any body. It is fools' pennies that has furnished this room for us in this nice way."—London Temperance Magazine.

LOSS OF LABOUR THROUGH ARDENT SPIRITS.

Only think, for one moment, how much labour (from which all wealth is derived), or to speak perhaps more correctly, how much of the productive energy of this colony is destroyed, absolutely nullified, by the accursed flood of drink which inundates the land. The want of labour is, we know, the universal cry throughout the country, from north to south, and from east to west; we hear scarcely any other cry. We pay high bounties on the importation of labour; we pay twenty pounds for every labourer we can procure, besides bounties on his wife and children, and extravagant wages to himself when we get him. Now if this labourer get drunk only once a week, he will lose more than a day's labour by it, because in addition to the operation of getting drunk, there is always the operation of getting sober again; and if to the positive loss which is occasioned by the drunkenness of the labourers themselves, we add the further loss, which is occasioned by the employment as constables, policemen, gaolers, and scourgers, of men who might otherwise be employed as productive labourers, I think you must conclude, as I do, not less than one quarter, perhaps even one third, of the productive energy of the country is neutralised or annihilated by the use of ardent spirits. I wish every person who complains of the want of labour in the colony would think of this; that the agriculturist would think of it, when he sees his crops rotting on the ground, for the want of harvest men to gather them into his granaries; that the flock master or grazier would think of this, when he is selling his sheep at five shillings per head, because he cannot get shepherds to tend them; that the merchant would think of this, when he is paying demurrage on his vessels, because he cannot get seamen to navigate them;—I wish farmers, graziers, and merchants, would all think of this; that they would ponder it well; and when they have done so, they will perhaps turn to us, and come and enrol themselves members of the temperance society.—His Excy. Sir George Gipps, at the Anniversary of the New South Wales Temperance Society.

AN AWFUL CASE OF DESTITUTION.—On the 15th July, a young woman of the name of Elizabeth Allen was charged, before the Marlborough Street Police Magistrate in London, with having attempted to destroy herself and her child, a girl 7 or 8 years of age. A gentleman had seen her in Hyde Park endeavouring to throw the child into the water; but the little creature, in its terror, resisted the woman so effectually as to prevent her from carrying her resolution

into effect. The woman was overcome and fell down in a fit.

The unfortunate mother was weeping bitterly, while the charge was preferred, and made no attempt at denying it. "It was my intention," she said, "to destroy both of us; but my poor baby appealed so piteously to me not to put her in the water that I had not the heart to do it. I have worked, I have slaved for my poor child; but all I can do is not enough to keep us from distress, and I thought the best way to end our troubles was to get out of this miserable world." The Magistrate directed the child to be taken to the St. George's work-house in order to be taken care of until the next examination of her mother. We do not find any account of the woman's next examination, which makes us hope that means were found for rendering further proceedings against her needless, by permanently relieving her destitution, and committing the child to safe hands until the mother might be entrusted with its care again.

CAPTURE OF SLAVERS.—The *Moniteur* publishes an extract from the despatches of Rear-Admiral Montagnies de la Roche, commanding the French naval division on the western coast of Africa, announcing that down to the close of May the cruisers under his orders, in compliance with the eighth article of the convention of the 29th of May, 1815, for the repression of the slave trade, and the instructions thereto annexed, had captured three slave ships—namely, the *Notre Dame de Grace* (a Sardinian vessel), off Cape Lopez; the Brazilian schooner *Adelaide*, on the coast of Congo; and another schooner of the same nation (the *Sans Pareille*), in the Gulf of Benin. "The first of these prizes," adds the *Moniteur*, "has already arrived at Brest where the crew are to be tried according to the law of the 10th of April, 1825, for the repression of piracy. The same course will be pursued with regard to the *Adelaide* and *Sans Pareille*, now on their way to France, under the direction of officers detached from the ships of the division."

REASONS FOR CONTENTMENT.

"In general, the Lord sees it best for those he loves, to be poor; to fare hardly; and to receive their supply from day to day. And whatever the world may think, an inheritance in heaven, and a provision by the way, though mean and scanty, sought by daily prayer, and received with gratitude from our heavenly Father, is 'better than the riches of many wicked;' has more sweetness, and less vexation and temptation. But if the sometimes surrounds his people with plenty, it is not for an occasion of excess, but for a trial of their temperance and moderation; and that they may have a sufficiency for every good work. To abuse abundance, shews a sensual mind, and will expose a man to the heavy wrath of God. (Luke xiv, 19 to 25.) Against such luxury and excess, every true Christian should, by his example at least, enter a protest. But alas! too many are more apt to catch the infection of lust and self-indulgence from the world, than to manifest a decided disapprobation of it. Many, who would be thought Christians, though surrounded with far greater variety than the Israelites were, are ready to complain, that they are outdone in wealth and splendour, and the pride of life, by their neighbours; and perhaps at some times are ready to grow weary of their religion; to think that it was well with them in Egypt; to allow a hankering after forsaken pleasures; almost to covet their former bondage; and to inquire, why they came forth thence? If we are conscious that this hath been the secret thought of our heart, let us repent without delay, and intreat God that it may be forgiven; lest he send us the things which we have unduly desired; and with his heavy indignation, render them a curse to us. It is not for want of power or love, that he doth not at all times indulge the desires of his people; but because his wisdom sees that those things which they desire as a blessing, would be injurious to them; and if they do not submit, he will perhaps be induced to convince them by bitter experience."—Rev. T. Scott on *Numb. XI. 18. &c.*

CHOICE OF A PROFESSION.

The pride of many parents is often productive of the worst consequences, and often chooses absurd ways. At the cradle of the child his future profession is already pre-ordained, before it is at all decided whether he have talents for it or not. For the emolument of the family, he is to rise higher; to play more shining parts than his parents and forefathers did before him. Thus the son of the labourer is apprenticed, without any means, to the artizan; the son of the artizan, without sufficient capital, to the business of the merchant; and the son of the burgher or peasant, without pre-eminent talents, sent to the higher schools in order to be prepared for a spiritual or learned station. When the best part of life has been lost in long preparation, we become, much too late, aware of the error, and repentance follows in the track of inconsiderate pride.

We first discover the error either when the son completely fails in this destined profession; or when he has become but half a man; when he complains: "If false ambition had not seduced my parents, who wished me to fill too high a post, I should have now been happier; I should be able to gain a more honourable and safer livelihood. I am now in a station where more is demanded of me than I can do. From want of sufficient means, I do not see how I shall ever be able to lead an independent and honourable life in the station that has been assigned me. My life long I shall be but a servant, or shall be forced to earn my bread accordingly and sparingly."

The desire of parents to raise themselves and

their children above their station is in the present day a general evil, so that we see it almost everywhere. They have forgotten to seek their happiness and their renown in the station assigned them by God, and conceitedly wish to improve the dispensations of the world's rule.

"This error most generally takes place in the treatment of the daughters. They receive an education which mostly exceeds their rank. Instead of accustoming them to that simplicity and frugality which are calculated to make an honest man happy, they are accustomed to all sorts of conveniences, to pleasures and dissipations, for which the future husband has often neither inclination nor capital. Instead of making it possible for them to render their own life and their husband's easier by giving them a little dowry, all savings are spent in dress and show, in order to make the daughter shine before all, in the hope that some rich man will prefer the charms of this showy girl to all fortune. The results of this are unhappily but too evident. The honest man, not able to maintain all the show and supply the little conveniences and wants to which the fine-educated daughter is accustomed, foregoes any alliance with the same. He rather chooses for himself one of his own rank, who in the place of flimsy dress brings him at least as much property as will assist him in the furnishing of his house. An ornamented poverty sinks into oblivion, and the high-flying plans of parental pride become humbled, according to the number of years in which the juvenile attractions of the daughter are fading away.

Hence the mass of unmarried, particularly in large towns, where the foolish desire of raising yourself above your station, and of doing as those who are richer do, is ever on the increase. Hence the mournful lot of such girls, who must bid farewell to their high pretensions, and, in order to be provided for, offer their hands to men whose employment, whose education, falls far beneath what they have expected. Hence the complaints, that apparently higher talents and nobler inclinations are at variance with the actual avocation; hence dissatisfaction with one's station; hence broken-up households, unhappy marriages.—From the *German of Zschoeke.*

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