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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. 14.]

QUEBEC, THURSDAY, JULY 2, 1846.

[WHOLE NUMBER 118.]

"WATCHMAN, WHAT OF THE NIGHT?"

Say watchman, what of the night?
Do the dews of the morning fall?
Have the orient skies a border of light,
Like the fringe of a funeral pall?

The night is fast waning on high,
And soon shall the darkness flee,
And the morn shall spread o'er the blushing sky,
And bright shall his glories be.

But watchman, what of the night,
When sorrow and pain are mine,
And the pleasures of life so sweet and bright,
No longer around me shine?

That night of sorrow, thy soul
May surely prepare to meet,
But away shall the clouds of thy heaviness roll,
And the morning of joy be sweet.

But watchman, what of the night,
When the arrow of death is sped
And the grave, which no glimmering star can light,
Shall be my sleeping bed?

That night is near, — and the cheerless tomb,
Shall keep thy body in store,
Till the morn of eternity rise on the gloom,
And night shall be no more.

REV. T. PAGE.

THE SACRAMENT OF BAPTISM.

From Archbishop Usher's *Body of Divinity*, quoted by the Rev. John Spurgin, Vicar of Horkham, in "The Articles of the Church of England Vindicated."

QUESTION.—Doth the inward grace always accompany the outward sign in those of years baptized?

ANSWER.—No—but only when the profession of their faith is not outward only and counterfeit, but sincere and hearty—they laying hold on Christ offered in the sacrament by a lively faith, which is the hand to receive the mercies offered. Acts viii. 37. "If thou believest with all thy heart thou mayest be baptized," saith Philip to the eunuch.—For it were absurd to extend the benefit of the seal beyond the covenant.—Now the covenant is made only in the faithful, John i. 12; Mark xvi. 16: "He that believeth and is baptized, shall be saved; but he that believeth not (whether he be baptized or no) shall be condemned." Simon Magus (Acts viii. 13) and Julian, and thousands of hypocrites and formalists, shall find no help, in the day of the Lord, by the holy water of their baptism, without it to increase their judgment.

Q.—But what say you of infants baptized, that are born in the church?—doth the inward grace in their baptism always attend upon the outward sign?

A.—Surely no.—The sacrament of baptism is effectual in infants, only to those (and to all those) who belong unto the election of grace. Which thing, though we, in the judgment of charity, do judge of every particular infant, yet we have no ground to judge so of all in general; or, if we should judge so, yet it is not any judgment of certainty—we may be mistaken.

Q.—What is to be thought of the effect of baptism in those elect infants, whom God hath appointed to live to years of discretion?

A.—In them we have no warrant to promise constantly an extraordinary work, to whom God intends to afford ordinary means. For though God do sometimes sanctify from the womb, as in Jeremy and John Baptist—sometimes in baptism, as he pleaseth—yet it is hard to affirm, as some do, that every elect infant doth ordinarily, before or in baptism, receive initial regeneration, and the seed of faith and grace. For if there were such a habit of grace then infused, it could not be so utterly lost or secreted, as never to show itself by being attained by new instruction.—But we may rather deem and judge, that Baptism is not actually effectual to justify and sanctify, until the party do believe and embrace the promises.

Q.—Is not Baptism then, for the most part, a vain empty show—consisting of shadows without the substance, and a sign without the thing signified?

A.—No.—It is always an effectual seal to all those that are heirs of the covenant of grace. The promises of God touching justification, remission, adoption, are made and sealed in baptism to every elect child of God, then to be actually enjoyed when the party baptized shall actually lay hold upon them by faith. Thus baptism to every elect infant is a seal of the righteousness of Christ, to be extraordinarily applied to the Holy Ghost, if it die in its infancy—to be apprehended by faith, if it live to years of discretion.—So that as baptism administered to those of years, is not effectual unless they believe; so we can make no comfortable use of our baptism, administered in our infancy, until we believe. The righteousness of Christ and all the promises of grace were in my baptism establisht upon me, and sealed up unto me, on God's part: but then I come to have the profit and benefit of them, when I come to understand what grant God in baptism hath sealed unto me, and actually to lay hold upon it by faith.

Q.—Can you explain this more clearly?

A.—We know that an estate may be made unto an infant, and in his infancy he hath right unto it, though not in actual possession of it until such years. Now the time of the child's incapability, the use and comfort of this estate is lost indeed: but the right and title is not vain and empty, but true and real; and stands firmly secured unto the child to be claimed what time soever he is capable of it—even to infants—elect have Christ and all His benefits sealed up unto them, in the Sacrament of Baptism:—yet through their incapableness, they have not actual fruition of them; until God give them actual faith to apprehend them.—Is baptism, lost then, which is administered in our infancy—was it a vain and empty ceremony? No.—It was a complete and effectual sacrament; and God's invisible graces were truly sealed up under visible signs.—And though the use and the comfort of baptism be not at present enjoyed by the infant: yet by the parent it is, who believes God's promises for himself and for his seed; and so by the whole congregation, and the things then done, shall be actually effectual to the infant, whenever it shall be capable to make use of them.

Q.—But is baptism of absolute necessity to salvation?

A.—Baptism is a high ordinance of God and a means whereby He hath appointed to communicate Christ and His benefits to our souls; and therefore not to be neglected or slightly esteemed, but used with all reverence and thankful devotion, when it may be had:—yet, where God denieth it, either in regard of the shortness of the infant's life, or by any other unavoidable necessity, there comes no danger from the want of the sacraments, but from the contempt of them.

THE SACRAMENTS.

From Hadron's answer to the Portuguese Bishop Osorius's invectives against the English reformers. (Published in the year 1665.)

They be sacred mysteries of our religion—they be assured pledges of heavenly grace; and yet God the Father, which made us of clay, is not tied to his workmanship, nor bound to his creatures; but taketh mercy on whom he will have mercy; and forgiveth our sins for his own sake (Exod. xxxii.; Rom. ix.); not for the sacraments' sake.—Lastly, Life everlasting is the gift of God through Jesus Christ (Rom. vi.); not through operation of the sacraments. And therefore we do use the true sacraments as most sacred things, as pledges of our faith, and seals of our salvation; and yet we do not attribute so much unto them as though, by the means of them, the grace of God must of necessity be poured out upon us, by the works wrought, as through conduit-pipes. This impiety we turn over to your school-men—the very first springs of this poison. For inheritance is given of faith according to grace. (Rom. x.)—The sacraments are reverend signs of God's grace unto us—are excellent monuments of our religion—are most perfect witnesses of our salvation. If you cannot be satisfied with these commendations of the sacraments, heap up more unto them at your choice; we shall be well-pleas'd withal, so that you bind not the grace of God to the signs, of very necessity.—For we are not saved by the receiving of these sacraments; but if we confess with our mouth our Lord Jesus Christ, and with our hearts believe that God raised him again from death (Rom. x.), this confession only will save us. Julian, the Emperor, was baptized in the name of Jesus, yet died in manifest blasphemy. Judas Iscariot did feed upon the sacrament of the Eucharist, yet, immediately after supper, he departed to the enemies of our Lord Jesus, and betrayed innocent blood.—What needeth many words? Sacraments are most precious tokens of God's favour, but they do not obtain God's favour. Sacraments are excellent monuments of godliness, but they do not make godliness.—He that will glory, let him glory in the Lord, not in the sacraments.

THE LATE REV. HENRY BLUNT.

In the present day we too often listen to sermons, and that, too, from men who have acquired a name and repute, which have evidently cost little care and preparation. The sin of handling God's truth in this manner seems little considered. Many there are who have scarce made any addition to their stock of reading since their ordination, and when heresies arise, are awfully unprepared to meet them as they should be met. What is the consequence? The text is often left untouched, its difficulties unexplained, its proper application totally neglected. After a few pages, the preacher wanders from the subject with which he set out, makes a few general remarks equally applicable to a variety of subjects, saves his sermon from falling as a dead weight to the ground by an overstrained use of point and antithesis, bolsters up his deficiencies by figure or invention, and often ends with a high-wrought description of the efficacy of that gospel which, in his sermon, he has never deliberately examined.

Far different was the plan of Mr. Blunt: he chooses a definite point; he never loses sight of it; is never led into episode for the sake of a metaphor; never enticed into topics of a kindred nature, but steadily pursues his object,—all his observations are as the radii of a circle tending to a common centre, heaping proof upon proof, explaining by variety of illustration, applying the general principle he was advocating in all its details; his mathematical studies guiding him as by a sort of under-current, giving discipline to the mind and clearness to the ideas; no philosophical terms forced harshly on the ear, as though in parade of learning; yet a decisive, though unstudied evidence of the possession of much reasoning power. Those who knew him in private life or in pulpit addresses, will recollect his nice sense of propriety of expression—his good ear—if I may use the term. He disliked exaggerated, overcharged statements or phrases; he uses point, antithesis, and figure most appropriately, and often with great force and beauty, but rather as though they fell from him accidentally, than as though sought out and studied for effect. The materials, too, which he used, were always the best that could be obtained; with some knowledge of the Hebrew language, he combined early proficiency in science and considerable classical reading. He knew something of the fathers, from whom he occasionally quotes,—was well acquainted with the Reformers,—particularly well read in what may be called "the Puritan divinity." In the notes or text of his lectures, he refers you, on points of literature, history, chronology, and criticism, to the best writers as authorities for his statements. Many of his sermons were written twice over, and all of them with singular care and deliberation,—so careful was he, not to put undigested matter or unconsidered conclusions before his people.

But perhaps the point in which he most shone, was the delineation of character and knowledge of the human heart; in his lectures, this is particularly evident. In descending on the history of the saints of old, what knowledge and penetration is every where exhibited; he describes the patriarchs, not as models of every virtue; but as men of like passions as ourselves. He exhibits, most touchingly and minutely, the providence of God in the changing circumstances of their history. He traces the windings of sin and self-deceit; shows it when concealed under the guise of virtue; notices its occasional ebullitions, as though the light and shade of human character, with the nice touches and subtle criteria of the heart, had long been his familiar study. He then alternately rebukes those sinning after like example of evil; or consoles those tried by a

variation of sorrows. With this are mixed up great powers of description, lucid argument, and a nice use of epithets; so that a few expressive words often convey an idea which it would have cost others pages to describe.

The force and accuracy of his description have often been attested: the chaplain of one of the largest hospitals in London, assured us that the sick would read no books so often, or with such pleasure, as his lectures. In the lending libraries, established in many parishes for the benefit of the poor, few books are so often asked for as his, commended as they are to the understanding and conscience by simplicity and faithfulness, whilst true to nature and experience. His works are read constantly in India, and published in America. They have been found even in Africa, and have been translated into foreign languages; and, as though to confirm the impression which they produced, his conversation fully kept up the idea which had been formed from them.—children to whom he talked, came away peculiarly impressed with the kindness of his manner and winning address. Young men have said that they never listened to a sermon before they heard him; and with him they could find but one fault,—that his discourse came too soon to an end.

We cannot but dwell with mournful remembrance upon the many happy hours we spent with him in days gone by. The kindness, rather the affection, with which he entered into the wants of others,—the generosity with which he relieved them,—the compassion he felt and expressed for the infirmities of others: his sympathy with their struggles against sin; the pointed rebuke with which he would silence the least attempt to jest on holy things, yet the ready benevolence with which he would remove the pain his remark had caused; the promptness with which he would answer questions on religious subjects, or even go into discussions for which his physical strength was unequal; the playful vivacity, controlled by ardent yet sober-minded religious feeling; the happiness of his descriptions,—the pictures he would draw,—his delineation of character, who that enjoyed his intimacy even but for a short time, can forget? The delicacy with which he conferred a favour; the frankness with which, when he knew you, he received you; the courtesy which placed all around him at ease—these surely, though in a less ostensible degree, were evidences of that Christian temper, the fruit of prayer and holy meditation.

There may be some who have dazzled an audience more by the magnificence of their figures,—none who have won their way to the heart more forcibly than Henry Blunt. There may be some who have created, for the moment, greater impression on the public mind; none who, in this day, have reaped more enduring fruits of a gospel ministry. Few, if any, who with a slight frame and feeble constitution, have entered a parish benighted in spiritual darkness, yet have kindled far and wide, throughout its range, such zeal for God's truth, and an ardent desire to promote his glory. He lives in the hearts of a grateful congregation; he lives in the literature of his country; and we may not doubt he lives in that countless host who have served and love their Redeemer on earth, and now ascribe unto him praise in heaven. We have only to add, that we hear with pleasure, that a volume of pastoral letters, together with some sermons, will shortly be published, which will display in another department the peculiar talent of the lamented writer.—*Monthly Review*.—*Episcopal Observer*.

THE PROTESTANT CHURCH IN FRANCE, SINCE THE TIME OF NAPOLEON.

From a Correspondent of the Continental Echo.

The hand of God struck the conqueror of Marengo and Austerlitz; his sword was broken on the plains of Leipsic and Waterloo. Having covered Europe with his military trophies, he fell, and the former dynasty remounted the throne. Louis XVIII. did not forget to include in the Constitutional Charter an article guaranteeing religious liberty. "Every one may profess his religion with equal freedom," said the legislator, "and shall obtain for his worship the same degree of protection." These words were very plain; they formally established the equality of all Christian communions, and the Protestants hoped to escape oppression in the exercise of their religion.

They hailed the return of the Bourbons, therefore, with perfect confidence in the promises of Louis XVIII. But what signify the articles of a charter when popular passions are excited? Many fanatical priests, secretly aided by members of the royal family, excited the hatred of the populace against the Protestants, especially in the south of France, where ignorance and impetuosity prevail to a greater extent than anywhere else. These priests declared that the Protestants were revolutionists and Jacobins, and that for the welfare of France they must be all banished or exterminated. Fatal provocations, atrocious calumnies, which led to the shedding of fresh torrents of blood!

Your readers have, no doubt, heard of the massacres at Nismes, in 1815. For several months that unfortunate district was plunged in grief and consternation. Bands of assassins permeated the city of Nismes and its environs. They forced open the doors of houses, seized men, and even women and children, and mercilessly butchered them. One of these wretches was called, in the country dialect, *Trestailions*, because he cut his Protestant victims into three parts; and another *Quatre-tailions*, because he cut them into four parts! This frenzy, and these acts of atrocity, seemed to bring back the bloody persecutions of the sixteenth and seventeenth centuries. The murderers met with no opposition; it might be said that there was no police, no armed force, no tribunals. The poor Protestants who escaped the massacre, sought an asylum in the north of France, or on a foreign shore; as in the days of St. Bartholomew's massacre, and at the revolution of the Edict of Nantes.

Happily public opinion was now more enlightened, and tolerant ideas more prevalent. A cry of horror went from one end of the country to the other. The government was ashamed of these atrocious barbarities. It received also (I relate it with feelings of gratitude) energetic remonstrances from the cabinet of London. Louis XVIII., who had said that,

under God, he owed his crown to the Prince Regent of Great Britain, could not turn a deaf ear to such legitimate complaints. Energetic measures were at last adopted against the assassins. By degrees the fugitive Protestants returned to their homes, and the Reformed worship was again established. But do you think that they who had coolly murdered their unresisting and peaceable fellow-citizens were punished? No; the infamous *Trestailions* and *Quatre-tailions* escaped the punishment which they too well deserved. After the mockery of a trial they were pardoned, on condition only that they should not recommence the murder of their fellow-creatures.

Since that time our brethren have not been subjected to any violent persecutions; but during the whole of the reign of the old Bourbons—under Louis XVIII. and Charles X.—they were harassed and annoyed in a thousand ways. The Roman Catholic religion had been declared the "religion of the State." This was made a pretext for showing all kinds of favours on the priests, and for refusing the principal requests of the Protestants. A large number of Popish missionaries, almost all connected with the order of the Jesuits, ignorant and unrestrained, paraded town and country, to "plant crosses," as they said, and to re-awaken Romish bigotry. These missionaries never failed to declaim violently against "heretics;" they inflamed the people with hatred against us; and had it rested with them, they would certainly have received the most brutal scenes of intolerance. Truly it is a remarkable thing that Popish priests should appear to be the warmest friends of religious liberty wherever they form a minority; while, in those places where they are the strongest and most numerous, they retain all the maxims of the persecutors of bygone days. They have thus two faces, two languages, and two kinds of weights and measures; very liberal in England, for in France, because they are the weakest; and very intolerant in Spain, Italy, and Portugal, because there they form the majority.

The Protestants were, therefore, in a difficult position from 1815 to 1830. Nevertheless, it was about that time that our religious revival commenced. Various causes contributed to it. First, that mysterious will of the Lord, who sheds his blessings more abundantly on one generation than on another. The history of the Christian Church shows us, from time to time, similar revivals, the source of which is in the secrets of God. Thus, Germany, towards the end of the seventeenth century, experienced a great religious movement from the instrumentality of Spener, and thence arose that numerous communion of "Pietists," who continue to the present day. It was thus in England, during the last century; a new breath of life penetrated the Established and Dissenting churches. So, again, at different epochs in the history of the United States, there have been among the churches of that country several remarkable revivals. In France, it was about 1819 or 1820 that that movement began, which, of late years, has taken so rapid and gratifying an extension. Before the time I speak of, there were in our flocks only a few pious men, called "Moravians;" not because they were members of the Society of United Brethren, but because they had more lively faith than the other Protestants. At the date of 1820, the name "Moravian" gave way to that of "Methodist," which is the title at present given to all those who live a life of piety.

Do you renounce theatrical entertainments, frivolous amusements, and the diversions of a corrupt world? You are a "Methodist!" Do you diligently read the word of God? "Methodist!" Do you keep holy the Sabbath, according to the command of God? "Methodist!" Do you seek to spread the gospel in your domestic circle, or among your friends? "Methodist!" Do you, in short, zealously labour, whether by conversation or writing, or any other mode, to advance the kingdom of God? "Methodist! Methodist!" This is the great word of the Socinians and Rationalists, the name which is ever on their lips, their most common weapon, their first and last resource in controversy. "Methodist!" Is not this to say everything? and what can you possibly say in reply? Are you not convinced that, being a "Methodist," you have a narrow soul, a limited understanding, and that you are unblesed by the light of the nineteenth century?

I hasten to end this digression, in order to return to my subject. The religious revival excited great astonishment, and afterwards lively irritation, among the mass of the French Protestants. The majority had so completely forgotten the principles and lives of their ancestors, that they regarded a return to their former faith as a new religion. They exclaimed that it was bigotry and fanaticism; and, in several places, deplorable scenes testified to the enmity of men of the world against the gospel. The new converts became the victims of odious calumnies and ill usage, and sometimes were expelled from the church. Is it true, then, that faith in Christ crucified must always excite warm opposition? Is it true that the cross of Christ will be always foolishness to some, and a stumbling-block to others?

At the period when the revival began to manifest its fruits, several religious associations were founded among us. The oldest is the "Protestant Bible Society," which dates its origin from the year 1819. It was supported by men of all opinions, and in the early years of its existence met with very warm sympathy. The Bible Society became a kind of centre or standard for French Protestantism. It became the means of opening up intercourse between our different churches, which had been previously isolated, and almost unknown to one another. I shall have occasion to dwell more particularly on this society when I come to speak of our various religious efforts.

A second society, that of "Religious Tracts," was established in 1821. It has always been conducted on orthodox principles, and has exerted a most salutary influence on the progress of the truth in our country. In 1822, a third society, that of "Evangelical Missions among the Heathen," obtained a like share of attention from our churches, and, after having encountered considerable opposition from a certain class of pastors, it has at last obtained almost universal sympathy.

While we were thus laying the foundation of extensive and growing usefulness among our flocks, the old Bourbons, by their attacks on the national

liberties, excited more and more intense indignation. King Charles X., an unenlightened prince, governed by the Jesuits, and incapable of understanding the wants of the present age, dared to violate the constitutional compact, and thus arrogantly defy the French nation. His attempt on the rights of the country was punished by the loss of his crown. He quitted France to die in a foreign land, and the Protestants saw him depart without regret; for had he succeeded in his daring stroke of policy, who can tell what, as regards us, would have been the result? Alarming rumours were already in circulation in 1830. Many people said that the Jesuits would shut our churches, exclude us from public offices, and recommence persecuting the Protestants, as under the reign of Louis XIV. But all these guilty projects were overturned by the revolution of July, and since that event, legal protection has been secured to us.

I shall relate, in my next letter, the history of French Protestantism during the last sixty years. I will only add, in conclusion, one observation,—that the protecting hand of God is strikingly manifested throughout our whole course of vicissitude. See what terrible persecutions were, for three centuries, directed against us. Popes and kings, priests and nobles, leagued themselves to annihilate the Reformation in France. They shed the blood of our fathers in torrents, multiplied instruments of torture, and invented the most atrocious engines of oppression. They exiled our pastors, and compelled thousands and hundreds of thousands of our brethren in the faith to flee from a country which no longer afforded them a place of shelter or repose. Yet the Reformation still exists in the midst of us. It has resisted every effort of tyranny, and outlived all its persecutors. Louis XIV. sleeps in his sepulchre, and near his silent ashes, which are deposited in the tomb of St. Denis, a Protestant church has arisen, in which are peacefully preached those doctrines which he believed he had extirpated from his kingdom. Let us trust, then, in the strength of the Almighty; that which is founded on truth can never perish.

GERMAN CATHOLIC CHURCH.

J. Czerni's explanation of his meeting and agreement with J. Ronge; from a letter addressed by him to *All Christian Catholic congregations*, dated Schneidemühl, 12th March, 1846.

You are aware, beloved brethren, that we desired to talk over the common cause, and in what way it might best be furthered, in a peaceful and amicable manner; neither Brother Post nor myself, nor the brethren Ronge and Theiner came forward as representing the adherents of the Apostolic, or of the Leipsic Confession. Neither they nor we departed from previously avowed sentiments, and least of all did Brother Post and I agree to exchange the unabbreviated apostolic symbol for the Leipsic Confession of faith. Ronge was, therefore, in so far right in asserting, in his address to the Danzig congregation, that the coalition at Rawicz took place under similar conditions as those laid down at Leipsic. For neither in Rawicz nor in Leipsic did I unite with those who rejected the full and entire apostolic symbol, in ought else than in resolving, in the exercise of Christian charity, to stand by and with each other against the encroachments of Rome, and in opposing, with united effort, all human traditions. Any adhesion to the articles of the Leipsic faith could never be thought of; as we had already come forward with our confession of faith (which is the Christian Confession), declaring before all the world our resolution, by the grace of God, never to depart from it. Many, it is true, have accused us of inconsistency, maintaining that we have frequently changed our confession from the time of our leaving Rome; but these are the assertions of ignorant and contentious men, whom the Holy Ghost desires us to avoid. But you know, dear brethren, that we have ever remained true to our confession. At our very first departure from Rome we published the Nicene creed; and afterwards in the convention held at Thorne, avowed our sentiments to be congenial with that of the Roman Catholic Church, the errors and abuses of the latter excepted. Both the Lutheran and Roman Catholic Churches hold fast the apostolic symbol, of which the Nicene Creed is but an extension. Where, then, is either unfaithfulness or inconsistency in our first-announced Christian Confession? And when, lastly, we handed in a more specific confession to the government, we were equally cautious in avoiding all defections from the apostolic symbol, and were neither unfaithful to ourselves, nor to the pure word of God; and so, likewise, in our late conference at Rawicz, we have been no less true in adherence to the universal Christian doctrine.

If, notwithstanding all this, some persons pretend to have so understood us, as to regard us as wavering in our faith, and uncertain what we would be, rest assured that these very persons understand us right well; and just because they understand us, and know that the holding fast the gospel of Jesus Christ, the Son of the living God, is the faith which will overcome this world and the wise of this world, for that very reason they seek to cast suspicion upon us in your and the world's eyes, and would fain perplex your minds by a perverted judgment of our proceedings. We have, beloved brethren, suffered our minds to be taken captive only by that Holy Spirit which Christ sent upon earth; and our hearts, by the love which he showed to his Father and to the whole world; nor will we ever seek either your or our own salvation in any other gospel than that which Christ brought from heaven. I repeat what an apostle more than once declared (Gal. i. 8): "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (that is, let him be put away from our communion). And Gal. i. 10: "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ?" (as I assuredly was not when I was a servant of the Roman Pontiff).—Read also 1 Cor. iii. 18—21.

We stay ourselves, beloved brethren, upon your better judgment, which will assuredly bear us testimony that we are wholly incapable of such perfidy, either towards you, or towards ourselves. No! We abide firmly with you, by the principles which we avowed in October, 1844, and which were reconsidered and deliberately adopted in August and

October, 1815, and shall not be found such as "light us if beating the air" (1 Cor. ix. 26); and only in union with you all, can we meet the advances of brethren of another confession, and that in such particulars only as do not on the one hand involve any denial or concealment of the truth, or, on the other, frustrate our hopes of recognition and protection from the state. In short, we have merely desired reciprocally to acknowledge each other, as such as do not stand so very far from one another in faith as the differences of confession made at first to appear. We rest our faith on Christ, the Son of the living God, who was manifested in the flesh. (1 Tim. iii. 16.) They also. For Dr. Theiner, in his sermon before a numerous auditory in Rawick (and at which we also were present) preached Christ and Him only, the Son of the living God. And Tonge himself assured us, that at the next synod, he would be the first to urge the completion of the Leipzig Confession. We preach Christ, the crucified and risen again, who is now seated at the right hand of the Father as our Advocate, and the propitiation for our sins and for the sins of the whole world. (1 John ii. 1, 2.) They also. We confess and testify that no other foundation of truth can be laid than that which is laid in Christ Jesus; neither is there salvation in any other; for "there is none other name under heaven given among men whereby we can be saved." They confess the same. We teach that man cannot be justified before God through the merit of his own works, but solely through the divine grace in Christ Jesus, and that we can attain to justification before God only by faith in Jesus Christ, that living faith which works by love. (Romans iii. 24, 26; ibid. v. 1; ibid. ix. 32; ib. x. 10; Gal. iii. 2, compare with James ii. 17.) They teach the same. We teach that love to God and the brethren is the bond of perfectness, and that the command to love one another comprehends the whole divine law. (Col. iii. 14, and Gal. v. 14.) They teach the same. We teach that the Christian ought to show his reverence to God by obedience and fidelity to the higher powers, since they are ordained of God (Rom. xiii. 1, et seq.), and we therefore exhort that supplication be made for all men, &c. (1 Tim. ii. 1, 2.) They teach so also. We regard the Church of Christ as a voluntary association of believers in which no human power can command in matters of faith and conscience, or prescribe respecting the confession and testimony of faith and love, but that the Church must strive after a true union of human souls in that faith which worketh by love, and that all her appointments and statutes must be directed to this end. They regard the Church of Christ in the same light. We abjure all unity towards those who differ from us in faith; and although we are zealous against falsehood, and in defence of truth, yet we do not judge and condemn the erring but the error, remembering the words of the apostle (Rom. xiv. 4), and those of the Saviour (John viii. 15, 16.)

The Berean.

QUEBEC, THURSDAY, JULY 2, 1846.

So far as we can see our way to a satisfactory adjustment of the question of provision for supporting the ministry—and we do not profess to have formed any very decided view on the subject—it strikes us that a mixture of voluntariness with endowment would be found to work least injuriously. Many of the District Churches erected of late years in populous parishes in England are so situated that an endowment secures to the incumbent the bare means of living; and the proceeds of pew-rents—which depend in a great measure upon the character of his pastoral services, but never bring him into direct money-dealing with individual parishioners, the affair being managed by the Church-wardens,—may render his situation very comfortable, without any probability of his revenue becoming excessive. In theory, it is very well to assume that the falling off in revenue could never become a motive with a worthy Clergyman—but in practice the Church of England has found many, holding richly endowed benefices, to become very unconcerned about the flock whose fleece the law shears for them, who, notwithstanding, show no unworthiness for which they could be brought under discipline and deprived of their cures. It is idle to talk of the Clergy as if their body would not always include a number of men exposed, like others, to the temptation of becoming remiss in duty when their temporal interests are in no wise affected by their remissness. Let it be remembered that a Clergyman, once instituted in a benefice, has an exceedingly secure position in his freedom; episcopal censure does not reach him for any thing short of gross misconduct; and his flock may be fatally neglected without any remedy—unless it be counted a remedy for them to forsake, as in many instances they have done, the parish-church for the dissenters' meeting. On the other hand, the Curate's position in the mother Church is by far too insecure, in our opinion, though it is not on the people that he is dependent. We cannot but admit, therefore, that it were a question requiring grave consideration, whether, in countries where matters have to be newly arranged, it would be preferable to introduce the system of support to the ministry as it exists in the Established Church of England, or a scheme of voluntary support, similar to what obtains in the American Protestant Episcopal Church.

Perhaps a general fund, arising from endowment or from voluntary contributions, and destined to assign moderate stipends to the different Pastors in the Diocese, leaving a sufficient demand upon the people to contribute towards their Minister's support in some shape or other, would place matters on a desirable foundation. That fund should be under the management of a well constituted body in which the Clergy and Laity could place willing confidence—which consequently both should help to constitute; and in which no party should have an overruling influence. It is not enough always, for the well-being of bodies composed of many individuals, that things should be well done; but it is desirable also that many men should feel that they help towards the well-doing of them. We frankly confess that we are not friendly to the endowment of particular churches, without some limitation to

prevent their becoming, in course of time, "prizes" in the Church, and giving direct encouragement to one of the greatest calamities that can befall her: the introduction, into her ministry, of men who do not seek souls but a rich living. The perplexing question which the Church of England will some day or other have to deal with, the adjustment of her parochial revenues, we should be glad to bar out at an early period.

We have now said so much in favour of encouragement to voluntary liberality, and of the adoption of measures which shall afford to the Pastor some efficient indicator of the sentiments of his people towards him, that we may venture upon the insertion of a paragraph, descriptive of a state of things which has to be deprecated to the full as strongly as that of a congregation's being "saddled"—as a Correspondent of ours calls it—with an inefficient Clergyman. If the source from which we draw were connected with an endowed Church, we should probably shrink from making use of the authority, because it would be suspected: but it is one which the advocates of the voluntary principle and lay-influence cannot gainsay: one of the speakers at the last meeting of the General Assembly of the Free Church in Scotland, describing "in his usual felicitous way" as the Montreal Witness, to whom we are indebted for the article, calls it, the state of things as he himself found it among his own community in this Province of Canada, delivered himself thus:

"They have still to learn the duty of maintaining the cause of Christ, without looking across the water to us, to see whether we will entirely maintain it for them. I heard a story which will illustrate this; and for which I can vouch, for the minister told it to me. He was in the lamentable predicament of having been promised £120 for the year, and of having received instead only £30. In the course of his lecturing he had occasion to speak in regard to the Christian duty of contributing to the support of their pastors. When he came down from the pulpit, one of the very men who neglected him, and were starving his family, came up to him and said, 'You shall not speak on such a subject. This is not a subject for the pulpit. You should preach the Gospel.'"

This is not the only instance of a man's reluctance to have the subject brought into the pulpit which reproves his own besetting sin. If, then, the Laity are really desirous of having their besetting sin reprov'd and rooted out, it is their interest as much as that of the Clergy, to provide that their Pastor should not be told, at the pulpit-stairs, "You shall not speak on such a subject."

We must add one more extract from the same source, in which the speaker illustrates his position—so similar to what we introduced into our last remarks—that in Canada "the idea of contributing towards the support of ministers requires almost to be created."

"There was a close-fisted canny old Scotchman in another congregation—a true specimen of the old Moderate school. He refused to give anything for the support of the Gospel, on the pretence that he had bought a piece of land, which he must pay; and he justified himself in neglecting a plain and urgent duty by saying, 'Ye ken we must be just before we are generous.' By-and-by the land was all paid for; and the minister thought his time was coming now; but the man thought that, having got a farm for himself, it would be just as well to get one next for his son; that, of course, must now be paid for; and the old adage was as good as ever; the minister's share was neglected: 'Ye ken we must be just before we are generous.'"

Let our readers, not descended from a stock north of the Tweed, should think this case peculiar to the people of that region and to seceders from the Kirk, we submit our aversment that we have seen the very counterpart of the close-fisted Free-church Scotchman in the person of a New Englander in the ranks of the Protestant Episcopal Church on the fertile plains of Ohio. And the case acted as unfavourably on the interests of the Gospel there as it will in the British Colonies.

The article on our first page, under the head "The Protestant Church in France, in the time of Napoleon" acknowledges, towards the close, that "since the revolution of July," that is since the expulsion of the Bourbons, sixteen years ago, "legal protection has been secured" to the Protestants. This has probably to be taken with some limitation. The legal protection is upon the parchment, we suppose, but in practice there seem to be attempts, not rare, at narrowing it. A pious and bold-hearted nobleman, Count Agenor de Gasparin, has brought the wrongs, to which Protestants are subjected, before the Chamber of Deputies with great force; we give a specimen of his appeals to the representatives of the people:

"We always have had, and we now have, men who traverse the kingdom selling Bibles, tracts for edification, and works of controversy. Do not imagine that the obstacles they meet with can arrest them for a moment. Do you know what is the power of faith? (Zumult.) I will not cite the Protestant missionaries, who reply to calumnies by their Christian heroism; but cast your eyes around you, to the right and to the left,—to Scotland, and to the Canton de Yaud. See the multitudes of pastors, of fathers of families who, for an idea,—a principle,—the independence of the Church, have cast away from them their daily bread and the subsistence of their families. Such is the power of faith. The colporteurs are poor—are humble,—have nothing to give them *edat*. They offer no violent resistance; yet these men are strong, because they believe,—because they look above our little horizon of politics. They have a higher ambition than ours,—an ambition so high that our vulgar ambition is lost and disappears before it. Do not proceed gratuitously without necessity; to wound such belief,—to affront such courage. Consider this, when I tell you with calmness and seriousness, because I express a resolution, which has been well weighed; if you do not grant us what we seek; if you oppose new obstacles to the exercise of a necessary right, well then, we ourselves will take upon our back the bundle of the colporteur, and proceed to subject ourselves to your refusal of authorization, and to your civil process." (Applause and murmurs.)

GERMAN CATHOLIC CHURCH.—The circular which the reformed priest Czieski led his friends to expect, in explanation of his conduct at the meeting held between him and Ronge at Rawick, has been printed in the *Continental Echo*, and we have given, on our first page, an extract from it which contains the essential portion of that paper. We are sorry to confess that we cannot derive entire satisfaction from it, though, like the Correspondent of the *Echo*, by whom the document is transmitted, we would be far from throwing the first stone at him. He has probably been betrayed, by a hope of great good to the common cause against Rome, into concessions which he thought lawful at the time, but the real character of which he comes to see when he perceives what interpretation is put upon them; and he may resume his former standing of resolute protest against infidel tendencies.

Czieski has had an invitation to pay a visit to England, and seems disposed to accept it, if he be furnished with means.

CONVERTS FROM ROME.—Thirteen persons publicly renounced the errors of the Church of Rome, in St. Audeon's Church, Dublin, on the 2nd of May last.

On the same day fifteen persons did the same in the church of the missionary settlement in Achill Island. One of these was cousin-german of the Parish Priest, who was designed for the Priesthood, and had spent two years at St. Jarlath's College, Tuam. That individual had addressed to the people of Achill a statement of his reasons for the step which he had taken, at the close of which he subjoins the form of the solemn service by which the converts were received into the Protestant Church; in order to disprove the assertion which had been made that all converts were obliged to take an oath in which a term, too bad to be mentioned, is applied to the Virgin Mary. This young man having been cast off by his relations, in consequence of his secession from the Church of Rome, has been admitted into the Priest's Asylum.

The *London Times* says: Yesterday (Whit-Sunday), a most interesting scene took place in the French Protestant Church in St. Martin's-le-Grand, where two (formerly) Roman Catholic ladies, firmly convinced of the truth of the Protestant faith, and converted under the pastoral guidance and instruction of the ministers of the church, presented themselves for the purpose of publicly renouncing the errors and superstitions of the Church of Rome. The converts who were simply attired in snow-white robes and lace veils, joined in the morning service, and listened to an eloquent discourse, appropriate to the occasion, on the influences of the Holy Spirit, which was preached by the Rev. François Martin, senior minister of the Church. Since the opening of the new Church in St. Martin's-le-Grand, three years ago, no less than six persons have been thus converted from Popery to Protestantism.

We submit the remark that we do not profess to give a record of all the cases of conversion or perversion which we find mentioned in the periodicals we read; our object is just to show, now and then, that if Rome boasts of numerical gain by secessions from Protestantism, we on our part, might show numbers who have come over to our communion. But in truth, numbers tell very little in this matter for BEREAN purposes. Souls are not counted but weighed.

TACTICS OF THE CHURCH OF ROME.—In our numbers of April 30th and May 14th, we mentioned the case of Priest Walsh, who had to pay damages for cursing, at public worship (as he would call it) a man for reading and teaching the Irish Bible. The *Achill Herald* gives the following information respecting this same individual:

"A Popish deputation travelled some time ago through Scotland, to assure our Protestant brethren in that country that the reported circulation of the Irish Bible among the Roman Catholics of Ulster was a fabrication, fraudulently got up by interested parties—that the returns of persons said to be reading the Irish Scriptures were all false—that, in fact, no such work was going on in the country. The object of this deputation was, to induce the Protestants of Scotland to withhold the pecuniary aid, which enabled their brethren in Ireland to carry on the good work of distributing the Irish Bible and teaching our countrymen to read it. PRIEST WALSH WAS ONE OF THIS DEPUTATION. He assured the Protestants of Scotland that the Irish Bible was not being circulated and taught in Ireland, and then he comes home and curses some of his own flock for doing what he had stated was not being done at all. We request particular attention to this fact, as a good illustration of the unprincipled ingenuity with which the unholders of Popery shape their course according to circumstances. Here are lies for the Protestants of Scotland, and curses for the Papists of Ulster, and all to cramp the circulation of that great foe of Popery, THE HOLY SCRIPTURES."

THE BISHOP ELECT OF JERUSALEM.—To our friend who inquires respecting the orders of this Clergyman, we answer that the Rev. S. Gobat was admitted to Deacon's orders by the Bishop of London last year. His book, which shows how he acted with discretion in discussions with the Abyssinians, declining questions which were not likely to tend to edification, and leading them to considerations upon which depends the salvation of the soul; had been out then for years; and his Lordship must have been satisfied that the Candidate was fit to be admitted to the ministry in our Church. We had purposed to wait the arrival of the next mail or the following, which will probably bring us accounts of his admission to the orders of a Presbyter, and to the Episcopate, but we deviate from our intention at our friend's suggestion.

Mr. Gobat had been in Lutheran orders for missionary service for about twenty years, and applied for orders in the Church of England when it was thought that his sphere of usefulness in the capacity of Vice Principal of the Maltese Protestant College would be extended thereby. We venture to affirm that the question whether he thought his former orders valid or not was asked no more of him than it was of several others who have been admitted to English orders under similar circumstances. The Bishop of London is none of those "fantastic" persons, as Lord Ashley calls them (see our last number but one) lately engaged in efforts against Mr. Gobat, "many of which are wicked, and all of them foolish." If we, on this side the Atlantic, had any suspicions about that individual (not proofs against him), we should at all events keep them to ourselves, and wait the decision of those whose place it is to invest him with the full authority for which he is nominated, or to withhold it.

LORD'S DAY OBSERVANCE.—The following letter, coming from a man of extensive experience in business, is of considerable value, in favour of the attempts now making in many parts, to prevent the

delivery of letters on the Sunday. It is cut from the *London Times*.

"Sir,—The observations in Mr. Grantley Berkeley's letter, published in your Saturday's paper, have reference to the attempt now making in Bath and its vicinity to prevent the delivery of letters on a Sunday, and, I believe, to the pamphlet of Mr. J. R. Pears, who is making the attempt; but, acknowledging myself convinced by that pamphlet, and being anxious to see the recommendations of Mr. Pears introduced here, I trust that I do not improperly thrust myself before the public in giving some reply to it.

"The ground on which we are anxious to close the post-office on Sunday, is, as Mr. Berkeley says, 'out of regard to the divine command.' (Gen. ii. verse 3.) The Legislature, in obedience to that command, has directed us to keep holy the seventh day; it has closed the post-office in London, and we are only seeking to make use of the increased facility which railroad travelling has given to us, to introduce the same regulations here. Mr. Berkeley's argument is this:—If we do so, we are inflicting a great hardship on the poor? But what does this amount to? Is it not telling us that man's laws are wiser than God's? If, on this account, we are not to close the country post-offices on Sunday, why are we to close the Post-office in London? If we are not to close the post-offices on Sunday out of regard to the convenience and comfort of the poor, why do we not, on the same ground, open the shops and do away with the observance of the Sabbath altogether?

"I think that I shall best promote the happiness and well-being of the poor by teaching them to revere the laws of God. Mr. Berkeley, I have no doubt, is equally anxious for their good; but, disagreeing from him as I do in the way he seeks to attain it, I protest against his being considered the 'friend of the poor,' because he would allow them to travel by train on Sunday—to have a hot dinner on Sunday—to have the freedom of locks on canals and of rivers continued to them on the Sabbath-day; and 'the use of their dogs in barrows.' With regard to the remarks which Mr. Berkeley has made on 'feverish religionists' and 'cant,' your readers are capable of judging for themselves. I would only just remind him, that cant is not always confined to matters of religion.

"I have the honour to be, Sir, Your most obedient servant, DAVID RICARDO.

"Gatcombe, Minchinhampton, June 1." The letter from Mr. Berkeley to which the above refers is long, and is worth little unless it were as an article of painful curiosity: we cut from it the two passages to which Mr. Ricardo alludes in the closing paragraph; they are sufficient to show the animus of the writer:

"The leisure hours of the poor are circumscribed, their correspondence few and far between, and usually when received blackened with a quaint intelligence, crossed and crowded, to convey as much for the penny as possible. The scantily taught scholar must have time to decipher the homely characters conveying the news of many months, or he will neither understand their meaning nor enjoy their worth. Then, I say, take not this innocent comfort from the poor; for if you close the Post-office on Sunday, you shut from the hand of toil the only day which affords him power to appreciate his letter, or time for its perusal. Don't, under the shallow semblance of a good desire, lend yourselves to cant, which is not compassion, or sully the useful regulations of office with a severity uncalled for and cruel, the more cruel and widely injurious in that it seeks to sin beneath the cloak of Heaven."

"I say to these feverish religionists, when they begin a crusade under the banner of compassion, take care that you do not, in grasping at a shadowy molehill, affix a mountain of impropriety in your path, from the summit of which your fallacious motives may be daily appreciated and condemned."

HORSE-RACING.—The mind of the *Academical authorities* upon it.—11th May 1846.—The Vice-Chancellor has just called the attention of all persons in *statu pupillari* to the following order, which was issued in the April Term of the year 1840.

"Whereas many students have of late been engaged in riding races and otherwise promoting racing in the neighbourhood of the University, hereby order and decree, that if any person in *statu pupillari* be hereafter found guilty of either of the offences above described, he shall be liable to the punishment of rustication or expulsion as the case shall appear to the Vice-Chancellor and heads of colleges to require.

(Signed by the Vice-Chancellor and thirteen Heads of Houses of the University of Cambridge.)

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

PAYMENTS to the Treasurer at Quebec on Account of the Incorporated Church Society, in the Month of June, 1846.

June 4, Andrew, W. 2 years' Subscription to 1st July, parochial,	0 10 0
5, Penney, W. 2do. Do.	0 10 0
6, Moiety of Collections, District of Three Rivers, per J. W. Ritter,	19 4 0
15, Collections Quinquagesima Sunday, Stoneham & Valcartier, per Rev. E. C. Parkin,	0 15 0
17, Fisher, J. C., LL.D. 1 year's Subscription, to 1st July 1846.	1 5 0
"Smith, D. S., 2 years' annual Subscription, to 1st July, parochial,	0 10 0
	£22 14 0

FUND FOR THE WIDOWS & ORPHANS OF THE CLERGY. Collection at Stoneham & Valcartier, per Rev. E. C. Parkin. £0 8 0.

T. THURGER, Treas. C. Socy. Quebec, 1st July, 1846.

EN. TUM.—The day on which the Lord Bishop of Montreal left town was by mistake printed Thursday; in our last number, instead of Tuesday.

Diocese of Toronto.

From the Report of the Incorporated Church Society of this Diocese, read at the Annual Meeting held at Toronto on the 3rd of last month, and printed in successive numbers of the *Cobourg Church*; it appears that the Society is now in a position to support from ten to twelve Missionaries; no addition has been made; however, to the number of its Travelling Missionaries during the year, owing

to an impossibility of procuring Clergymen. The Society's income and expenditure are stated as follows:

Balance from last year's account.	£ 589 19 11
Receipts of Society for year ending on March 31st 1846.	3004 7 11
Repaid from Diocesan Press.	150 0 0
	£3741 7 1
Which has been laid out thus:	£2304 3 0
Expenditure.	997 5 9
Invested.	412 18 4
Funds in hand.	£3741 7 1

Independently of the funds contributed to the Church Society, local exertions have gone on throughout the Diocese, as a proof of which it is mentioned that since the erection of the See of Toronto (1839, seventy eight churches have been built, and many are now building; besides the enlargement and repairing of several others. The income of the District Branches, after deducting the amount which they have remitted to the Parent Society, is £1162. 11s. 6d. which, with the £3004. 7s. 11d. found in the above statement, makes a total of £4166. 18s. 6d. as the receipts of the Society and its District Branches, for the year ending 31st March 1849. The issues from the Depository have been to the value of £1027. 3s. 10d. and have consisted of the following publications:

Bibles.	778
Testaments.	748
Prayer-books.	1762
Publications of this Society—Bound.	179
Do. Tracts.	3020
S. P. C. K. bound Books.	1057
Do. Tracts.	11788
Bristol Tracts.	1962
Miscellaneous—Bound.	2317
Tracts.	2039
Total.	25650

At the close of the Report, affectionate mention is made of the death, during the year, of one Clergyman, the Rev. J. G. Beck Lindsay, late Rector of Cornwall, and two Vice Presidents of the Society, Col. Malton Burwell, and D'Arcy Boulton, Esquire. The Society's progress being thankfully acknowledged, perseverance in the work is urged, in order that the ministrations of the Church may be extended to every township in the Province.

DIOCESE OF FREDERICTON.—On Sunday morning last, (7th June) an Ordination was held by the Lord Bishop of the Diocese at St. John's Church in this City, when Mr. W. N. Boyer, and Mr. Joseph Bartholomew were admitted to the order of Deacons. The Church was crowded, at least twelve hundred persons being present. Morning prayers were read by the Rev. A. Stewart, after which, in consequence of his Lordship being unwell, the Sermon was preached by the Rev. the Rector of the Parish. The Ordination Service was then gone through, in a most solemn and impressive manner, by the Lord Bishop; the Epistle was read by the Rector, who also presented the Candidates, and administered the Oath of the Queen's Supremacy. After the Ordination, the Sacrament was administered to a large number of communicants by the Lord Bishop, assisted by the Rector, the Rev. A. Stewart, and the two candidates. Dr. Gray also was present during the administration of the communion.

A collection was made on the occasion in aid of the Diocesan Church Society of this Province which, together with another for the same object, taken up at Trinity Church in the evening, made up the sum of £41 10s. and which would probably have amounted to £50, had all, who were present, been aware that a collection was to be made. The sermon in the evening was preached by the Rev. A. Stewart.

Both Mr. Boyer and Mr. Bartholomew are on the list of Catechists employed by the Colonial Church Society, whose missionaries they now are. Mr. Bartholomew is appointed to the Churches of Hampton and Petersville, where he has been officiating some time as a Lay Reader. Mr. Boyer, who has been officiating as a Catechist at Charlotte Town, Prince Edward Island, will for the present assist Mr. Harrison, at Portland.—*St. John Chron.*

EDUCATION, AT HOME OR AT SCHOOL.—"To breed children at home, is to breed them in a shade; where in a school they have the light and heat of the sun.

"They are used and accustomed to things and men.

"When they come forth to the commonwealth, they find nothing new, or to seek. They have made their friendships and aids, some to last their age. They hear what is commanded to others as well as themselves. Much approved, much corrected: all which they bring to their own store and use, and learn as much as they hear. Eloquence would be but a poor thing, if we should only converse with singulars; speak but man and man together. Therefore I like no private breeding. I would send them where their industry should be daily increased by praise; and that kindled by emulation. It is a good thing to inflame the mind, and though ambition itself be a vice, it is often the cause of great virtue. Give me that wit whom praise excites, glory puts on, or disgrace grieves; he is to be nourished with ambition, pricked forward with honour, checked with reprehension, and never to be suspected of sloth. Though he be given to play, it is a sign of spirit and liveliness, so there be mean had of their sports and relaxations. And from the rod or ferule, I would have them free, as from the menace of them; for it is both deformed and servile."

In reference to a conversation which passed in my presence a short time since, it strikes me, that the above by B. Johnson, may not be unserviceable to some of the BEREAN'S Lady-readers.

A WANDERER.

[Well, well, let it go to the printer; but without any authority from the Editor to go along with it. We cannot recommend the cultivation of the "vice" ambition, with a view that it may become the "cause" of great virtue. Ben Johnson himself was brought up at a great school, and a great scamp he turned out. He killed a person in a duel, and narrowly escaped execution; after this he turned actor, and when he had become Poet Laureate, he was a spendthrift. So he is no good specimen, and not likely to be a competent judge. But neither does his case prove any thing against great schools. Perhaps the Editor ought to say something of his mind on the subject, since he lets the extract go forth. This must suffice: Better let them rough it under rod and ferule abroad, than spoil them by indulgence at home.—Edron.]

PAYMENTS RECEIVED.—From Rev. George Mackie, second copy, No. 117 to 168; John W. Ball, Esq., No. 117 to 168; Dr. G. Grasset, No. 116 to 156.

To CORRESPONDENTS:—Received: Xh. Int;—L. J. S. G. M. A.—10s. will be devoted to the relief of some sufferer by the late fire at the Exhibition: our friend has probably perceived that we have acted as he would have wished us, before his letter came to hand: it was not in our power sooner.

Local and Political Intelligence.

NEW ANCHOR.—Capt. W. H. Hall, R. N., late of the Victoria and Albert yacht, has invented an anchor, the peculiarity of which consists in its being made up of parts, so that it can be taken to pieces and used as occasion may require. The shank is composed of two or more pieces, so that the anchor may be made proportionally strong or light, according to the nature of the holding ground, and the strength of wind and tide. A specimen, on a large scale, is to be constructed in the smithery at Woolwich, when a trial of its merits will be made.

STEAM TACTICS IN WAR.—A report from Captain Ramsay, of the steam-ship Terrible, has been printed by order of the House of Commons. It gives an account of the steamer's behaviour under firing. The concussion in firing the bow and stern guns was not at all incompatible with the working of the machinery. Going under eight knots she steers easily, two men being sufficient at the wheel; above that she requires three and sometimes four, and great attention. The Terrible is 1800 tons.

PENINSULAR AND ORIENTAL STEAM NAVIGATION COMPANY.—The half-yearly meeting of this company was held on Friday last. The report of the directors set forth the satisfactory financial condition of the company, the balance of net profit on the paid-up capital, for the last six months, being £48,000, due provision having been made for current expenses and depreciation of property out of the last half year's profits.

NEW ZEALAND COMPANY.—At a general meeting of this company, held on the afternoon of Friday last, it was determined to dissolve.

The last accounts from New Zealand state that the troops in the North were encamped about eight miles from the Pah of Kawiti, Heke's principal ally, and had cut a road towards the Pah for about five miles. The force consisted of 500 of the 50th Regiment, 100 of the 99th Regiment, 80 Marines, 60 Artillery, 50 Volunteers, and 220 Sailors, who were armed as picquets. They were supplied with two 32-pounders, one long 18-pounder, two 12-pound howitzers, two brass 6-pounders, seven mortars, besides ten 32-pounders that were expected in the Elphinstone, which arrived at the Bay of Islands the day before the last accounts left, having the Governor on board.

The Dublin correspondent of the Morning Chronicle of Thursday last says:—The use of Indian meal has now become quite general throughout the country, and the people prefer it to the potato, the enormous price of which, for some months past, had placed it beyond the reach of the labouring classes. One good effect of this change in the food of the humbler classes is a reduction in the price of potatoes, both for seed and for immediate consumption.

NEW WAR STEAMER DESIGNED BY SIR CHARLES NAPIER.—The Sidon steam frigate, constructed from a design by Commodore Sir Charles Napier, was floated out of the dry dock at Deptford dockyard on Monday week. Sir Robert Peel and Sir James Graham went over the vessel on Sunday, accompanied by the Master Attendant. Previous to the launch, Lord John Russell and Lord Radstock arrived and minutely inspected the steamer, under the guidance of Sir Charles himself. The Sidon has stowage for 800 tons of coals; her engines and boilers are placed four feet under water-mark; and her powder-magazines are equally secure. Her length is 210 feet; extreme breadth, 37; horsepower, 560; burden, 1328 tons.

NAVIGATION OF THE TIBER.—A company of rich proprietors has just presented a plan to the Papal government, according to which they propose to undertake to render the Tiber navigable for large vessels, as far as Ponte-Felice. The company propose constructing a fort at Fiumicino, and establishing a line of steamers to Leghorn, on the one side, and to Naples on the other, without touching at Civita Vecchia. The reply of the government is not yet known.

AFFAIRS OF THE CAUCASUS.—Despairing of terminating by dint of arms the war with the mountaineers of the Caucasus, the Russian government has had recourse to other means, the most powerful of which is an appeal to the mountaineers. We have already announced the facilities afforded by Russia to the Circassians in their traffic for female slaves with Turkey. But these are not the only means resorted to, to bring the Caucasians to submission. Gold has been largely distributed among the principal chiefs.

PIRACY IN THE MEDITERRANEAN.—A letter from Gibraltar gives an account of a smart conflict between her Majesty's sloop Fantome and a Barbary pirate. The action took place on the 12th May, at a point of the north coast of Barbary called Treforas, to the eastward of the Tetuan. The moors who fought bravely, lost many men; a midshipman, belonging to the Fantome was killed, the first lieutenant was wounded, as also four or five of the crew. Her Majesty's vessel succeeded in retaking a vessel which the pirates had captured.

THE FRENCH IN CHINA.—A private letter from Macao, dated the 25th January last, states that the French Rear Admiral Cecille had advanced as far as Malacca, and the eastern regions of the kingdom of Siam. Rear Admiral Cecille found the English already established at Bangkok, and in regular traffic with the natives. He is of opinion that commercial relations are carried on with less difficulty between the Europeans and the natives in the kingdom of Siam than in any other part of the Celestial empire. The admiral spoke in high terms of the kind reception he met with from the governor of Bangkok, with whom he exchanged presents.

FEARFUL COLLISION AT LIVERPOOL.—The Mersey, on the night of Monday last, was the scene of a melancholy accident. Off the magazines, the Rambler steamer, from Sligo, with 250 passengers, and a great number of cattle on board, came in collision with the Sea Nymph, leaving Liverpool for Newry. The result was the loss of 21 lives, and the wounding of a score more. Some of the Rambler's passengers were killed on the spot; and others were drowned in the stream. The vessel was consequently run ashore. The night was not dark. The affair is undergoing investigation.

Dr. Bowring has brought before the House the question of the propriety of the quarantine laws, adding the authority of the late Dr. Maclean that they were utterly useless.

From the Continent we learn, that the King of Prussia is upon the point of calling together the States, in order to publish the long expected Constitution.

Prince Louis, nephew of Napoleon Buonaparte, has made his escape from the fortress of Ham, where he was confined for his descent on the French coast some years since; and has reached England. The news from the United States and Mexico had caused a good deal of excitement in England, and materially affected Stocks.

The Florentia transport is chartered to bring detachments of the 11th, 23rd, 71st and 81st Regiments to Canada.

NATIONAL INCOME.—The annual statement by the Chancellor of the Exchequer, of the income and expenditure of Great Britain during the past year shows the finances of the country to be in a healthy condition. The income was £52,250,000, independent of money received from China for indemnity: to this large amount the Customs contributed £19,760,000; Stamps £7,140,000, Property Tax £5,100,000; Post Office £790,000. The income for the ensuing year he estimates at £51,650,000 and the expenditure at £50,760,000. In consequence of large additions to the military and naval forces of the country, the estimates for this branch of the service were larger than those of last year by about £1,000,000, while the reduction in the duties on various articles which had taken place to a considerable extent decreased the revenue from this source: in spite of all this, however, the revenue of the country exceeded the expenses by over £700,000. The Hon. gentleman stated that customs and excise duties had been reduced over £8,200,000: the addition to taxation by the Property Tax &c., being £5,600,000: so that the burden of taxation has been reduced altogether more than £2,500,000.

On the 23rd instant, the Magnet steamer arrived in the Thames from St. Petersburg, with gold to the value of between £400,000 and £500,000, on account of the Russian Government, a large portion of which, it is said, has been remitted for the payment of dividend due in September next.

THE OVERLAND MAIL FROM INDIA.

INDIA AND CHINA.—By an express extraordinary which reached London on the 20th May, in anticipation of the mail, we have received advices from India and China. The dates are—Calcutta, April 7th; Madras, 13th; Bombay, 15th; China, March 29th.

The Bombay Times, of April 15th, has the following brief summary of the news:—The last fortnight has proved perfectly barren of intelligence. The Commander-in-Chief, like the Governor General, has quitted the Punjab: the British garrison remains inactive at Lahore, where the people are conducting themselves with propriety; but there seems a considerable amount of turbulence up and down throughout the country. The new cantonments were being arranged in the Jullunder Doab, and their garrisons assigned to them. The Bombay troops had begun to arrive at Roree about the first week of April, and were to be distributed in the manner formerly described. The people in Western India were beginning to suffer from scarcity, mainly brought about by the deficiencies of last season's rains. Cholera was spreading amongst the natives. India generally is quiet. Some failures of European houses connected with Bombay have occurred. The weather is unusually cool for the middle of April. Sir George Arthur, Governor of Bombay, is greatly improved in health, and able to transact business and take his customary evening drive.

ALGERIA.—Accounts from Algeria of the 17th, state that Marshal Bugeaud had entered the mountains, and at his approach the Kabyles had fled. The Courier Français says that the retirement of Marshal Bugeaud from the government of Algeria has been decided on, and that General Sebastiani will be his successor. Other accounts state that the government of Algeria is destined for the Duc d'Angame.

THE OREGON.—The Hudson's Bay Company having notified to the government not only their disposition but their capability (with a trifling support from home) of maintaining their ground in the Oregon territory, a wing of the 6th Regiment (300 men) under Major Crofton, and twenty-five non-commissioned officers of the Royal Artillery, with 20 guns under Captain Blackwood and Lieut. Wildair, will sail in a few days from Cork for N. America. These detachments are destined for Port Guerrier, a settlement of the Hudson Bay Company, to the westward of the Rocky Mountains, near and around which there is a population of 5000 to 6000 hunters and trappers, trained from childhood to the rifle, and which the military nucleus, under orders for Oregon, will soon bring into a highly efficient state of tactical organization. A large force of excavators for the purpose of cutting round the portages which impede the navigation of the river, are forthwith to be sent out to the Company. These, in case of need, will be also rendered subservient to military purposes. The 6th Foot probably is out in the Bellisle troop-ship, as she has sailed from Portsmouth; the artillery will go out in the Crocodile troop-ship, when she is completed. The detachment of Royal Artillery, under the command of Captain Blackwood, attended at the carriage department of the Royal Arsenal, on Friday and Saturday last, to receive instructions in the mode of carrying the light six-pounder guns, three-pounder guns, 4 2.5 inch howitzers, and 5 1/2 inch mortar, which they are to take with them to the Hudson Bay Company's territory. The guns are to be carried upon the shoulders of eight or sixteen men to each gun, according to their weight or the difficulties of the ground; and when possible, will be drawn upon two wheels, with a very short axle. The men selected for the duty were medically examined, and the Board of Ordnance has very considerably ordered that they shall be allowed to draw an extra sum for winter clothing, as is usual with troops serving in Canada.—English Paper by last Mail.

POTATO DISEASE.—As a proof that there is no natural disease in potatoes, but that the visitation of last year arose from the damp state of the weather and hoar-frost, we may mention the result of an experiment tried by the gardener to Robert Wright, Esq., of Castle-head, near Windermere. He took a quantity of potatoes in a very bad state, cut out the worst parts, and planted them in two melon pots in the hot-house. They came up quite strong, and produced an excellent crop, perfectly sound and abundant in quantity. They were of the

ushleaf-kidney description. This quite falsifies the assertion that the disease had been approaching for years.—Carlisle Patriot.

We are glad to find that among the railway schemes that survive the late crash, is to be found the Direct Bombay and Madras Railway Company. Of the usefulness of the railway we never entertained a doubt. To reach Madras from Bombay, passengers and merchandise must now travel by sea between 5,000 and 6,000 miles. The projected railway will bring them within a few hours' ride of each other. The line will traverse the rich province of the Adirattie and Mysore, peopled by 38,000,000 of inhabitants. The railway wants of 30 cities, and some 400 or 500 towns, will be supplied by this line. The promoter Captain Bonchette, son of the late Surveyor-General for Canada, is fully qualified for the post he has chosen of acting engineer; and we find among the approvers of the scheme, Prince Albert, Lords Auckland, Ripon, Dalhousie, Metcalfe, Aylmer, Stafford, &c.—Colonial Gazette.

THE OREGON.—American papers state that the Treaty for dividing the Oregon Territory has been signed; and that copies of it go home by this steamer to the British Government and to the American Minister in London.

MONTREAL, July 25th.—CORPORATION OF MONTREAL.—We have learnt that the decision of the Court was pronounced yesterday. The judgment set aside Mr. Dorwin's claims to a seat in the Council, the Judges holding that an alien cannot be a common Councillor: that it rested upon Mr. Dorwin to furnish proof of his being a British subject; and that no such proof had been offered.—Herald.

We learn that the Carleton election has terminated in favour of J. Lyons, Esq.; Mr. Johnston, the late member, being the lowest on the poll of either of the three candidates.—Herald.

A summary of the proceedings of our Legislative Assembly during the session just closed has been published. From a copy of it, which we have received, we extract the following information:

Table with 2 columns: Bill Name and Amount. Includes items like 'Number of Petitions received during the session was 811', 'Number of Select Committees was 174', 'Number of Bills originated in the Assembly—155', 'Number of Bills originated in the Legislative Council—11', 'Bills passed and assented to, 105. Bills reserved, 10.', 'Bills lost in the Council, 9.—Lost or dropped in the Assembly, 71.—Amended by the Council, and not concurred in by the Assembly, 2.', 'The following sums of money were appropriated during the session:—', 'City of Quebec Relief Bill, £100,000 0 0', 'Civil List Bill, 73,884 11 4', 'Jesuits' Estates Appropriation Bill, 5,496 2 4', 'Law Courts accommodation (U.C.) Bill, 6,000 0 0', 'Lunatic Asylum Erection Bill, 30,000 0 0', 'Bill, 19,000 0 0', 'Rebellion Losses (L.C.) Bill, 9,956 7 2', 'The Supply Bill, 638,257 8 0', 'Total currency, £882,654 8 10', 'Gazette.'

THE LAW.—We understand that Mr. Justice Fiset of Gaspé, formerly in the Prothonotary's Office here, has been appointed Joint Prothonotary in the place of the late Mr. Huot, and that Mr. Edward Bowen succeeds Mr. Fiset at Gaspé.—Gazette.

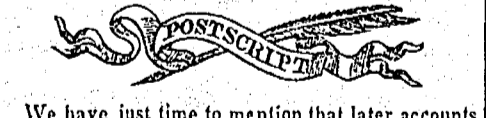
THE ARMY.—It is reported that the 14th, 89th and 2nd Battalion of the 60th Rifles are under orders to proceed to Halifax, during the autumn of this year. They will be replaced by a battalion of the Rifle Brigade, the 77th, and another from the West Indies.

RELIEF COMMITTEE.—At the last meeting a letter was read from J. C. Laycock, Esq. of Huddersfield, enclosing a bill of lading of a package of blankets per the Lima Packet, and remittance of £8, making up the balance of the donations from Huddersfield.

It was resolved,—"That all papers and documents belonging to this Committee be left in the hands of Mr. Miller, Messenger to the Sub-Committee of Distribution, for the convenience of reference; and that the same be kept in a suitable place, under lock."

The Treasurer's account showed a total amount received of £159,311 10 8. Amount paid 108,720 0 11. Balance in Treasurer's hands £50,591 9 9. Amount deposited bearing interest £10,000 0 0.

A FIRE AT THE BAY OF CHALEUR, which had been reported to have destroyed 40 houses, turns out to have burnt four.



We have just time to mention that later accounts have reached town this morning from Newfoundland, via the United States, which confirm the tidings previously received of a calamitous fire at the city of St. Johns; though the extent of loss, we are happy to mention, is not quite so great as was first announced. Two-thirds of the city are now reported as destroyed, and three lives lost instead of fifty.

Port of Quebec.

Table with 2 columns: Ship Name and Arrival Date. Includes 'Ship Orwell, Martin, 2nd May, Hull, Burstalls, coals, 72 pns.', 'Miltades, Groom, 14th do. Belfast, Parke & Co. salt, 391 do.', 'Brig Robert & Isabella, Gibson, 3rd do. Sligo, H. N. Jones, coals, 187 do.', 'Prison, Wakeham, 15th do. Bordeaux, Lovey & Co. bricks, 100 do.', 'Wilson, Stoup, 1st do. Liverpool, Gilmour & Co. general.', 'Brig Emily, Combs, 6th May, Dublin, Ryan Brothers, do.', 'Bark Andromache, Hunter, 9th do. Liverpool, Symes & Co. anchors & chains, 12 cabin & 218 steering pns.'

Table with 2 columns: Ship Name and Arrival Date. Includes 'Mrq. of Wellesley, Tierney, 8 do. Sligo, T. Curry & Co. coals, 230 pns.', 'Brig Tweedside, Keal, 12th do. Harlepool, LeMesurier & Co. coals.', 'Schr Lady, Michon, 15 days, Arichal, R. Peniston, herrings.', 'Caroline, Jones, 12 days, Halifax, Nond & Co. wine & molasses.', 'Amelie Jane, Rolla, 10th June, St George's Bay, order, herrings and oil.', 'Snow Eleanor, Hetherington, 7th May, Newcastle, T. Anderson, coals.', 'Bark Union, Coyle, 22nd do. Liverpool, Ross, Shuter & Co. general.', 'Schr. Mary Leonard, Yaddobennu, St. George's Bay, herrings.', 'Montreal, Painchaud, 10 days, Magdalen Islands, order, fish.', 'Ste. Croix, Bernier, 10 days, Antigonish, order, plaster.'

MARITIME EXTRACTS.

LOSS OF THE BRIG ALEXANDER, John Finber, master, of and from Yarmouth, to Quebec.—We learn from Capt. Finber, that his ship was struck by a heavy sea on the 18th May at 1, 30 A. M., in lat 46, 30, N. long. 16. W. which carried away boats, stanchions, &c., stove in main and fore hatches, and hove her on her beam ends. The masts were then cut away, when she righted. The Capt. and crew were providentially taken off the wreck the same day, at 5, P. M., by the brig Royal William, Samuel Buck, master, and landed at Quebec on the 23rd inst. Capt. Finber speaks in the warmest terms of gratitude for the kind treatment he received from Capt. Buck and his crew, while on board the Royal William, and the courage they displayed in rescuing himself and crew from the wreck of the Alexander.

The bark Liverpool, J. P. Oliver, master, which cleared at this port on the 11th inst., for Liverpool went ashore on Basque Island, on Monday morning the 22nd ult., and it is feared will be a wreck. The Mate has returned to Quebec.

Capt. Tierney, of the bark Marquis of Wellesley, reports having experienced a violent gale from the west, on the 19th ult., in lat 52, 24, N. long 25, W. in which he lost a part of his stanchions and bulwarks, and had a boat stove.

Among the vessels which received damage during the late gale, we have heard of the following:—The bark Londonderry, lost her bowsprit and received other damage, having been in contact with the ships Washington and Malabar; the Washington lost her figure-head and also received other injuries. The brig Ralla lost her jib-boom and received considerable damage by coming in contact with the bark Chusan.—The brig Henry, McFee, came in contact with the brig Eliza, of Dundee, and tore up her starboard quarter bulwarks, and stanchions aft, and lost her long-boat. The brig Warner, Watt, was ran foul on the ballast-ground, by the ship Victoria, of Belfast, carrying away her bowsprit, stanchions, bulwarks, and stove in her long-boat.

We learn from Messrs. G. H. Parke & Co. that the Schr. Montreal Packet, Doyle, hence on the 16th Nov. last, for St. George's Bay, was cast away on the 2nd Dec., in Porto Bay, coast of Labrador. Crew saved, and vessel a total loss.

About 300 deserter seamen's tickets were returned by the English mail which closed on Saturday last. Upwards of fifty vessels sailed with a light westerly wind on Monday forenoon.

Table with 2 columns: Ship Name and Destination. Includes 'List of Vessels Cleared at Father Point from the 8th to the 18th June.', '8th—Margaret, Everson, London, loaded at Green-Island.', '10th—Lord Metcalfe, Greig, London, loaded at Trois Pistoles.', '15th—Christiana, Cranston, London, loaded at Green-Island.', 'Loading at Rimonski—June 12—Agnes, Stewart, for London.'

BIRTH. On Thursday morning last, Mrs. Atkins, widow of the late Richard Atkins, of a daughter. On the 27th inst., Mrs. Daniel McGie, of a daughter. On the 29th ult., at Sillery Cottage, Mrs. Richard Wainwright, of a son.

DIED. On Thursday last, H. S. Huot, Esq., one of the Prothonotaries of the Court of Queen's Bench for the district of Quebec, aged 43 years. On Thursday evening last, June 25th, Elisha Woodbury, aged 45.

QUEBEC MARKETS.

Table with 2 columns: Commodity and Price. Includes 'Corrected by the Clerks of the Markets up to Tuesday, 30th June, 1846.', 'Beef, per lb. 0 5 a 0 6', 'Mutton, per lb. 0 3 a 0 6', 'Ditto, per quarter 2 3 a 3 9', 'Lamb, per quarter 1 6 a 4 0', 'Potatoes, per bushel 3 6 a 4 0', 'Maple Sugar, per lb. 0 4 a 0 5', 'Ons per bushel 2 0 a 2 6', 'Hay per hundred bundles 25 0 a 30 0', 'Straw ditto 17 0 a 22 6', 'Fire-wood, per cord 15 0 a 17 6', 'Butter, per lb. 0 4 a 0 5', 'Cheese, fresh, per lb. 1 0 a 1 3', 'Ditto, salt, in tins, per lb. 0 8 a 0 9', 'Veal, per lb. 0 5 a 0 6', 'Do., per quarter 1 6 a 5 0', 'Pork, per lb. 0 5 a 0 7', 'Eggs, per dozen 0 6 a 0 7'

ENGLISH MAIL.

LETTERS for the above Mail will be received at 11 the Quebec Post Office, till SATURDAY, the 11th instant—PAID Letters till THREE o'clock, and UN-PAID till FOUR, P. M.

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

RECEIVING EX "ERROMANGA," GALVANIZED Sheet Iron for Roofing; Coil Chain, Chain Cables, Seythes, Sicksles, and Mill Saws; Sugar Hogshead Nails, Tin and Slate Nails. C. & W. WURTELE, St. Paul Street. 25th June, 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 Blister Steel. C. & W. WURTELE, St. 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.

ELIGIBLE INVESTMENT.

THE undersigned Assignee to the Bankrupt Estate of A. MACNIDER, offers to Dry Good Merchants or others, IN ONE LOT! the whole of the valuable and well assorted Stock in Trade of A. MACNIDER, Bankrupt. The stock consists of every description of Dry Goods, nearly all imported in 1845.—The whole in excellent condition and can be examined on the premises, Fabrique Street, where the inventory can be seen. If desired, the Lease of the well known premises established for 60 years past, as a most eligible stand for business, will be sold with the stock. If not sold before THURSDAY, 23rd JULY, the Stock will be disposed of by Public Auction. For information apply in Quebec to H. W. WELCH, Assignee. And in Montreal to W. SMITH, Esq., Merchant. 25th June, 1846.

EDUCATION.

CHAMBLY 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 Mackre, Quebec; the Rev. Mr. ANDERSON, Rector, Sorel; H. STRAIGHT, Esq., Advocate, Dr. SUTHERLAND, and C. GEDDES, Esq. Montreal, or by letter post-paid, addressed to

THE REV. JOS. BRAITHWAITE, Chamblay. June 11, 1846.



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

THE Subscriber, in returning thanks to his friends and the public generally, for the very liberal support which he has received since he commenced business, takes this opportunity of announcing the receipt of an entire new stock of GROCERIES, SAUCES, &c. among which will be found—

TEAS,—comprising Imperial, Gunpowder, Hyson, Young Hyson, Souchong and Twankay of superior quality and flavour. SUGARS,—Double refined, Crushed, White Bas; tards and Bright Muscovado. COFFEE of superior quality, ground daily; also, green and roasted. PICKLES—Mixed Gherkins, Onions, Walnuts, and Piccalilly. SAUCES—Celebrated Worcestershire, Tomata, Essence of Anchovies, Anchovy Paste, India Soy, Pickled Mushrooms, Harvey's, Wix's Ketchup, Chilli Vinegar, and India Curry Powder. CANDLES—Sperm, Adamantine, Imperial, and Composite. FRUITS—Turkey Figs, Bloom Raisins in boxes, half-boxes and quarters, Preserved Pine Apple—with a variety of other articles too numerous to detail. M. G. MOUNTAIN, No. 13, Fabrique St. Quebec, 4th June, 1846.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY.

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

YOUTH'S CORNER.

GOD KNOWN BY HIS WORKS.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself.

It happened on a certain occasion that, this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle he began to talk of his Heavenly Father, in terms that chilled the old man's blood.

"My son drew this picture," said the Baron. "Then your son is a very clever man," replied the gentleman.

The Baron then went with his visitor into the garden, and showed him many beautiful flowers and forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron, "he knows every plant, I may say, from the cedar of Lebanon, to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village and showed him a small neat cottage, where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his own expense.

"How do you know I have so good a son?"

"Because I have seen his works, and I know he must be good and clever, if he has done all you have shown me."

"But you have never seen him?"

"No, but I know him very well, because I judge of him by his works."

"True," replied the Baron, "and in this way I judge of the character of our Heavenly Father. I know from his works that he is a being of infinite wisdom, and power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good Baron any more by his remarks.

THE FOURTH COMMANDMENT.

Alexis had excellent parents, who endeavoured to bring him up in the fear of God. They were obliged to remain from home one Sunday when he was about twelve years old, and he was persuaded by a number of his companions to accompany them on an excursion of pleasure on the water.

To employ the Sabbath in unnecessary and ordinary business, is to rob God, who has set apart that day for himself. A man born a slave was treated with great kindness by his master, who at last gave him his liberty.

SIR WALTER SCOTT'S DOG CAMP.

The wisest dog I ever had, said Sir Walter, was what is called the bull-dog terrier. I taught him to understand a great many words, inasmuch that I am positive that the communication between the canine species and ourselves might be greatly enlarged.

A DOG SETTING THE LADY'S MAID RIGHT.—His mistress always has her shoes warmed before she puts them on; but during the late hot weather her maid was putting them on without their having been previously placed before the fire.

A DOG ACTING AS POST BOY.—At Albany, in Worcestershire, at the seat of Admiral Malin, a dog went every day to meet the mail, and brought the bag in his mouth to the house.

THE PORES OF THE HUMAN BODY.

The following facts, gleaned from Dr. Wilson's treatise on the Skin, will cause many to open their eyes with astonishment, and teach them why it is that so much suffering follows the check of perspiration, and how vital it is to preserve what the doctors call the "tegumentary tissue," in a state of cleanliness and vigorous action.

The doctor counted the perspiratory pores on the palm of the hand, and found 3,528 in a square inch. Each pore being the aperture to a little tube a quarter of an inch long, it follows that on a square inch on the palm of the hand there is a length of tube equal to 882 inches or 43 1/2 feet.

Think of that! twenty-eight miles of drainage on one body—twenty-eight miles of surface exposed to morbid influences—twenty-eight miles of sympathetic tegument! Is it any wonder that agents acting upon this twenty-eight miles of tube, should produce so decided an impression upon the whole man?

Think of it, ye thoughtless ones—twenty-eight miles of drainage!—Morning Herald.

OLIVER GOLDSMITH.

This popular poet, some of whose kin still live in Nova Scotia, was the son of a poor Irish Curate, the Rev. Charles Goldsmith, whose large family of nine children compelled him to rent and cultivate a portion of land as the means of increasing the very limited funds which he derived from his profession.

service! Having surmounted this most innocent of all his misfortunes, he became usher of a school near London, but soon made a resolution, in spite of his poverty, to travel over the continent of Europe.

Goldsmith sent this visited Germany, and from Switzerland sent to his brother the first sketch of his renowned work, "the Traveller." The loftier charms of nature in these alpine hills seem to have had no permanent effect on the character or direction of his erratic genius.

Such was the helpless and almost hopeless condition, the deep despair of this imprudent author whose works have delighted so many, and who has added so much to the fame of English literature! Henceforth the life of Goldsmith was that of a man of letters—he lived solely by his pen.

A man he was to all the country dear, And passing rich with forty pounds a year."

It has been mentioned already, that some of the Poet's kindred still live in Nova Scotia; one of them, Oliver Goldsmith, Esq., who has lately left it, and is now stationed at Hong Kong, as Assistant Commissary General, bears the same name as the "Traveller," and speedily ran through a number of editions.

In 1773 Goldsmith's Comedy "She Stoops to Conquer" was brought out, and met with much applause. Soon after this he arrived at the summit of his literary fame, and though his march had been long and toilsome, and he had often nearly fainted by the way, at last his success was certain and complete.

From a soul God hides his face, not so much in the withdrawal of sensible comforts and sweet tastes of joy, (which to many are scarcely known, and to such as do know them commonly do not continue very long); but it is a suspension of that lively influence of his divine power, for raising the mind to a contemplation of him and communion with him in prayer and meditation, which yet may be, where those refreshments and senses of joy are not.

but this work he did not live to complete, though the greater part was finished in his own attractive and easy manner. In March 1774 he was attacked by a very painful complaint, caused by close study, which was succeeded by a nervous fever, and gradually becoming worse, he expired in strong convulsions on the 4th April.

C. S. J.

"PRAY WITHOUT CEASING. 1. Thess. v. 23. To the Editor of the Berean.

DEAR SIR,—While listening to your remarks on the verse above quoted, in the course of your Lecture last evening, I was forcibly reminded of an interesting circumstance which occurred during my travels some years ago, in the United States; and as it is a pleasing and practical illustration of the important truth which you were engaged in establishing, I think you will be gratified to hear of it.

I was spending an evening with an eminently faithful Minister of the gospel (now gone to his rest and his reward), and habitual prayerfulness of mind became the subject of conversation;—such a spirit was immediately denounced by a gentleman in the company as totally impracticable and inexpedient, and highly savouring of enthusiasm;—our pious host resolutely vindicated the principle and was as resolutely opposed;—the man of GOD was calm but earnest—the man of the world was violent and perverse;—the former continued firm, the latter unyielding.

I am, with every good wish, Yours very sincerely, PHILIP BEREAN.

Quebec, June, 1846.

AFRICAN SLAVERY.—At the recent meeting of the British and Foreign Anti-slavery Society, held in London, the following details were gleaned from the report read by Mr. Scoble:—There were brought before the Mixed Commission Courts at Sierra Leone, in 1844, 27 slaves, nine of which were captured with 2523 slaves on board.

THE HIDING OF GOD'S FACE. "Your sins have hid his face from you."—From a soul God hides his face, not so much in the withdrawal of sensible comforts and sweet tastes of joy, (which to many are scarcely known, and to such as do know them commonly do not continue very long); but it is a suspension of that lively influence of his divine power, for raising the mind to a contemplation of him and communion with him in prayer and meditation, which yet may be, where those refreshments and senses of joy are not.

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SIGHT RESTORED.

NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF



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

THE FORTNERS, 14TH DEC., 1814. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on these delicate organs, the Eye and Ear.

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

Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-taken can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zc. Louis.

THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

PHENIX FIRE ASSURANCE COMPANY OF LONDON.

THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M.

GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

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

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

MONTREAL TYPE FOUNDRY.

TO THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c. The Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry.

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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.

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CHAS. T. PALSGRAVE. June 12th, 1845.

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