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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. 36.]

QUEBEC, THURSDAY, DECEMBER 3, 1846.

[WHOLE NUMBER 140.]

**THE DAUGHTERS RETURN TO THEIR MOTHER.**  
By Mrs. Judson, during her visit home, just before setting out on her mission to Burmah.  
Give me my old seat, mother,  
With my head upon thy knee;  
I've passed through many a changing scene,  
Since thus I sat by thee.  
Oh! let me look into thine eyes—  
Their meek, soft, loving light  
Falls like a gleam of holiness,  
Upon my heart to-night.  
I've not been long away, mother;  
Few suns have rose and set  
Since last the tear-drop on thy cheek  
My lips in kisses met.  
'Tis but a little time, I know,  
But very long it seems;  
Though every night I came to thee,  
Dear mother, in my dreams.  
The world has kindly dealt, mother,  
By the child that lov'st so well;  
Thy prayers have circled round her path;  
And 't was their holy spell  
Which made that path so doubly bright;  
Which strewed the roses there;  
Which gave the light and cast the balm  
On every breath of air.  
I bear a happy heart, mother;  
A happier to her heart;  
And even now, new buds of hope  
Are bursting on my feet.  
Oh! mother! life may be a dream;  
But if such dreams are given,  
While at the portals thus we stand,  
What are the truths of Heaven!

**EXTRACTS FROM A CHARGE,**  
DELIVERED TO THE CLERGY OF THE DIOCESE OF  
LONDON, BY THE RIGHT REV. CHARLES J.  
BLONFIELD, D. D., LORD BISHOP OF  
THE DIOCESE; OCTOBER 1846.

Under a strong impression that every approach to the practices of the Church of Rome, which is not entirely consonant with the spirit of our own, is not only needless, but dangerous, I feel myself called upon to caution my younger brethren against a specious proposal which has been recently made, to form a sort of Association or fraternity for mutual intercession. To the proposed object of such an Association no just exception can be taken. The duty of mutual intercession is plainly enjoined upon us by the holy apostles, and is indeed an unavoidable inference from the very nature of Church membership—an element in the communion of saints. It is, therefore, very right and proper that we should remind one another of this duty, and be careful to perform it ourselves; but I do not perceive the necessity, and I greatly question the prudence of entering into any other Association for that purpose than that to which we all belong in virtue of our baptism, and of our common relation to Jesus Christ in His Church. One obvious danger of all such voluntary combinations is that of fostering a spirit of party. Those who enlist themselves will be apt to regard those who do not as lukewarm and indifferent, and it almost always happens that they who combine for a somewhat indefinite purpose, find themselves, in process of time, leagued together for other objects than that which was contemplated at first. And this is one of many objections which may be urged against what is called the Evangelical Alliance, an Association of which, although it contains within itself the elements of disunion, and must soon crumble into pieces, if it be not turned into a more instrument of aggression against the Established Church, I feel myself bound to express my strong disapprobation. But to revert to the proposal in question. We have been publicly invited from time to time, by zealous and well-meaning individuals, to unite in prayer on certain days for certain specified objects, and although I have always considered this to savour somewhat of presumptuousness in persons not holding authority in the Church, I did not think it likely to produce any serious inconvenience. In fact the attempt was too vague to have any considerable effect. But when it is proposed to establish something of a sodality or brotherhood for mutual intercession, the members of which are to have their names registered, in order that they may be informed of particular objects to be prayed for, either of general interest, or connected with themselves or their own friends, the plan seems to me to be open to the objection I have stated, as being likely to form or bind together a secret party in the Church, and to teach them the necessity of doing something more than the Church instructs them to do, or of doing it in a different manner. This apprehension is very much strengthened when I observe that "the several objects of intercession are to be remembered at the Holy Communion, with the prayer, that the memorial then made before God of the sacrifice on the cross may be accepted on behalf of them." Now, this notice of an offering, which those who communicate in the Eucharist make on behalf of others, over and above their prayers, seems to me, I confess, to be essentially the same as that which is condemned by our 31st Article. I hold it to be the plain doctrine of our Church, that the effects of that Holy Sacrament are limited to the faithful and devout communicant, and that there is nothing in it in the nature of a truly propitiatory sacrifice. "It is only an action of devotion and obedience, to those who eat and drink worthily; and though in it they ought to pray for the whole body of the Church, yet these their prayers do only prevail with God as they are devout intercessions, but not by any peculiar virtue of this action." (Burnet on Article Thirty-one.) He who believes that the Eucharistic memorial will not only benefit himself as a channel of grace to his soul, but also be accepted by God in behalf of others, who do not themselves partake of it, is in danger of being led onwards, by no very difficult steps, to a belief that "the priest does offer Christ for the quick and the dead to have remission of pain and guilt." As if for the purpose of facilitating this transit from the doctrine of our Reformed Church to that of Rome, we find in the publication to which I allude, "the additions to the hours sub-joined in Latin for those who may use them in that language." But while I think myself called upon to caution my younger brethren against the particular form in which this plan of mutual intercession has been proposed to them, I entirely agree with its

authors in thinking that a special obligation to the performance of the duty itself is laid upon us by the present state and prospects of the Church—that "the conversion of sinners and awakening of the listless is a proper object for our united prayers;" that "the advancement and perseverance of the faithful," (and surely we may well add, the recovery of those who have lapsed), "is a thing for which we have need to seek help from above;" and that in many instances general prayers will be used the more seriously, and with less chance of inattention, when particular cases are kept in view. I would add, that the present difficulties in which it has pleased Divine Providence to involve our country, by visiting the people of Ireland with severe distress, may very fitly be recommended by you to your people as a subject of particular intercession, both in their family and private devotions.

The efforts which have for some time past been systematically made to revive amongst the members of our own communion, opinions and practices which have been usually regarded as peculiar to the Church of Rome, necessarily tend, as I have before observed, to perplex and unsettle sensitive and imperfectly instructed consciences, and to prepare them for an acknowledgment of the paramount authority of that Church, which, as it concedes nothing, nor admits the possibility of its erring, even in the minutest feature of that complicated system which was stamped with the character of inchangeableness by the decrees of the Council of Trent, has manifestly a great advantage in dealing with unstable and doubtful minds, when even one step has been taken in advance towards that system. This is especially the case with the females, the natural constitution of whose minds disposes them to rest upon the authority of others; while their livelier sensibilities are more easily excited and satisfied by an æsthetic and ceremonial form of religion. Indeed it is in minds of this class—even in our own sex also, with some exceptions—that a Romanizing tendency is most perceptible. Some few there are who seem to have been caught in the meshes of their own subtlety; others appear to be perplexed by erudition ill digested and misapplied; but a great number of those persons who have been unhappily perverted, (and after all, how inconsiderable is that number in comparison with those who hold fast the truth without wavering,) seem to have been misled by the treacherous light of a poetical mysticism, following the guidance not of their reason, but of imagination, or to have fallen a prey to Romish sophistry for want of sound and well-digested theological learning. We must, I fear, look for more instances of perversion occasioned by these causes, and it behoves the clergy to be prepared with a competent store of reasons wherewith to combat the delusive arguments of Romish emissaries, and to establish and settle the faith of the weak-hearted members of their flocks. The present is too plainly a season at which it is most needful for those who stand on the watch-towers of the Church to observe the approaches of the adversary, and to cry aloud to every soul that is given to them in charge, "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage."

Before I proceed to touch on some matters of a more general kind, I desire to recall your attention to one or two points, on which I dwell with some earnestness in my last Charge. One of them is the duty incumbent on you of celebrating Divine service on each of those days on which the Church commemorates the leading events in the history of our blessed Lord—not only his nativity, crucifixion, and resurrection, which are every where observed, but also his circumcision, his manifestation to the Gentiles, and his glorious ascension. For each of these days are appointed an appropriate collect, epistle, and gospel; and that the last of them was intended to be observed with a special degree of solemnity is apparent from the fact that in the Communion Service, a proper preface to the Trisagium is appointed for Ascension-day, as well as for Christmas-day, Easter-day, Whitsunday, and the feast of the Holy Trinity. The Ascension of our Lord being one of the principal acts of our redemption, that which certified to us the entrance of our great High Priest into heaven itself, "now to appear in the presence of God for us," ought surely to be every where commemorated, as the Church intended it to be, and as it has long been observed in most of our large parishes. I need hardly remind you that it has been the Church's custom from the beginning, to keep this festival with peculiar respect. Augustine speaks of the solemn celebration of the passion, resurrection, and ascension of our Lord, and of the descent of the Holy Ghost, as being so ancient that it must have been appointed by the apostles themselves, or by the general agreement of the Church in some plenary Council. "In like manner," says Bingham, "the author of the constitution puts Ascension-day into the number of the great Christian festivals, because on that day our Saviour's economy on earth was completed."

The other point to which I alluded is that of daily prayers. In the Charge which I delivered eighteen years ago to the clergy of this diocese I expressed a wish that the experiment of a daily service should be tried agreeably to the practice of the early Church, and of our own in better times. In expressing that wish I had in view the parish churches in towns, and in my last Charge I stated my belief that where it had been carried into effect a considerable number of persons had been found to profit by the opportunities so afforded. I desire now to repeat that wish, and to state my decided opinion with respect to the metropolis, that if it be deemed unnecessary to have daily prayers in every church, opportunities of attending them ought to be placed within the reach of all the members of our communion, by having them in churches not inconveniently distant from one another, an arrangement for that purpose being made amongst the incumbents; and in every large parish where there is more than one church, there ought certainly to be daily service in some one at least of the churches. None of our people ought to have reason to complain of being deprived, for want of such provision, of any one of the opportunities and privileges to which all the Church's children are unquestionably entitled. To censure a return in this particular to the practice of an earlier, but not distant age, as superstition and formalism, is in the highest degree

unreasonable and uncharitable; and I earnestly hope that no clergyman will suffer himself to be deterred by the fear of it from adopting my recommendation. In this respect I am sorry to say the inhabitants of the metropolis are worse off than they were a century and a half ago. It appears from the work entitled *Pietas Londinensis*, which was published in the year 1714, that there were then daily morning and evening prayers in no fewer than forty-two churches in London and Westminster, besides St. Paul's Cathedral and Westminster Abbey, of which number twenty-five were in the city of London. I fear that if a new edition of that work were to be published adapted to the present time, the numbers would stand very differently. As far as I can collect from the last annual returns, there are not more than about sixteen churches or chapels in the metropolis in which there are daily prayers. I will not stop to inquire into the causes of what I must consider to be a change for the worse; but I cannot help observing that where money has been left by pious persons for the express purpose of paying a clergyman for the performance of daily service, the receiver of such payment is bound in common honesty to fulfil the condition on which he receives it. I cannot forbear from taking this opportunity of expressing a wish which I believe has been entertained by some of yourselves, that some of our churches, in towns at least, were opened every morning for private prayer, in order that persons who could not easily find in their own humble and crowded dwellings a place of retirement for their devotions, calculated to solemnize their minds, might resort to the house of God where all would be in harmony with their feelings.

Finally, Brethren, let us never lose sight of the solemn truth that the efficiency and influence of the Church depend in a very great degree upon our conduct as its ministers. Although we have the recorded assurance of its Divine Head that it has been founded upon a rock, and that the gates of hell shall not prevail against it, we know not what trials it must pass through in its progress towards that unblemished perfection which will fit it to be presented to Christ as his spouse. But there can be no doubt that the duration or the sharpness of these trials must be materially affected by the faithfulness or the failure of the clergy in the performance of their respective duties. Whatever then may be our station and offices in the household of Christ, let us labour and pray as servants who wait for the coming of their Lord. Let us endeavour, both in our public ministrations and in our private exercises of devotion, to realize the Lord Jesus Christ to ourselves and to those who hear us. Let us aim steadily at this, as the great end of prayers, and sacraments, and sermons, and pastoral offices, and of the ministry itself; looking in all things unto Jesus, the author and finisher of our faith; looking more to those points of opinion and practice (generally the most important) wherein we agree, than to those in which we differ, and being ready to make any concession short of a compromise of truth and honesty for the sake of preserving the bond of unity unbroken, remembering that "the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." And let us be more earnest in prayer for the guidance and illumination of that holy Spirit that may in all things direct and rule our hearts, "that our love may abound more and more in knowledge and in all judgment—that we may approve things that are excellent—that we may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

**THE CHURCH, VISIBLE, AND INVISIBLE.**  
It was one of the strong features of the Protestant Reformation, that it drew into prominence that long hidden idea of the Church, which it has been the object of these pages to present. "The Church," said one of the teachers of that great age, "is the congregation," the assembly, the ecclesia, "of those who are united by the same Spirit, the same faith, the same God, the same Mediator, the same Word; by which alone they are governed, and in which alone they have life." A modern historian of that age speaks thus: "Undoubtedly the Lord has left His Church outward seals of His grace; but he has not attached salvation to these signs. The essential point is, the connexion of the faithful with the Word, with the Holy Ghost, with the Head of the Church. This is the great truth, which the Reformers proclaimed." The opposite doctrine had tended to generate, at least in the common mind, the idea that "the Church saves." It was the great work of Reformation to bring out, into proper distinctness, the truth that "Christ alone saves;" and that His true Church is just the Body, or Communion of those whom He saves.

But, against this idea of the Church it is objected, that it rests on the distinction between what has been called the Visible and the Invisible Church. This distinction, it is contended, is groundless. To many Christians, the thought of giving the name, Church, to the simple aggregate of those who believe in Christ unto eternal life, and whose hearts are, with certainty, known to God only, it even positively distasteful. But, why should this be? That there is a great company, composed exclusively of saints, or true believers in Christ made holy; that He is, in the truest sense, their Spiritual, or Mystical Head; and that they are, in the truest sense, His Spiritual, or Mystical Body: these are things as certain as that there is a Bible and a Saviour. Why, then, should not the name, Church, be given to what is thus, in reality, a Church, to the holy company thus constituting one Mystical Body and Head? It has been shown, as I humbly venture to think, that to this holy Communion, the name, Church, is given by Inspiration itself. The Bible, it is true, speaks of visible and organized bodies, as Churches. Such were the Seven Churches of the Lesser Asia, and other distinct Christian organizations. But it also speaks of the Body of the Saved, of true believers in Christ, as the Church; and therefore justifies the distinction between the Visible and the Spiritual Church. These are not, indeed, two separate and independent Bodies, without any mutual relation.

\* Vide D'Aubigny's Hist. Ref., vol. iv. p. 31.  
† Ibid., vol. iv. p. 107.

The one is included in the other; as the wheat kernel is contained in the straw and husks. Still, the two are distinguishable and ought never to be confounded. A field of the growing grain, considered as one whole, is called wheat. So, too, is a measure of the pure, clean kernel, called wheat. And it is the true wheat. It is that which gives name to the whole crop, taken together. This whole is called wheat, for the simple reason that, among it, the true wheat is found. Is this making the straw and the husk of no value? By no means. They are highly important. They minister externally to the protection of the kernel. Yet, they are not wheat; and when the kernel is ripe, they are separated and cast aside. In like manner, the whole visible, organized Body is called the Church. So too, is the great Communion of Saints, taken separately, called the Church. And it is, in the truest sense, the Church. It is that which gives name to the visible, and organized Society. This visible Society is called, the Church, for the simple reason that, within it, the true Church is ordinarily found. Nor is this to disparage the Church, as a visible and organized Society. This Society is of great importance. In relation to the true Spiritual Church, it discharges various and highly beneficial offices. Yet, it is not, in the highest sense, the Church; and, in the sight of God, many of its members are seen to have none but a nominal connexion with the true Mystical Body of Christ.

But, there are particular expressions in Scripture, which imply this distinction between the Visible and the Spiritual Church. The passage, John X. 26, is one. "Ye believe not, because ye are not of my sheep, as I said unto you." The Jews, here addressed, claimed to be the true descendants of Abraham; they even claimed God as their Father; and they were members of the Visible Church, so far as the Church then visibly existed. Yet, Christ tells them they were not "of His Sheep," as He had before told them they were "of their Father, the Devil." Notwithstanding their membership in the Visible Church, they were not Christ's Sheep; not of His true Fold; not of His true Church. There were then, as well as now, both the Visible and the Spiritual Church; and Christ knew perfectly the distinction, as well as the connexion between the two.

The language of St. Paul goes to the same point. "He is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh; but, he is a Jew, who is one inwardly; and circumcision is that of the heart; in the spirit and not in the letter; whose praise is not of men, but of God." "They are not all Israel, who are of Israel; neither because they are the seed of Abraham, are they all children of the flesh, these are not the children of God; but the children of the promise are counted for the Seed." "Know ye, therefore, that they which are of faith, the same are the children of Abraham."

Here, the distinction between the Visible and the Spiritual Church, is palpable. Membership in the Spiritual body is constituted, not by a mere "outward" bond, but by a Divine, "inward" work; "the circumcision of the heart; in the spirit, and not in the letter; whose praise is not of men, but of God." "The children of the Promise," they who, inheriting Abraham's faith, have the bond of a spiritual kindred with Abraham; these, and these only, "are counted for the seed." In making up the true family of Christ, the chosen "seed," none but these are "counted;" none but these are taken into Heaven's reckoning. The real Israel, the true Church of Christ, never has been, and never will be composed of any but the really believing and holy seed.

I have referred very briefly to the foregoing expressions, to show that the Bible recognizes the distinction, as a vital one, between the Visible and the Spiritual Church; and that, therefore, when we recognize and hold up the distinction, we are not following a mere floating illusion of our own brain, but are grasping one of the settled verities of the Word of God. There is a visible and there is a Spiritual Church. The two are distinguishable, though related bodies. The amount of their relation is, however, a variable quantity. At times, they have been almost identical; the distinction being hardly perceptible. Then, again, they have become immensely unlike, and held together by scarcely a remaining bond. Sometimes the Visible Church has been composed of nearly all pure wheat. At others, under long, mellowing seasons, it has nearly all run to straw and husks, with but here and there a sound and ripe kernel to be found. Thus, when the fires of Pagan persecution kept the Church comparatively pure from dress, the Visible and the Spiritual Church were nearly one and the same. But, in later ages, when the fires were lighted in Christ's name, and turned against the true gold of His own Spiritual Temple; then the Visible Church contained little but an impure, though shining tinsel. It became, in its most obtrusive characteristics, a splendid body of death, sitting on thrones and chairs of state, while the Spiritual Church, so far, at least, as it was then on earth, was a hidden body of life, concealed in caves and among mountains. The one was mainly a gorgeous system of forms and formal persecutions; the other, a little company of faith and faithful sufferers; the two being held together by some remaining bonds, but scarcely touching each other by the links of a kindred life. In all ages, however, the distinction between the two has existed. This distinction has never disappeared. Nor has there ever been a time, when the name, Church, did not rightfully belong to the Spiritual, as thus distinguished from the Visible Body.

It may be well, before proceeding to show the importance of these views to Christian Theology, and their agreement with our own standards, to spend one moment in explaining the sense, in which the Church, as now presented, has, by some, been called, invisible. This epithet was much used in the seventeenth century; that grand period of theological conflict between the Protestant Church in England, and her Romish opponents. Whether it were wisely selected may be doubtful. Be this as it may; it meant, not that the Church, in this idea of it, is a mere abstraction, an invisible notion; but that

\* John viii; 33-42. † John viii; 43, 44.  
‡ Rom. ii; 28, 29. § Rom. ix; 6-8.  
¶ Gal. iii; 7.

the faith in Christ and its resulting holiness, which constitute men members of this Church, are invisible; seen by none but God. God only knows, with absolute certainty, who belong to this true Church of Christ. We may judge men, reasonably well, "by their fruits." Still, our judgments on this evidence are fallible. God alone "knoweth who are His" in such a way as not, by possibility, to be deceived. For this reason, the old writers called the whole communion of such, "The Invisible Church." The persons of those, who constitute it, so long as they continue on earth, are visible; but their inward proofs of membership are invisible. Their organization in Christ, as Head, is spiritual, not an object of sense. God alone can point out their persons with infallible certainty. Thus understood, there can be no solid objection to the term; although I have not chosen to adopt it; because, in every respect, save that of the secret of true membership or organization in Christ, this Church is as visible as any other body in the world.—From "The Church Universal," by the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn.

**THE FLOOD.**  
I have sometimes wondered what the people thought when they saw the beasts of the field and the forest, and the fowls of the air, even the venomous serpent and the strong limbed lion, coming in pairs to the ark. This must have staggered them amazingly, and made the ark for a while a fresh topic of conversation. At length the patriarch with his family entered—the door was shut upon the face of the world, and he sat down, on the strength of a single promise, to await the issue. That night the sun went down over the green hill as beautiful as ever, and the stars came out in the blue sky, and nature breathed long and peacefully. In the morning the sun rose in undimmed splendour, and mounted the heavens. Deep within the huge structure, Noah could hear the muffled sound of life without. The lowing of herds came on his ear, and the sound of the husbandman going to his toil, and the rapid roll of carriage wheels as they hurried past, and perhaps the ribald shout and laugh of those without, as they expended their wit on him and his ark together. To say nothing of the probability of the event, the idea was preposterous that such a helpless, helpless affair could outlive a wrecked world. Thus, day after day passed on until a week had gone by, but still the faith of that old man never shook. At length the sky became overcast, and the gentle rain descended—to Noah, the beginning of the flood; to the world a welcome shower. The farmer, as he housed his cattle, rejoiced in the refreshing moisture, while the city never checked its gaiety, or the man of wealth his plans. But as the rain continued day after day, and fell faster and fiercer on the drenched earth, and the swollen streams went surging by, men cursed the storm that seemed determined never to break up. The lowlands were deluged; the streams broke over their banks, bearing houses and cattle away on their maddened bosoms. Wealth was destroyed and lives lost, till men talked of ruined fortunes, famine and general desolation; but still it rained on. Week after week it came pouring from the clouds, till it was like one falling sheet of water, and the inhabitants could no longer stir from their doors. The rich valleys that lay along the rivers were flooded, and the peasants had sought the eminences around for safety. Yet still the water rose around them, till all through the valley nothing but little black islands of human beings were seen on the surface. O, then, what fierce struggles there were for life among them. The mother lifted her infant above her head, while she strove to maintain her uncertain footing in the sweeping waters; the strong crowded off the weak, as each sought the highest point, while the living mass slowly crumbled away till the waters swept smooth and noiselessly above them all. Men were heard talking of the number of lives lost and the amount of wealth destroyed, and that such a flood had not happened in the remembrance of the oldest man. No one yet dreamed of the high grounds being covered, least of all the mountains. To down the world it must rain till the ocean itself was filled above its level for miles, and so men feared it not, and sought for amusement within doors till the storm should abate. O, what scenes of vice and shame and brutality and revelry did that storm witness in the thronged city, and what unhallowed songs mingled in the pauses of the blast that swept by!

But at length another sound was heard that sent paleness to every cheek, and chained every tongue in mute terror. It was a far-distant roar, faint but fearful, yet sounding more distinct and ominous every moment, till it filled the air. The earth trembled and groaned under it as if an earthquake was on its march, and ever and anon came a crash as if the "cribs of nature" were breaking. Nearer and louder and more terrible it grew, till men, forgetting alike their pleasure and their anger, rushed out in the storm whispering, "The flood! the flood!"—and lo, a new sea, the like of which no man had ever seen before, came rolling over the crouching earth—while the continual and rapid crash of fallen forests and crushed cities and upturn mountains, that fell one after another in its passage, and the successive shrieks that pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city, and kingdom after kingdom disappeared, made a scene of terror and horror inconceivable. "The fountains of the great deep were broken up."

But the last cry of human agony was at length hushed—ocean met ocean in its flow, and the waves swept on without a shore. O, what a wreck was there! the wreck of ten thousand years, with its cities, its cultivated fields and mighty population. Not shivered masts and broken timbers, the wreck of some gallant vessel, were seen on that turbulent surface, but the fragments of a crushed and broken world. It was a noble wreck—splendid cities and broken towers, gorgeous palaces, gay apparel, the accumulated wealth and luxury of twenty centuries strewing the bosom of the deluge, like autumn leaves the surface of some forest stream.

But amid the sudden midnight that had wrapped the earth, the frenzy of the elements and utter overthrow and chaos of all things, there was one heart that beat as calmly as in sleep; one brow over which no breath of passion or of fear passed; for in the solitary ark that lifted in the heaving billows, the aged patriarch knelt in prayer. Amid the surg-

ing of that fierce ocean his voice may not be heard by mortal ear, but the light of faith shone round his aged form, and the moving lip spoke a repose as tranquil as childhood's on the bosom of maternal love. The patriarch's God ruled that wild scene, and Noah felt his frail vessel quiver in every timber, without one tremor himself. Uprone on the flood, the heaven-protected ark rose over the buried cities and mountains, and floated away on a shoreless deep. Like a single drop of dew this round sphere of ours hung and trembled—a globe of water in mid heaven. I have often wondered what the conversations were during the long days and nights that lonely ark was riding on the deep. As it rose and fell on the long protracted swell, massive ruins would go thundering by, whole forests sink and rise with the billows, while ever and anon an upturn hill, as borne along by the restless tide it struck a buried mountain, would loom for a moment like some black monster over the waves, then plunge again to the fathomless bottom. Amid this wreck, the ark sailed on in safety.

How often in imagination have I pictured it in the deluge at midnight. To a spectator, what an object of interest it would have been. Round the wide earth the light from its solitary window was the only indication of life that remained. One moment it would be seen far upon the crest of the billow, a mere speck of flame amid the boundless darkness that environed it, and then disappear in the gulfs below, as if extinguished for ever. Thus that gentle light would sink and rise on the breast of the deluge, the last, the only hope of the human race. Helmless, and apparently guideless, its wreck seemed inevitable, but the sea never rolled that could extinguish that star-like beam that told where the ark still floated. Not even the strong wind that the Almighty sent over the water, to dry it up, driving it into billows that stormed the heavens, could sink it. Though it shook like a reed in their strong grasp, and floundered through the deep gulfs, it passed unerringly on to the summit of that mountain on which it was to rest; and at length struck ground, and ceased its turbulent motion. Noah waited a week, and then sent forth a raven to explore the deep. Though the waters still swept from mountain to mountain, the myriad carcasses that floated on the surface furnished both food and resting place, and he returned no more. He then sent forth a dove. It darted away from the place of its long confinement, and sped on rapid wing over the flood, now turning this way and now that, looking in vain with its gentle eye for the green earth, and at last turned back towards the ark of rest. The top of its snowy wing was heard on the window, and the patriarch reached forth his mottled breast, and its drooping pinions, told too well that the earth gave no place of repose. But the second time it was sent abroad, it returned with an olive leaf in its mouth, showing that the earth had risen from its burden, and was sprouting again in verdure. Then the patriarch went forth with his family and stood on Mount Ararat, and lo, the earth was at his feet, but how changed! Cut into gorges which showed where strong currents swept, and piled into ridges, it bore, in every part, marks of the power that had ravaged it. Noah and his family were alone in the world, and he built an altar there on the top of the solitary mountain, and lifted up his voice in prayer, and the Almighty talked with him as "friend talketh with friend," bidding him go forth and occupy the earth. And as the flame of sacrifice rose from the mountain top, bearing the patriarch's prayer heavenward, the promise was given that the earth should never again be swept by a deluge, and lo, God's signet ring appeared in the clouds, arching the man of God, and shown as a warrant that the covenant should never be broken. Baptized by the flood—consecrated by the altar—illuminated by the first fresh rainbow, Mount Ararat stood a sacred mountain on the earth.—Rev. J. T. Headley.

TRANSMISSION OF THE EARLY HISTORY OF THE WORLD.

Noah and his three sons could receive the account of creation at the second rehearsal, and that through several distinct channels. 1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah for eighty-four years. Or, 2. Adam, during six hundred and five years, could discourse it to Cainan, and Cainan one hundred and seventy-nine years to Noah. Again, 3. Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, and Mahalaleel for two hundred and twenty-four years to Noah. 4. Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah. Through these four distinct channels Noah could receive a direct account from Adam. But again, 5. Adam lived till Methuselah was two hundred and forty-three years old, time enough surely, to obtain an accurate knowledge of all those facts pertaining to the dawn of creative existence: and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more, 6. Adam lived to see Lamech, the father of Noah, till he was fifty-six years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham, and Japheth. Through these six channels the account could be brought down to the time of the flood. All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with nine, Seth with nine, Enos ten, Cainan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem and brothers, four: Thus there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels, through which the account might be transmitted.

Who ever imagined, without making the comparison, that Noah lived to see Abram sixty years old, and that Shem lived to witness all the glorious things transacted between God and Abram, and finally to see him buried, and to unite in the general mourning for the father of the faithful! Who would have supposed that Abram lived his whole lifetime, Isaac for one hundred and eight years, and Jacob for forty-eight years, with those who for one hundred years of their early life witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its foundations were broken up, and heard the groan of a perishing world! Yet such was the fact. Noah was contemporary with every generation after him, down to Abram; Shem down to Jacob; and Arphaxad down to Isaac; Salah and Eber again down to Jacob, and probably Eber to the twelve sons of Jacob.

Three narrations bring the account to the time, when minute and particular history commences; and when the art of inscribing upon papyrus, and

probably upon parchment, was understood. The participants in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us. So that we have the account, in a manner, second-hand from Shem.

[We find the above, taken from the Princeton Review, in the Southern Churchman. It cannot fail to interest the attentive Bible-student. After simply warning him that he must be prepared for some discrepancies between the different chronological tables, which he may have to consult, and must wonder at them, we may just direct him to this branch of biblical study as well worthy a share of his attention.—Ed.]

The Berean.

QUEBEC, THURSDAY, DEC. 3, 1846.

The further extracts from the Bishop of London's recent charge, inserted in this number, commence at the point where that contained in our last number closes. We have omitted an argument, which fills more than a column in a London paper, upon the subject of papal infallibility and supremacy, in which His Lordship shows, on the one hand, the futility of the claim set forth by the papacy, and, on the other hand, the captivating power which the promise of a conclusive settlement of every doubtful exercise upon "unstable and unformed minds." The Bishop recommends to his Clergy some "tracts on the errors of Popery," drawn up by the Rev. J. Endell Tyler, and published by the Society for promoting Christian Knowledge; and "Mr. Baughen's useful and well-timed publication, Catholic Segregation," which contains a selection of the ablest discourses on the errors of the Church of Rome, collected from the works of our own eminent divines who lived during the seventeenth century.

Next to this portion of the Charge comes that part which we have separated from the former by our first asterisks. We must offer upon it the remark that we do not know what period, in the history of the Church of England, it is which would, by common consent, be called her "better times." It strikes us that the mere circumstance of churches being opened for daily worship, and resorted to by a people among whom scriptural knowledge, and the practice of domestic religious instruction and worship, were but scantily diffused, is no evidence of the times having been better. Not that we should have the remotest objection to the institution of daily public prayers for the benefit of those to whom that act of worship may prove a profitable means of grace: we only wish to guard against the assumption that the piety of individuals or of a community would be indicated by their attendance at the daily public Church-service. The separation of household, in those numerous cases where all the family and servants cannot be spared to go to church, and the hurry into which the whole must be thrown, if domestic worship is to be kept up in addition to the public service, are very serious objections; and if the daily public church-service were to supersede the practice of domestic worship, we could hardly consider the cause of religion to have been advanced.

It is just possible that, by some, these considerations will be thought characteristic of a particular class of Churchmen, and will be designated low. We will meet that, by stating to our readers what used to be the practice of that class of Churchmen, employed by the Church Missionary Society on the western coast of Africa. For many years, at every one of the Society's stations in Sierra Leone, public morning service, including a few familiar words of exposition on a lesson from Scripture, used to be performed by the Missionary; at which all were expected to be present who were in any connection with the mission—as Communicants—inquirers—Penitents—or Scholars. What the practice may be at present, we cannot tell; this we know that, as gradually a knowledge of reading was becoming diffused, and the number of families multiplied in which father and mother professed religion, and were able to read, themselves, or could have the Scriptures read by their children, the question became one of much anxiety to the Missionaries, whether the time had not come when family-devotion should unite those households together, at home, instead of the public service congregating them at church, every morning. In a more advanced state of society, the question, of course, will have to be laid upon the same balance; and most certainly the charitable Churchman will not take upon himself to censure his generally consistent fellow-members, if he find that they think their edification most effectually promoted by devotion at home. When, however, he finds—as undoubtedly he will—that many neglect devotion at home, at the same time that they do not attend daily worship at church, the censure due to them will be for their neglect of religious duty altogether, much more than for absence from the daily celebration of Church-prayers in particular.

We have inserted the closing passage of the Charge, passing over a full statement of the extension of church-accommodation in the metropolis, already accomplished, and the need of further efforts towards the same end. The sum of £179,855 has been contributed towards that object, in consequence of the Bishop's appeal sent forth ten years ago; and £60,000 more towards the special fund for new churches in the parish of Bethnal Green. The church-room provided by the expenditure of these munificent contributions will accommodate 65,000 persons; but in the mean time the population of London has increased by the number of 200,000. It has been calculated, that the number of persons who can be accommodated in all the different places of

worship, of whatever denomination, in the metropolis, amounts to somewhere about 500,000. Supposing that two persons were to occupy, at different hours of the day, every sitting thus provided in places of worship, still the whole population of London being more than two millions, a state of things would exist which draws from His Lordship the following painful reflection:

"It is fearful to think, and yet I see not how we can avoid the conclusion, that more than a million of souls in this vast aggregate of human beings are unprovided with the means of grace, and that for want of them thousands upon thousands are suffered to pass every year into the eternal world in the gall of bitterness and the bond of iniquity, having no share in the comforts, or privileges, or hopes of the Gospel."

Just after finishing the above sentence, we got sight of the notice taken, of the Bishop of London's Charge, by one of those publications which have sprung up in the mother-country, under shelter of the Tractarian movement, to destroy the power of godliness, and corrupt the form thereof. It goes by the name of "The Surplice"—probably expressive of the depth of its religious character. The leading article of the number before us is headed with the quotation of that passage which we partly quoted in our last number, showing how His Lordship considered the healing of discord as of greater importance than the adoption of his own views respecting uniformity; and how therefore he did not require of his Clergy to comply with his recommendations previously addressed to them, when he learned what irritation such a course would produce among the Laity. It is not without reluctance that we quote the coarse invective contained in the following passage from the editorial pen:

"The resolution of the Prelate, who at the present time could pen such a sentence as this, and then submit it to the world as his principle of action, is not inferior to that which in purer days supported martyrs at the stake. In the one case there was the ascription of Christian feeling over the heart, in the other the brazen shield is transferred from the forehead to the features. 'Matchless intemperity of face' ever regarded as the attribute of a single nation, has now become the peculiarity of the age in which we live; the cool effrontery which can quickly repudiate disagreeable obligations, disavow inconvenient duties, and hold up to ridicule the 'just tenacem propositi virum' as a fool. One expects nothing better from a politician, who applying to his own use all profitable discoveries, appears before the world with a cautious conscience accommodating itself to any required dimensions, but without being able to get rid of its sable hue."

The meaning of this passage is, that the Bishop of London ought to have used all the authority and influence which his office gives him, to force upon his Diocese practices which the public mind identified with the sinister designs of the Tractarian party. His Lordship paid kind attention to the representations of an influential portion of his Clergy—the Tractarians were disappointed of their triumph—but the Diocese was preserved from the scenes of turbulent resistance to innovation which elsewhere compelled the restoration of wonted usages; and now the moderate course pursued by the Prelate draws forth the resentment of this writer. Let it be borne in mind that this language comes from one of the party who make the highest profession of reverence for the Episcopal office—who are ever boasting of their adherence to "Church-principles," and ready to charge Churchmen of different sentiments with inconsistency or something worse. Truly, if Churchmen require to learn lessons of submission to authority, and of veneration for the Episcopate, the Editor of "The Surplice" is poorly qualified to teach them.

We have inserted an article under the heading "THE FLOOD," sent to us by "A Subscriber" who has thought it worthy of insertion. We think it a spirited and striking piece of composition, though, to our mind, far too imaginative; and it contains several inaccuracies which it is necessary to correct, lest error should be propagated. It is not likely that wheeled vehicles were brought to such a degree of perfection, and introduced into such use, before the flood, as to make Noah hear "the rapid roll of carriage wheels as they hurried past" the ark where he was shut up with his family. The writer describes "the fountains of the great deep" as being broken up at a period when "week after week" had already passed away since the commencement of the rain: but the sacred historian tells us, Genesis vii. 11, on "the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." The ark is described as shaking like a reed and floundering: of this we cannot know anything with certainty; and it is quite as likely that God provided still waters around the ark which, from its workmanship, could not have endured "turbulent motion" without a miracle for the very purpose of keeping the planks together.

We take this opportunity of inviting our readers to take a glance at the duties of Editorship in the department of selection. Many a passage, striking enough at first sight, has to be rejected by the Editor, because of objections to it in the detail; and so, more than ten times the amount of matter that there is room for has to be read through, and not read in a cursory manner only—besides what comes to hand of such a character as can be disposed of by merely turning over the leaves. After all the expense of time and exercise of judgment given by an Editor, his selections will of course not coincide exactly with the taste of every one of his readers; but he must endeavour, at all events, to maintain a unity of design in making them; and, therefore, a deparment of his duties which may seem to be the occasion of very little trouble, does in reality involve unceasing labour, and no ordinary demand upon him for discrimination and thoughtfulness.

BOSTON EPISCOPAL OBSERVER.—We have much regretted to find, from the last number of this ably conducted monthly, that the Rev. C. M. Butler, who has for some time edited it, finds the burden of duties devolving upon him too heavy, and considers it necessary for him to relinquish it, of which he gives early notice to the friends of the Observer, in order that some suitable person may come forward to assume the position hitherto occupied by him. We earnestly wish that means may be found to afford such help to its present Editor as to diminish his burdens and to enable him to continue at the post which he is so well qualified to fill.

THE CHRISTIAN IN PALESTINE. Advertised by Mr. Lay, in our columns.—This is a publication, in parts, containing four sketches, each of Scenes of Sacred History, taken on the spot by W. H. Bartlett, with text by Dr. Stubbing, published by George Virtue, Ivy Lane, London, and John Street, New York. The illustrations seem to us exceeding well executed. One of the plates represents the *Cavern where the Holy Cross was found*. We are glad to see the inverted commas, which probably indicate the artist's disbelief of the tradition connected with that spot. In fact, while looking at the scene there represented, and the bathing of Greek pilgrims in Jordan on another plate, we begin to question the appropriateness of the title "The Christian in Palestine." There is too little of the "Christian" in the superstitious aberrances founded upon the legends of that ignorant and crafty priesthood who promote pilgrimages to scenes of solemn occurrence, as a source of revenue to the uselves, and an occasion of spiritual bondage to the people. Some of the plates exhibit the Mohammedan in Palestine in a lively and spirited manner.

THE YOUTH'S CALENDAR, D. A. Woolworth, New York.—We have at various times extracted from this publication, which is among those advertised in our columns by Mr. Lay, the Agent; it furnishes generally very good juvenile reading, and is got up in a neat and attractive style, with embellishments. The work is not devoted to the interests of any particular religious denomination, but we find its articles favourable to true religion, and the cultivation of right affections. With the greater part of the publications included in Mr. Lay's advertisement, we are not acquainted, but we learn from him that none of them are pirated works; the re-prints among them are such of which no copy-right exists.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY.

PAYMENTS received by the Treasurer at Quebec, on account of the Incorporated Church Society, in the month of November, 1846.

Nov. 6.—A friend per Rev. A. W. Moun-	£1 17 6 1/2
tain, Parochial, £1 5 0	
"—Mrs. Hunt, do. 0 5 0	
"—Mrs. Howard, do. 0 5 0	
"—Small sums, do. 0 2 6 1/2	
7.—Sheppard, Hon. W., Annl. Sub-	1 5 0
to 1st July, 1846, .....	2 10 0
9.—Cory, T. do. ....	0 12 6
"—Ord. Lieut. Col. R. E., moiety	2 12 9
of Annl. Subscription, .....	1 5 0
11.—Milne, Rev. Geo., bal. of Col-	1 5 0
lection for his Mission, .....	1 5 0
12.—Leaycraft, J. Annl. Subscrip-	1 5 0
tion to 1st July, 1846, .....	1 5 0
"—Leaycraft, J. W. do. ....	1 5 0
"—Wright, S. do. ....	1 5 0
"—Codman, S. do. ....	1 5 0
	£13 17 9 1/2

FUND FOR WIDOWS AND ORPHANS OF THE CLERGY.

Nov. 4.—Collection at Sorel, per Rev.	£7 5 0
W. Anderson, .....	12 8 1/2
5.—Do. at Point Levi, per Rev. J.	5 2 6
Torrance, .....	7 10 7 1/2
"—Do. at New Liver-	0 12 6
pool, per do. ....	3 6 9
9.—Lt. Col. Ord. R. E., moiety of	7 2 10 1/2
Annl. Subscription, .....	0 10 0
14.—Collection at Three Rivers,	
per Rev. S. S. Wood, .....	
17.—Do. at Trinity Chapel, Quebec,	
per do. ....	
18.—Do. at Eaton, Dist. St. Francis,	
per do. ....	
	£36 7 9

FOR BISHOP'S COLLEGE, LENOXVILLE.

Nov. 4.—Rev. G. Markie, Annl. Sub-	£10 0 0
scription for additional Pro-	
fessorships, .....	
Quebec, 1st Dec. 1846.	
T. TRIGGE, Treas. C. Socy.	

ST. ANNE'S CHAPEL, GREYFINTONS.—We are desired to state that the afternoon service in this chapel, which has been held heretofore at half-past three o'clock, has been changed to seven o'clock in the evening.—Montreal Courier.

DIocese of NOVA SCOTIA.—Divine Service was, for the first time, performed in St. James' Church, on the North Shore of St. Margaret's Bay, by the Rev. A. Stannage, on Sunday the 5th of November, the exterior only of the building being completed; 200 persons came to worship within the rough walls, and the baptism of three children, during the service, greatly added to the solemnity of the occasion. We are sorry to be informed that this building cannot be completed before a debt, not exceeding £50, is paid, for which Mr. Stannage alone is responsible. The sum of £6 was collected on the day of the opening among the poor fishermen, towards purchasing a stove and pipe. It is much to be desired that another Clergyman may soon be employed among the many members of the Church of England scattered on those shores.—Halifax Times.

DIocese of FREDERICTON.—At a special ordination held by the Lord Bishop of the Diocese, in the Cathedral Church, at Fredericton, on Sunday the 1st instant, Mr. Alfred H. Weeks, A. B. of King's College, Windsor, N. S., was admitted to the Holy Order of Deacon, and licensed as stipendiary Curate to the Rev. Dr. Jarvis, Rector of Shediac.—Chronicle.

THE ARCHBISHOPRIC OF DUBLIN.—The Clergy of the Diocese of Dublin have held a meeting for the purpose of agreeing upon a petition to be presented to the Legislature against the increase of the duties of the Archbishop of Dublin, by the annexation of the Diocese of Kildare to those of Dublin and Glandalough, which are already under that Prelate's jurisdiction. An Episcopal charge, according to the usage of the Irish Church, involves a visitation once a year; and the metropolitan jurisdiction committed to the Archbishop extends over sixteen Dioceses, requiring triennial visitation. It is there-

fore intended to pray that the Legislature would adopt measures for the appointment of a separate Bishop for Kildare, instead of annexing that Diocese to those of Dublin and Glandalough in accordance with the Church Temporalities' Act.

NEW YORK. THE JEWS.—It affords us great pleasure to be able to inform our readers that the Committee appointed by the Board of Missions, at their last annual meeting, to provide a place of public worship for the Jewish Mission, have purchased "The Church of the Redemption," in Sixth street, between Second and Third avenues, and intend immediately to prepare it for the use of the Mission.—Protestant Churchman.

To the Editor of the Berean.

I lately read, in your esteemed paper, an account of a tampering with a Protestant child in a R. C. Seminary in the States, and it brought to my mind a case which came to my knowledge upon undoubted authority.

A Protestant mother sends her children to a R. C. religious house to be instructed, upon the understanding that her religious principles were to be respected. A friend of mine, seeing a ribbon round the child's neck, enquired of her what that was?—"Oh that is my crucifix." And what is that underneath you dress?—"Those are my beads." Who gave you those?—"A nun put them round my neck with a ribbon." Now, Sir, considering that there is nothing in this, inconsistent with the religious principles of the zealous R. Catholic who thinks few means unlawful which may bring the child within the pale of the Roman Church, I do think that the blame in cases of perversion of youth to the corrupt practices of Romanism must chiefly lie at the door of their parents' often wilful blindness to such contingencies. When there are thousands of well educated, and abundantly qualified, young ladies in the mother country, of pious, and Protestant principles, who are serving almost for naught at home, and who would gladly embrace any prudent and judicious opening afforded them for employment here, it does seem to me an unaccountable infatuation that we should expose our little ones to the most fearful danger, by bringing them into fellowship with specious idolatry and spiritual bondage. Say it is cheap—what is a penny worth if dearly bought? Say it is close at hand on the spot—the smallest amount of co-operation and exertion could bring an overflowing supply to our shores. Say it is of small moment—as they do say who send their children to nunneries—then the past history of the struggle between Truth and Error, the Bible and man's precept—the kingdom of Heaven and the iron rule of the man of sin—are all pure delusion. I remain, &c.

L.

[We are not quite of our Correspondent's opinion that "the smallest amount of co-operation and exertion" could bring a supply of well qualified teachers to provide for the education of daughters: on the contrary, we think it would require the application of very great care, judgment, and perseverance to bring about the efficient working of an establishment such as is required for the purpose in question; but really, care, judgment, and perseverance could hardly be better employed than in a cause involving the dearest interests of parents and the community at large. We know that this matter is an occasion of unceasing anxiety to some individuals; and we must earnestly hope that it will not be lost sight of.—Ed.]

GOSPEL AID SOCIETY.—As the period for the Annual Sale is drawing near, it may be desirable to mention the objects to which the proceeds of last year's Sale were applied by the committee with whom rests the disposal of the funds: the principal object was the Sunday-Schools in Connection with the Chapel of the Holy Trinity (one of which, it will be recollected, lost the whole of its furniture by the first great conflagration last year); grants were also made towards the expense of providing two passages in the Diocese, and one to the Quebec Juv. Church Missionary Association.

COLLECTION FOR MISSION SCHOOLS AT ATHILL.

Previously acknowledged, .....	£14 17 9 1/2
Since received—	
Collected by Rev. J. E. F. Simpson, from	
members of the congregation of the	
Maidens' Chapel, .....	2 10 0
Mrs. Ord. by Capt. Bent, &c. ....	0 12 7
Rev. R. V. Rogers, Kingston, .....	0 5 0
	£18 5 4 1/2
C. H. GATES.	

TO CORRESPONDENTS: Received R. V. R., and sent all the papers. Not. Un. to-morrow.

Local and Political Intelligence.

THE GREAT LESSON FOR IRELAND TO LEARN. From Lord John Russell's Letter to the Duke of Leinster.

"It has been calculated that one-fifth of the cultivated land in Ireland has hitherto produced potatoes. After the present lamentable failure, what course is to be taken? Some men of science deem that the potato can no longer be relied upon as an article of food; others say that time may remove the disease. The editor of the *Gardener's Chronicle* states, that the explanation of the potato disease, founded on the hypothesis of some unknown miasma, cannot be accepted as satisfactory; but neither can it be rejected, seeing how signally all other explanations have failed. Seeing, then, that science furnishes us with no means of estimating the effects of the prevalent disease upon the potato plant in future years, it would be impossible for the Government, with any propriety, to give any advice to the owners or occupiers of land in Ireland. They must form their own conclusion from the facts that are known, and the experience of the present and past years.

"It is clear, however, that potatoes cannot be relied upon as they have been hitherto. A cottier cannot hope to be able to pay a large rent for concrete, and the farmer cannot hope to obtain the cottier's labour by allowing him land for potatoes, which may, probably, fail. It is, therefore, a most important question for the people of Ireland in what manner the deficiency of food is in future to be supplied. The nature of the grain or root which is best adapted for this purpose—the course of husbandry which ought to be followed—the means of procuring seed—all these are important problems, to which the attention of the Agricultural Society of Ireland cannot too soon be directed.

"One thing is certain—in order to enable Ireland to maintain her population her agriculture must be greatly improved. Cattle, corn, poultry, pigs, eggs, butter, and salt provisions, have been, and will, probably, continue to be her chief articles of export. But beyond the food exchanged for clothing and colonial products, she will require in future a large supply of food for her own growth or produce, which the labourer should be able to buy with his wages. In effecting this great change, much good may ultimately be done. But, unless all classes co-operate, and meet the infliction of Providence with fortitude and energy, the loss of the potato will only aggravate the woes and sufferings of Ireland.

"Such, then, is the great lesson which, by the influence of the higher classes, and of such good landlords as yourself, may be taught to the Irish people."

MALIBOU FOR SHIP-BUILDING.—Lloyd's have lately made important concessions with respect to this wood, and they now allow it for every part of a ten-year's ship; and, as regards a twelve-year's ship, it may be used for the whole of the inside planking, for all the outside planking, with the exception of the wales and back-stakes, sheetrocks and plank-shear, and in the finishing, for the third futtocks and top timbers, main bolson, beams, books, and knees. As this wood is one of the best and cheapest that can be used for ship-building, it is surely the interest of the shipbuilder to avail himself of the extraordinary low price of the article. There has lately been a considerable demand for it for this purpose, and as it is daily increasing in estimation with Lloyd's, as well as in her Majesty's Dockyards; it is strongly recommended to the notice of the various private builders throughout the country.

FRENCH NAVY.—The French Government is actively employed in improving the state of its navy, and accumulating naval stores at its different dockyards. Last week, a contract was concluded by the minister of the marine for oak timber for ship-building to the amount of upwards of one million sterling. Contracts have also been taken for a large supply of coals, to be delivered both in France and in the French colonies. A French company has just concluded a contract to deliver 4,000 tons of coals in Madagascar, where it is rumored the French Government intends to send another expedition, if the disturbed state of their relations with the other states of Europe should not prove an obstacle. By the terms of the different contracts both the coals and the timber must be carried in French bottoms.—Wilder & Smith.

UNITED STATES.

ALBANY, Nov. 25.—We published yesterday a brief account of the effects of the late terrible gale on Lakes Erie and Ontario. This stated that sixteen bodies floated ashore at Barcelona. The disasters and loss of life are severe; but far less than the first exaggerated account represented them. The total loss of life is six, at most, as far as heard. Ten or eleven schooners, manned with seven men each, from Marblehead, are supposed to have been lost off Newfoundland during the September gales. Two of this number are known to be wrecked, by identified fragments picked up on the water, and by one surviving man. The number of lives lost on board these vessels is 65—men and boys.—The number made widows by the calamity, 43, and 151 orphans.

The Editor of the *Corrier des Etats Unis*, has just opened, in New York, and, by his agents, in almost every place of the Union, a subscription for the relief of the numerous victims of the late flood in France, who have lost some 30,000,000 of francs worth of property, thus reducing them to the most miserable condition; their homes, their all having been swept off, in the course of a few hours, and at the very beginning of winter.

MEXICO.—The United States papers give details of an attack made by a squadron under Com. Perry on the town of Tobasco, which was nearly destroyed, and several vessels were carried away. The American ships in the Pacific have also bombarded a Mexican town. The invading army under Gen. Taylor have made no further movement.

LOWER PROVINCES.—The Nova Scotia Legislature is summoned to meet on the 21st of January. The Mail-steamers Unicorn arrived at Halifax on the 15th ult., in three days from St. John's (N.B.). Buildings were going up fast, and the town was again lit by gas. Merchants were getting high wages; carpenters and masons receiving \$8. 6d. to 10s. per day. 15,000 sovereigns, being the second instalment of the grant of the British Parliament in aid of the sufferers by the fire, were received by the Unicorn.

MURDER AND ROBBERY.—The Village of Markham, twenty-two miles from Toronto, which has obtained an unenviable celebrity in connection with the depredations of the notorious "Markham Gang," was, on Friday night, the 20th ult., the scene of a horrible atrocity. A young man, named William M'Phillips, in the employ of Francis Lagan, Esq., of Toronto, and who had under his charge a store in the Village of Markham, belonging to that gentleman, was, in the course of the night, brutally murdered, and the store rifled of what cash it contained. From the evidence given at the Coroner's inquest it appears that five or six men were seen in the store on that evening; and it is supposed that they went in, ostensibly for the purpose of purchasing liquor, and perpetrated the murder while the unfortunate young man was engaged in attending to them. The store was found flooded with liquor, and poor M'Phillips was discovered lying behind the counter quite dead, with several deep cuts on his head, as if inflicted by some blunt instrument, and other wounds which had the appearance of having been produced by a hammer. On one end of the counter was found a jug with a funnel in it, containing two pints of brandy; the vessel used to measure the liquor, was lying on the floor near a barrel; deceased's cap was also lying on the floor; and the body of the deceased, when found, lay inside the counter, about two yards from the end. The skull exhibited three cuts, each an inch and a half in depth. About one hundred dollars in money, and the watch of the murdered man were carried away; no clue had yet been obtained with regard to the guilty parties.

The Montreal Journals mention the arrival, on Tuesday, the 24th ult., of Lieut. Col. the Hon. R. Bruce, brother of the Earl of Elgin; who is to fill the station of military secretary and principal aid de camp to the Governor-General of Canada.

FIRE AT MONTREAL.—The Lucifer Match Manufactory kept by a person of the name of Parson, in the open space near D'Alouise Street, Griffintown, was burnt down last week, together with Mr. Gordon's smithy adjoining.

The mills of Mr. LaChapelle, at Bord an Plouffe, in the neighbourhood of Montreal, were lately destroyed by fire: loss estimated at £2,000, and no insurance.

Three farmers coming in a canoe from the mill at Lavaltrie to Contrecoeur last week were drowned by the upsetting of the canoe in a squall. Two of them were fathers of families.

The Montreal Gazette states that a series of breaches occurred in the Welland Canal on the 19th ult., in consequence of the heavy rains about that period; and the damage is so extensive that it cannot be repaired for eight days or more. The break took place at Ramsay's Mills, below St. Catharines, where a new waste weir has been lately built of dimension too small for the body of water there entering; the canal from the Twelve Mile creek, which is subject to sudden freshets. More than 40 vessels bound downwards of a large class are detained above, and fears are expressed that they may be unable to get through this season; though great efforts were being made to repair the damage so as to allow the navigation to be resumed.

EXPORTS OF ALUMINA.—From a table in the Quebec Gazette, we condense the exports from Montreal to different ports in the mother country, and the lower ports, from the opening of the navigation to the 25th Nov. 1846, as follows:—

Table with 2 columns: Commodity and Quantity. Includes Flour (705,351 barrels), Wheat (482,145 barrels), Pot and Pearl Ashes (15,051 barrels), Butter (10,295 do. and kegs), Beef and Pork (2,590 do.), Pease (153,139 minots), Beans, split, oats and hand-pikes (36,531 pieces).

LIBRARY ASSOCIATION.—The President, J. C. Fisher, Esq., L.L.D., has consented to deliver the first Lecture for the season on Wednesday next, to commence at 8 o'clock in the evening; subject: The Anglo Saxons.

A Special Meeting of the Relief Committee, held on Friday last, the Treasurer's statement was exhibited, showing a balance on hand, in the different Banks, of \$19,992 78c. 6d.

It was resolved, that the President of this meeting, (Hon. L. Masson) and Messrs. W. Phillips and T. Lee, Esquires, be authorized to treat with the several Banks of this city, to keep the balance of the moneys in the hands of the different Treasurers, with a debit and credit interest account, until all the money shall be spent.

That the Secretary do call upon the Brick Committee to report at the next meeting of this Committee, viz: on Monday, the 6th Dec.

The unwieldy conduct of three persons of the name of Forrest, Colerton, and Kelly, in saving the lives of Mr. Alchem and family, who were upset in a boat last Thursday while attempting to cross to Pointe Levy, during a strong wind and a heavy sea, has been acknowledged by a number of merchants and other individuals who raised a sum sufficient to present each of them with a silver watch and chain, with the name of the receiver inscribed on each, and the words: "for his heroic conduct in the harbour of Quebec, on the 25th Novr. 1846."

The weather, since the snow-storm mentioned in the last Beréan, has been clear and fine; and the river so free of ice that the steamers have been able until yesterday, to continue their trips to Montreal; but the mail is carried by land. Tuesday night and Wednesday were very cold, and a good deal of heating ice was to be seen yesterday in the river: the thermometer having fallen to 15° above zero.

P. S.—Rain and snow during last night and this morning.

QUEBEC GAZETTE CALENDAR, 1st DECEMBER, 1846. Number of Prisoners under sentence of the Court 19. Police Ordinance Sec. 58. Untried, and for Bail. Debtors.

Total 85 (39 of the above are females.)

Port of Quebec.

ARRIVED. Nov. 25th. Schr St. Roch, Blais, 15th Nov. Miramichi, G. B. Symes & Co., fish.

MARITIME EXTRACTS.

The new steamer J. Mann, of the People's Line, was towed to her winter quarters at Black's Cove, last Friday.

The Quebec Forwarding Company's steamer Harmon, with three deeply laden barges in tow, arrived here last Thursday, from Kingston. She left the next day for her winter quarters with nothing in tow.

The steamer Canada arrived on Saturday afternoon, from Montreal, with four deeply laden barges in tow. We understand that the 4 barges contained, together with her own cargo, about 1000 bbls. of flour, beside a variety of other articles. The whole has been landed, and the Canada left on Sunday with the barges for her winter quarters at Sorel.

The steamers Montreal and Quebec came in on Sunday from Montreal; the former boat, and the Rowland Hill left on Monday for Montreal. The only vessel that remained in port to clear (brig Minna, Capt. Toboy,) and which commenced to load last Thursday night, completed her cargo on Friday afternoon, and sailed at 9 o'clock the same evening for Newfoundland. The repairs required by the brig Marquis of Normandy were all completed on Monday afternoon, and she left for sea.

The Steamship St. George returned here on Friday night, from taking up the buoys in the Traverse, &c. She brought up Captain Julian and the party of Police who had gone down to the ship Calcutta, whose crew had refused to proceed in her. They report that the crew had returned to their duty, and they left her off Kamouaska, at anchor, last Wednesday, all well. The Capt. of the St. George reports having seen on Thursday, a vessel ashore at L'Islet, which proves to be the Harland for Bristol.

The St. George proceeded down again on Saturday for the Traverse, to take up the remainder of the buoys, not having been able to take them all up before, on account of the tempestuous state of the weather. She returned on Monday morning at 4 o'clock, and reports having seen but one vessel, a brig, at anchor off Crane Island.

Letters from below report three vessels ashore near Matane: the ships Morsey, Reliance, and Empire. They went ashore during an easterly gale, and fears are entertained that many others have shared the same fate.

The bark Faugh-Balagh, Broughall, from Dublin, for Quebec, put in at St. John, N. B., on the 13th inst., and reports that when off St. Paul's on the 29th Oct., came in contact with the Hero, of Liverpool, which vessel sunk in a few minutes—crew saved, with the exception of the carpenter, and one man killed in the fore-castle; the F. lost bowsprit, cutwater, foretopmast, water ways, covering board, and staunchions tore up on the larboard side;

making 2 feet water per hour. The crew were on an allowance of water, having only 90 gallons.

"Mr. J. E. Muncy, Agent for Lloyd's at the Magdalen Isles, informs us that a boat was picked up on the 10th inst. at the west Point of the Magdalen Isles, belonging to the ship Caroline, Harris, master, of Poole, together with the main-boom, part of cabin fittings, bulwarks, chairs, &c. It is supposed the ship has been cast away on or near the Magdalen Isles or at Anticosti.—The Caroline, Harris, was cleared at Quebec on the 21st Oct. Inst.

During the season of navigation which has just closed, there have arrived at Quebec, from sea, 1439 vessels, forming an aggregate of 573,398 tons; the crews of these vessels average about 15 men each, making 21585 seamen. Of these—including new vessels—1362 have cleared at Quebec, 90 of which were from Montreal, having partly loaded there, and had to have the remainder of their cargoes brought down in lighters owing to the shallowness of Lake St. Peter, and consequently had to re-clear here; thus leaving 1272 that have loaded at Quebec.

There were 20 vessels built at Quebec, during the year ended 1st ultimo, forming an aggregate of 19,754 tons; of these 21 were square rigged, forming 19,209 tons, which added to the tonnage of arrivals this year, 573,398, makes a total of 592,577 of shipping that have loaded in the ports of Quebec and Montreal, this year.

The following is an extract of a letter received by Mr. W. Henry, from Capt. Conway, dated on board the ship Agnes, 27th ult., off the Brandy Point:— "In consequence of the dreadful state of the weather, and the ship being one solid mass of ice, I was forced to slip my larboard chain at the 60 fathom shackle, as my windlass was broken and I could not weigh my anchor. I leave 12 ships at anchor at this place, the greater part of which, I expect, will have to follow my example—Nothing better could be done for the safety of the ship. It blows a gale, and the pilot will have much trouble to land.—He has been very active and steady.

The Bark Andrian is said to be ashore below Matane. The Mercury and Empire will probably be total wrecks. The Rockshire parted with both her anchors in the Traverse, and was running before a westerly gale when the pilot left her on Friday last. The big Lion with a cargo of flour for Glasgow put back on Tuesday, making six inches of water an hour, and will winter here.

The Steamer N. America arrived on Tuesday night with 3 barges laden with flour: the Princess on Wednesday morning, and the R. Hill yesterday afternoon from Montreal: they have all gone to their winter quarters.

Halifax, Nov. 15.—Schr. Wm. Smith O'Brien, in 11 days, from Quebec. 16.—Schr. Collector, Lavache, 13 days, from do.

BIRTH. At "The Refuge," Sorel, on the 17th ult., Mrs. Antrobus, of a daughter. In Montreal, on Thursday, the 26th ult., Mrs. William Lovell, of a son.

QUEBEC MARKETS.

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

Table with 3 columns: Commodity, Price, and Unit. Includes Beef, Mutton, Pork, Butter, Flour, etc.

ENGLISH MAIL.

LETTERS for the above Mail will be received at 11 the Quebec Post Office, on THURSDAY, 10th DECEMBER.—PAID Letters on THURSDAY, 10th DECEMBER, at THREE o'clock, and UN-PAID on FRIDAY, 11th.

BRADFORD'S

Coffee, Tea, French and Italian Sauce & Pickle Warehouse, No. 65, St. Louis Street. JUST received, by the DOUGLAS and other vessels; and for sale, a choice assortment of ENGLISH GROCERIES, comprising the finest qualities of SOUCHON, Old HVSON, Young HVSON, and FLOWERY PEKON TEAS; MACRA and JAMAICA COFFEES; also 25 baskets of CHESTNUT and 10 cases of NORTH WILTSHIRE CHEESE. Quebec, 26th Nov. 1846.

HARDWARE. No. 20, HARDWARE! FABRIQUE STREET.

MORVILLE & BLIGHT,

BEING respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well selected assortment, which they will dispose of on the lowest terms for CASH or approved credit. Quebec, 25th November, 1846.

COOKING STOVES.

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

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

THOMAS ANDREWS.

DEGS to thank the Military and Gentry of Quebec, and the public generally, for the patronage with which he has been favoured since he commenced business; and hopes a continuance of the same. Always on hand a general assortment of Kitchen Utensils; and every description of TIN-WARE made to order. 13 Duode Street, Upper Town. 26th Novr. 1846.

THE undersigned would invite attention to the following English and American publications:

The entire and beautifully Illustrated Works of George Virtue, Ivy Lane, London, for which the subscriber is agent, together with a variety of Standard Religious, Literary and Scientific works from the house of Messrs. Harper and other publishers of New York, viz: Virtue's Illustrated Bible, each part embellished with a superb steel engraving, 1s. 6d. Christian in Palestine, or Scenes of Sacred History, with four engravings in each part, 3s. Gems of European Art, or the Best of the Best Masters, in parts, at 7s. The People's Gallery of Engravings, in parts with four engravings each, at 2s. 3d. The Scenery and Antiquities of Ireland. In parts, at 3s. Hudson's Ports, Harbours, and Watering Places of Great Britain. In 3 parts, at 3s. each. Illustrated Shakespeare, in parts, 1s. 6d. The Complete Works of Robert Burns, Illustrated, 2s. 3d. per part.

Domestic Architecture, containing a History of the science and principles of designing Public Buildings, Private Dwellings, Country Mansions, and Suburban Villas, 3s. per part. France, Illustrated Drawings by Thomas Allan, Esq., and descriptions by the Rev. G. N. Wright, M. A. To be had either in French or English, 3s. per part. Pictorial History of England, Ireland & Scotland, prepared by the Society for the Diffusion of Useful Knowledge, reprinted by Harper & Brothers at 1s. 6d. per part. Penny Magazine, 170 pages in each part, at 1s. 6d. per part.

The following list of Periodicals will be delivered in Quebec for the prices specified, free of Postage. All above 18s. per year payable quarterly in advance.—Less than 18s. per year, semi-annually in advance. Bibliotheca Sacra, & Theological Review, 2s. per year. Biblical Repository & Classical Review, 15s. per year. Forbes' British and Foreign Medical Review, 20s. per year. London Lancet, American Edition, without advertisement, 30s. per year. American Journal of Science, and Art, by Prof. Silliman, 30s. per year. The Eclectic Magazine of Foreign Literature, 30s. per year. The Farmer's Library, 30s. per year. Hunt's Merchants' Magazine, monthly, 30s. per year.

The Horticulturist, monthly, at 18s. per year. The Agriculturalist, monthly, at 6s. per year. The Monthly Flora, monthly, at 18s. per year. Animated Nature, monthly, at 12s. per year. Christian Parler Magazine, at 12s. per year. Youths' Cabinet, monthly, at 6s. per year. Literary Emporium, monthly, at 6s. per year. Mothers' Magazine, monthly, at 6s. per year. Sailors' Magazine, monthly, at 6s. per year. Copy specimens left at Messrs. T. Cary & Co.'s, where subscriptions may be given.

ROBT. W. LAY. The Agent will also canvass for the works. Quebec, 26th Nov., 1846.

W. LEHEMINANT,

No. 4, Fabrique Street. HAS just received and offers for sale the following choice lot of HAND PICKED APPLES, viz: 75 Barrels Greenings, 50 Do. Fameuses, 20 Do. Spitzenburgs, —ALSO— Daily expected a small lot of Spanish Grapes. Quebec, 19th Nov. 1846.

FALL AND WINTER CLOTHING.

HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support. H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c., having just received per "Safeguard" and "Pearl" from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate prices. No. 12, Palace Street. Quebec, 19th Nov. 1846.

QUEBEC BANK.

NOTICE is hereby given that a Semi-annual Dividend of Three per Cent has been declared upon the amount of the Capital Stock, and the same will be payable at the Bank, on or after TUESDAY, the 1st of DECEMBER next. The Transfer Book will be closed on SATURDAY, the 14th of NOVEMBER next. By Order of the Board. NOAH FREER, Cashier. Quebec, 19th November, 1846.

FOR SALE, No. 6, NOTRE DAME STREET, LOWER TOWN.

ONE HUNDRED Boxes Glass 7 1/2 6 1/2, 20 Barrels Bottled Sherry, 10 Qr. Casks Port Wine, 1 Pipe & 5 Qr. Casks superior Madeira, 25 Casks Burton Ale, 5 Hhls Leaf Tobacco, 5 Casks Epsom Salts. J. R. HEALEY. Quebec, Nov. 12th, 1846.

QUEBEC DISPENSARY.

THE Subscriber, successor of the late J. J. SIMS, Apothecary, Chemist and Druggist, in soliciting a share of public patronage, respectfully begs to acquaint his friends and the public in general—that he has received per late arrivals a very select assortment of Genuine English Drugs, Chemicals, Patent Medicines, Perfumery, Brushes, Combs, Sponges, &c. &c. —ALSO— A small lot of very fine MONTREAL HONEY. G. G. ARDOUIN, Corner of Seminary and Hope Street, Upper Town Market. Quebec, 12th Nov., 1846.

PIANOS.

IN addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices. J. H. WYSE & Co. No. 26, Mountain Street, 11, Palace Street.

SPLENDID NEW & FASHIONABLE JEWELLERY,

WATCHES, CLOCKS, &c. THE Subscribers have just received per "Lady Sealton" and "Douglas," from London, a splendid assortment of JEWELLERY, WATCHES, &c. far surpassing in richness, variety, and extent, any they have hitherto imported; also, CHESSMEN, BOARDS, LADY'S COMPANIONS, and Mechanical Railway or Fantasma Chimney Ornaments. M. ARDOUIN & SON, 60, St. John Street.

N. B.—Old Gold, Silver, Plate and Watches bought or taken in exchange. Quebec, 12th November, 1846.

GOSPEL AID SOCIETY.

THE ANNUAL SALE will be held (D. V.) on TUESDAY, the 22nd, and WEDNESDAY, the 23rd of the ensuing month of DECEMBER, in the room formerly the Library of the House of Assembly, commencing each day at noon. Donations and contributions are respectfully solicited; and will be thankfully received by Mrs. SEAWAY, President, and by the following ladies of the Committee:— Mrs. TEMPLE, Mrs. J. A. SEWELL, Mrs. J. ROSS, Mrs. PENNEY, Mrs. GATES, Mrs. S. NEWTON, Miss WURTELE, Miss FLETCHER, Miss TREMAIN, Miss BERTON, Secy. Quebec, 5th Novr., 1846.

FOR SALE BY THE SUBSCRIBERS,

FEW Cases German Woollens ex "Perseverance" from Hamburg—consisting of Ladies' and Children's Caps, Berlin Wool, Children's Dresses and Saville Cloaks, Gentlemen's and Boy's Caps, Children's Stockings, Socks and Gloves, Muffs and Boas of Berlin Wool, Shawls, Pelterines and Comforters, &c. —ALSO— One Case Egyptian and Cerneux Shawls. C. & W. WURTELE, 2nd Sept. 1846. St. Paul's Street.

ROBERT CAIRNS,

MERCHANT TAILOR, No. 2, St. Louis Street, Place d'Armes, IN thanking those Gentlemen who have for so many years extended their support to him; begs respectfully to announce the receipt of a choice assortment of Goods suitable for the season per "Douglas," from London; and as every care has been taken in their selection, he can confidently recommend them as being superior to anything hitherto imported. He would therefore solicit a continuance of their patronage, and all orders intrusted to him shall be executed with every care and attention to ensure satisfaction. Quebec, 5th November, 1846. 2 m

WHOLESALE AND RETAIL BRITISH AND CANADIAN FUR WAREHOUSE.

W. S. HENDERSON & CO. HAVE just received per Great Britain, Lady Sealton, and Pearl, a large Stock of Goods in the FUR LINE, selected in July last by their W. S. H., who visited Europe for that purpose, which, added to an immense stock of Goods manufactured on their own premises from Skins the produce of this continent, presents one of the most complete as well as the most valuable stock of FURS ever before offered in this market. W H O L E S A L E. The Stock of Goods intended for this department is unusually large, and will be sold low. Terms—under £25 cash; above that sum an approved note at 4 months. Every description of Furs made to order, or cleaned or altered to the present style. All Goods returnable after sale if not approved of. NO SECOND PRICE. Quebec, 29th October, 1846. b

BUCK-WHEAT AND INDIAN CORN MEAL.

THE Subscriber has just received a small supply of the above. —ON HAND— Sperm, Belmont Sperm, Imperial, and Composite Candles, Sperm, Olive, Porpoise, and Pale Seal Oils. M. G. MOUNTAIN, No. 13, Fabrique St. 5th Novr. 1846.

JUST RECEIVED—FOR SALE BY THE SUBSCRIBERS.

BEST ENGLISH CHEESE, Cheddar, Berkeley, Gloucester and Truckles, —ALSO— Best Silvered and Black Lead. C. & W. WURTELE, St. Paul Street. Quebec, 2nd October, 1846.

JUST RECEIVED ex "Brenda," from Donegal,

and for Sale by the Subscriber— 8 Dozens Long handled Steeled Spades, 2 do. Lady or Border do., 2 do. Ballast Shovels (steeled), 1 C. Steeled Socket Shovels. —ALSO— Now landing ex "Syrta," from Liverpool— 50 Bags Saltpetre, 300 Boxes Charcoal Tin Plates I C, 100 do. do. do. I X, 147 do. do. do. I C W, 60 Bundles Hoop Iron, 1 1/2 Inch, 240 do. do. 1 1/2 do., 100 do. do. 1 1/2 do., 30 Tons No. 1, Garthshire Pig Iron. Landing ex "Rockshire," from Liverpool:— 150 Boxes I. C. Tin Plates, 50 do. I. X. do., 116 Half-Chests Twankay Tea, 400 Boxes (Polished) Charcoal Canada Plates, 100 Tons Coals. THOMAS FROSTE, St. Peter Street. Quebec, 29th Octr. 1846. f

THE WORLD—AS IT IS.

The world is not so bad a world. As some would like to make it; Though whether good, or whether bad, Depends on how we take it;

The world in truth 's as good a world As e'er was known to any Who have not seen another yet, And they are very many;

[The word "world" in this piece is used to mean the earth which God has made for man to live in, and which he has made very good. Often, in the Bible, the same word is used for men who have corrupted their ways, do not fear God, and love not the Lord Jesus; the "world" in that sense is bad enough.—Ed.]

HELP THE POOR TO HELP THEMSELVES. Fifty cents better than a Dollar.

Some ten years ago, a merchant in New York came home one Saturday evening to his family. He had worked his way up from indigence to a competency, and sat after supper, thinking of the way in which a good Providence had led and prospered him.

Thus his mind was running, but now he thought aloud: "My dear, I believe I'll go and see that family in H—street. I hear they are very poor. May be, they are suffering."

"Yes," replied the father, "we ought to be happy but—and the tears choked his utterance—but I could get no work this week. O, if I could get any thing to do, these poor babes would not go to bed without their suppers."

"Not a mouthful in the house, Sir; but we couldn't do without our evening song."

"We are all willing, and these larger ones are able to do a little, and we had rather live on fifty cents a week earned, than have a dollar in charity."

By this time the merchant's eyes were moistened. He went home quicker than he came, and soon returned with a well-filled basket. Shortly he found a place for the father in a mechanic's shop, where he did well for about twelve months, when he died.

The daughters—one of them is the wife of a worthy mechanic in Pennsylvania; another is the wife of a young minister, who is just commencing the work of preaching the Gospel to his countrymen in the Welsh language;

That merchant is daily receiving compound interest on all the capital he invested in this good work. Never will he forget that Saturday evening visit and song, and never is he weary of telling how to encourage the poor to help themselves.—Youth's Cabinet.

THE MISERERE; A MUSICAL CHURCH SERVICE AT ROME, THE WORDS FROM PSALM LVII.

The ceremonies commenced with the chanting of the lamentations. Thirteen candles, in the form of an erect triangle, were lighted up in the beginning, representing the different moral lights of the ancient church of Israel.

He, who had been pouring his sorrowful notes over the departure of the good and great, seemed struck suddenly dumb at this greatest woe. Stunned and stupefied, he could not contemplate the mighty disaster. I never felt a heavier pressure on my heart than at this moment. The chapel

was packed in every inch of it, even out of the door, far back in the ample hall; and yet not a sound was heard. I could hear the breathing of the mighty multitude, and amid it the suppressed half-drawn sigh. Like the chanter, each man seemed to say, "Christ is gone; we are orphans—all orphans!"

The above is found, without remark, in a very valuable English Church periodical; we insert it on purpose to add to it an expression of our persuasion that there is no reasonable ground for supposing that the sounds which produced such effects upon the writer and the multitude around him came from a broken heart.

As to the value of exhibitions for eye and ear, like the one described above, to the cause of Christianity, let the state of religion, morals, and we may even say, of intelligence among the population of Rome speak. There they have the music, the candles, the light, the darkness, the shock, the lament, the multitude swayed—as the description has it—and the triumphant anthem on another set occasion: and the people go away from all that, just as elsewhere they go away from the Opera-house, to plunge in dissipation and idle pastime, or to perform enormous deeds of darkness.

PAUPERISM IN BELGIUM.

Belgium, according to official statements, is a territorial mass of pauperism; 25 per cent of the population, one million out of four, are desperate paupers, and yet the priest party, by which the late King of Holland was dethroned and expelled the Belgian Netherlands, and which has ruled Belgium ever since, through the agency of devoted ministries, will insist on multiplying religious feast-days for a people perishing for want of daily bread.

EFFECT OF LIFE IN PARIS.—In Galignani's new Paris Guide is found the following statement, which may supply matter for medical as well as moral speculation. If the facts be as here stated, it is important to inquire whether they can be found in other large cities, and what can be the cause or causes of such a result?—"It has been

remarked that families constantly residing in Paris soon become extinct, and that out of the whole population of the town there are perhaps not more than 1000 individuals who can reckon their ancestors as inhabitants of Paris from father to son as far back as the reign of Louis XIII.

FETHERSTONHAUGH.—The aged Baronet, Sir Henry, of this name, expired lately at his seat, Upcarle, Sussex, 92 years old. The strange surname of this family having excited some curiosity, its derivation has been thus explained: The family is of Saxon origin, and the house first inhabited by the original possessor of the lands belonging to the family, in Northumberland, was built upon two stones known as "fetherstones;" that house being destroyed, during a conflict with the Scots, another was built in a valley or "haugh," as it was termed, and hence the word Fetherston-haugh.

SOCIAL POSITION OF THE SCHOOLMASTER.

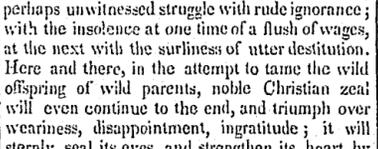
It is in vain to train schoolmasters with the utmost diligence, and with the wisest regard to those peculiar qualifications which are to fit them for their office; it is more than vain to raise them in intelligence, in accomplishments, in tastes; if not in habits, above the ordinary standard of teachers, unless we can adequately reward their services after they are trained.

FOR SALE.

A CONSIGNMENT OF ENGLISH SHIP'S BLOCKS by WELCH & DAVIES. Quebec, 19th Nov. 1816.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEAESURMER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1816.



EDUCATION.

E. AHERN, master of the British and Canadian School, begs respectfully to state that he intends to open an EVENING SCHOOL on MONDAY, 16th instant. Terms to be known at the B. & C. School-house, in St. Roch's. Payments to be made in advance. Quebec, 10th Nov., 1816.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, 29th October, 1816.

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temper which has often to endure the unreasonable complaints, the enquires, and the violence of the parents; discretion, which may sometimes have to contend with the officious interference of kind but foolish and conceited managers; firmness which will punish when necessary, but gentleness which will keep punishment down to its most temperate exercise; exemplary moral character, decency of dress, demeanour, unimpeachable integrity in money concerns; aptitude to discern the value of, and modesty to admit with gratefulness, all real improvements, in the art and science of teaching; self-respect, with proper deference to his superiors in station and in education.

What do we intrust to the schoolmaster? At least some part of the religion of our people; very much surely of their moral habits, their providence, their economy—their cheerfulness and content, their conscientious industry, their enjoyments, their amusements; their mental energies—in some degree their health; their attachment to the laws and institutions of their country; their independence of thought as Englishmen; their respect for social distinctions; their acquiescence in the difference of ranks and stations; their deference for legitimate authority; their dread of anarchy; their aversion to licentiousness; their peace, their happiness. What do we intrust to the schoolmaster? We are persuaded that we do not exaggerate when we say—the destinies of England; the permanence of our constitution; the safety of the throne; the perpetuity of our Church; the security of all our wealth, strength, and grandeur—our future welfare, glory, national existence. And to this schoolmaster we offer the pittance of a day-labourer—something below the gains of a prosperous artisan—something far below that of our domestic servants; this after having cultivated his mind, raised him to a level with, perhaps to conscious superiority over, many whom he sees basking in opulence—and with lucrative, improving, easy situations soliciting him on every side, vying for his service; and all this with not even a fixed or recognised position—even this miserable maintenance at best but precarious—still liable to be dispossessed of his poor pittance by the caprice of school managers, the failure of school funds, a fall in the wages of labour.

THE MIND THAT WAS IN CHRIST.

The man who labours to please his neighbour for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different would be the face of things, if this spirit prevailed. If Disciples were like Henry, and Watts, and Doddridge; and Churchmen like Leighton.—Cecil.

IF I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides,—from within and from without, in the world, and in the Church.—Ibid.

DEATH SHALL DESTROY SIN.—This is the comfort of a child of God, that though he brought sin with him into the world, yet he shall not carry it with him out of the world. God hath so wisely ordered and appointed it, that as death came in by sin, so also shall sin itself be destroyed by death.—Bishop Hupkins.

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SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF GRIMSTONE'S EYE SNUFF. Patronized by the ROYAL FAMILY or Great Britain. Recommended by the MOST EMINENT PHYSICIANS.

THE FORCEPS, APRIL DEC., 1814. This Scientific Medical Reviewer made the following Critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear. GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their 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-takers 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 Zealous. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

Just Received BY G. C. WURTELE, 150 DEMIJONS, A FEW COPIES OF HYMNS, Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price in cloth ls. 6d. plain leather ls. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG. GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness; 150 Demijons, German Scythes, Best German Steel and Spelter. C. & W. WURTELE, S. Paul Street, 25th June, 1816.

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THE BEREAN,

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