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WHOLE NUMBER 72

THE PASTOR'S RESPONSE, TO THE LINES CONTAINED IN OUR LAST.

Dear lambs! whom Jesus bids me feed, And through life's rugged path to lead, [Heb. xii. 13.] How sweet the chaplet you have given

To grace a brow so bless'd of Heaven,— Bless'd by the hands of faith and prayer, [Ordination Service.] When laid in holy office there.

[1 Tim. iv. 14.] That chaplet is a wreath more bright. Than royal diadem of light. The lambs of Christ their Shepherd own,

[John x. 9.] His friendly crook, his voice, are known; Oh may that chaplet flourish fair Till every flower which blossoms there [1 Thess. ii. 19.]

A gem becomes, by glory given, And every gem a soul in Heaven. Go forth, my lambs, o'er hill and dale. And pluck the sweetest flowers of morn. But let the perfume they exhale To every morning breeze, or gale. The mute but breathing praise they sing.— Ascend to Heaven on Faith's bright wing; Lisp ye the homage they would pay To Him that ushers in the day. Those mountains, where the Gospel-tread [Isaiah lii. 7]

Bedews the flowrets' fragrant bed; Those mountains, where a gushing stream [John iv. 11.]

Both slakes your thirst and leaves you clean; [John xiii. 3.] There stop ! nor pass, by step too bold, [Genesis iii. 4]

The bounds that mark Christ's peaceful fold; For there the world her snares has spread [l John ii. 15. For wandering sheep from Shepherd stray'd.

THE UNION OF CHRIST'S PEOPLE IN PERFECTION YET TO COME.

• • • • "There is now in heaven a perfect unity in an orderly gradation of ranks, angels and archangels, cherubim and seraphim, principalities and powers, thrones and dominions, have each their glorious office, and yet with this order of degrees such a perfect unity and bliss, that a jarring note from one of their golden harps never interrupts the perfect harmony. Day and night they cease not to glorify God with one mind and one song, ever crying out, Holy, holy, holy, is the Lord of Hosts.

When the foundations of the earth were laid, the morning stars sang together, and all the sons of God shouted for joy: God saw every-thing that he had made, and behold it was very good. But sin entered and marred this good creation; and for 6,000 years sin has been manifesting its exceeding sinfulness, and separating earth from heaven. But Jesus shall not fuil, nor be discouraged, till he set judgment in the earth, and the saints shall wait for his law. It pleases the Father by him to reconcile all things unto himself, whether they be things in carth or things in heaven. His own prayer, Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven, is hastening to its accomplishment. As the still waters furnish a full reflection of the heavens above, so will the new earth, in all its variety and unity, beauty and harmony, be a full reflection of the new heavens.

This Divine union, is, however, only to be perfected in the heavenly glory. We may see this in the progress of the Book of Revelation.

Mr. McNeile well observes on this prayer of our Lord for the unity of his people:

"He prays not for those who shall believe upon him in any one country, or in any one age, but for all who shall believe on him in all countries and in all ages, so long as he is an object of faith, that is, until his coming again, when faith shall be changed into sight.

"The period contemplated in this prayer has not yet airived, because the persons prayed for are not all, as yet, in existence. This is characteristic of Him who utters the prayer, of Him who sees the end from the beginning, whose truly catholic mind could not be localised or circumscribed by any temporary or any local interests in his Church, and whose soul cannot be satisfied in the result of its travail, until the last of the living stones that are to compose his temple, shall be set upon their appointed places. polished into the reflection of his image, and the head-stone brought out with the consecrating shouts of Grace, grace, unto it.

"The unity for which he prays is a future unity. This is proved by the reason just now assigned-many of the persons included in this prayer are born in the flesh, and not yet born again of God; some have fallen asleep in the faith; their spirits, absent from the body, are present with the Lord, and their bodies are mouldering in the dust. The prayer includes them all. Their unity, that is, their visible unity, is clearly, under existing circumstances, impossible; a unity they have certainly, but it is only in the mind and purpose of Him who calls things that are not, as though they were,

and in no other sense. "When all these shall be ready; when all who shall believe on Him have believed on Him, then-but not possibly till then-shall the perfected unity anticipated in this prayer be manifested to the world ! Then they shall be all one in Christ! Every one of them shell then have the mind in him which was in Christ Jesus; and the body of every one of them shall be changed and fashioned after the similitude of Christ's own body! This is what St. Paul calls "the manifestation of the sons of God;" for which he says, "the whole creation is waiting, groaning, and travailing in pain" until now "and even we ourselves," he adds, "who have the first fruits of the Spirit," do "groan within ourselves, waiting for the adoption, to wil, the redemption of the body." - Rev. Edward Biokerstoth.

Selected by an absent Friend.

THE APOSTOLICAL COMMISSION.

Man is a sinner-God is the Sovereign Creator, Benefactor, Judge whom he has of-fended.—Here the Minister begins. Idolatry next step. False modes of worship, impos-tures, superstitions, ceremonies substituted for obedience, are insults upon his infinitely pure and holy nature .- This is another point Ignorance, contempt of God, scepticism, irreligion, profaneness, impurity, vanity, self-displaces and affect the Colomb, yet more Calcutta. displease and affront the God whom such men have the means of knowing. This embraces a fourth class of topics, and closes the first part of the message.

Man must repent and turn to God, or perish-this is the command which immediately follows. There is but one way of salvation-one God and Father of all-Saviour and Mediator-one great light of nature. There is no trifling with truth. The Bible is an authoritative revelation of God's will to man. "God hath commanded all men every where to repent." Thus the Minister lays a foundation for a decisive obedience to the Gospel.

a sacrifice for sin, and the mighty operations of his Spirit, preventing them and co-operating with them in their turning to him. Here is the great motive which the Minister has to propose. When the sinner, illuminated by the doctrine of salvation and the grace of the ship cannot be introduced again without Spirit, begins indeed to relent, to consider dishonour to the High Priest (Cohen) of our his ways, examine the truth set before him, profession who has offered a sacrifice full, and read the holy word of revelation; when he discovers the one glorious Creator of all things and turns to him, casting away his idols and his vanities, his lusts and his habits, that he may serve and obey the one living and true God, then the Minister rejoices that his end is accomplished. And not less so, when he sees nominal Christians begin sincerely and from their hearts to study and obey that Gospel which before they neither chief to the Church.] understood nor loved.

Thus are men of all classes brought up to the great end of the commission given to Ministers by Christ, whose person and sacrifice is the one glorious object of their faith and dependence. The Minister stops not at repentance, as the end, or even as the principal part of Christianity-but uses it as the indispensable means lowards that illumination and rescue from the power of Satan which lead to pardon of sin by the faith which is in Christ. This is the point. Forgiveness, the holiness which ever accompanies it, and "hope of the inheritance of the saints in light" is, properly speaking, the end, the high end of the Christian religion. Every thing both in the blessings and in the instrucof Christ, who is the "Sun of Righteonsness," the "Light that lightens the gentiles, and the Glory of his people Israel." By his death and sacrifice only do we obtain salvation. It is by "the faith which is in him?" that we are justified and accepted-not by faith as a work of man, nor by illumination of mind, nor by turning to God, nor works meet for it-none of these can merit heaven; our best doings are full of defect and can But it is the obedience unto death of the Son of God, that is the meritorious cause of pardon and eternal life, whilst faith is the instrument or means of receiving the promised benefit, and repentance the sine qua non, or indispensable prerequisite which the Gospel enjoins-without which indeed there can be concentrated, and to which its primary instructions lead. The Epiphany or Manifestation of Christ is "all in all." We preach," saith our Apostle, in another place, "Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.32||

By this method, then, the conversion of man has in fact ever been wrought, and by no other. The grace of God exhibited in all its exuberance; the duty and responsibility of man retained in all their obligation-Christ exalted as the grand discovery of revelation the reasonable creature treated on the footing of his obvious accountableness before God.

On these broad topics, my dear brethren let me exhort you to dwell. Go not into refinements, speculations, the nice distinctions of an over-systematic theology-but keep on strong and clearly revealed points which affect the conscience and are immediately connected with the salvation of the soul of man. The mode of the Spirit's operation, the exact point of concurrence between divine agency and man's willthe purposes and secret designs of God, the order of the divine decrees, the mysterious fact of the first entrance of moral evil, the best method of reconciling to our feeble apprehensions all the different statements of Scripture—these are questions on which differences of judgment will of necessity arise, because the whole case appears not to he revealed, but only certain parts of it for our practical guidance. Nor will these differences of opinion be of consequence, whilst they are kept entirely subordinate in our own minds and in our doctrines, to the plain and acknowledged truths of the Gospel-the fall and corruption of our nature, the moral in-

* Acts xvii 30. † Mal. iv. 2. *

§ Col. iii. 11. The Ser. t Luke ji. 32. mon was preached on the festivol of the Epiphany,

1 Col. 1, 23.

ability of man to any thing spiritually good, neither better nor holier; it therefore shows cover it. And if you do find it, you will the operations of grace as the source of all the falsehood of its own claim; for while probably discover that it is one of the very the live of the source of all the falsehood of its own claim; for while probably discover that it is one of the very the live of the source of holiness, our duty and responsibility as accountable creatures, justification by faith far from him as ever. is the highest of all provocations against this only, supreme love to God, and universal one glorious Majesty of heaven.—This is the obedience as the fruit of faith and evidence obedience as the fruit of faith and evidence he reconciles God to man, he also reconciles of a justified state; and a holy, humble, man to God. He works by his Spirit upon retired walk with God, in prayer and communion; whilst we ascribe unreservedly to his grace and most merciful will the first rise. Thus he does bring us near to God, for he and all the application of salvation.—The makes us like God. And he is our one and

MISCHIEF OF HUMAN COHENSHIP IN THE CHRISTIAN CHURCH.

The Editor has thought it right to accompany the word "Priest" in the following article by its proper Hebrew original Cohen, (Greek ispens) the word "Priestbursting forth across the universal darkness hood" by Cohenship. He does so in order jections do not touch the order of Presbyter (Priest) or the benefit of a Presbyterate Priesthood) in the Christian Church. What the author condemns is the revival Men are next encouraged to repent by the of the Old Testament office of Cohensimmense love of God in the gift of his Son as translated Priests in our Bible, but meaning ters—when that typical office has been suspended by the fulfilment, namely, the offering made by Christ, and when Cohenperfect, and sufficient, for the sins of the whole world. There is no place left now for a typical sacrifice; and any claim set up by any order of men, that they are set apart for the purpose of being Cohens (Priests according to the Old Testament meaning) in the Christian Church, is presumption on their part, fraught with mis-

> Persons unaccustomed to examine the subect thoroughly have often very confused ideas about priesthood [Cohenship]; they profess utterly to disclaim it, while in fact they are zealously maintaining it. But the essential point in the notion of a priest [Cohen] is this, that he is a person made necessary to our intercourse with God, without being necessary or beneficial to us morally. His interference makes the worshipper neither a wiser man nor a holier than he would have been without it; and yet it is held to be indispensable. This unreasonable, unmoral, unspiritual necessity is the essence of the

idea of priesthood, [Cohenship.] Priesthood [Cohenship], then, is properly tions of the Gospel terminates in the Gospel mediation, taking this last word in its ety mological rather than in its common meaning. When the act on the worship be is already complete, whether the worship be citual or spiritual, the presence or interference of a priest [Cohen] is made a necessary medium through which alone the act can be presented to God. For instance, suppose that the worshipper has a right belief concerning God, and knows what he desires to ask of God, the act of prayer on his part is complete; God will not accept it, then here is the exact notion of priesthood [Cohenship.] It ceases to be priesthood [Cohenship], and becomes teaching or assistance, if the act on the worshipper's part cannot be morally or reasonably complete without the aid of another. He who knows not what to pray for, cannot by no true faith. Thus the person and work of himself complete the act of prayer, but re-Christ stand forth prominently as the great quires to be taught in order to do it. This object in which the light of the Gospel is teaching however, is not priesthood [Cohenship, because the necessity for its interposition is reasonable, moral, and spiritual.

A priest [Cohen,] therefore, as he does not make the worshipper more fit to worship in himself, implies necessarily that man cannot approach God. The necessity for his mediation arises out of this: man cannot approach God, but he may approach to some other being, and this other being may approach Thus this intermediate being stands to man in the place of God, and man's direct relations towards God himself are declared

to be an impossibility.

We have arrived at a great and divine truth; the very foundation stone, indeed, of Christianity. We cannot come to God directly; we require one to be to us in the place of God. But one in the place of God and not God, is as it were a falsehood; it is the mother falsehood from which all idolatry is derived. The mystery of Christianity has met this necessity of our nature, and at the same time has avoided the evil of the falsehood. We have one who is to us in the place of God, but who is also God truly ;-we have one whom we may approach, although we cannot approach God, for he is also truly man.

It has been well said, that no error is mere error; something there is of truth ever mixed with it. So the error of human priesthoods [Cohenships] does indeed but express a great truth, that man cannot come to God without a mediator. But this truth is to man, when left to his own devices, either useless or mischievous. He attempts to act upon it by devising for himself a human mediator, and he falls at once into superstition and idolatry.

Again, the human mediator, as I have said before, does nothing to bring us in ourselves really nearer to God. His interference at all, implies that we are separated from God; this separation is a moral thing, arising out of our unlikeness to God. But the human mediator does nothing to restore to us God's likeness. It is strictly true, therefore, that his interposition has no moral value; it makes us professing to bring us to God, it leaves us as

But the true Mediator does not so; while our own nature, and weeds out from it the seeds as it were of our alienation from God. only Priest [Cohen,] our one and only Me-

diator. Some there are who profess to join cordially in this doctrine, and ask who disputes it. So little do they understand the very tenets which they uphold. For they themselves dispute and deny it, inasmuch as they maintain that the sacraments are necessary to salvation, and that they can only be effec-tually administered by a man appointed after a certain form. And they set up again the human mediator, which is idolatry, and they show the falsehood of his claim, to remind the reader that the author's ob- because they make a man like ourselves necessary to bring us near to God, and this man, who is to complete Christ's work, and reconcile to God those whom Christ had left alienated, cannot touch the slightest part of the soul or mind of any one. If we were separated from God, he cannot bring us to him; for we remain in ourselves, when his ministration is over, just the same as we were before.

This dogma, then, of human priesthood [Cohenship] in Christ's church, appointed to administer his sacraments, and thereby to mediate between God and man, from no reasonable and moral necessity, is a thing quite distinct from any exaggerated notions of the activity of government: it is not the excess of a beneficent truth, but it is, from first to last, considering that it is addressed to Christians, who have their Divine Priest [Cohen] and Mediator already, a mere error; and an error not merely speculative, but fraught with all manner of mischief, idolatrous and de-moralizing, destructive of Christ's Church; injurious to Christ and to his Spirit; the worst and earliest form of Antichrist .- Rev. Thomas Arnold, D. D.

LETTER FROM ROME.

Since I have been in Roman Catholic countries, I have often been led to say to myself, "These Roman Catholics are the most religious people in the world;" that is, they are the most religious people in the world in their way. Every city in a Roman Catholic country abounds in churches, many of which are costly and magnificent beyond description. and seem to say that those who built them were willing to lavish their wealth in crecting temples to the honour of God. Every town and village and hamlet is supplied with its place of worship, and every highway is lined with crosses, which remind the passing traveller of what the Saviour has done for his soul, and with little chapels, in which if he pleases, he may stop and say his prayers. We meet a priest at the corner of every street. The church door is ever open, and the church bell is ever ringing, not only on the sabbath. but also on every other day of the week. The priest is ever at the altar, and the people are ever kneeling around him. Often have I said to myself, as I have witnessed these coldness of the disciples of a purer faith."

But where are the fruits of this religion? Alas! they are not to be found, unless poverty and ignorance, vice and misery, are its fruits. For wherever the Roman Catholic religion prevails, there, without, I believe, a solitary exception, the people are poor and ignorant, vicious and wretched. Does this religion make its professors holy in heart and in life? Nofar from it. Nobody in this country thinks of trusting Roman Catholics. They will not trust each other. Truth and honesty are very rare among them. Then, if you visit the pope's prisons, you will find that they are ever full, crowded and overflowing. And if you travel in the highway, many a stone that has been crected by the side of it tells you, by the inscription upon it, that there some poor unfortunate traveller was assassinated. and seems to warn you that you may meet with a similiar fate.

But what sort of a religion is this, which produces no fruits, or only such as are bad? What does it consist in? It seems to me to consist in the observance of certain forms and ceremonies, which have little or nothing to do with the heart or the life. You enter a Roman Catholic church. There you see the priests and the people. What are they doing? Are the priests preaching the gospel, and are the people hearing it? No. I might almost say that preaching is scarcely known among the Romanists. They hear but very little preaching, and much of what they do hear is of but little, if any value. The moment you go into one of their places of worship, you see the altar, the high altar, and many inferior alters, rich and glittering with marbles and gold and precious stones. But where is the pulpit? You must look a long time before on can find it, and perhaps after the most diligent search, you will not be able to dis-

We should prefer this sentence to run thus : they maintain that the sacraments, which are generally necessary to salvation, can only be ef-fectually administered by a man appointed after a certain form." That the sacraments should be administered, and that the form of Absolution and the apostolical Benediction should be proby Presbyters, are appointments of value for the maintenance of good government in the Church; but when they are insisted upon on the ground of Presbyters being the Cohens (Priests) of the Christian Church there is a presumptuous inroad. upon the sole Cohenship of our Lord Jesus.

least conspicuous objects in the place. There is the altar, candles are blazing around it; but where is the pulpit, around which should shine the light of God's eternal troth? It is not to be found, or if found, it is discovered in a corner. But to return to our question. What are the priests and the people doing in the sanctuary? Are they praying and sing-ing the praises of God? Possibly they are professing to do it; but we have much reason to fear that they are ignorant of the nature of that worship which God requires of his rational creatures. But perhaps they are neither praying nor singing? What, then, are they doing? Oh, they are walking and marching, howing and kneeling, kissing and crossing, burning long candles and short candles, great candles and small candles, white candles and red candles, and filling the house with the smoke of incense. And when they have done these things, their consciences seem to be satisfied. They have done all that can be required of them as good Catholics, and they suppose that they may then go out into the world and live as they please. As I have witnessed the vain shows and idle cer-emonies which may be seen every day in Roman Catholic churches, I have often exclaimed, "Oh, the mummeries and mockeries of Catholicism! How poor a substitute they are for the preaching of the word, and that simple and spiritual worship which the. gospel requires! And how astonishing it is that anybody should ever suppose that such a system of worship as this is taught in the New Testament!"

Now, do you wish to know how, notwith-standing all the errors and absurdities of Catholicism, Roman Catholics are made, and so made as not to be easily unmade? I will show you. Do you see that mother? She has a child in her arms. She enters her church. She goes along to the vessel which contains the holy water, dips her finger in the sacred element, makes the sign of the cross, and then teaches her child to do the same. She goes along a little farther, to an image of the Saviour, or of the Virgin, or of some saint, embraces and kisses it, and then teaches the little one to imitate her example. When the child becomes a little older, it is placed under the instruction of teachers and priests; and thus, from its earliest infancy until it arrives at years of maturity, the principles of Catholicism are instilled into its mind, and it is taught to become familiar with its forms and ceremonies.

My sheet is full, and I must close. Excuse the liberty I have taken in communicating to you those lew thoughts, and believe me to

Yours affectionately, A. P. Christian Examiner.

PASTORAL FIDELITY.

From Memoir of the late Bishop Moore of

Virginia; relating to the time of his ministry on Staten Island.

On one occasion he was invited to meet a company of highly esteemed friends at dinner. Just as he was getting into his gig, a messenger arrived from a distant part of the Island, requesting him to visit a very poor communicant, who was dangerously ill. Obedient to the call of duty, he relinquished never answer the demands of God's law, but if it be said that his prayer must be ofmuch less contribute to atone for former sins. Fered to God by another, and that otherwise ought to put to shame the indifference and reluctance, wishing that the call of duty had not been made, and almost inclined to delay it until to-morrow. When arrived at the humble cottage, he was unusually successful in imparting the consolations of religion, and in quieting the fears and animating the hopes of his humble friend. As he knelt on the dirt-floor, the grace of God warmed his affections, and with unwonted fervour he poured forth his supplications for the dying Christian before the throne of their common Father and God. As he returned home late in the evening, with his own faith strengthened and his Christian graces enlivened, he wept at the thought of the reluctance with which he had gone to so delightful a duty, and was humbled under a sense of his ingratitude to that merciful God, who had thus by his very kindness rebuked him. That night his sick friend died, full of peace and hope. The Bishop continued to his death to look back to that evening, spent in the dying Christian's chamber, as perhaps the happiest of his life; and he learned from the occurrence a lesson which he did not forget: never under any circumstances to postpone duty to pleasure.

> DUTIES OF MASTERS TO THEIR SERVANTS. As the master is to make temporal provision

for their bodies, so much more is he to provide for their spiritual welfare, and the good of their souls: inasmuch as their souls are incomparably to be preferred before their bodies. Every master is to be both a priest and a prophet within his own family, as well as a king; he is to instruct them in the will and laws of God, to inform their ignorance, resolve their doubts, excite and quicken them to the service of God, to rectify their errors and mistakes, to pray with them and for them, to direct them in the way that leads to heaven and happiness, and, above all, to walk before them in it by his holy and pious example. But how few are there that do conscientiously perform this duty. Do not the most think it enough if they provide necessaries and conveniences for the body, the dull, outward, and earthly part of man? And, indeed, it were enough if they had only beasts to look after. But remember, thy servants, and those who belong to thy nounced (as the practice of om Church is) only charge, have precious and immortal souls, capable of eternal glory and happiness, but liable to eternal misery and torments: and God hath intrusted thee with these souls of theirs, and will require them at thy hands. What a heavy and tremendous doom will past

upon thee, when God shall demand at thy hands the souls of thy servants, or of thy children, which have perished through thy default. Will it be enough then to plead, Lord, I fed and clothed them, and was careful of their health and welfare? Yea, indeed, if their bodies only were committed to thy care, this were enough; but see, there they stand condemned, and ready for eternal flames, for the ignorance which thou oughtest to have informed, for the profaneness which thou oughtest to have chastised and hindered, for these neglect of those holy duties in the which thou oughtest to have gone before them; and there fore, though they shall die and perish in their sins, yet their blood will God require at thy hands, whose carelessness or evil example hath hardened them in their wickedness, and led them on securely to destruction.—Bishop

LYING WONDERS, IN INDIA.

During the prevalence of the cholera the devil was not idle. A worker of lying wonders established himself in the midst of my western congregations, and endeavoured to draw away the people. I may state a few particulars regarding the new sect to which this person belonged. The founder is a Shanar' of the name of Mootoocootty, whose residence is near Cape Comorin. The system he has founded seems to be a distorted heathenish imitation of Christianity. It is held that there is but one God, whose name is Narayana, "the Predestinator," "the Master," and whose mark or "seal," as it is styled, resembling that of the Vaishnavas, is worn on the forehead. Mootoocootty and his disciples, originally twelve, the inspired representatives of this deity, profess to foretell all events, to avert all calamities, and to cure all diseases by giving the sick persons copius draughts of cold water. The followers of the system are required to renounce the worship of devils, to break their idols, to bring presents to the prophets of the sect for distribution to the poor, and to assemble every Sunday for what they style "instruction" and "prayer," but which seem to me to be acreaming and dancing. So greatly has this system prevailed among the heathens of the especially those of the Shanar caste, that it bids fair to supersede devil worship. The followers of the sect are accustomed to say to Christians, " Why should we join you? you and we are of the same religion ;" but, notwithstanding this pretence of similarity they always have been and are our most active and eager opponents. The person who, as I have said, established himself in my district. was an apostate Christian, and did his best to induce the people to think him "the great power of God." Heathens flocked to him from every quarter in considerable numbers, and some Christians in the neighbourhood partly from curiosity, were tempted to visit A poor ignorant old woman, who said "she had been a Christian fifteen years, and never found that it did her rheumatism any good," sought to obtain a cure by means of this new wonder. The prophet told her, "i would be as the Predestinator had decreed." She expected a cure from this gracious declaration, but after a few days found that her hopes of being miraculously cured were vain; and with others who joined the impostor, she came back again, greatly ashamed. When the delusion was at its height, the prophet began to prophesy the overthrow of the Company's government, and a golden age of light taxes. This led to the interference of the authorities, and the prophet's downfall. Subsequently several of his followers, seeing the failure of their leader's prophecies, joined the congregations, so that this new temptation has had on the whole a beneficial result. The Rev. Robert Caldwell, Missionary of the Gospel-Propagation-Society, in Tinnevelly.

The Berean.

QUEBEC, THURSDAY, AUG. 14, 1845.

We count it a privilege, whenever we can introduce into our columns the name or the words of the Clergyman from whose work on The Promised Glory, our absent Friend has drawn selections found on the first page of this and of the preceding number. And scarcely could a subject be more affecting to the real Churchman's heart than that of the union of all the people of God. Treated by the spiritually minded BICKERSTETH, the sweet flower of union is quickly liberated from the narrow winter-house of ecclesiastical enclosures, and unfolds itself under the warm rays which shine out of the Saviour's words to his disciples; and those are in union, according to the author's mind, whose bosoms are animated by the "one faith, one hope, one love" -who love the Lord Jesus Christ in sincerity.

The true Churchman then rejoices that he is not required to shut up his heart and stay the flow of his affections, when he discovers manifestations of this union in those who are not associated with him in visible Church-fellowship; while at the same time he knows that no power on earth can command the union of his heart with any one, though visibly a member of his Church, in whom the faith, the hope, and the love of the Gospel are not in lively exercise. Still, it is a matter of regret to him, that visible Church-fellowship does not unite him with all those who are knit together in the bond of love because they have embraced the like faith and are animated by the same love with him. Now the benefit of union is at the present day often illustrated by the compact and successful operations of the Church of Rome; and it is not unlikely that many a sincere believer may get perplexed, and may somewhat precipitately allow a superiority, in that respect to the community against whose errors.

Of the tribe of Palmyra cultivators. + Worshippers of Vishuu.

as a consistent Church-member, he notwithstanding protests.

It will not be amiss, then, to ask the question, what is the benefit which the Church of Rome confers upon the world by her apparent union? What work is she doing by her well marshalled force, and united energies, and undivided resources, that the enlightened Christian could wish to be done by a visibly combined effort of Protestantism? Is it that which Rome has all along been doing for Italy, Spain, Portugal, Ireland, South-America; -what she is now doing for Tahiti;-what she is preparing to do renewedly, as she did once before, for China; what she did, as long as she had the power, for Goa and its dependencies under the sway of Portugal? Who would not shudder at the thought of defaming the fair name of Christian union by connecting it with the blots which stain the page of history as the memorial of the efforts in which the eclesiastical unity of that Church has enabled her to engage. From the contemplation of such sickening records of atrocities perpetrated, wily schemes carried through, ignorance carefully perpetuated, superstition not demolished but gratified by the charm of novelty—the follower of Jesus turns for relief to the avowedly divided religious efforts of Protestants, and he almost forgets the divisions which have obtained there, while his heart warms with thankfulness at the purity of the scene displayed before him -the innocence of the means employed, the single-heartedness of the agents, the honesty of the efforts (whatever may be thought of their discretion in the choice of methods) for the diffusion of sound knowledge, for the cultivation of intellect, and the raising up of a people who shall not be entrapped into a mere compliance with Christian forms of worship, but shall be brought to search the Scriptures, to learn the divine will, and to know of the doctrine that it is of God. The divisions are scarcely perceived, while the tained that she suffered 15 months' imprisonsublimity of the design and the integrity of the performance excite wonder, and call for

Still, the devout Church-member regrets the divisions, harmless though they appear when viewed under strong impressions of the contrast just now exhibited; but he will be very careful how he recommend the purchase of union by an abandonment of the freedom of that sentence into effect or not; if there was investigation, of a personal, unimpeded approach to God's throne, and direct dealings with the Saviour, without the intervention of Priest or ecclesiastical Corporation. The secret of R. Catholic union is just the dogma exposed in the article on our first page, borrowed from Dr. Arnold's Fragment on the Church, which abounds in striking thoughts, vigorously expressed. A human priesthood, which makes itself indispensable to man's intercourse with God, but lets him off from the demand of spiritual reformation, on the condition of obedience to its ritual prescriptions-that is what unites the great body of worshippers in that communion, and makes them one in visible effort for the propagation of its own dominion and, in modern times, for hinderance to the success of Protestant efforts for the diffusion of real scriptural light: witness New Zealand and the islands of the Pacific.

It is easy to say that Protestants might be united, without parting with Christian light and liberty. So they might, if they were faultless; but those who are loudest in condemning separation, are by no means peculiarly free from blame, themselves. The most vehement denunciations of division proceed from men who are least remarkable for vigilance over doctrinal purity, and with whom the preliminary for union is, that every thing is to be yielded to them, while they will make no concession on the side of strict conformity to scriptural truth and simplicity It is those who make the most daring approaches towards Rome, that condemn with the greatest asperity the separation of Protestant dissenters from our own reformed Church. The very ground on which they rest their condemnation is, in fact, the assumption of those priestly powers to themselves, as human mediators, which Dr. Arnold calls an error "fraught with all manner of mischief." From union which would give the pre-eminence to them, the great Head of the Church will, we trust, preserve his own. A better day may dawn upon the Church yet, when this mischievous error shall have been effectually rebuked by those in authority, and afresh renounced by our reformed community. Then may we hope to see large numbers, now alienated from our Church, desire admission to her bosom; but till then we must seek relief, in our sorrow over outward divisions, in that "higher and deeper, and more lasting" union in which Broken-STETH rejoices and in which he whom Jesus loved had to acquiesce, when his zeal would have forbidden every man to cast out devils in his Master's name, who did not follow with the apostles. We feel very strongly persuaded that God designs a reformed Episcopal Church to be the organization for gathering in one the great body of souls seeking a resting-place amidst the strife which afflicts the Church of Christ militant here on earth; and that we shall see things ripening towards that end, as soon as we become qualified to bear without haughtiness and carnal security, such signal prosperity to our Zioni.

this British subject, who has been exposed to imprisonment and pecuniary loss in consenence of his admitting the Roman Catholic inhabitants of the island, in such numbers as chose to come, to his domestic worship-and we may add, in consequence of the acceptance which his scriptural instructions met with the class of hearers—was brought before his House of Lords on the 24th of June. The Marquis of Breadalbane asked of the Earl of Aberdeen (Secretary of State for the Foreign Department) what rights of conscience the existing treaty with Portugal gave to British subjects residing within the Portuguese dominions, if Dr. Kalley's proceedings were liable to censure?-The Earl of Aberdeen replied at some length, and not without some rather ill-natured side-glances at the Scotch Free Church of which Dr. Kalley is a member; the main purport of his answer being, that the rights of British subjects residing in Madeira did not extend beyond the free exercise of worship for themselves and their fellow-Protestants, consequently did not open any "facilities for proselytizing." He did not consider that "British subjects were injured by being precluded from interfering with the religious opinions of their neighbours." It was admitted that Dr. Kalley addressed the Portuguese residents of Madeira with great zeal and with no small degree of success; he appeared to have been the author of large conversions, and it then became an object of the Portuguese government to put a stop to these proceedings. The existing treaty did not in any respect prevent their so interfering, and he thought the proceedings adopted in the case were quite according to law, except Dr. Kalley's imprisonment for five months, for which pecuniary compensation had been demanded and obtained on his

behalf by the British government. The case of Dr. Kalley's proselyte Maria Joaquina was naturally enough adverted to in the course of this discussion, and the Foreign Secretary ridiculed the apprehensions which had arisen among Protestants, as if any one in Portugal or Madeira incurred the danger of being put to death on an accusation of heresy and blasphemy. The woman he asserted, was only fined 30s, and suffered 3 months' imprisonment. Contrary to this assertion, the Marquis of Breadalbane mainment. Perhaps 12 months elapsed while the inquisitorial proceedings were going on she being confined on the capital charge, and 3 months more when the interposition of the British government, urged on by a feeling of horror excited throughout Britain, at last forced the Portuguese court into lenient measures. It certainly remains as true as ever that she was solemnly sentenced to death. whether there was any intention to carry none, the influence of Protestantism has to be thanked for that.

We do not at all doubt the correctness of Lord Aberdeen's interpretation of the treaty. It never could have been the intention of government under the influence of Rome as Portugal is, to allow foreign residents any facilities for the diffusion of scriptural truth among its subjects; nor could any British diplomatist have been so green as to imagine ie had secured such a point, when he had got the Portuguese Plenipotentiary's signature to a treaty which secured religious rights to Protestant residents. The unaccountable part of the Foreign Secretary's defence of himself and the Portuguese authorities, is that where he invokes the principle of reciprocity in the matter. On this subject, we can not do better than quote the forcible language of the Scottish Guardian, which is as follows:

"But again, Lord Aberdeen,-with, we must say, a perverted ingenuity that seems almost incredible-finds another apology for the Portuguese Government, on the ground of reciprocity ! "At all events (he says), in a matter of this description, a principle of re-ciprocity is required." By all means. And have not Portuguese Papists, and the Papists of every country under heaven, the most unbounded freedom to teach their dogmas and to proselytize, in any manner they please, throughout every corner of the British empire and all its dependencies? Let us only have " reciprocity" then in this respect :- for it is impossible we can ask anything beyond it. But no,—says Lord Aberdeen—"it was only last year that the Report on criminal law recommended the repeal of the second of Queen Anne, which enacted that any one converting a Protestant to the Church of Rome incurred a præmunire; and the Portuguese might fairly say we were bound to repeal such statutes before we called on them to give us a right of proselytizing within their dominions!" It is not pretended that the Portuguese said this; for we presume the Portuguese knew as little about this musty statute as the whole British community did; —only "they might have said it." But "last year, it was recommended that this statute should be repealed,"-and nobody that we have heard of has recommended the contrary; -so that we presume it is now repealed, -as it might have been any day this last fifty years. And now that this formi-dable obstacle is fairly out of the way,—we beg to press on Lord Aherdeen's attention his own great maxim-that, "in matters of this description a principle of reciprocity is required." Let him, as a British Minister "require" for British subjects within the Portuguese territories, rights "reciprocal" to those which Portuguese subjects enjoy within the dominions of Great Britain. Le him not flinch from the practical assertion of his own maxim, nor abate one jot of it, till he carries it into full practical effect. Nay, we say farther-let British Christians, and the whole British nation, take this subject into their most serious consideration. Let them consider how the Romish Church, where it obtains the ascendancy, enacts laws against the fulfilment of the first and most indispensable obligation that is imposed on all mankind, for the communication of religious light and truth from nation to nation, and from man to man. By enacting such laws, the Romish Church legislates against what form at once the great common obligations, and the great "common rights" of the human race; and men, everywhere, are bound to rise up, and denounce, and resist, and put down, the tyrannous and impious usurpation. Dr. Kalley, we are informed, is very speedily

DR. KALLEY, OF MADRIKA.—The case of to return to this country; and we apprehend is British subject, who has been exposed to his presence among us will afford a most fayourable opportunity for presenting this whole subject, vividly and in its true colours, before the minds of the British Churches. The opportunity, we trust, will not be lost, but will be turned to full account; and,-whether Lord Aberdeen shall, or shall not, prove consistent and zealous in maintaining, with all the weight of British power, his own sound and righteous maxim—we shall, at all events, obtain a great and most incalculable ad-vantage, if we succeed in fixing the eyes of men more steadily and intently on the genuine character and workings of the great apos-

> It really would be a very interesting question to put to the Earl of Aberdeen, whether the French Ecclesiastics—Pères and Frères of various names—now pursuing their labours in this Province, are to be dealt with as Dr. Kalley was in Funchal, according to the principle of reciprocity, in case it should happen that their teaching turned some Protestant from his religious profession to that of the Church of Rome? We hope we shall not for one moment be supposed that it is our wish such a course should be pursued; we only want to show how, upon the noble Earl's own showing, Dr. Kalley ought to have all that liberty of proselytizing n Madeira which Frenchmen have in Canada. We do not think that the British government could claim such liberty for him without the risk of war, not with Portugal only, but with Rome in all the extent of its intolerant sway nor could we say that such a risk should be encountered, since the weapons of our warfare are not carnal: but then how idle is it to talk of reciprocity between England and Portugal in respect of liberty of proselytizing efforts; and how truly did the Marquis of Breadalbane say, "the explanation of the Noble Earl would not be at all satisfactory to the people.

CHINESE BONZES.

Many among the Chinese worship, as the only divinity in the universe, an idol named by them, "Foe." They are called Bonzes, are exceedingly astute, and well understand how to work upon the superstitious fears of the multitude. Among other dogmas they inculcate that of metempsychosis or transmigration of souls, and warn their followers that disobedience to their commandments will be punished after death, by the offenders being compelled to take the form of some miserable and defenceless animal. Great is the influence which is thus acquired over the minds of the lower classes. I remember being called one day to baptize a sick man. He was about seventy years of age, and subsisted on a small pension allowed him by the Emperor. No sooner had I entered the room, than he exclaimed, "I thank you, father, you are come to free me from many griefs. You are come to free me from many griefs. aware that I have lived for a long time upon the bounty of the Emperor. Now the Bonzes who are perfectly acquainted with what than upon the teachers. If the wary and passes in the other world, assure me that in practised controversialist can pursue the faint repayment of his benefits, I shall be obliged to serve him after death. My soul, they tell Romish systems, it can hardly be expected me, will enter into the body of a post-horse, and my work will be to carry to the distant provinces, the despatches of the celestial court. They exhort me to do my duty faithfully in that station. 'Run well,' say they, cat little, be patient, hurt no one, and you may thus attract the divine compassion, and perhaps be allowed to enter the body of a Mandarin.' I acknowledge to you, my father, that I shudder when I think of what I have to encounter. It haunts my dreams. fancy that I am already in the harness, ready to start at the first blow of my master's whip. l awake almost distracted, not knowing whether I am still a man, or have been

changed into a horse. But, I have been told that you Christians are not exposed to such misery when you quit this life; that you do not suffer under the shape of some wretched animal. I beg of you, therefore, to receive me amongst your learners. I know, the pre- dical. He has made arrangements that his cepts of your religion are difficult to keep, Subscribers receive the Philadelphia Episcopal cepts of your religion are difficult to keep, but were they still more so, I would wish to embrace it." With regard to these Bonzes, they are a collection of the rabble of the Empire, whom

poverty and idleness compel to live upon public alms. The cunning and address displayed by them in obtaining neip, are exemplified by the following amusing anecdote. Two or three bonzes, observing one day in the yard of a farmer, some plump fowls, prostrated themselves before the gate, and began to groan and weep bitterly. The good wife of the house discovered them, and ran out to inquire the cause of their excessive sorrow. "Alas," cried they, "the souls of our ancestors have passed into the bodies of these fowls, and we fear that you will slay them." "It is true," replied the woman, "that we have resolved to sell the fowls, but since they are your ancestors, they shall be preserved. This, however, by no means suited the views of the cunning Bonzes. "Perhaps," urged respecting me on a late occasion? they, "your husband may not feel the like pity for us, and be assured, that if any accident befalls these birds, we shall die of grief. Suffer us then to take them and cherish them for a time." After long entreaty, the larmer's wife granted their request. They were profuse in their expressions of gratitude, prostrated themselves twenty times before her, and departed. But, lo, in the evening, a nice supper of the fowls, their ancestors, was served up, to regale the keen appetites of themselves and their friends."-- Protestant Churchman, from Memoirs of the Jesuit Le Comte, published 1695.

ECCLESIASTIC AL.

THE CHURCH MISSIONARY SOCIETY have just published, in London, in one Volume fools-cap Svo., with illustrative Woodcuts, and a Map of the Bishop's Route, price 4s. sterling, The Journal of the Bishop of Montreal, during a Visit to the Church Missionary Society's North-West-America Mission. The Journal contains the Bishop's Voyage from Lachine to the Red-River Settlement-Proceedings at the Settlement-Some Account of the Indian Population of the Fur Country, their moral and general condition, and their Superstitions; with an Appeal to the religious sympathies of Great Britain on their behalf;—to which is added, by the Secretaries, an Appendix, giving an account of the Formation of the Mission, and

cation will be very soon for sale at the Book store of Messrs. Cary & Co. in this city.

DIOCESE OF NOVA SCOTIA .- Died, on the 14th of July, at Chester, after a long and painful illness, the Rey. W. A. B. Weinbeer, Missionary of the Society for the Propagation of the Gospel. He was a native of Berlin, Prus. sia, had been ordained at Halifax four year ago, and died at the age of only twenty-eight

DIOCESE OF NEW YORK .- THE GENERAL SEMINARY.—The Bishop of Delaware, in apprising the Convention of that Diocese that he had stricken the name of Mr. Joseph N. Wattson from the list of the candidates for the ministry, remarks :--

"I am not at liberty to withhold from the Diocese the causes inducing the act last mentioned. From the Faculty of the General Teological Seminary, in which institution Mr. Wattson was pursuing his studies, I received official information that certain charges had been preferred against him by one of the professors, which, upon investiga-tion, were considered by the Faculty to have been substantiated. These charges, upon the proof of which Mr. Wattson had been directed to withdraw from the Seminary, were-

1. That he had professed certain eroneous tenets and practices of the Church of Rome, viz: the doctrine of Transubstantiation; the Invocation of Saints; and the Adoration of the Virgin; and had acknowledged that he had been in the habit of practising such adoration himself.?
2. That he had advanced the opinion that

the English Church and our own are guilty of schism as respects the Roman Communion and that, although he professed that this opinion was not based upon thorough investigation, he had nevertheless not hesitated to declare it to younger and less informed members of the Seminary.

3. A violation of his duty as a student of the Seminary, and of the promise made at his matriculation, in the above particulars.

"I gave to the case very deliberate and anxious consideration, and could come to no other conclusion than that such expressions and conduct were wholly inconsistent with the remotest purpose of entering the ministry of our Church. I am not disposed to attribute a result so unhappy to the authorized teaching of the Seminary. Some of the professors I have long known, and have counted it a privilege to have enjoyed in my own preparation for the sacred office, the benefit of their instructions and advice. But that such consequences should ensue, from doctrines and opinions which have been during the last few years so diligently propagated need surprise no one. The Bishop of Oxford in his charge of 1838, which was certainly most tolerant in its treatment of the writings of some of his clergy, expressed himself more fearful of the effects upon the pupils that inexperienced and impulsive youth should not everstep the boundary. Can men of standing and influence in the Church, who have given their countenance to these opinions, escape the responsibility of such perversions among their vouthful and immature followers? It has been a subject to me of frequent thankfulness that I did not withhold from you on a former occasion the free expression of my conviction of the error and the danger of these principles, which conviction the increased observation of the past year has tended greatly to deepen and con-

THE EPISCOPAL PROTESTANT. The Rev. W. H. Barnwell, Editor of the paper published under this name at Charleston, South Carolina, has been obliged by ill health to relinquish the arduous charge and to discontinue that perio-Recorder until the period when their subscriptions shall expire, and earnestly commends to them that valuable periodical, which he regards " as an instrument of great good to the cause of our Master in Heaven, and His whole Church on earth, as well as a blessing to the old and young of the families, into which it is introduced."

THE DUELLIST MET BY PRIVILEGE OF COUNsen .- In the recent trial in which two men, Gompertz and Witham, were found guilty of a conspiracy to defiaud Captain Rose, that gentleman felt himself aggrieved by the language used by Mr. Fitzroy Kelly in commenting upon his evidence. The following

correspondence took place in consequence :- "Hampton Court Palace, June 25, 1845.-Sir,-I wish to know if, when unprotected by your privileges as counsel, you will dare to repeat the false statements which you made

"GEORGE PIT Rose. "To Fitzroy Kelly, Esq." "New-street, Spring-gardens, June 25, 1845.—Sir,—I have received your letter, dated this day, from Hampton Court Palace. I at present propose to forward your letter to the Horse Guards, with a statement of the circumstances that have led to it; but I offer you an opportunity of withdrawing your letter if you are desirous of so doing. I am, Sir,

your obedient servant,

"To Captain Rose." "Hampton Court Palace, June 26, 1815.-Sir,-I have to acknowledge the receipt of your note mentioning your intention of communicating my letter to you of yesterday's date to the Horse Guards unless I withdraw it. I beg, therefore, to withdraw my letter, and to offer my apology for having committed so great a mistake as to address you a letter of that nature. I am, Sir, your obedient servant,

"FITZROY KELLY.

"G. P. Ross. "To Fitzroy Kelly, Esq." "New-street, Spring-gardens, June 27, 1845 .- Sir, - I beg to return you the letter which you desire to withdraw. I am, Sir,

your obedient sorvant, "FITZROY KELLY. "To Captain Rose."

FRENCH LAW ON DUELLING .- The Royal Court of Paris has decided that, duelling con-stituting no crime or offence, there was no ocprogress to the present time. casion to institute proceedings against M. We understand that this interesting publiwho figured in the duel which terminated in the death of M. Dujarrier, responsible editor of the Presse.

PROTESTANT CHURCH-BUILDING IN EGYPT. -ALEXANDRIA, JUNE 21, 1845.—There is at last some chance of a Protestant church being built in this city, in consequence of the British Government having come forward with a grant of 5001, sterling, which is certainly small enough when compared with the tainly small enough when compared with the amount which appears already on the subscription list, namely, 1,000l. Several meetings of the residents, connected with church matters, have been held at the Consulate, principally, however, with a view to select some plan for a church which would be likely to answer the wants of the community do to answer the wants of the community, do ample credit to our country, and meet the expectations of his Highness the Pasha, who in reality, has done more for it than both British Government and residents put together. His donation, which dates from 1837, is handsome in the extreme, namely, the site whereon to build, which is in the very best part of the best square of this city, and is worth 2,000l. sterling, which sum could be realized for the land at any moment. The difficult point with the subscribers has always been to get a church built, worthy of the approval of the donor of the land and of the country to which it was given, which for want of funds has not hitherto been practicable, and it may yet be found difficult. In the case of the church at Athens, the Government gave willingly the same sum of money as was subscribed, namely, 800l., according to the Act of Parliament; and more than this they had not the power to do; but having done somuch in Greece, it seems rather extraordinary they should have cut down so miserably the rate of allowance for Egypt, more especially when the conduct of Viceroy has been marked by such generosity. -Correspondent of London Record.

UPPER CANADA COLLEGE. - The annual Examination for Exhibitions at this Seminary was held on the 28th and 29th days of last month, when the following Scholars were elected Exhibitioners on the foundation of King's College :-

1. C. Freer, (son of Noah Freer, Esq. of this city), 4th Form, Upper Canada College.
2. J. D. Armour, do. do. do.
3. C. E. Goddard, (son of S. Goddard, Esq.

14th Regt. in this Garrison) District School, London, C. W. 4. S. Foster, do. do. do. Kingston, C.W.

THE REV. C. BANCROFT acknowledges with great thankfulness, the receipt of Five Pounds from Joseph Jones, Esquire; also, Ten Shil-lings from Major Burn, R. A., towards increasing the Sunday School Library of St. Thomas' Church, Montreal. The Collections made in the Church for that purpose, on Sunday the 27th July, amounted to Fifteen Pounds.

PAYMENTS RECEIVED:—From Messrs. G. Howard, No. 53 to 104; H. S. Dalkin, No. 54 to 105; Fred. Mimee, No. 53 to 104; Hy. Black, No. 53 to 104; Arch. Campbell, No. 53 to 101; John Kane, No. 53 to 104; Thos. McCaw, No. 53 to 78; W. Andrews, No. 53 to 104; Wm. Penny, No. 53 to 101; J. J. Sims, No. 53 to 104; R. M. Harrison, No. 53 to 104; Dr. Russell, No. 53 to 104; M. No. 53 to 104; Dr. Russell, No. 53 to 104; Robt. Atkins, No. 1 to 52; Wm. Price, No. 53 to 78; David D. Young, No. 1 to 104; R. Chambers, No. 53 to 101; H. Marshall, No. 27 to 78; P. McQuilkin, No. 53 to 104; R. J. Young, No. 53 to 78; Mrs. Stott, No. 53 to 104; Rev. S. B. Ardagh, No. 49 to 100; Mrs. No. 49 to 100; Mrs. T. W. Lloyd, No. 29 to 54; Messrs. S. Newton, No. 53 to 104; R. Bray, No. 79 to 104; J. C. Simmons, No. 53 to 104; I. G. Lecronier, No. 72 to 98.

To Correspondents :- C. B, sent all that could be spared.

Political and Nocal Intelligence,

THE WEALTH OF ENGLAND .- We give, as another instance of the extraordinary wealth and enterprise of England, the following summary of bills applied for during the present session of Parliament, for which a subscription contract, or undertaking in lieu thereof, has been deposited in the Private Bill Office:-Description. Estimated Expense. Capital Stock. Railways£92,921,779 ...£94,812,813

Navigation and Canals..... Waterworks ... Ferries & Docks Piers & Harbours 613,452..... 732,080 1,653,000..... 1,000,000 331.050. Bridges.... 49,500. 22,000 Roads.... 3,558.

£95,748,529 £96,566,893 Here it is proposed to invest the enormous sum of 482,834,465 millions of dollars in railways and other works, in addition to those now in active working; and this, too, in a country whose public debt amounts to £800,000,000 sterling.

HEALTH.—Those who take an interest in the private habits of the Duke of Wellington, say that to his early rising, a hard bed, constant exercise in the open air, temperate living, and the constant use of the cold bath, may be attributed the excellent health he enjoys. To a person who remarked, that his bed seemed too narrow for one to turn in, he replied that when one began to turn in bed, it was time to turn out.

Вт. John, N. В.—A destructive fire oc curred in this city on the 29th ult. which destroyed some 40 buildings. The loss is estimated at from £30,000 to £40,000. The iron house recently imported is said to have been rendered useless. Many of the sufferers were partially insured. The sparks from a blacksmith's shop falling on a wooden roof are supposed to have been the origin of the disaster.

P. E. Island.—We are happy to be informed that Thomas Owen, Esquire, has received the appointment, from England, of Deputy Postmaster General, for this Island. The Department will therefore in future be separate and independent of other Colonial Offices, and be under the immediate direction of the Postmister General in England.

COURT OF QUEEN'S BENCH-CRIMINAL TERM.

Montreal, August 4th, 1845. Michael Fennel and John M'Keon were placed at the bar, charged with the murder of John Johnston in a house in Griffintown, on the second day of December last, during the riots which occurred at the Municipal Election. The trial continued till the afternoon of the following day, during the course of which much contradictory evidence was given. A verdict of "Not Guilty?" was then returned as to both prisoners. On motion of Mr. Drummond, one of their counsel, they were immediately discharged.

DISTRICT OF MONTREAL AGRICULTURAL Society.-The Directors of this Society advertise the Annual Cattle Snow to take place at Montreal on the first Thursday of October next.

The Directors of the BANK OF MONTREAL having decided upon the erection of a new Banking House at Montreal some time since, offered a prize of £50 to the architect who should furnish the best plan for the proposed building. A number were sent in of which two were so nearly alike in merit that it was impossible to decide which was entitled to the prize. Under these circumstances the Directors very generously awarded £50 to

each of the two competitors.

The site of the new Bank is to be next to where the present office stands, and it will doubtless prove an ornament to the city.

MUNICIPAL. - A special meeting of the City Council was held on Friday last, at which ten councillors were present. In the absence of His Worship the Mayor, Alex. Simpson, Esq., presided. A report was received from the Mayor, adverse to the petitions of owners of property for indemnity in cases of loss by the blowing up of houses at the late fires. On motion of Mr. Lloyd, seconded by Mr. Massue, it was

Resolved—That the six following gentlemen be named to form the Protestant Board of School Commissioners for this city.

of School Commissioners for this city:

of School Commissioners for this city:
The Rev. Dr. Cook, The Hon. Mr. Cochran,
Rev. Mr. Mackie, Jeffery Hale, Esq.,
Rev. Mr. Squire, James Deans, Esq.;
and the following gentlemen to form the Roman Catholic Board:
Rev. Mr. Baillargeon, Curate of Quebec.
Jacques Cromazie, Esq., Rev. Mr. McMahon,
J. P. O'Meara, Esq., Rev. Mr. Charet.
F. X. Paradis, Esq.,
The motion of Mr. Wilson, of which notice
had been previously given, to appropriate

had been previously given, to appropriate £1,000 for the purpose of draining and blocking St. Paul Street, upon certain conditions, was carried by a vote of 7 to 2. A motion was made to add £1,500 to the sum already voted for the widening of St. John St. when Mr. Lloyd moved in amendment, seconded by Mr. McLeod, and it was unanimously Resolved-That the sum of £4,500 be placed at the disposal of the Road Committee for the purpose of widening St. John's Street, to the extent of ten feet, to be taken from the south side thereof, provided the said sum be sufficient for the purpose, in addition to any amount which may be contributed by the proprietors or others, and provided that no money be paid until the whole expense be

ascertained. Mr. Connolly then gave notice of moving at the next meeting. That two public pas-sages of twenty feet each be opened from Champlain Street to the water's edge at Pres-

de-Ville, in Champlain Street. The Council then adjourned.

GENERAL RELIEF COMMITTEE. The regular weekly meeting took place on Monday last, the Hon. W. Walker in the chair. The Treasurer's statement showed a balance on hand of £17,234 Ss. 2d. cy. Ten copies of Hawkins' plan of Quebec, coloured so as to show the extent of the two fires, were laid on the table as a donation from the publisher. The thanks of the Committee were voted for the same, and it was Resolved to send a copy to the Mayors of the principal cities from which donations had been received. £10,000 were ordered to be set apart for objects not yet provided for, to be placed at interest in the chartered banks of this city. It was Resolved that the Committee of Distribution be authorized to give immediately to proprietors about to build in brick or stone, a promissory note for the sum due to them, payable on the report of Messrs. Bonner and Baillarge that a stone or brick building is in progress of erection, and that double the sum to be received has been expended on it.

GENERAL RELIEF FUND .- The following sums have been received by the Treasurer, since last week :---

Wm. Spens, Esq. Glasgow, Scotland, £2 11 D. Gibson, Esq. New Richmond,

Ohio...

Rector, in Parishes of St. George and St. Thomas, C. E. 14 10 0 Commissariat Department in Cana-

da, in addition to £14 15s. pre-100

Rt. Rev. - Dollard, R. C. Bishop of N. Brunswick 20

THE QUEBEC CHARITABLE FIRE-WOOD Society.-We have been solicited to direct the attention of our readers to this very useful institution. If it merited the support of the charitable in previous years, it deserves it doubly so now. The calamity with which this city has been visited, affects the poor as well as the rich; their means of obtaining work will not only be less ample, but the price of fuel, from an increased demand, may be considerably higher, and placed beyond the reach of many. The coming winter may exceed, (unless the benevolence of the public prevent it) any similar season of former years, in the prevalence of misery and destitution. It is thankfully acknowledged that £500 have been received from the General Relief Committee, to buy Wood for those, who, through the severity of their losses by the fire, are unable to do so for themselves, and for them only. But the anticipated distribution of 1200 cords of wood and upwards, will require unusual

we doubt not will be successful in receiving means adequate to the heavy demands upon them. Subscription Lists are deposited at the following places: Quebec Library Association, Quebec Exchange, Garrison Library, Wm. Neilson's, Thos. Cary & Co.'s, and at the Office of this Paper.

CASUALTIES.—On Thursday last, a labourer named Finnerty, fell from a scaffolding at the Jesuit Barracks and fractured his leg, besides receiving other injuries. He was taken to the Hotel-Dien Hospital.

On Friday evening, a hoy of about nine years of age, son of a widow named Shewbridge, living in the Lower Town, was drowned by falling from one of the wharves, through a hole, into the water. By the great personal exertions of Mr. John Armstrong, blacksmith, who dived and searched until he was successful, the body was soon recovered, but life was

THE WEATHER during the past week has been intensely warm, the thermometer ranging as high as 90 in the shade. This has been favourable for the country, where the crops are said to be looking very well. There have been several smart showers during the same interval, accompanied with thunder and lightning.

POSTSCRIPT.

The Montreal Mail of this morning brings accounts of the arrival of the Great Britain Iron steamship at New York, after a passage of fourteen days and twenty-one hours. She was opposed by westerly winds all the way, with thick fogs. The engines worked admirably. She had 45 passengers.

The Great Britain passed the Halifax

steamer on the 5th August, off Cape Race, Newfoundland, in a thick fog, and exchanged colours with H. M. troop-ship "Apollo," the "Ellen Thompson," and "Orizaba," lat. 46,

0, long. 56, 30. We can only give a few items of the news. the lady of the Rev. John Butler, of a son.

The state of trade generally is good. The death of Earl Grey at Howick Hall, in his inst. the lady of the Hon. John Pangman. of a 81st year, is announced. The deceased nobleman occupied the prominent post of Prime Minister at the time of the agitation connected with the passing of the Reform Bill, and was in private life a fine specimen of an English nobleman. Among other deaths are those of Viscount Canterbury, aged 66 years, and Dr. Morrison, an eminent minister of the Church of Scotland, aged 88 years.

The King of Holland was in England, on a

visit to Her Majesty and Prince Albert.
Ireland remains in a very disturbed state.

MILITIA APPOINTMENTS.

CITY OF QUEBEC. Battalion of Artillery.—Major Charles Chaussegros De Léry, to be Lieutenant Colonel.

Capt. the Hon. R. E. Caron, to be Major, De Lery, promoted. First Battalion of Infantry.-Lieut. Col.

J. G. Irvine, to be Supernumerary Lieutenant Colonel. Second Battalion.—Major the Hon. H. Black, to be Lieut. Col. v. M. Sauvageau,

who retires. Who terres.
Third Battalion.—Maj. Wm. Phillips to be Lieut. Col. v. the Hon. G. Couillard, who

has left the county. Capt. the Hon. Louis Massue, to be Major

by Brevet.
Fourth Battalion.—Lieut. Col. John Sewell,
to be Lt. Colonel, v. J. Cary, who has left the counts Fifth Buttalion .- Maj. J. Jones, to be Lieut

Colonel.

Memorandum .- Lient. Col. Woolsey retains the command of the 1st Battalion of In-

COUNTY OF QUEBEC.

First Battelion .- Maj. J. McKenzie, to be Lieut. Col. v. A. Gugy, who has left the county. Memorandum .- Lieut. Col. Wolff retains

the command of the 2d Battalion.

CITY OF MONTREAL.

Battalion of Artillery .- Lieutenant Colonel Horatius Maitland to be Lieutenant Colonel. First Battalion of Infantry.-Lieutenant Colonel Norman Bethune is attached to this Battalion as a Supernumerary Lieutenant Colonel.

Second Battalion .- Major the Housrable George Mossatt to be Lieutenant Colonel, v. the Honorable Ls. Gugy, deceased.

Third Battalion .- Major Benjamin Delisle to be Lieutenant Colonel, v. the Lionourable P. De Rocheblave, deceased.
Major Benjamin Hart, to be Lieutenant Co-

onel v. Benjamin Delisle, who retires. Fourth Battalion .- Major F. A. Quesnel to be Lieutenant Colonel, v. the Honorable

T. Pothier, who retires. Sixth Battalion .- Lieutenant Colonel Benjamin Holmes to be Lieutenant Colonel, v. J. Molson, appointed to the Eighth Battalion.

Seventh Battalion .- Major Joseph Shuter to be Lieutenant Colonel.

Eighth Battalion .- Lieutenant Colonel John Molson to be Lieutenant Colonel. Ninth Battalion .- Major Venant Roy Lapensée to be Lieutenant Colonel, v. J. M.

Mondelet, deceased. Memorandum.-Lieutenant Colonel Baron de Longueuil, retains the command of the

First Battalion. Lieutenant Colonel Honorable Austin Cuvilier, retains the command of the Fifth Bat-

Lieutenant Colonel J. Viger, retains the command of the Tenth Battalion.

SECRETARY'S OFFICE, Montreal, 8th August, 1845. His excellency the Governor General has been pleased to make the following appoint-

ments, viz: William Cayley, Esquire, Inspector Gene-ral of Public Accounts in and for the Province of Canada, and also a Member of Her Majesty's Executive Council in and for the said

The Honorable D. B. Papineau, the Honorable William Morris and James Henderson, Esquire, to be Commissioners to inquire into the state, &c., of the Crown Lands Depart-ment in this Province.

John B. Marks, Esquire, to be Warden in exertions on the part of the Committee; they and for the Midland District of our said have accordingly commenced collecting, and | Province.

Amount of Timber dispatched from the Ottawa River, above the Chaudière Falls for the Quebec market, from the 30th July to

Bytown, 6th Aug., 1845.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 12th August, 1845.

| | S. | a. | - / 1 | 8. | ાα. |
|--|-----|----|-------|-----|-----|
| Beef, per lb | 0. | 2 | a | 0 | 5 |
| Mutton, per 1b | .0 | 3 | cs. | 0 | 6 |
| Ditto. per quarter | 0 | 0 | a | 0 | ับ |
| Ditto, per quarter Lamb, per quarter, | 1 | 6 | a | 4. | 0 |
| Veal, per lb | .0 | 3 | a | 0 | 6 |
| Do., per quarter | 1 | 6 | a | : 5 | 0 |
| Pork, per lb | 0 | 5 | a | . 0 | Ü |
| Eggs, per dozen, | O | 6 | 4 | U | 7 |
| Potatoes, per bushel, | 2 | 0 | u | 2 | 6 |
| Maple Sugar, per lb | 0 | 3 | a | (1) | 4 |
| Venison, per lb | 0 | 0 | a | 0 | Ó |
| flams, per lb | . 0 | 5 | a | O | 6 |
| Bacon, per lb | 0 | 4 | a | ិប | 5 |
| Fowls, per couple | 2 | 0 | a | - 3 | 6 |
| Ducks, per couple | 2 | Ü | a | 2 | 6 |
| Flour, per barrel | 25 | 0 | a | 26 | 6 |
| Do. per quintal | 11 | 6 | | | Ţ |
| Oats per bushel, | 1 | 8 | 0 | . 2 | 0 |
| Hay per hundred bundles, | 25 | ō | | 35 | Õ |
| Straw ditto | 17 | ŏ. | a | 20 | ō |
| Fire-wood, per cord | 10 | ō | a | 12 | 6 |
| Cheese per lb | Ü | 44 | | ō | 5 |
| Butter, fresh, per 1b | ő | 7 | a | | 9 |
| Ditto, salt, in tinnets, per lb | ő | 5 | a | ŏ | 7 |
| ,, | ٠ | • | • | • | • |

Pot Ashes per cwt. . . 23s. 0d. a 23s. 3d. Pearl do. do. . . . 24s. 0d. a 24s. 3d.

BIRTHS.

On Friday last, the lady of H. W. Welch

Esq. of a daughter.

At the Parsonage, Kingsey, on the 3rd inst.
the lady of the Rev. John Butler, of a son.

MARRIED.

On the 6th instant, by the Rev. S. S. Strong, Louis T. Besserer, Esq., of Bytown, to Margaret, daughter of Wm. Cameron, Esq., of the same

DIED,

On Monday, Bernadine Alice, daughter of J P. O'Meara, Esq., of H. M. Custom, aged 10

At Sangerties, Hudson River, on the 31st ult., after a lingering illness, Charles John, youngest son of T. A. Stayner, Esq., Dy. Post-master General, aged six years and eleven months.

On Saturday, James, infant son of Mr. R Richardson, St. John Street, aged 13 months. On Tuesday, at her residence, No. 35 St Ursule Str., Mrs. Mary Robertson, relict of the late John Robertson Esq., of this city.

PORT OF QUEBEC.

ARRIVED.

N. B. It will be observed that the shipping report below only gives the names of vessels ar riving with cargo.

August 7th. Brig Sarah Richardson, Elliot, Stockton, Atkin son & Co. coals.

9th. Brig Workington, Douglas, Liverpool, for Mont real, general.

10th. Brig Sion, Coleman, Newport, Scott, coals.
— British Queen, McLaren, Bristol, order, gen

Bark Jamaica, Martin, Glasgow. Dean, & Co. geu

MARITIME EXTRACTS. Capt. Coleman, of the brig Sion, reports having Quebec, 7th July, 1845. passed, on the 21st June, a vessel bottom up; -she was sheathed with white pine, painted white

from 95 to 100 feet long-she was apparently Ship Victoria, from Liverpool, was spoken on

the 30th ult. off Cape Chat, out 44 days, by the Reliance arrived at this port

The new steamer Quebec, having completed her repairs, left port on Saturday last together with the Montreal and Sydenham.

The new ship Ann McLester, Lockhart, which cleared at this Port in May last, for Belfast, has returned to port having performed the voyage out and in, in 80 days. She was built in Quebec and in, in 80 days. She was built in Quebec last winter by Mr. Nesbitt, and is owned by Mr

The bark Victoria, Armour, from Liverpool to Le Mesurier & Co., in ballast, 2 cabin and 101 steerage passengers is at Grosse Isle, and will be detained there a few days.

In the steamship Britannia, from Boston for Liverpool—Capt. Pigott, of the S9th Regt.; Mrs. Moses, child and nurse, of Montreal.

BAZAAR.

BY permission of the Worshipful the Mayor and Corporation of Kingston, a BAZAAR is pro posed to be held in the Town Hall on Wednesday September 3rd, in order to raise funds for com pleting the interior fittings of St. James' Church,

Any contributions for promoting this object will be thankfully received by those Ladies of the Committee whose names are subjoined, who have kindly consented to hold tables.

HON. MRS. DE BLAQUIERE MRS. CASSADY, MRS. SADLEIR, Mrs. Duruy, MRS. BRENT, MRS. R. V. ROGERS.

PHŒNIX FIRE ASSURANCE COM-PANY OF LONDON.

PHIS Company, which established its Agency in Canada in 1804, continues to assure against fire.

Office, Gillespie's Wharf, open from 10 A.M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co Quebec, 7th July, 1845.

TEACHER WANTED. A N Assistant for a respectable Boys' School he should be fully master of the English

he should be tuny master of the Lindburg manufactured in Montreal, brought in trois branches and well acquainted either with manufactured in Montreal, brought in trois French or with the Junior Classics. Enquire New York at 20 per cent. in advance, CHAST. PALSGRAVE

Quebec, 8th May, 1845.

FOR SALE, ENGLISH Linseed Oil,) Imported French Burr Stones, this London Bottled Porter, season: WELCH & DAVIES, No. 2, Arthur St.

Quebec, 26th May, 1845. THE MOST EXTENSIVE SHOEING ESTABLISHMENT IN QUEBEC.

JOHN HOUGHTON, Smith and Furrier;

St. Joachim Street, St. John's Suburbs, about two hundred yards from John's Gate,

) EGS to return his sincere thanks to Genl. D Sir J. Hope, the Officers of the Garrison, the Gentry of Quebec and the public in general, for the very liberal support he received previous to the late fire; that from the last Twenty-four years' experience in that depart-ment in Quebec, coupled with his precise knowledge of the diseases of the horse, and functions of the foot, he is fully confident he can give perfect satisfaction to all persons who may employ him; the greater portion of cases of lameness being produced by bad shoeing; and it will be his constant care, to prevent lameness from such causes.

J. Houghton trusts that this new and extensive opening will receive that encourage-ment hitherto experienced. Quebec, 1st August, 1845.

knowledgments to the President of the Montreal Assurance Company, and to the resident Agent in this city, for the promptitude with which his late claims for losses by the fire of the 28th June, have been paid, and also for the attention he has uniformly received in their office at Quebec.

JEFFERY HALE.

Quebec, 7th August, 1845.

MRS. STANLEY'S SCHOOL FOR YOUNG LADIES, 37, St. Anne Street,

WILL be re-opened on MONDAY, the 4th August. To meet the wishes of many of her friends

who are desirous that Music should form one of the accomplishments imparted to her Pupils, Mrs. S. has engaged an Assistant fully competent to give instruction in that depart-

For terms, &c. apply at the Bible Depository, No. 4, Anne Street. Quebec, 24th July, 1845.

ISS EVANS' SEMINARY will re-open on Monday, 11th August. No. 1, Des Grisons-street, Cape. Quebec, 22d July, 1845.

EARLY THOUGHTS IN NUMBERS, A BOOK INTRODUCTORY TO WRITTEN ARITHMETIC. At 6d. a piece, or 5s. 6d. a dozen,

For sale by the subscriber. G. STANLEY. Quebec, 24th July, 1845.

NOTICE.

THE undersigned has been appointed Agent for the ÆTNA INSURANCE COM-PANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of least 20 years. Such being its character, the undersigned looks 101 ...
fidence and patronage.
DANIEL McGIE
Hunt's W signed looks for a portion of the public con-

Hunt's Wharf.

JUST RECEIVED, FOR SALE BY THE SUBSCRIBERS,

BEST Window Glass, in Boxes and Half-Boxes, a great variety of sizes from 61 x 72 assorted, to 36 x 40 in.

C. & W. WURTELE. Quebec, 14th July, 1845.

ÆOLOPHON FOR SALE. BARREL ÆOLOPHON by Myers, London, playing eight tunes of different Metres and two chants for singing the Gloria Patri. A finger-board has been also constructed by which the number of tunes can be greatly increased.

It is offered for sale in order to replace by an instrument of greater compass. For particulars apply to the Rev. R. Knight. Frampton, or at the office of this paper. Quebec, 9th July, 1845.

AN ASTRONOMICAL TELESCOPE, A LUCERNAL MICROSCOPE. The above mentioned articles, the property of a private individual, for sale at the office of

this paper. MONTREAL TYPE FOUNDRY.

To the Printers and Proprietors of Newspapers in Canada, Nova Scotia,

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

Agent to the Foundry.

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

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

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

inclined to give him their support.

Old Type taken in Exchange at 6d per

ound. Printers' Materials, and any article not manufactured in Montreal, brought in from

Jane 19th, 1845.

Fouth's Corner.

THE ORPHAN HYMN.

Along life's road no parent's hand My homeless footsteps led: No mother's arms in sickness sooth'd And raised my throbbing head.

But other hearts, Lord, thou hast warm'd With tenderness benign:
For in the stranger's eye I mark The tear of pity shine.

The stranger's hand by thee is moved To be the orphan's stay, And, better far, the stranger's voice Hath taught me how to pray.

To God let every creature join In prayer, and thanks, and praise; Infants, their little authems lisp, Age, hallelujahs raise!

The above was read by the Rev. Thomas Gregg at the meeting of the Downpatrick Auxiliary to the Protestant Orphan Society, held on the 3rd of last month. The Reverend gentleman spoke in glowing terms of the effect it produced, to hear the 335 orphans now under the Society's care sing this hymn "to the good old tune of Martyrdom. They seemed to feel they had a right to sing it, because it was their own. It was so much to his taste that he would walk from Downpatrick to Dublin to hear it raised to the God of the fatherless. On the occasion when he heard it last, they had a nobleman-a Christian man-in the chair ; he was deeply affected by it, and turned from the hymn to the texts of Scripture which followed it on the printed slips, and which instructed all, rich and poor, in their duty to the Orphan. Some of those texts were as follows:

' For in Thee the fatherless findeth mercy.' Hos. xiv. 3. Pure religion and undefiled before God and the Father is this - to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'—James i. 27. 'Whoso shall receive one such little child in my name, receiveth me.'—Matt xviii. 6.

chairman-made upon those texts? He condition. When the old man was gone, the necessity really to have been what took his pen and wrote on the back of God called to Abraham, and asked him they really and truly believe it to be, the paper—'Pay the Protestant Orphan where the stranger was! He replied, I then the movement itself was a noble Society, the sum of Twenty Pounds - thrust him away, because he did not wor-To Messrs. Latouche.' He (Mr. Gregg) ship thee: God answered him, I have presented it at the bank and found it suffered him these hundred years, although good for £20. That was the fourth time he dishonoured me, and couldst thou not His lordship had been expected to preside | no trouble? Upon this, saith the story, to-day, but he wrote from London to say Abraham fetched him back again, and gave that he could not attend, as he had important duties in parliament to discharge. struction: "Go thou and do likewise," and us, is England still the Protestant sentinel And nobly he did his duty-might God enable him, and all such, to do their duty that 'peace and happiness, truth and justice, religion and piety, may be established among us for all generations."-Downpatrick Recorder.

THE NEWCASTLE MASTIFF.

On the evening of the 21st of February, the shop of Mr. Coxon, chandler, in this town, was left in the charge of his daughter, about nine years old, and a large mastiff, which is generally kept there as a safeguard. The child had on a straw bonnet, which whilst she was stooping over the candle, took fire. She endeavoured immediately to pull it off, but she could not, as it was tied fast; she then shricked out with terror, on which the mastiff instantly sprang to her thew Wilks's manner as to the matter of assistance, and with his mouth and paws wit, and who certainly was a very worthy emothered out the flam pressing the bonnet together! The lin- his minister that "his poor wife had just ing of the bonnet and the child's hair only been confined, and that she had brought were burnt. The little girl's mother, him another fine child. But then, so it who was going to the shop at the time, is," added he, "God has not given us was near enough to hear the cries of the this day a morsel of food in the house." child, and entered just as the faithful "Ah," said Matthew Wilks, affecting great animal was in the act of performing this indifference, "John, I have always unextraordinary feat, which we relate on derstood, that when God sends a child Mr. Coxon's own authority.—From the Newcastle Courant, March 23, 1822.

This little narrative may furnish our young readers with a useful hint as to the best method of proceeding, if the clothes of their companions catch fire. Accidents of this sort seldom happen, except through carelessness, which is very sad; but, it they should occur, the best way is immediately to wrap up the person in flames, in a rug, or carpet, or coat, or any thing of the sort which may be near, pressing it closely round, and smothering the flame, as the mastiff did. If the clothes of a child, who is by himself should be on fire, he should immediately roll himself round on the ground, and if possible cover himself also with a rug, carpet, or blanket.

But this little anecdote may also remind our young readers, that if an animal was so kind and careful of a little girl, how much more should they watch over their little companions, and try to protect them from danger and harm. Sometimes children are sent out to walk or play with their younger brothers and sisters, and let them wander away from them, and get into a great many dangers. I hope such children will think of the Newcastle Mastiff !- Child's Companion.

THE FORTUITOUS CONCOURSE OF ATOMS.—When I was a youth with plenty of idle time on my hands, I was much taken with the vanity, of which some grown men are not ashamed, of making anagrams, by transposing the letters of my name, written in Latin. Out of Tonines Keplerns a torrid clime; but every part of the have a two-fold channel open for Christian came, Serpens in Akuleo (a serpent in his but not have discontinuous to the continental churches; but not have a two-fold with the by transposing the letters of my name, writsting); but not being satisfied with the tion to all this, the victory that over- a two-fold interest excited for prayers that maining of those words, and being unable cometh the world is our faith, in its it may please Him who holds the sturs in

chance, and taking out of a pack of playing crucified. This is the only prevniling cards as many as there were letters in the attraction. The filings of iron may be name, I wrote one upon each, and then began to shuffle them, and at each shuffle to read them in the order they came, to see if any meaning came out of it. But, although tifully cleaned and ornamented parterre I spent a good deal of time over it, they of a palace garden. Still, they are of the never showed me any thing like sense even from a distance. So I gave up my cards to the Epicurean eternity, to be carried away into infinity; and, it is said, they are still ness, and they seem to lose their specific flying about there in the utmost confusion among the atoms, and have never yet come to any meaning. I will tell those disputants, my opponents, not my own opinion, but my wife's. Yesterday, when weary with writing, and my mind quite dusty with considering these atoms, I was called to supper, and a salad I had asked for was placed before me. "It seems then," said I, aloud, "that if pewter dishes, leaves of lettuce, grains of salt, drops of water, vinegar, and oil, and slices of egg, had been flying about in the air from all eternity, it might at last happen by chance that there would come a sallad." "Yes," says my wife, "but not so nice and well dressed as this of mine is."-Life of John Kepler

TOLERATION. When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age; he received him kindly, washed his feet, provided supper, that the old man eat and prayed not, not begged for a blessing on his meat, asked him, why did he not worship the God of magnanimity of self-denial, and a perheaven? The old man told him that he severance in Christian liberality, which worshipped the fire only, and acknowledged grew so zealously angry, that he thrust the Lord Roden had written such a comment. endure him one night, when he gave thee him hospitable entertainment and wise in-

[The above story closes Bishop JEREMY TAYLOR'S Treatise of the Liberty of Prophesying: he says he found it "in the Jews' books;" and we are told by the Rev. Memoir of the Bishop, "it has been traced pression sent abroad is, that there is no by Mr. Oxlee, the learned friend of Bishop Heber, to the Bostan of the Persian poet Dedicatory, prefixed to the translation of a truth and Romish falsehood. I grieve to Jewish work by Gentius in 1651, who quotes it as from Suadi."]

ANECDOTE OF THE LATE REV. MATTHEW WILKS.

One day a poor man belonging to his church, and who had something of Matinto this world, he also sends bread with it." "Most true, your reverence," cries John, "God's goodness always does so. But then he has sent the child to me and the bread to you: therefore it is that I have come for it." "Come in, John," cried Matthew Wilks, as a tear coursed down his cheek, "come in and take as much as you want."

THE LOADSTONE FOR DRAWING SOULS. The existence of God as the moral ruler of the universe, and the righteous Judge of men-the reality of an eternal consciousness, of happiness to some, of misery to others-these with their kindred truths of what is called natural religion, may be believed without communicating to the believer of them the slightest practical impulse towards God or godliness. These truths possess no power to engage the affections of the human heart; and therefore, they may be admitted in the understanding without affecting the character. The same may be said of natural knowledge, in all its departments. It may and does transfer a man from one region of worldly-mindedness to another, but it does not and cannot give him victory over the world. It may remove him from the low vulgarities of sensual indulgence, and elevate him into the higher region of bigne. We cannot have him to ourselves, taste, literature, and refinement; but and we do not want him to ourselves; these are all of the world. Such changes but his coming has rallied a fresh phalanx in a man's character resemble changes of around us; and if our Dissenting brethren residence in a man's person. He may who are neither Papists nor Socinians, remove from a low swamp to a lofty hill, will now originate a society among them.

to make another, I trusted the thing to peculiar object-Jesus Christ and Him his right hand, and walks among the tossed from one heap of rubbish to another: they may be transferred from the filthy yard or forge of the artisan to the beauearth, and their specific gravity keeps them on the earth. But let a loadstone be passed over them in sufficient neargravity; they spring from the earth, and adhere to the superior attraction. Jesus Christ is the loadstone for immortal souls. - Rev. Hugh McNeile.

> THE SOCIETE EVANGELIQUE OF FRANCE.

From an Address by the Rev. H. McNeile, at the Liverpool meeting referred to in our last two numbers.

Sir, you are aware that I felt it my duty to accept of an invitation from the Scottish Church, and raise my voice against the disruption, because, although agreeing in the great principles on which that movement was conducted, and prepared to advocate and act upon them when circumstances should arise to render it necessary, I thought, and still think, such circumstances had not arisen. But, while I say this, I rejoice in the favourable opportunity now afforded me to say also, (and I am happy in having the opportunity of being able to say so in the presence of the rev. Moderator of the free Church of Scotland,) that so far as I am informed and capable of judging, and caused him to sit down; but observing that movement has been carried on with a singleness of eye, a simplicity of purpose, a disinterestedness of sacrifice, a severance in Christian liberality, which entitles it to our most unfeigned admirano other God; at which answer Abraham tion, and the most affectionate sympathy of our hearts. Deeply do I regret that What was the comment which the old man out of his tent, and exposed him to they felt a necessity laid upon them to Earl of Roden-for it was he who was all the evils of the night and an unguarded take the decided step; but supposing response to a high demand. The demand was a crucifying demand, and the response was well calculated to awaken the thoughtless, and to make all men feel that there is a practical reality in religion. We require such a testimony in our day. Our distinguished guest has referred to the state of our country, and has asked thy charity will be rewarded by the God of that she once was? is the British government still the defender of the Protestant truth? I grieve to answer, No. I grieve to send this negative reply to our brethren on the continent: I grieve to say that from the high places of our land-from T. S. Hughes, B. D., in his Biographical the debates in our Parliament, the imreality in religion-that there is no real vital truth worth contending for-that Saadi. Taylor took it from the Epistle there is no difference between essential say that the deleterious effect of such statements from high quarters cannot but be felt through the land; and, on the other hand, I am glad that there should be a demonstration, although at first apparently arising from a mistake-yet, whether arising from a mistake or not, I thank God for a demonstration calculated to show that there is a reality in religion -something worth contending for. Well, now, sir, I should really think myself unjustifiable if I attempted to prolong much the address I am privileged to make. With reference to the outward manifesta. tions of unity this morning, for the first time among us here, one word in addition to what Mr. Burgess has said concerning the Foreign Aid Society. The Foreign Aid Society, although without any exclusive rules or regulations, had hitherto consisted chiefly, if not exclusively, of members of the Established Church, both in London and in the auxiliaries, not because of anything exclusive in its rules, but (I must be honest) because of the hitherto more active zeal of churchmen in this good cause. You have had an auxiliary in Chester, and I have attended its annual meetings, and rejoiced to see our beloved bishop, who is a Jewel of a bishop indeed-in the chair. We have had an auxiliary here for some years. You were kind enough to preach this year in my church. Last year the Hon. Secretary, Mr. Burgess, the real life of the Society, preached for it in my church, and last month he preached for it in the churches of two of our brethren now among us. During all this time, we had the work of aiding the Protestant churches on the continent to ourselves; not that we wished to keep it so, nor that we had entrenched ourselves behind any excluding regulations. I need not conjecture why it was so; it is sufficient to state the fact. But I am happy to tell you, sir, it is to be so no longer. The Foreign Aid Society has a fresh emblazonment on its colours. The annual meeting of 1845 is attended by M. le Docteur Merle D'Au-

golden candlesticks, to raise up an adequate supply of faithful and competent pastors, to do the work of evangelists from the Mediterranean to the Baltic, after the example of pasteur Roussel, in the department de la haute Vienne. Yes, let us have more prayers that the Lord will bless the efforts about to be made, and immediately made for the preparation, in somewhat of an irregular manner, of faithful men. In common with Pasteur Roussel, I must say that I have not the patience to wait for ten years; but let us pray to God, who can make better pastors in ten hours than all the Universities of Europe can make in ten years. And now I have great gratification in proposing that the following resolution be adopted by this meeting : "That this meeting cannot separate without expressing unfeigned praises and thanksgivings 'to the God of grace' for this season of delightful union and brotherly love-and without offering up earnest prayer that it may be as the commencement of a new era in the Church of Christ, when 'laying aside all malice and all guile, and hypocrisies, and envyings, and all evil speaking;' all who 'call upon the name of the Lord Jesus, both their Lord and ours' may 'love one another with a pure heart fervently."

BRITISH AND CANADIAN SCHOOL

WANTED-Either in St. Paul Street, or St. Roch, St. John, or St. Louis Suburbs-a suitable BUILDING for the temporary use of the British and Canadian School. JEFFERY HALE,

Quebec, 26th June, 1845.

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Quebec, 29th May, 1845.

DECEIVING per 'Vesper,' 'Douglas,' " Carthaginian,' and ' Emmanuel,'

Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c. Shoe Thread and Seine Twines.

-ALSO-Double Boiled and Raw Linseed Oil in Pipes, Hlids. Qr. Casks & Octaves, Gunpowder, Blasting F. FF, FFF, &c. C. & W. WURTELE,

St. Paul's Street. Quebec, June 26, 1845.

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WARE, &c.

RECEIVING per "Auckland" & "Aurora," a
general assoriment of the above, and aboved by other vessels, a further supply, selected by the subscriber during his visit to England, the last

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RECEIVING AND FOR SALE. EST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. -ALSO-

Best Refined Borax. C. & W. WURTELE, St. Paul Street.

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Quebec 5th June, 1845.

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Quebec, 13th June. 1845.

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THOMAS FROSTE, & Co.

Quebec, 12th April, 1815.

THE LATE FIRE.

NOTICE is hereby given to those whose Binters have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circum. stances may require. Application to be made at the Depository in

Ann Street (Mr. Haddan's late store,) where attendance will be given by Members of the Committee between 7 and 8 o'clock every Evening.

By order, JEFFERY HALE.

St. Paul's Street.

Quebec, 18th June, 1845.

TO LET. THREE OFFICES on Arthur Street Apply to CHRISTIAN WURTELE,

11th Feby, 1845.

NOTICE.

THE undersigned has been duly appointed Assignee to the Estate of the late Mr. B. JEFFERYS, Plumber and Painter. persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay. CHRISTIAN WURTELE.

St. Paul's Street. Quebec, 26th June, 1845.

NOTICE. THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under

the firm of Welch & Davies.
HENRY W. WELCH. W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

EDVCATION.

MISS EVANS begs to inform her friends and III the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY. 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.

For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

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