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# The BEREAN.

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

VOLUME III.—No. 21.]

QUEBEC, THURSDAY, AUGUST 20, 1846.

[WHOLE NUMBER 125.]

**THE SAVIOUR'S INQUIRY.**  
And dost thou love me more than all  
Thy friends and pleasures rare?  
And canst thou leave them at my call,  
My love through life to share?

Then fling a faithless world away,  
A world of sin and strife:—  
From darkness raised, O hail the day  
That shines to give thee life!

Rev. Dr. Colter.

## PRIMITIVE EXTENT OF DIOCESES.

Italy is the only part of the West certainly known to have been thus favoured. Italy is distinguished from all the rest of the western church by the smallness of its dioceses. The kingdom of Naples, containing about 30,000 square miles, has 151; leaving to each an area of something less than 195 miles. Let no suspicion of popery touch this settlement. It can be proved that the policy of the Church of Rome has been to diminish the number of bishoprics, and that it has actually gone on for ages consolidating dioceses within the papal territories, while without they have been reluctantly increased as a measure of reformation at the urgent instance of the secular powers. Rome, too, loves money, and would have Episcopal work done quick and cheap.

But the very suspicion of popery is easily avoided. Go back to the sixth century. Count and measure the Italian dioceses before the era of the beast. The data are full and accurate; and from these Bingham establishes the fact that within 50 miles square around Rome, (2500 square miles,) there were 20 dioceses, Rome itself included: leaving to each district a surface of 125 square miles. The 18 dioceses of the province of Umbria were even less, averaging 100 miles to each. All these have been consolidated by the Pope, by threes and fours, and proportionately reduced in number.

Here, then, we have a standard by which the state of New York is divisible into from 370 to 450 dioceses, and that standard furnished by the only part of Europe which was unquestionably converted and settled on a Christian basis by an apostolic ministry.

No doubt this district was then one of the most populous in the world: but no disproportion in population would account for such a difference in superficial extent. It would require the whole population of the globe to be brought into the state of New York, to make an adjustment on that ground. Besides, we are to remember that as Rome was not built, so neither was it Christianized in a day; and it must have been long, very long, before the infant church bore the same proportion to its population that our church bears to the population of the state, and no inconsiderable while before it even bore the same proportion to superficial extent of country that we Episcopalians now bear to our young territory.

But if the neighbourhood of Rome had alone presented this standard of Episcopal jurisdiction, we might suspect it, however early, of popery by anticipation; or set it aside as an anomalous state of things, growing out of the unique position of the environs of the capital of the world.

It is not so, however. Turn where we will, as soon as we come upon the footsteps of an Apostle, we discover the same state of things. If there be a feature of external discipline in the Church, surely stamped with the character of apostolic, it is this.

I will trouble you with only one instance, but it shall be of the most unexceptionable kind, linking itself inseparably with one of the plain testimonies of Scripture to Episcopacy.

There is no part of the Church of which the condition at an early date is better ascertained than that in the district of Asia Minor, known as Proconsular Asia. There is none in which apostolic presence and influence is more clearly ascertained. There is none which, like that, can bring the direct divine sanction for its constitution. There were the seven churches to which the Lord himself sent special messages by the mouth of John. The churches of which one was ruled by the beloved disciple until long after the probable departure of his fellow apostles, and another, down to the very middle of the second century by his pupil Polycarp; the churches which Ignatius visited, and to which he wrote.

Now these seven churches, together with Magnesia and Tralles, to which also, as independent dioceses, epistles are addressed by the martyr: Antioch, all lay within a portion of Asia Proconsular and Lydia, one hundred and five miles square. Nine dioceses in an area of eleven thousand and twenty-five square miles is an arrangement not in perfect agreement with the premisses; but as yet incomplete legislation of our General Convention, assigning a minimum of eight thousand. It would place thirty seven dioceses, instead of one, in the state of New York.

But is this all? Does Asia Minor give a standard of apostolic episcopacy so wide as that found in Italy? Far from it. There were, indeed, nine dioceses, known to have been such in the first century of the Christian era within that area; but there were, also, within the same area, twenty-three others, known to have existed by the records of the church; in all, thirty-two. This gives an average of three hundred and forty-five square miles, or one hundred and thirty-two dioceses within the area of the state of New York. The country thus divided, was in part mountainous, and by no means thickly peopled, over its whole surface, although it included several large cities, and many very fertile and populous districts. It is by no means certain that we know all the dioceses it once contained; and this, with the difference in population, may account for the difference of the standard here found, and that in Italy.

Here the case may rest. When I find a spot on the earth more likely than those now produced to have been laid out into episcopal districts by men guided by the Holy Ghost, and find its standard of episcopal jurisdiction widely differing from that fixed by John in Asia, and in Italy by Paul and Peter, it may become necessary to reconsider the question. Until then I shall remain, as now, convinced that apostolic episcopacy was not on the pattern which untoward influences from without, and heedlessness, and other worse faults within, have

set up in the Western church, and seem but too likely to perpetuate in our own offshoot.

It is true, there have been efforts made to support the system of large dioceses. It would be strange if there had not. Much of the assault upon diocesan episcopacy has been directed against this feature of the institution as it existed where best known to the assailers. The temptation to show skill in the defence of a strong cause by maintaining its weakest points has led such advocates as Maurice, for example, to violate, as I believe, historic truth, in order to support the Episcopacy of their own church, instead of assuming the high and safe ground of adhering to the institution simply in its primitive apostolic form. Hooker—the judicious Hooker, is more wise. He waives the question of comparison, leaving others to inquire into the limits of the "restraint," with which he proves that the apostles committed the office of bishops to their successors.

That there was any precise, unvarying measure for those limits—so many square miles, or so many parishes, or so many thousand souls—I am far from affirming. On the contrary, we have proof that even at first the dioceses differed in size and importance, as much as parishes do now. Great as was the difference between the bishop of Rome and the bishop of Eubangium in Jerome's time, there may have been hardly less inequality between the charge of the bishop of Jerusalem or the bishop of Antioch and that of the bishop of some town in Asia Minor or in Italy, in the time of the apostles. Many presbyters and many thousand souls there must have been under each of the former from the very earliest period; and I see no reason to doubt that it was the design of the inspired founders that the churches in those cities, under any imaginable increase, should still remain entrusted each to a single bishop.

No doubt, too, the altered condition of society would warrant a departure from the precise pattern of a primitive diocese. Increased facilities of travel and intercourse by letter and through the press, have altered the relations of distance. Steamboats and rail-roads, daily mails and newspapers, enable a bishop to exercise the same kind of superintendence over a larger surface and a greater number now than in the first century. Let this be taken into due account, and it will appear that the subdivision of New York, need not be by hundreds to reduce it to the primitive standard.

Nevertheless, there will remain ascertainable limits; and those limits will be very far within our present practice. All the facilities of travel and intercourse that exist or may hereafter be created cannot enable one man profitably to exercise the spiritual care and oversight which, according to the scriptures and our ordinal, devolve upon a bishop, beyond a certain extent. Men have not changed if roads have. Their spiritual wants are the same now, as in the days of the apostles. The extension of education, if, on the one hand, it affords advantages to the teacher of religion, on the other, increases the requisitions of ability, zeal, and faithfulness in even larger proportion. Advance in refinement is more than counterbalanced by loss of simplicity and docility. Gainsayers and scoffers, reared in the very bosom of the Church, are more dangerous, if not more numerous than those of the times of Paganism. Worldliness and formality in religion, insincere and insufficient profession, make the pastoral office more difficult than when the fiery love of persecution hemmed in the little band of believers, and kept faith, hope, and love in continual exercise. Souls cost as much even now, as in any previous age. The same wisdom, zeal, and labour must be laid out to win them, though in a different way.

If this be true, a bishop, however rapidly he may be enabled to travel, however extensively to correspond, must have limits to his usefulness, fixed by the nature of his office. I have appealed to the practice of the early church for its construction of the moral and religious question—What these limits are? The answer has been clear. When all reasonable allowance for altered circumstances of society is made, still the spiritual oversight of a bishop on the apostolic plan, must have been far less than would be assigned to one having even the eighth part of our church in this state.

It is idle, worse than idle, to contend that the office is not changed by such an enlargement of its duties. In name and style it is not; but we most justly disclaim attention to the name and style when engaged in the proof of the scriptural character of Episcopacy. It is the thing we profess to love and preserve. The thing is different in a diocese of 300 parishes and in one of thirty. The bishop of the former is the overseer of the clergy, not of the church. His intercourse with the flock is indirect, occasional, irregular. As to time, indeed, his periodical visits may be regularly made at stated intervals; but what are they when made? Opportunities for the discharge of such duties as the ordinal implies? Seasons of renewal and refreshing to the pastor and flock, collectively and individually, from the stores of their spiritual father? Occasions of examination into old or new abuses, neglects or oversights, in the affairs of the congregation or of the conduct of the people? Eras of the commencement or resuscitation of plans, originating in consultations with the bishop or at his suggestion? This is impossible. Were the bishop all his time in motion, he could barely give each parish one day in the year; and what is a day, a single day, for the accomplishment of these objects?

The bishop, then, of such a diocese as ours, is constrained to confine himself, in a great measure, to the mere routine of functional duty. Ordinations, confirmations, consecrations, and such other public services as can be huddled into immediate connection with these, consume a portion of time, and demand a degree of physical and intellectual energy which few beside our present beloved diocesan would be found able and willing to afford. Even he can now barely accomplish his triennial visitation, and meet the extraordinary demands for occasional service. One less active and robust must of necessity form some plan of concentration, to bring together engagements now multiplied and scattered. The result would be the English system of visitations, in which the clergy are convened at designated points, there receive the bishop's charge, fill up their answers to his printed queries, and disperse to their distant flocks. If this is not saying to the "distracted daily food, Depart in peace, be ye warmed and filled," I am at a

loss to know how the apostle's rebuke is to be incurred. It must be the result of our present system if carried out. Are we prepared for it?

I will not follow out the system to its full development in a mature hierarchy, with all its gradations of spiritual power and office, as I have already trespassed unpardonably on your patience. It may suffice to remind you that the creation of archdeacons, and subdivision of dioceses into archdeaconries was an invention of the Western Church, subsequent to what Bingham calls "the middle-age convulsions," and growing out of the enormous limits of the new dioceses then formed among the Gothic nations.

I own I look with extreme anxiety upon the discussion of the question now before us. The crisis has arrived, when we must decide between the primitive simplicity of the church in the very first ages, and the hierarchical character which her ministry assumed after its contaminating alliance with the civil government. Hitherto the providence of God has not imperatively called us to the choice. There were obvious reasons why existing civil boundaries should be assigned our dioceses, in their first establishment. The unparalleled development of our church, which has gained even on the rapidly growing population of our new country, has wholly changed its position. Where feebleness of numbers counterbalanced extent of territory, the members have doubled, quadrupled, decupled, while the surface covered has been greatly enlarged. And this change is still going on. Every ten years doubles our clergy and our parishes in this state. While we are debating, our situation is changing. Silence itself is a decision, and if we do nothing, we settle a question fraught, it may be, yes, it must be, with spiritual advantage or injury to millions of our descendants, and directly or indirectly to the whole church of God on earth. It is of no use to temporize. We cannot, in the slang phrase, "let well enough alone." If the present measure of the diocese is well enough, will it be so next year, with one tenth more parishes? If that increase is endurable, will the addition of another tenth in the year following still continue so? But suppose, because we must divide, sooner or later, we conclude to do it now, shall it be done on what a good brother of ours calls the *centripetal principle*,—as little as may be, that is, into two, and only two? But on this plan, division of dioceses is to be a periodical business in our country; at least for a long time to come, and the difficulties and dangers of the work to be gone through almost as often as a presidential election. Ten years hence, each half of the diocese will have as many parishes as the whole has now. They will again be too many; or if their greater concentration should prevent the evil being felt as soon, perhaps fifteen years might be suffered to elapse, when 360 parishes, even if spread over no more than 24,000 square miles, would be found to require dividing.

Thus should we be kept constantly in an uneasy, unsettled state, with a wide door open to all the evil passions that can destroy the spiritual prosperity of a religious body, and for the sake of what? Certainly, of no principle! Certainly, not on the score of scriptural truth, apostolic example, or primitive precedent! No: but for the maintenance of an imperfect anomalous form of Episcopacy, forced on us hitherto, by uncontrollable circumstances, and now advocated on grounds of expediency and worldly policy.

I have heard, with shame and sorrow, whispers about making bishops too cheap; destroying the respectability and dignity of the Episcopal office: letting loose a mob of bishops upon the church; and cutting down dioceses till they cannot support men of talents, nor command their services. Are these considerations to bring into the legislation of the church of the living GOD? To weigh with men claiming a commission to serve Jesus of Nazareth, derived through the fishermen of Galilee, and tentmaker of Tarsus? What is the respectability and dignity of the Episcopal office, if not its divine origin and end; and how will these be affected by the multiplication of bishops? Are they not all sent of God? all to save souls? all to preach the word, which is quick and powerful, and sharper than any two-edged sword? It is a calamity on our communion, to presume that men fit for the Episcopate will stand out for high wages, when called to the service of the church. It is a misconception of the nature of that service to suppose that talent and learning alone are requisite, or that any amount of these will be as fit a preparation for the Episcopacy, as an humble, meek, laborious zeal. It is unfaithfulness to GOD our Saviour, to put worldly estimation, the opinions of the multitude, the changeable breath of popular favour, in counterpoise to a clear knowledge, or even a strong presumption of his will. As such presumption, the Church Catholic teaches men to regard the practice of his first followers. Oh that we might unite in a determination to follow out that practice, in singleness of heart, looking to God for the results! Truly yours,

W. R. WHITTINGHAM.

Seminary, May 10, 1838.

## DANGER OF RE-ACTION FROM EXAGGERATED STATEMENTS.

From the Christian Observer, 1838.

Alluding to the dangers of re-action, especially in religious controversy, we will copy a monitorial passage on this subject from the conclusion of Bishop Burnet's History of his own Times. The bishop's warning is not less applicable now than it was in the year 1708, when it was written.

"I see a spirit," he says, "rising among us, too like that of the Church of Rome, of advancing the clergy beyond their due authority, to an unjust pitch: this rather heightens jealousies and prejudices against us, than advances our real authority; and it will fortify the designs of profane infidels, who desire nothing more than to see the public ministry of the Church first disgraced, and then abolished. The carrying any thing too far does commonly lead men into the other extreme: we are the dispensers of the word and sacraments; and the more faithful and diligent we are in this, the world will pay so much the more respect and submission to us; and our maintaining an argument for more power than we now have, will be of no effect, unless the world sees that we make a good use of the authority that is already in our hands: it is with the clergy as with princes; their only way to keep their prerogative from being uneasy to their subjects, and from being disputed, is

to manage it wholly for their good and advantage; then all will be for it, when they see it is for them: this will prevail more effectually than all the arguments of lawyers, with all the precedents of former times. Therefore let the clergy live and labour well, and they will feel that as much authority will follow that, as they will know how to manage well. And to speak plainly; Dodwell's extravagant notions, which have been too much drunk in by the clergy in my time, have weakened the power of the Church, and soured men's minds more against it than all the books wrote, or attempts made against it, could ever have done." The bishop adds;—"The violences of Archbishop Laud, and his promoting arbitrary power, ruined himself and the Church both. A return of the like practices will bring with it the like dreadful consequences."

To this admonition of Bishop Burnet respecting the danger of re-action from exaggerated statements, we will add a passage from a sermon preached in 1819, before the Prayer-Book and Homily Society, by the present Bishop of Calcutta and Metropolitan of India, whose name we cannot mention without informing our readers that his Lordship has just published an admirable volume of sermons, containing the discourses delivered by him during his primary visitation, and which are peculiarly valuable for their clear statements of Scriptural truth and earnest and powerful applications of it to the heart and conscience. They amply confute the sneer of a dissenting journalist, that "Daniel Calcutta is not Daniel Wilson." Whatever of piety, of ability, of eloquence, of faithfulness, is identified with the latter name, will be found in a wider sphere connected with the former. But to our quotation from the discourse of 1819, in relation to the danger of re-action from overcharged statements. "There is nothing," says Bishop Wilson, "of which I am more deeply convinced, than that the security of any Protestant Church, and therefore of our own, is the blessing of God on the simple and commanding doctrine of Christ Jesus. To magnify matters which relate merely to the constitution, and as it were the scaffolding, of the spiritual edifice; to give an overcharged and almost Popish exposition of the sacramental offices; to assume as a matter unquestionable the purity of the doctrine preached by the ministers of religion—from which, after all, the majority of a nation will chiefly judge the tenets of a church, and on which the conversation, education, and salvation of each passing age so much depend—and to hold at a distance, and refuse any intercourse of charity with, Christians of other confessions, in the greatest and most simple of causes—the circulation, for instance, of the Holy Scriptures throughout the world by a variety of societies for that purpose—all this, if any thing of this kind should ever be prevalent in any Protestant church, would, in my judgment, go to loosen its foundations; and in a day of general inquiry and information, and among a free and noble-minded people, would tend eventually to degrade its character, and materially diminish its influence and safety."

We will bring down the admonition to a later date, by quoting a passage from the Episcopal charges of another living prelate—the unweariedly diligent, exemplary, and much honoured Bishop of Winchester, who remarked in his primary charge at Llandaff in 1827—"That spell is past, by which the very name of a clergyman, in common acceptation, carried with it associations of a sacred character, and stamped its bearer as a holy man, to whom respect was paid, if not on his own account, for his very order's sake. . . . Do I wish to recall those days of almost superstitious reverence for the priesthood, when the dominion of the clergy over the minds of men deserved less to be considered as the legitimate ascendancy of high talent and extraordinary piety, than as the offspring of a monopoly of learning in an age of darkness—the despotism of exclusive knowledge over ignorance and its associate, error? No, my reverend brethren; happily for ourselves, as well as the world in general, whatever be the character we enjoy, it cannot be acquired by hereditary charter, or put on at pleasure, as belonging to the habit of our profession. Respect must be deserved before it can be won; and as, generally speaking, it will be rarely long withheld when it is fairly due, so it will seldom be long conferred contrary to desert, however high the office or sacred the functions of him who challenges it."

## THE STREAM OF LIFE.

Life bears us on like the stream of a mighty river. Our boat, at first, glides swiftly down the narrow channel through the playful murmurs of the little brook, and winding along its grassy borders. The trees shed their blossoms over our young heads; and the flowers on the brink seem to offer themselves to our young hands; we are in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

Our course in youth and manhood is along a wilder and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry before us, we are excited by short-lived success, or depressed and rendered miserable by some short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and griefs are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but cannot be delayed; whether rough or smooth, the river hastens towards its home—the roaring of the waves is beneath our keel, and the land lessens from our eyes, the floods are lifted up around us, and we take our last leave of earth and its inhabitants; and of our further voyage there is no witness but the infinite and the Eternal.

And do we still take so much thought for the future days, when the days which have gone by have so strangely and uniformly deceived us? Can we still set our hearts upon the creatures of God, when we find by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even the world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his abiding mercies?—Bishop Heber's farewell Sermon at Hodnet.

## ADVERSITY.

(Cunningham's Morning Thoughts.)

When the storm arose, the disciples, alarmed at the raging of the waters, hurried to "the hinder part of the ship," where Jesus was sleeping, roused him from his sleep, and at once began to reproach him with indifference to their safety: "Master," they say, "carest thou not that we perish?" What a picture is this of the weakness of human nature! While the waters of life glide smoothly on, we are not disposed, because not tempted, to question the kindness of Providence; but let the storm arise, and the billows break over our heads, and we are in a moment betrayed into the language of doubt and complaint: "Lord, carest thou not for us? Hast thou forgotten to be gracious? Is thy mercy clean gone for ever?"—Is such thy language, thou poor disquieted servant of a compassionate Redeemer? Then silence thy complaints by the very considerations which put to silence those of David under similar circumstances, "I said this is mine infirmity; but I will remember the years of the right hand of the Most High." Like him call to mind the years that are past: remember the vigilant compassion of the master you have endeavoured to serve: consider the benefit of all those cross winds and tides in the great voyage of human existence.—"What, under God, taught Job to abhor himself, and 'repent in dust and ashes?' Adversity. What brought David in contrition of soul to the mercy seat of God? Adversity. What humbled Ahab and Manasseh, the wicked city of Nineveh, and the haughty sovereign of Babylon? Adversity. In what circumstances did St. Paul make the largest discoveries of the all-sufficiency of the grace of God? In adversity. What was the outward condition of St. John, when he was lifted up into the world of spirits, and saw all its splendour and glories arise before him in mysterious visions? A state of captivity and exile. And in like manner when the disciples were in trouble, the angry waters were soon subdued into a state of quietness and repose. The sleep of the Saviour was but for a moment, and designed only to try the faith of his followers. They no sooner called upon him, than he "arose and rebuked the wind, and there was a great calm." And now that he has divested himself of the infirmities of our nature, he sleeps no more: he that keepeth thee neither slumbereth nor sleepeth. Who can hear the exceeding great and precious promises of his Gospel, and not feel the tempest and tumult of his own heart subside? Who can hear them, and not strive to draw near this compassionate Friend and Master, who is a present help in every time of need?

## THOUGHTS FOR HEADS OF FAMILIES, PARENTS, AND TEACHERS.

The influence which men have upon one another, is a matter suited to lead to very serious reflection. There is no man, however lowly his situation, however small his ability, who has not this influence in some degree. We are so formed, that we are continually liable, more or less, to be moulded and fashioned, for good or evil, by those who are around us: Perhaps there is scarcely a day passes over our heads, or even an hour's intercourse held with our fellow-men, during which we do not receive some impression, either of a profitable or of an injurious kind.

But while, in these shorter and accidental seasons of intercourse, we are liable to desire benefit or damage, one from another, how much more is this the case in that lengthened and continual intercourse which we have with the companions of our lives, with our relations and other friends: above all, with parents and teachers!

The inquiry may be well made by every one: How am I acted upon by the society, of which I am a part: particularly, by the individuals with whom my connexion is most intimate? And, on the other hand: What kind of influence am I myself exerting on those, among whom my days are spent: especially my relatives and dependents; and, most especially, the members of my own family?

A Christian master or mistress, is much concerned in this matter: and, if at all awake to its importance, will surely ask sometimes: What is the impression likely to be made upon the minds of my servants, by my habitual conduct towards them? Do they see in me, from day to day, that which they may safely follow? or that which is too likely to lead them astray? Will they, when the term of their service is expired, carry away with them some measure of Christian knowledge; some conviction of the worth of their souls; some sense of the importance of eternal things which they had not before?

Parents and teachers may well feel still more their deep responsibility, while the inquiry crosses their minds: Am I faithful to the trust reposed in me? Is my influence, over those who look up to me as their guide, really of a salutary nature? Do the children who, in the providence of GOD, are placed under my care, receive from me, both by teaching and example, impressions likely to fit them for usefulness in this life, and for happiness in the life to come? Am I striving to lead them to the Saviour; that He may wash them in his precious blood, and form them after His image, and take them under His protection, to whom I gave them up, in Holy Baptism? Happy if, through Divine grace, they can, with a good conscience, answer these questions in the affirmative: but, if they misuse their influence, or forget their responsibility, they will one day find that such misimprovement, and even such neglect of the power given them, adds not a little to the amount of their guilt.

But, above all, mothers are concerned in this most important matter. Much, undoubtedly, may be done by fathers: far more than is attempted by too many of those to whom that relation belongs. Still, the mother's post is much more responsible. From the constant superintendence which she has over the child during every moment of its earlier days, from her gentle disposition, and from her soothing attention to its wants, she acquires an influence which the father cannot be expected to have. Her watchful care and tender ministrations, in hours of sickness, can never be forgotten. Her words, her looks, the very tone of her voice—all these come back to the mind, after the lapse of many years, and engrave the remembrance of her in characters never to be effaced.

Happy, indeed, is it when the influence thus acquired is exercised for good: when she, who has such power over the youthful mind, strives to lead it to virtue, and to God: when the strongest of all earthly ties are used to bind the infant heart to the love, and the service, of its Creator and Redeemer; when the feel, while yet obedient to the call, are taught to tread in the path of holiness: to rely upon the grace, and to follow the steps of the Lord Jesus Christ!

J. R. S. L.

Suffolk, June 23, 1846.

The Berean.

QUEBEC, THURSDAY, AUGUST 20, 1846.

On our first page will be found the conclusion of Dr. Whittingham's letter on the Primitive Extent of Dioceses. After carefully weighing his arguments, it will be difficult to resist the persuasion avowed by him, that the prevailing notions of an Episcopate have to undergo great modification, before they are brought to a right conception of what was the primitive Episcopate. Allowing that our improvements in modes of travelling and in means of correspondence by letter have to be taken into the account, in adjusting the proper extent of a Diocese, still a plain and obvious limit presents itself which will go far to remove the difficulties involved in the question what ought to be;—though the question, what can be at once effected, may not be settled by that decision. That every parish ought to have the rite of Confirmation administered once a year, seems to admit of no doubt with those who value that solemnity, either as of apostolic origin or, if it were only, as of evident propriety, as the door of admission to the higher privileges of the Church. It ought reasonably to be expected that every year, some candidates for Confirmation will be found in every parish—not simply because they have attained to a certain age which we choose to designate years of discretion, but because they have become desirous of testifying before the Church, that they deliberately renounce sin, and the world, and Satan, that they choose the service of God, and will have the Lord for their portion. With this demand, now, which has the physical measure of a Bishop's bodily strength and the facilities of travelling to adjust it, let there be connected the no less valid and much more important one of keeping the oversight of the affairs of Flocks and Clergy—which implies so much acquaintance with details as to look into those affairs: and it will not seem an extravagant conclusion at which the writer of the letter arrived when, by investigation of Scripture and of early ecclesiastical history, he discovered that the State of New York, containing about 250 parishes in those days, ought to be divided into eight Dioceses; nor is it strange that a Diocese like the one to which we belong should be thought to require division into two. In the United States, where the minds of Churchmen are not fettered by the remembrance of what is usual on the other side of the Atlantic—where the Church legislates and forms her practices according to her perception of the primitive pattern and her consciousness of want, the parishes generally look for the Bishop's visit to them not less than once every year.

The English Churchman, accustomed to a state of things induced by a long dependence of the Church upon the secular powers, may possibly suggest that the appointment of Archdeacons, Commissaries, Officials, and Rural Deans justifies a considerable extension of the field of supervision committed to one Bishop. Dr. Whittingham anticipates the objection, by stating, with regard to one of these offices, that it is "an invention of the Western Church;" the whole of them, in fact, have no warrant in Scripture and, if the introduction of them makes us acquiesce in our departure from the scriptural model, they are mischievous. It is with great satisfaction, therefore, that we have of late observed the measures of the Home Government, tending to the conversion of Colonial Archdeaconries into Bishoprics. The motive, we conjecture, was furnished by calculations for economy and efficiency; but the result, for which we are exceedingly thankful, is a return towards primitive practice. The simple platform of scriptural Church-government is, that there should be Presbyters, assisted by Deacons, all of them under the supervision of Bishops, according to laws sanctioned by the whole body of the Church through its representatives. The Episcopate must necessarily be kept within such limits as shall provide for the due administration of the rites of Ordination and Confirmation in the first instance, as being the acts which a Bishop alone is competent to perform, and for such opportunities of conference with the Clergy and their flocks as shall afford to all parties the benefit of the Bishop's advice where other advice is not sufficient, and of the exercise of his authority when called for.

But as truly as it is needful that there should be a division of Dioceses, so it is to be hoped that the institution of baronial honours and excessive re-

venue, upon the episcopate, should be cleared away in the course of our return to the primitive platform of government. It is evident that the expenses of a Bishop who supervises a Diocese of 30 or 40 parishes, and has not to keep up the appearance of a member of the peerage, will be considerably below those of one whose labours extend twice as far, and on whom courtesy confers a title of nobility which creates an expectation that his style of living, his hospitalities and charities, should be proportionate to the title he bears. The episcopal revenues now current, even in some of the Colonies, will bear a good deal of that subdivision which may attend the division of Dioceses, without making what Dr. Hook calls "a pauperized hierarchy." And as to the willingness of Clergymen, who possess the essential qualifications for the Episcopate, to accept that charge with a greatly reduced revenue, surely we of the Church of England may adopt the New York Professor's language of noble indignation: "It is a calumny on our communion, to presume that men fit for the Episcopate will stand out for high wages, when called to the service of the Church!" We may, indeed, go one step farther, and say that a greater benefit could not be conferred on the Church than a measure which would have for its effect to keep out of the Episcopate those who would have it only for its emolument and worldly distinction.

To bring these remarks to a close, we may just express our hope that the time will come when ten or twelve Bishops of the British North American Colonies, presided over by a Senior, PRIMUS INTER PARES, with Presbyters and with Representatives of the Laity, shall "come together to consider" of matters which require legislative action—that the mind of the Spirit of Christ will be sought by them—and that when the decrees go forth which it shall have "pleased the apostles and elders, with the whole church," to adopt, the multitude shall "rejoice for the consolation," that diversity will be appeased, every "yoke" of carnal ordinance be removed, and the good work of edification encouraged and extended. (Acts xv. passim.)

We remember how, some years ago, when the establishment of a Protestant Bishopric at Jerusalem became matter of conversation in the House of Commons, one member, not remarkable for seriousness in matters of religion, made observations in a style of pleasantry upon the strange effect which the arrival of Bishop Alexander with his married wife produced upon an ignorant crowd of Orientals: "Una Vescova!" (A Bishopess!) was their wondering question. Anticipating that, in some measure, the marvel will be renewed on Bishop Gobat's arrival in the Holy Land, we feel some pleasure in knowing that the newly consecrated Bishop's partner in life is one whose training has fitted her to exhibit, before the people who will regard her with superstitious veneration, the scriptural features of a Bishop's wife. We have inserted, on our fourth page, part of an article under the heading "The Refuge School at Beuggen," which is a free translation from the Report of 1827 of the head of that Christian establishment, Henry Zeller, the father of Mrs. Gobat. From a child, she was brought up in that atmosphere of Christian benevolence which seems to be the element requisite for the existence of her parents. Zeller had studied the law, but of his own choice devoted himself at an early period to the education of tender youth. He had advanced to the honourable post of School-Director at Zofingen in Switzerland, when the conception of a seminary, as described by him in the report, determined him to relinquish his well-earned temporal advantages, and to devote himself to the service of the poor and neglected, at the call of those men of expansive charity at Basle who had formed the design of such an establishment. Under his paternal superintendence this work of faith has been blessed by God with eminent success and far-spread usefulness. Beuggen is situated on the Rhine, a few miles from Basle, on the high road to Schaffhausen.

The affecting introduction of the aged Pestalozzi's name in the report, suggests matter of thankfulness to those whose regard for that celebrated man, as a philanthropist, is not unmingled with a desire for evidence, that his wavering, undecided mind did at last settle in an entire surrender of himself to the rule of the crucified Jesus. The hope may be cherished that the great Friend of children sent Pestalozzi, before his earthly course closed, to witness and experience the power of faith at Beuggen, so that in his old age he might become as a child indeed, and inherit the promise made to such, of a kingdom in heaven. We know nothing of the closing scene of Pestalozzi's life on earth; but the pious Professor Yinet of Basle has recorded how the old man felt the influence which governed at Beuggen, and in the energetic mode of expression peculiar to him, avowed it thus during his sojourn there: "It is a spirit of overwhelming power that prevails here!"

VERSATILITY OF LORD BROUGHAM'S RELIGIOUS PRINCIPLES.—Of all the extravagancies of Lord Brougham, of all that eccentric Lord's defiance of propriety, none has as yet come up to his conduct in the House of Lords when evidence was given on Matthysson's Divorce Bill. On Thursday last a Chinese woman named Kowhan was called as a witness, but having been sworn on a former occasion, she declined to be sworn again, on the ground that her gods would be displeased with her if she took a second oath. Lord Brougham, as well acquainted, of course, with the mysteries of Bhuddist theology as with every branch of true and false science, assured her through the interpreter that her gods would not be displeased with her, but if they felt any displeasure it would be with the Lord, who insisted on her taking the second oath. His reference to the breaking of a saucer as an essential ceremony, the authoritative tone in which he revealed the will of her gods, and possibly an impression of awe resulting partly from his look and partly from a threat of committal in case she continued

contumacious, had the effect intended, and she took the second oath. When she was called in on Friday—

Lord Brougham desired the interpreter to tell her that she has been sworn: if she does not speak the truth, HER GODS WILL PUNISH HER.

The interpreter then made her acquainted with the noble and learned lord's remark.

Lord Brougham.—Now ask her who are her gods. In reply, she said through the interpreter, that the chief was Bhudda.

Lord Brougham.—TELL HER THAT BHUDDA WILL PUNISH HER MOST SEVERELY IF SHE DOES NOT SPEAK THE TRUTH, and that she will also be punished in this world if she does not speak the truth. This observation being explained, she replied, in Chinese, I will speak the truth. Comment on this is almost superfluous. It is impossible to read the brief statement of what took place in the House of Lords—in the highest tribunal of a Christian country—in the implied presence of all the Lords, Spiritual and Temporal—and (by means of the press) in the face of the civilized world, without feeling that as gross an insult has been offered, not only to common sense, but to Christianity, as it was in the power of any single man to perpetrate. Lord Brougham either believes in Bhudda, or he knows that that is the name of a false god, and that the belief in the existence of such a fancied being is an awful delusion. I will not assume, without further evidence, that he believes in Bhudda. I will give him the credit of disbelieving the false gods of the Chinese. What amount of reprobation, then, is sufficient to apply to him for having, when occupying the sacred seat of justice, and officiating as one of the supreme judges in the highest court of a Christian country, deliberately and with proposed repetition, told a heathen witness the awful falsehood that BHUDDA WILL PUNISH HER MOST SEVERELY IF SHE DOES NOT SPEAK THE TRUTH?

Lord Brougham, speaking as the representative of the Lords Spiritual and Temporal in Parliament assembled, and addressing a benighted heathen, judicially recognises the existence of a false god, and attributes to that false god the power of deciding on her future state for reward or punishment! If this be not a contemptuous denial of Christianity by one who is, by position and courtesy, a Christian judge, it is difficult to imagine in what mode such a denial could be made.—English Paper.

Lord Brougham used to preside over the late Society for the Diffusion of Useful Knowledge. What extraordinary "knowledge" his Lordship was endeavouring to "diffuse" while engaged as described above! Ed.]

ECCLESIASTICAL.

PARISH OF QUEBEC.—The Vestry of the Cathedral Church have advertised for sale, the Organ at present in that building—application for particulars to be made to Mr. Codman, the Organist.

Diocese of Toronto.

The last number of the Toronto "Church" contains an addition to the list of appointments for Confirmation by the Bishop of that Diocese, commencing on Tuesday 1st September at Consecration Church, extending with intermediate appointments, to Bath on Sunday the 6th, and finishing on Tuesday the 8th at Marysburgh.

INCORPORATED CHURCH SOCIETY.

The stated monthly meeting of the Society met on the 5th instant. Balance in the Treasurer's hands £236 17s. 8d. Sundry payments agreed to, £65. 11s. 6d.

A committee of nine was appointed for the purpose of preparing, under the sanction of the Lord Bishop, suggestions and instructions to persons engaged in building or enlarging churches.

The sum of £10 3s. 10d. was granted upon the application of the Rev. F. A. O'Meara, Missionary at Mahnetoahngong, to pay for cutting the boards from logs which have been got out by the Indians, for the purpose of building a church, on Manatoulin Island.—Condensed from the "Church."

MERSEA, WESTERN DISTRICT.—The new church was opened for divine service on Thursday the 30th of July, three Clergymen being present, with an overflowing congregation; the Rev. F. Mack, Rector of Amherstburgh, preached on Ex. xx. the latter part of the 24th verse.

The Rev. JOHNS MULLOCK has removed from Pentanguishene to Carleton Place; to which address he requests that all papers and letters intended for him be transmitted.—Church.

Diocese of Nova Scotia.

North Shore of St. Margaret's Bay.—On Thursday the 23rd of July, the people from many miles around assembled, at the request of their Minister, the Rev. J. Slanage, to help in raising the frame for a building to be devoted to the worship of the Church of England on this spot. The work was commenced after prayer to God offered on the site, and the whole of the frame was put up before sunset. "An old woman, mother of 23 children," says a communication to the Halifax Times, "and of great part of the Settlement, walked a mile, at her advanced age, supported by her children and grand children, to behold what she said she never thought to have seen in that place."

About £50. were still required to finish the outside, so as to have the new church open for service during summer.

DIocese of Fredericton.—Erection of a Cathedral.—At a meeting held at Fredericton on the 1st of this month, the Lord Bishop of the Diocese in the Chair. The position of affairs connected with the Cathedral and its funds having been explained, and a resolute determination evinced to carry on and complete the undertaking at Fredericton, several resolutions were passed, of which the following is the principal: "Resolved, That in the opinion of this meeting the most probable way of meeting the views of His Lordship, in respect to securing the amount of £5000 required by him, to be raised in the Parish of Fredericton and its vicinity for building the Cathedral, is to call upon all the subscribers who have already signed their names to the subscription list, either to pay over to His Lordship the amount of their respective subscriptions, or to give His Lordship good indorsed promissory notes for such parts of their subscriptions as they may not be prepared to pay at once, such to be payable to His Lordship or his successor in two equal instalments, not exceeding eight and sixteen months."

DIocese of Illinois.—The strength of the aged Bishop, the Right Rev. Philander Chase, is so much reduced, especially since the severe fall which he had last year, that he points out to the Convention the desirableness of having an Assistant Bishop; but he declares, at the same time, that he will not give his consent to that measure, unless the Diocese

provide a salary for the Assistant Bishop. Bishop Chase himself undertook the charge of the Diocese at a time when he had no means of assigning to him a salary, and he has had to perform his hard work these many years without any remuneration coming from the people of his charge.

To the Editor of the Berean.

In reminding your readers, dear Mr. Editor, what you have done, I would ask them to consider your promise in No. 1, Vol. 1., and at the same time to allow their recollection to decide as to how you have fulfilled your engagements.

It was a Royal Standard which was unfurled, April 14th, 1811—for peace and good will—to rally around it all those who, in "the spirit of love, of power, and of a sound mind" are desirous of advocating "the pure, reformed doctrine of the Church of England." (See Editorial of same date.)

Nothing emblematic!—no teaching by figures!—but all with an open face, stamp with all plainness: In the first corner, stood "THE GOOD SHEPHERD": no usurper priest, but "the good shepherd who gave his life for the sheep"—he is introduced, in song, welcoming back the "foolish"—"Return, Return"—and the willing—responding to the invitation—"I come, I come."

JUSTIFICATION BY FAITH, as a point of distinction, in the Protestant controversy with Rome and all other errorists, stands out pre-eminently. Here was a cause worthy a Berean—That nailed to the mast, our Church need fear no evil (Ps. xxiii.) A Banner displayed, because of the truth (Ps. lx.)—under which it is our boast to fight—for which, our glory to die.

And, then, in due order, next in place as in affection, appeared THE BOOK OF COMMON PRAYER!—thus telling your readers, that you were as High a Churchman as you dared to be, consistently with your ordination-vows—(note the order of precedence given, severally, to the Prayer-book and the Bible.) Whilst the first two articles must have inspired confidence in every Christian's breast, the third, doubtless, begot a similar feeling in those "friends to truth and order" who consider "our liturgy not a nose of wax to suit every face;" but know "its language on all fundamental doctrines of Christianity to be clear and decisive"—"words of truth and soberness" in which the compilers "sought not to gratify the pride of philosophy;" consulted not "the ease of conscience in those persons who, while they pretend respect for Divine Revelation, trample them (the oracles of God) under their feet." Thus, you won the confidence of those to whom the decisive language of our liturgy endears it, believing "that there is none other name under heaven given among men by which we must be saved" but that of Jesus Christ of Nazareth.—And, though "so clear and defined are the sentiments contained in the Book of Common Prayer on these cardinal points (the doctrines of the fall, the Trinity, the Atonement and saving merit of Christ, and the sanctifying influence of the Holy Spirit) that every person in our assemblies who verbally adopts, and yet inwardly disbelieves them, is condemned out of his own mouth"—yet as another, and a very opposite exposition has been put forth, with all the boldness of assumption and the pride and pomp of learned ignorance—you have not shunned to declare, from evidence which, if it may be questioned, yet cannot be disproved, what is the teaching of our Church! And though "monsters of duplicity" have arisen in our midst, equal in guile with "an Arian, Socinian, or Pelagian Clergyman"—not "restrained by his own subscription and confession from venting his heretical opinions, and thereby poisoning the minds of others"—yet have you given place to these so-called masters in Israel—these great lights—no, not for an hour; but, placing in your sling of Berean truth the standards of the Church of England, have hurled that which destroys the vaunted strength of the giant, though armed with "feigned words and fair speeches"—with the learning of the schools and the sophistry of Jesuitism. Thus you have taught your readers—whilst they "praise God because of his word"—in the language of that venerable servant of Christ now at rest, to add "BLESSED BE GOD FOR THE LITURGY OF OUR CHURCH." (Biddulph's Essays.)

Again: you warned us of "TIMES OF TRIAL,"—though at the risk of being nick-named alarmist! You dared not deal so falsely with your readers as to say—"Peace and safety." Well do I remember your repeated assurances, as week after week, news of defections from our Protestant ranks, and other discouragements were brought to our ears, that all these were but the beginning of sorrows.

Your next article was on SUNDAY SCHOOLS, from that friend of the rising generation, the present Bishop of Sodor and Man. MISSIONARY intelligence occupied a large portion of No. 1. Indeed, for a Church in its character so missionary, as its liturgy teaches, to omit this would have given good cause for questioning your churchmanship. Excuse me—but would it not have proved your ignorance of the spirit of the Church of England? After this, "A CHRISTIAN FEAST" was served from that purveyor of intellectual and spiritual delicacies—Charlotte Elizabeth. Whilst on the last page, you gave us a peep into the "Youth's Corner," promising a weekly repetition. And, that nothing might be wanting to create lawfully, as well as to instruct, there was an epitome of commercial and political news. Such was your first. The third year is now rapidly passing—and may I not, without fear of contradiction, assert that there has been no violation of the pledge, then given?

In concluding this letter, let me ask your readers to look at the following from the "Prospectus": "As it is the Editor's settled purpose to set forth that faith by which the sinner is justified and obtains peace with God, his course must be resolute against attempts, whether made within or without the Protestant church, at substituting for it the devices of men. Never will he give countenance to any scheme that would withhold from souls perishing for lack of knowledge the message of hope through the atonement, or would, by departure from the simplicity of the gospel, mar the plan of salvation through the merits of the alone Saviour Christ."

I trust that your subscribers will not think so meanly of me as that I would be a flatterer—but has not your Editorial course fully realized the hope then raised?

In my next, I will say what we have not done—but no longer can leave undone, without unkindness to you, and injustice to those interests of the Church of England which are dear to us all, therefore to yours, &c.

MIKROS.

[Indeed, our Friend, who, from the commencement of our labours, has used unwearied and disinterested endeavours to promote the interests of this publication, need not be suspected of a disposition to flatter;—but he can not be acquitted of a partiality which carries him, in his commendatory strain, beyond what he ought to impose upon the Editor for insertion.]

Many of our readers who have become Subscribers at various periods subsequent to the publi-

cation of our first number, may require to be especially informed that the numerous quotations interspersed throughout the above are from the various articles contained in the first number of the Berean, as referred to at the commencement of MIKROS' letter.—EDITOR.]

To the Editor of the Berean.

My dear Sir, Your Correspondent MIKROS thinks that "you will allow that the communication of your Correspondent MIKROS will admit of a little explanation." Your subjoined remarks prove how clearly you understood me; and, profiting by your suggestion, may I not hope that he, too, perceives that there is no mystery surrounding that communication.

It may be deemed superfluous to notice the article further, since courtesy does not require an answer—no question being asked:—indeed, it would seem as if "the fan" MIKROS had cleared away the chaff which hid the wheat (if any) of MIKROS. Whether MIKROS has dissipated error, and brought back truth, must be left to your readers to decide.

However much of truth may be in MIKROS' letter, may I not question whether he has spoken it in love? In the recent defections from the Church of England, MIKROS sees proof of the weakness of man—in his best (natural) estate, vanity—lighter than vanity itself—which should teach, if any thing short of experience can, self-distrust. When one sees intellect of a high order, rank, influence, and great seeming devotion, bowing themselves before the Priest of Rome, the sacrificer to an unknown God—dare he be high-minded and "sneer"? Would not this provoke the Lord to jealousy, to leave him to himself, to experience what is in his own heart—perhaps to "fall after the same example of unbelief"? Rather should he not humble himself before that "jealous God" who "will not give his glory to another," and, deeply abased, confess his share in that sin which has provoked Him to send into our ranks a "delusion" so "strange" as that "many mighty, noble, learned," pious (apparently) should "believe a lie"?

And I do, this day, confess myself a sharer in that guilt, which was only hinted at in the letter objected to—giving the glory to another than Jehovah:—crediting effect to other causes than the One Cause of all good. I hesitate not to affirm that this has been done to a very great extent among us. In treatises on the Church of England—in Bishops' Charges—in sermons—in public speeches—in private conversation—have we not extolled our Scriptural Homilies and Articles—our all-but-inspired Liturgy—our Apostolic orders, &c. &c. Have we not gloried—in the word advisedly—gloried in these—too often forgetful—that "he who glorieth should glory in the LORD"? In his word, in his works, of providence or of grace, I may glory—and in so much of these as is found in those; but in whatever bears the stamp and impress of fallen man, though renewed by grace (and is our Church free from this?) I may not, dare not glory; lest, when I look for much (from these) little is the result, and I discover that my work has been blown away by the breath of his displeasure, who says—"Idols he shall utterly abolish"—(Comp. Hag. i. 9 and Is. ii. 18.)

Indeed, I believe that were Bishops, Priests and Deacons "to sanctify a fast, call a solemn assembly," &c. and, from every pulpit, to be sounded forth—"alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come"—and "all the inhabitants of our ecclesiastical land gathered in the house of the Lord, cry unto the Lord"—(Joel i. 13, &c.) that, thus a more complete proof of our being a chamber in the great temple than outward organizations alone can furnish, would be given—persuaded that then "the Lord would roar out of Zion and utter his voice out of Jerusalem, &c. So shall ye (we) know that I am the Lord your God, dwelling in Zion, my holy mountain": then would our "Jerusalem be holy, and then" would "no stranger pass through her any more" (iii. 16, 17.)—no such strangers to our doctrine and discipline as are now passing through the Church of England on their way to Rome.

In concluding this letter, let me add, Mr. Editor, that the word "rather" introduced by your Correspondent, so materially alters my meaning as to suggest thoughts which were not in my mind. As a member of the Church of England, I was mainly concerned with episcopally ordered churches. In some degree aware of "the sin which doth most easily beset us," I deemed what was said a lesson particularly needful for us to learn. I was looking at home, thinking that, at the present moment, I had something to do with those who are within the same division of the one fold.

With the most sincere regard for your Correspondent, I am,

MIKROS.

THE ST. CHARLES STREET BRANCH OF THE QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIATION held a meeting on Tuesday evening last, for the purpose of opening the missionary boxes which have been in use at the St. Charles Street Sunday School, in the hands of some of the scholars, and in private families; the contributors had been invited, by the Superintendent, C. H. Gates Esq. and the Teachers of the School, to take tea with them in the school-room, at which the Rev. C. L. F. Haenssel attended, and after singing a hymn asked a blessing upon the refreshments provided. The missionary boxes were found to contain Two Pounds Eighteen Shillings, which includes the sum recovered from the ruins, as was stated in the BEREAN of May 28th; the whole has been thankfully received by the Treasurer of the Association. Several of the Teachers (Messrs. Martin and Nettie) with the Superintendent of the School and Mr. McLaren, Superintendent of the Trinity Chapel Sunday School, addressed the Juvenile party, consisting of 66 children, encouraging them in their efforts, which have been so successful hitherto, towards aiding the cause of missions abroad, and at the same time exhorting them to value, for their own benefit, the blessing of the Gospel and religious instruction. The meeting separated after singing and prayer.

UPPER CANADA COLLEGE.—The Annual Examinations were closed, with public Recitations and Distribution of Prizes, on Wednesday, the 12th instant. The following are the principal distinctions awarded:

- I. GOVERNOR GENERAL'S PRIZE, Crooks, A.
II. The Classical, Cronyn, T.
III. The Mathematical, Whitt, J.
IV. The French, Evans, G.
V. The English, Stinson, E.
VI. The Hebrew, Armour, J.
VII. The German, Marling, S.
THE PRINCIPAL'S PRIZES.
Head Monitor, Crooks, A.
Good Conduct, Crooks, A.
PUPILS LEAVING COLLEGE WITH HONOURS.
Crooks, A., Whitt, J., Ridley, H., Kingsmill, J. J., Cronyn, T., Marling, S., Stinson, E.

An examination was also held for the Exhibitions on the Foundation of King's College; six candidates presented themselves, of whom the successful ones were

- A. Clark ..... (4th Form U. C. College.)
C. P. Eliot ..... Do.
R. Bayley ..... (District School, London, under B. Bayley, Esq., B. A.)
C. P. Simpson ..... (4th Form U. C. College.)

OBITUARY.—We regret to state that Mrs. Charlotte Elizabeth Tonna, better known as an authoress under the title of "Charlotte Elizabeth," died at Ramsgate on the 12th of July, after a painful and lingering illness.

To CORRESPONDENTS.—Received W. L.: the account is paid;—C. B. only yesterday;—W. S.

PAYMENTS RECEIVED.—Messrs. W. S. Dickson, No. 123 to 174; Alex. C. Hamilton, 123 to 174; Samuel Phillips, No. 79 to 117; Jas. Waddell, No. 113 to 125; John Bonner, 53 to 104; Richard Lee, 79 to 130; Miss S. McFarland, No. 124 to 175.

Local and Political Intelligence.

The GREAT WESTERN arrived at New York on the 10th instant, having left Liverpool on the 25th of July. Some of the news brought by her follows. By the last Overland Mail, which reached London on the 20th ultimo, intelligence has been received from Bombay to May 30, Calcutta June 4, and China May 21. The political news is not of an important character.

The accounts from Loodianah to the 16th of May state, the Rajah of Ludwa was on his way, a prisoner, from Ferozepore, and that he was to be conveyed to Umballah. Sickness prevailed at Ferozepore, where some cases of cholera had appeared, and the small-pox had carried off several victims. The 22nd Queen's Regiment was also suffering greatly from cholera at Rajpore. The Governor-General was at Simla on the 19th of May, having just returned from a visit to the interior. The Governor of Madras, the Marquis of Tweeddale, was confined by illness at Vellore.

A fearful accident had occurred during a hurricane at Loodianah, on the 20th of May. The barracks there were blown down, and 81 men, women, and children of Her Majesty's 50th Regiment had perished; 135 have been wounded, and four privates are missing.

The ship Bombay Castle, Capt. Frazer, was totally destroyed by fire, on the 28th of May, off Saugur.

The Calcutta Englishman, of the 1st June, states that the 21st May had been fixed for the surrender of Kangra. The place, it is said, will be given up unconditionally.

A proclamation had been issued by the Emperor of China, announcing that Chusan was to be immediately evacuated, and a notification to that effect had been made by Governor Davis, dated May 15. Mr. Elmslie was to be the bearer of the Imperial assent to England for the ratification of her Majesty.

CULTURE OF COTTON IN INDIA.—At a recent meeting of the Royal Asiatic Society, a communication was read from Professor Boyle, the botanist of the East India Company, detailing some further results of the experimental trials for the culture of cotton in India. Since the last report of Dr. White, 30,000 acres have been put into cultivation; from one acre alone the produce was 700 pounds, and more was to be expected. All now required to make East India cotton a most valuable export commodity, he said, is the employment of European agents in India markets, to select the best qualities.

KAFFIR WAR.—In consequence of the present disturbed state of the frontiers of the Cape of Good Hope and Kaffirland, a large order for military stores was forwarded on Saturday to the Royal Arsenal at Woolwich, for immediate shipment to the seat of war. Some idea may be formed of the extent of this order, from the fact that ten thousand shot and shell of various sizes, and a corresponding quantity of stores and ammunition, are to be prepared immediately.

In one of the recent engagements at the Cape, the wagon with the medical supplies was captured by the Kaffirs. They rifled it of its contents, carrying away a good deal of the physic, and actually eating, as it is positively affirmed, a considerable quantity of blister salve! A good deal of laudanum was also taken, and it is said drunk.

STATE OF IRELAND.—Some forty eight hours after a majority of seventy three members of the House of Commons had declared by their votes against the necessity of the Protection of Life Bill, a most atrocious case of murder occurred in the county of Cavan, to thank the majority for their confiding trust in the power of the law as it stands.

USE OF RAILWAYS FOR NATIONAL DEFENCE.—Major-General Sir John Fox Burgoyne, the Inspector-General of Fortifications, who was examined before the Gauge Committee recently, entered largely into the question as to how war and its tactics would be affected in future by steam and railways. The conclusion of his evidence contains its pith:—"I look upon railways to be important mainly for defence and I think steam generally is chiefly of advantage in favour of defensive power. You can never go and blockade a distant port as you used to do. You could not get a few steamers along the coast of America to compete with what they could let out upon you with a very inferior force. It would be out of the question to blockade distant ports as you used to do. But I think that by taking the precautions that are likely to be taken, with regard to the immediate defence of the coast, and using the advantage of concentration by railway, it would give you great power of resistance against every species of invasion."

SUBMARINE TELEGRAPH.—During the last few days some very interesting experiments have been made in the Portsmouth dockyard and on board Her Majesty's ships Pique and Blake, with a portion of the submarine telegraph intended to be laid across this harbour under the sanction of the Lords of the Admiralty Commissioners. The electric fluid was made to traverse the whole length of the submarine telegraph, which having been carried out in a bight from the Blake by the boats in attendance, was allowed to sink to the bottom. The signals were promptly shown by the index, although passing so many fathoms through the salt water, thus proving, beyond doubt, the practical success of this mode of conveying intelligence even across the sea. The importance of these experiments is obvious, for if the communication can be carried across Portsmouth harbour, it follows, as a matter of course, that it may with at least equal facility be carried from headland to headland, where it cannot be interfered with by the anchorage of numerous vessels. Thus between Great Britain and France, or any other country separated only by the sea, distance is annihilated.

The Chamber of Commerce at Liverpool, on the 20th ult., presented an address to the Hon. Louis McLane, the American Minister, paying a high but just tribute to his zealous and successful exertions for the maintenance of peace between America and Great Britain in the late negotiations concerning the Oregon Territory. Mr. McLane in his reply made the following allusion to Lord Aberdeen.

"Upon the present occasion, while I must hear ample testimony to the amicable policy and good faith of my own Government, it affords me unfeigned satisfaction to confess that to the sincere and unwavering desire of peace, if to be honourably maintained, and to the manly, straight-forward temper with which the negotiations were conducted by the distinguished minister to whom you have referred, is the result to be in no small degree attributed."

INCREASE OF DOCKS IN LIVERPOOL.—In the year 1815 they had 52 acres of docks and basins at Liverpool; the tonnage was 709,519 tons. In 1825 there were 71 acres of docks and basins, and the tonnage 1,233,830. In 1835 there were 99 acres of docks and basins, and the tonnage had increased to 1,768,426. In 1845 the docks and basins had increased to 120 acres, and the tonnage to 3,016,531.

POPULATION.—The estimated population in England and Wales in 1836 was 14,906,000; the number of commitments, 20,981; the proportion of the commitments to the population, 1 in 710; and the increase in three years (1836 to 1839) was 5.9 per cent. In 1845 the estimated population was 16,796,000; the number of commitments, 24,303; the proportion of commitments to the population, 1 in 691; and the decrease in three years (1842 to 1845), 6.7 per cent.

CORPORAL PUNISHMENT IN THE ARMY.—Public attention had been painfully drawn to this subject in England in consequence of a soldier in the 7th Hussars having been so severely flogged that he died two or three days after. An inquest was held on the body, but the decision of the jury had not been announced when the Great Western sailed. The following paragraph will show that the subject will probably be brought before Parliament.

"Dr. Bowring has given notice that he shall, on the motion for the House to go into committee on the army estimates, call the attention of the House to the necessity of abolishing flogging in the army."

THE EARL OF BERNBOROUGH is the first Irish resident nobleman who has filled the office of Lord Lieutenant of Ireland since the reign of Charles II., when James Duke of Ormond was Lord Lieutenant.

FRASER.—Public attention is chiefly taken up with the forthcoming elections. It is not expected that the result will produce any change in the administration.

MOUNT VESUVIUS.—A letter from Naples, of June 27, states that Mount Vesuvius was in full eruption, and vomiting forth masses of lava with great noise. During the night the flames presented a magnificent spectacle. The heat was 21 degrees of Reaumur, (86 Fahrenheit.)

UNITED STATES' CONGRESS.—The session closed on the 10th instant; it is the longest session on record since the establishment of the Union, with the exception of the one held in 1811-2, having sat 8 months 8 days.

It is now certain that the President of the United States has caused the Mexican Secretary for Foreign Affairs to be signified that he is willing and desirous to treat for peace, and therefore either to send a Minister with that view to Mexico, or to receive one from that republic.

ADDRESSES TO LORD FAULKLAND have been presented by various bodies, among which is one, presented for simple good sense and feeling, from the Coloured People of Halifax, which, after its introductory paragraph, proceeds to state:—"That we are true, loyal and grateful subjects of Her Majesty, that we love the Constitution under which we live, that we wish to be good subjects, and to treat our Governors and Rulers with respect."

"Many of us are poor and unlearned, and we cannot for our parts understand what the gentlemen have been quarrelling about for three or four years past, in a country where all are free and enjoy equal rights."

"Your Excellency knows that no coloured man ever showed disrespect to Your Excellency since you came to Nova Scotia. We are all sorry that Your Excellency is going to leave us. We hope our beloved Queen will send us another kind Governor like Lord Falkland."

"We also most respectfully beg leave to express our humble and grateful thanks for Your Excellency's constant kindness and attention to the people of colour."

"Your noble lady has also been kind to many of us. We are at a loss what words to use in thanking Her Ladyship. We hope Her Ladyship and Your Excellency will have a safe and pleasant voyage, and be long preserved to enjoy health and happiness."—Halifax Times.

There are many, neither quite poor nor altogether unlearned, who for their parts can understand as little as these unaffiliated Nova Scotians, "what the gentlemen" there and elsewhere are "quarrelling about" year after year—if they do not choose to suppose that something is to be gotten by making one'sself troublesome.

The Hon. J. H. CAMERON, the newly appointed Solicitor General for Canada West, has been elected member of Parliament for Cornwall.

We find, in the Kingston News, the following notification:—"At a meeting of the Ladies Benevolent Society, held August 5th, 1846, it was unanimously

Resolved—That whereas information has been received that a certain sum has been tendered from a source of a very questionable character, to be expended in behalf of the Hospital of Kingston; that the Ladies of the Benevolent Society would deem themselves in some degree compromising the character of the Institution by receiving the same.

Resolved, therefore, that the meeting recommends that the money be returned to the party from whom it was extracted.

Resolved—That the above be published in the Kingston papers.

H. CARTWRIGHT, Secretary, F. B. S."

Through private information, we learn that the sum referred to (£12 10s.) was one half of what was extorted from an individual by a "Charivari." Some of our readers may require to be informed that by this appellation is signified a combination of lawless fellows who unite in making a discordant noise before the dwelling of any person who may have become obnoxious to them, desisting only when he has satisfied some demand of theirs, or when otherwise their object seems to have been attained. It is highly desirable that the persons disposed to perpetuate this mob-proceeding in the Province should be taught, by the authorities whose place it is to preserve the peace, how the law views such iniquities. We subjoin an article from the Montreal Transcript.

CHARIVARI.—There is nothing in the Province which requires to be more vigorously repressed than the silly, disgraceful and often brutal custom of the charivari. How the practice first obtained a footing, is a wonder, but more so how it has continued to this day. At first, no doubt, it was a mere harmless pleasantry, but it has become a malicious and dangerous practice, which every respectable man has an interest in discountenancing, and which the law should put down. In the Upper Province these charivari have frequently led to fatal results, and under no circumstances can they be regarded in any other light than as a means of extorting money. We are sorry to say, too, that they seem to be on the increase—the result no doubt of the immunity enjoyed by the authors. In the last batch of papers we have received, there are two accounts of charivari, in both of which the public peace was broken, and violence committed. How long is this to continue, and is there no law strong enough to bring these midnight robbers to a reckoning?

QUEBEC, 12th August, 1846.

A meeting of the Subscribers to the Funds raised by the commercial community for the relief of the sufferers of the St. John's fire, was summoned for this day at the Exchange at 12 o'clock. And the following report was submitted and approved:—

The Committee appointed at a general meeting of the subscribers to the fund raised by the Mercantile Body of Quebec, in aid of the sufferers by the late fire at St. John's, Newfoundland, held at the Exchange Reading Room on the 13th July last, have to report that the subscriptions procured by your Committee amounted as per accompanying list, which has been duly published, to the sum of £1029 5s., of which there has been collected £1026 15 0

The first action taken by your Committee was to remit by the Halifax mail of 13th ult., a bill of Exchange, the Quebec Bank on Glyn, Halifax, Mills & Co., of London, in favour of the President of the Board of Trade of St. John's for £500 stg., equivalent at 9 1/2 per cent, premium of Exchange to

Your Committee next chartered the schooner "Industry," which on the 22nd ultimo was despatched with a cargo of which the following is invoice:—

Table listing various goods and their values: 93 bbls. of pease a 12s., £55 16 0; 49 do. oatmeal a 21s., 51 9 0; 51 do. do., 48 11 11; 67 do. cornmeal, 13s. 6d., 45 4 6; 33 do. flour a 20s., 33 0 0; 500 pieces pine boards a \$11, and Batteau Hire, 14 15 0; Amount of Mr. McCaw's subscription paid in boards, 2 10 0; Do. of Mr. Duhon's do., 7 10 0; 25 boxes window glass, 9s., 11 5 0; 1 mile W. O. West India Slaves for Broken Stowage, 7 0 0; Cartage of Slaves and Oatmeal, 1 2 0; Wharfage and Loading, 1 15 6; Charter of schooner, including Deck Load, 65 0 0; Cost of insurance on cargo, for £500, 10 13 5

In addition to the foregoing cargo, and included in the above invoice, your Committee likewise shipped on board of the Industry 5 casks, 6 bales, and 1 box, containing 500 pairs of shoes, 506 Guernsey frocks, and 38 striped shirts, of which receipt has been publicly acknowledged.

For all said cargo Bills of Lading were taken in favour of the President of the Board of Trade of St. John's.

Your Committee have further to report that they allowed to be shipped in said schooner, "freight free," certain packages of dry goods forwarded by the Quebec Relief Committee.

Your Committee have only further to report that by the Halifax mail of the 10th inst., they remitted through the same channel the balance of the whole collection in a Bill of Exchange on London for £31 17s. 1d. sterling, equivalent, at 9 per cent. premium of exchange, to

62 16 0

£1026 15 0

All of which, with vouchers for every disbursement is respectfully submitted.

WM. WALKER, A. GILLESPIE, W. STEVENSON, Committee.

ST. JOHN'S, N. F., RELIEF FUND. Statement of monies received up to the 12th instant, and transmitted for the relief of the sufferers pursuant to resolutions passed at a general meeting of the citizens called by the Mayor and held at the City Hall on the 11th day of July last:—

Table of donations: From St. Lewis Ward, through Mr. Fairbank, £194 13 4; Palace Ward, through Mr. H. S. Scott, 185 14 5; St. Roch's Ward, through Mr. Tourangeau, 116 13 8; St. Peter's Ward, through Mr. Shaw, 54 17 10

£551 19 3

Of which transmitted by the Mayor per bill of Exchange on London for £470 sterling, in favour of the Honorable William Thomas, Chairman of the Relief Committee at St. John's, 569 4 6

Balance to the credit of the fund in the Quebec Bank, £12 14 9

By order, F. X. GARNEAU, City Clerk.

THE WEATHER. THE CROPS.—After a week of great heat—thermometer between 80 and 90 in the shade, the weather has become moderate since Monday. It is gratifying to say that the crops have not sustained any material injury; potatoes are nearly ripe but reports about their quality vary exceedingly. NEW IRELAND MAIL.—A change in the making up of this mail, which since last week was anticipated one day, had escaped our notice, and our Subscribers will kindly excuse the delay in the transmission of their papers. That mail is now made up

on Thursday at 4 p. m. instead of Friday morning as formerly.

NEW JOURNAL.—The Prospectus of a newspaper is now in circulation, to be published at Three Rivers, called "La Gazette des Trois Rivieres," and to advocate the views of the majority of the French Canadian population.

ARMY.—H. M. Ship Belleisle returned on Tuesday from Halifax, bringing the second battalion and part of the reserve battalion of the Rifle Brigade: the former proceeded on Wednesday to Montreal, the latter are to be stationed here. The Belleisle is to leave for Halifax again in a few days with the 60th Rifles and the remainder of the 14th Regt. and will return to Quebec once more, with the 77th Regt. and the rest of the Rifle Brigade.

BYTOWN.—The detachment of the 60th Rifles which has been stationed here for some time, has been replaced by 75 men and two officers of the Canadian Rifles.

THE 71ST REGT.—The report respecting sickness in this Regiment seems to have been much exaggerated. A letter from the Surgeon, dated Barbadoes, 1st July, says:—"We are under orders to go to Canada—I don't think the men are looking healthy—we have a great sick-list, but few deaths."—Since the Regiment left Montreal in 1843, only one officer, Lieut. Mackenzie, has died, so far as is known, by one who has been in constant correspondence with the regiment since its departure from Canada.

Port of Quebec.

ARRIVED, AMONG OTHERS: August 14th.

Big Coquette, Bruce, 16th June, Hamburg, Ryan, Bros. cordage & bricks, 138 pas. Ship Brilliant, Brown, 25th do. Greenock, A. Duris, pig iron, coals, &c. 164 pas. Ship Blythwood, Jamieson, 24th June, Sunderland, B. Hart & Co. (Montreal) coals, 4 pas.

MARITIME EXTRACTS.

Bristol, July 23.—The British Queen, from Quebec, has put back with loss of windlass. Milford, July 20.—The Richmond, hence for Quebec, when about 30 miles to the westward, experienced violent weather, and was obliged to put back.

DIED.

At Montreal on the 13th inst., Alexander Skakel, Esq., LL. D., in the 71st year of his age. Killed, on the 2d of April, in a sudden attack by the natives, while engaged in surveying the river Romora, coast of Africa, Oziar Alfred Winstanley, aged 21, second master of Her Majesty's steam-vessel Avon, and second son of the Rev. C. Winstanley, Toronto, Upper Canada. Lord William Russell, brother of the Duke of Bedford and Lord John Russell, died at Genoa, on the 16th instant, aged 57.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 18th Aug., 1846.

Table of market prices: Beef, per lb., 5 s. d. 8 s. d.; Mutton, per lb., 0 3 a 0 6; Ditto, per quarter, 2 3 a 3 0; Lamb, per quarter, 1 6 a 4 0; Potatoes, per bushel, 2 0 a 2 6; Maple Sugar, per lb., 0 4 a 0 5; Oats per bushel, 2 0 a 2 6; Hay per hundred bundles, 25 0 a 35 0; Straw ditto, 17 0 a 22 6; Fire-wood, per cord, 15 0 a 17 6; Cheese per lb., 0 4 1/2 a 0 5; Butter, fresh, per lb., 1 0 a 1 3; Ditto, salt, in tins, per lb., 0 8 a 0 0; Veal, per lb., 0 5 a 0 6; Do., per quarter, 1 6 a 5 0; Pork, per lb., 0 5 a 0 7; Eggs, per dozen, 0 6 a 0 7

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till THURSDAY, 27th August.—PAID Letters till THREE o'clock, and UN-PAID till FOUR, P. M.

NOTICE.

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

EDUCATION.

CHAMBLAY CLASSICAL SEMINARY.

THE REV. J. BRAITHWAITE, A. B., of Queen's College, Oxford, begs to intimate to his Friends and the Public, that he will have VACANCIES for FOUR PUPILS, on the 15th August.

The subjects taught by Mr. B. are, besides the elementary branches of an English Education, Geography and History, Ancient and Modern, the Use of the Globes, Algebra, Book-keeping, Geometry, &c., also, the Latin and Greek Languages.

Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of MONTREAL, and the Rev. Official Mackie, Quebec; the Rev. Mr. ANDERSON, Rector, Sorel; H. S. S. S. Esq., Advocate, Dr. SUTHERLAND, and C. GENDES, Esq., Montreal, or by letter post-paid, addressed to

THE REV. JOS. BRAITHWAITE, Chamblay.

June 11, 1846.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG.

GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Seythes, Best German Steel and Spelter.

C. & W. WURTELE, St. Paul Street.

25th June, 1846.

RECEIVED EX "PERSEVERANCE," FROM HAMBURG.

TWO HUNDRED Westphalia Hams, of superior quality, C. & W. WURTELE, St. Peter Street.

25th June, 1846.

RECEIVING EX "ERROMANGA,"

ALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Seythes, Sickles, and Mill Saws, Sugar Hogshead Nails, Tin and Slate Nails.

C. & W. WURTELE, St. Paul Street.

25th June, 1846.

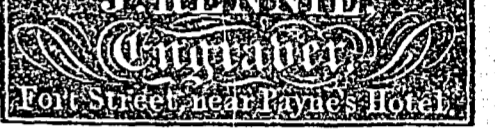
FOR SALE BY THE SUBSCRIBERS.

SHEET ZINC, TIN PLATES, Sheet IRON Register Grates, White Lead, Paints, assorted Colours. Boiled and Raw Linseed Oil.

C. & W. WURTELE, St. Paul St., 16th March, 1846.

TO BE LET,

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



FOR SALE,

At the Book-Store of G. Stanley, No. 4, St. Anne Street.

A SERIES OF FAMILY PRAYERS, FOR TWO WEEKS, Selected from various approved manuals, by the Rev. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price 75d.

April 28th, 1846.

FOR SALE BY THE SUBSCRIBERS:

SHEET ZINC, Tin Plates and Canada Plates, Red and White Lead, Refined Borax, Best Cast Steel, Oclagon, Round, and Machinery Steel, Blister Steel.

C. & W. WURTELE, St. Paul Street.

25th June, 1846.

WANTED,

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

BISHOP'S COLLEGE.

THE COUNCIL of BISHOP'S COLLEGE, beg to announce to the Public that the ensuing Michaelmas Term commences on the 1st day of OCTOBER next—and that the College-Building will be then ready for the reception of Students. For further particulars apply to the REV. PRINCIPAL NICOLLS, LENNOXVILLE. July 24th, 1846.

MONTREAL TYPE FOUNDRY.

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

Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent. The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry.

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

Old Type taker in Exchange at 6d. per Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance.

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

Mutual Life Assurance.

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

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

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

Quebec, August, 1845.

WORTH'S CORNER.

CHARLES BOTHAM.

Charles Botham, a young relative of mine, who lived in a small town in Staffordshire, was the most perfect example of what enjoyment and advantage a boy may derive from mechanical amusements, that I ever knew.

But ships were only one kind of his mechanical productions. Whatever he wanted for his own amusement, he made with the utmost ease. His fishing rods were of his own making, even to the iron ferules: his lines were of his own making too.

When a very little fellow, if he got a saracen-roller from a draper, he would cut it into short lengths, and carve it with his knife into little windmills of the most perfect construction. They were not such mills as rise into a regular cone from the base, but of that kind which are made of wood, and stand upon a stout pillar and frame, on which they are turned to the wind as it may vary; they had their sails, door, window-holes, and steps, all constructed with the nicest accuracy.

Such a youth could not avoid becoming in after life a first-rate character in whatever he undertook. His faculties and inventive genius were all called into exercise, and strengthened to a degree capable of grappling with any occasion.

WARNING AGAINST CRUELTY.

There is nothing which more plainly shows the fallen state of human nature, than the proneness of children to be cruel. How wicked it is to take pleasure in the pain even of a dumb animal! Sure I am, that the righteous will rejoice to do every thing in their power to lessen the suffering of the whole creation.

very certain, cannot be cruel children: but as some may read this paper, who have not yet got that change of heart and proper feeling, which make men merciful and tender; I shall now give a short and true history for their warning.

Last autumn, a boy was sent an errand to some distance upon an ass. He lived at Waverham in Cheshire. The ass did not go as fast as he wished; and he made use of a shoemaker's knife, which he had with him, to goad it on. He cut its sides very badly with this, as he went along: but he had not gone far, before he fell off the ass, as it was going very fast down hill. And in falling, the knife stuck into his own side; and after lingering in dreadful pain for two or three days, he died!—Children's Friend.

WICKLIFFE.

This fore-runner of the Reformation was born about the year 1324 in the parish of Wycliff near Richmond, in Yorkshire. He pursued his studies at the University of Oxford, and was distinguished for diligent application and rapid progress. The study of the Scriptures engaged much of his attention, and after a time he discovered the vanity of many of the doctrines and practices of the Church which had admitted him to the priesthood.

But the Begging Friars had by this time found matter of accusation which awakened the Pope's suspicion against Wickliffe. By the influence of the Friars, he was ejected from his College; when he appealed to the Pope, he met with no redress. But the University conferred on him the degree of Doctor in Divinity, and he delivered public lectures which were much frequented; he also went about preaching very diligently and like a hard-working and poor-living minister, and the people bore him great favour.

King Edward III was at that time in quarrels with the Pope. Having heard of Wickliffe's courage and abilities, he sent him in the year 1374 as one of his ambassadors to Bruges in Flanders, where he transacted the King's business with the Pope's Nuncios. Now he was also made Rector of Lutterworth, and Prebendary of Westbury, and enjoyed high favour with his sovereign; but the Pope's wrath was greatly excited against him, and in 1378 a bull came from Rome, commanding the Archbishop of Canterbury to put Wickliffe into prison and to bring him to punishment as an arch-heretic: another bull came to the King, and one to the University of Oxford, commanding them to help the Archbishop in doing the Pope's bidding.

To be continued.

THE REFUGE-SCHOOL, AT BEUGGEN, GRAND DUCHY OF BADEN.

There are amongst us, besides those ancient establishments well known by the name of Orphan-houses, many asylums of recent origin for destitute and neglected children; they may be classed in four grand divisions:

1st. Houses of refuge where children are received for so long only as may be necessary to give their dispositions and capacities the first trial, and bring them under restraint from what is vicious, and encouragement to what is useful.—After the first object is attained, they consign their children to domestic circles and workshops, where they are fitted for service or mechanical pursuits.

The 2nd division comprises establishments where the children are retained, and not only

receive education and instruction, but are trained to labour in the field, workshops or manufactory, and in which they continue to their twentieth year and beyond, or at least they are not dismissed to service and apprenticeship without having gone through a course of religious instruction together with the common branches of learning.

In the 3rd division are houses where the children either are collected for training with supply of their necessities only, while they go to the public schools for instruction, or on the contrary where they go for instruction on week-days and the sabbath, while they continue to be with their parents and friends out of school hours.

The 4th is a class of institutions which, with the care, instruction, and education of destitute children for the various purposes of domestic, agricultural, or mechanical employment, until a proper age for apprenticeship or household service, combines the training of young men voluntarily devoting themselves to the office of teachers to the children of the poor. In these establishments, while the young men themselves are under a suitable course of instruction and training, they, like older brethren to the children under education there, take a share in watching over these, and teaching them at school or in the workshop and field.

To this division belongs Beuggen. The plan of it, as now stated, would be liable to serious objections, if ill-judging benevolence were to admit so many children in one establishment of this kind as to dispropportion the number of persons qualified to watch over and train, to that of the children in need of training. In that case, the head of the family would turn into a commissioner of schools, not living and moving as the father among his children, but knowing his scholars just from the school list; the degenerate, unimproved school would outnumber those upon whom salutary effects have been produced: the blessed spirit of love, mercy, condescension, meekness, humility, patience, long-suffering, gratitude, and prayer would withdraw, at least it would not be the governing spirit living, working, bearing, suffering, moving, and speaking in the agents engaged in that work.

But we have completed the seventh year only of our course as the Beuggen Seminary. We would feel as children seven years old. Our business as such is to give attention and to learn: and, if, according to the system of mutual instruction, it be required of us to teach, all we can do is, to communicate what our school has taught us first.

And yet, the number of 116 persons living under our roof affords opportunity for the experience of 18 or 20 households. The parents of the twentyfold domestic circle may be supposed to have made more observation within twelve months than what the same period of time would supply to those of a single family. Some of it may be interesting to our benefactors. One affecting incident first.

Soon after our last anniversary, we had the gratification of seeing in our midst the venerable Pestalozzi, covered with years and sorrows. Never shall we forget, how the aged friend of children, with feeble steps, passed through the double line of our 78 children and 22 young men, their hymn of welcome bringing tears into his eye: how, when we had got him seated in the paternal chair of the lecture-room, he declined the oaken crown offered him by a little boy, but set it on the child's head, while his trembling arm pressed him to his heart—how his tears and emotions forbid all further utterance of his feelings, while our children sung his own words from the popular work Gertrud and Lienhart:

O thou, descending from the sky,  
Who stillest every pain and sorrow,  
On him a double blessing pourst  
Who bears a twofold load of woe;  
Ah from this conflict rescue me,  
Of bitter pangs or fierce desire:  
Peace from above, sweet comforter,  
Descend and dwell within my breast!

He could just pronounce a blessing upon the children, when their voices became silent; but during the four days which he spent amongst us, many and precious were the openings of his heart in communications out of a treasure of experience for instruction and caution, and the manifestations of that affection and engagedness on behalf of a destitute population and their children, which he cherished in him under the weight of years.

To be continued.

SUNDAY SCHOOL TEACHING,

Bread found after many days.

ECCLES. XI. 1.

Two persons, it may be in the last periods of life, under the influence of whatever immediate cause, become anxious for their salvation, and determine to escape the wrath to come. They have been equally profligate and hardened, and atheistic in the past current of their life. Their course in vice may have been an excessive one. The eye could discern no circumstance of distinction in the progress and accumulation of their iniquity. But one of them had the advantage of religious instruction, Sunday school instruc-

tion, which the other had not. Now mark the different process and result in their attempts to return to God. The one, when awakened to reflection, is able to throw off immediately the load of error and guilt which has been accumulating through his life, and to cast himself back upon the foundation which was laid in his youth. Better principles than those upon which he has practised, have been laid at the bottom of his mind, and they will, upon his search, at once present themselves to view, and start forth into immediate growth. He recurs to them; and, with the advantage of their influence, he may be easily and readily established in the way of truth. The Bible shines out before him, with rays of light starting from hundreds of passages which were impressed upon his infant understanding. Exhortations and advice that have been forgotten by every one save now by himself, are re-remembered in his conscience.—He blesses God, and he blesses the teachers who were the instruments of God, with a feeling which words cannot utter, for the inestimable advantage which this early instruction has conferred upon him. It may even be called in the language of our text, though it was so long a time before he began to grow, "a planting him in the house of the Lord." I have known this experiment evidencing this result, I think at the distance of at least thirty intermediate years of sinful and profligate rebellion against God.—The other of these two awakened sinners attempts also to throw off this acquired weight of guilt, and to find his way to God. But then with him there is nothing left.—His mind, in regard to all religious knowledge and impressions, is a total wilderness. He has no early principles, he has been taught nothing of God, or the will of God. He has no knowledge of the Bible, no acquaintance with religious institutions, and no anchor of truth in his mind. He becomes the likely prey to every ambushed error. And perhaps he long wanders, consuming himself in the speculations of a distorted intellect, questioning and doubting about every thing that claims his submission; perhaps he finally wanders, is lost in the snares of some deluding heresy, and never finds the way of truth and holiness. His religion at best is generally so unsettled, that he is comparatively useless, and his mind is so unfurnished, that he cannot venture to instruct any. Now the difference in the result between these two persons is immense and most important. But the only circumstance which makes the difference is the privilege of early religious instruction given to one, and the want of it in the other. And this is a circumstance which will certainly affect the residue of the present life of each with the most important influence, and probably be found to operate upon their experience for eternity. If then we could do nothing more by our Sunday school instruction, than thus lay the foundation for comfort and safety in a late return to God, the benefit of it is beyond our power to calculate, and ought never to be undervalued.—Dublin Chr. Journal.

EXPERIENCE OF THE WORLD.

You may tell me that I slander the world, because I do not know it. Alas! I know it well. I also have been of the world. Many years of my life I have passed in the society of the world, not of the profligate, or the immoral, of the illiterate, or the vulgar, but the honourable, the intellectual, the refined. I have known and loved some of the loveliest and gentlest among those who might well be deemed the ornaments of worldly society; persons who had a perfect horror of every thing that was degraded in moral principle or impure in moral character: who were alike strangers to littleness of mind or depravity of heart—who were as refined in taste as they were elegant in manners—gentlemen distinguished for a manly and noble simplicity—gentlewomen who were as modest as they were charming—persons who never having had the advantages of sound religious instruction from their childhood, yet put to shame by the lovely consistency of their lives too many whom I have since met with among those who professed to be strictly religious.

It is with such persons that I have gone into the circles of the world and joined in worldly amusements. I have sat beside them at the opera and at the play-house. I have gone with them to the ball-room and to the race-course. I would be the last person to say one harsh word of disapprobation to any one who is of the world, and living in its pleasures. I was myself quite unconscious that the word of God condemned such a life. And I am well aware that others may be altogether as unconscious as I was. My views were changed in a very simple way. Not by the opinions of my fellow men, but by quietly searching the word of God, and calmly considering with prayer the mind of our blessed Lord on the subject.

Some may say, why do you attack us on points of outward conduct, why not begin with the heart. This is what I desire to do—to begin with the heart, but not to stop there. This is the right way, this is God's way. The gospel is the axe laid to the root of the tree, it cuts down the tree from the root, it does not merely lop off the branches. But when the tree falls from the blow at the root, then the branches fall with the tree—it is the axe laid to the branches, because it is the axe laid to the root. The branches cannot thrive, if the tree is cut down below them: thus also to change the fruit we must change the tree, and make the tree good in order that the fruit may be good.

It is to your hearts I desire to speak. It is your hearts I would entreat you to keep; for he that keeps his heart, keeps himself, his eyes, his hands; and all his members. "Keep the heart with all diligence, for out of it are the issues of life," is the command of your God.—Lady Mary, by Rev. C. B. Taylor.

CONVICTS OF DISTINCTION IN THE COPENHAGEN HOUSE OF CORRECTION.—The Gazette des Tribunaux, publishes a letter from Copenhagen, of the 15th inst., which relates the follow-

ing extraordinary story:—The house of correction in this capital has just received two most distinguished guests, viz., an African King and his Prime Minister. In the beginning of last year, this black monarch, called Aquatimozin, placed under the protection of Denmark because the country he reigned over formed a part of the Danish possessions in Western Africa, invited to his territory another king who was in a similar position, and there Aquatimozin and his minister assassinated their too confiding guest. Both were afterwards arrested and cited before the Criminal Tribunal of the Danish colony. Their counsel, M. Moerck, a young barrister from Copenhagen, contended that, as regarded the king, no responsibility could be attached to him; his being an independent Sovereign gave him a right to kill his enemy; this right was acknowledged as belonging to the Sovereigns of Christian and civilised Europe, and should not, therefore, be contested in a pagan prince, the monarch of a country still plunged in barbarity. On the part of Kongiti (the Prime Minister) the advocate maintained, that this functionary only executed the orders of an absolute master, who could take away the lives of his servants and submit them to frightful tortures for the slightest disobedience to his commands. This defence did not, however, succeed with the tribunal, and the black monarch and his minister were sentenced to death. Upon the ex-King and ex-minister addressing an appeal for mercy to the King of Denmark, the latter was pleased to commute the capital sentence into perpetual imprisonment in the House of Correction at Copenhagen, and last week the Royal prisoner and his minister arrived at this capital by the corvette, the Eagle, and were finally installed in this establishment. Aquatimozin is 72 years of age, has white hair, and is of low stature, and exceedingly thin. Kongiti, on the contrary, is tall and remarkably stout. These two men, who a year ago governed a kingdom and possessed a large revenue, are now obliged to work hard in prison, for a trifling salary they cannot spend without the permission of the director. Aquatimozin appears to be resigned to his fate, and works with the greatest assiduity; his companion in misfortune, on the contrary, is exceedingly lazy, and the whip is often applied to the back of his late Excellency than to that of his ex-Majesty.

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THE FORCES, 14th Dec., 1844.

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