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# The Berran.

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

VOLUME II.—No. 26.]

QUEBEC, THURSDAY, SEPTEMBER 25, 1845.

[WHOLE NUMBER 78.]

## A MORNING HYMN.

TWO VOICES.

While yet the sun, God's servant, waits,  
And his reviving beams delays,  
Around the attendant, misty earth,  
A dim, cold influence plays.

Thou First! and High! and Holy One!  
Our light of life from thee descends;  
Thy dim reflections we, to spread  
A brighter beam to earth's far ends.

How beautiful! how cool! how soft!  
Sweet sounds of heavenly music play  
From 'mid those rosy rays, to tell  
Thy glorious resurrection day!

O Lord our God! so kind and good!  
Thy chosen all, though lost in night,  
More surely than thy morning sun,  
Shall rise to glory in thy sight!

FULL CHORUS.

Hallelujah! see how his glories wake anew!  
As now he mounts into the midway air!  
Hallelujah! so shall all thy chosen shine,  
When raised by thee in flames as bright and fair.  
(From the German of Klopstock,  
by Messler.)

## THE LATE REV. R. D. CARTWRIGHT.

[From a small publication recently printed at Kingston under the title "Recollections of a beloved Pastor, by E. M. M."—the profits of which are to be devoted to the newly erected Church of St. James, Stuartville, we extract a few passages which will freshen up the un-forgotten memory of a deceased Clergyman whose personal worth and public services endeared him to all who knew him. The writer acknowledges her obligations to sermons preached on the occasion of Mr. C's death, one of them by the Venerable the Archdeacon of Kingston, for the outline of his early life.]

The late REVEREND ROBERT DAVID CARTWRIGHT was the sixth and youngest son of the late Honourable RICHARD CARTWRIGHT, of distinguished talent and eminent character, whose name is enrolled among the Loyalists, the first settlers in this country. The deceased early in life discovered and gave indications of genius, accompanied by habits of industry and application.

With his twin brother he was deprived of the superintending care of his beloved and honoured father at the age of ten years; but they retained through life a vivid remembrance of the instructions and example received from him; and the ardent desire of emulating their father became in their minds a governing principle through life.

The filial obedience they ever showed to their widowed mother was likewise a distinguishing trait of character, as well as that devoted love to each other which so remarkably characterized both. Even in their boyish days they were often seen in serious converse together; strengthening each other in good resolves, and laying plans for future life. Together they pursued their youthful studies; nor were they ever separated till at the age of seventeen the subject of this Memoir quitted the maternal roof, and the society of his much loved brother, to seek the advantages of an English University education, preparatory to his admission to the Ministry.

On his arrival in Oxford he was for a time deeply oppressed by the desolate and lonely feelings of a stranger in a strange land; but he soon found kindred spirits with whom to associate; and his studious habits freed him from the society of the gay and thoughtless, who finding him proof against jeers and bantering, soon relinquished their attempts to draw him into scenes of dissipation, and left him undisturbed to the pursuits of science and the chosen friendship of a few of congenial tastes and habits, to whom he became bound by the enduring ties of Christian friendship, and with several of whom he continued to hold affectionate correspondence to the close of his life. Animated by the anxious desire of giving pleasure to his beloved mother, he devoted himself with ardour to his classical and scientific pursuits; and the gratification he expected it would give her to hear of his success became a more powerful stimulus to exertion than all the honours the University could offer. In the attainment of these he was not disappointed, but his beloved parent was not permitted to live to receive the tidings of his success.

[A tour on the continent of Europe intervened between the close of his academical course and his nomination to the curacy of Wargrave in Berkshire, where he entered upon his ministerial labours. He was soon called to take part in the parochial labours of Kingston, to which were added those of the Chaplaincy to the Forces. Various interesting particulars of his fidelity and the character of his ministerial services are given in the pamphlet.]

I much regret that I was unable from circumstances to attend the weekly meetings of Mr. CARTWRIGHT, held at his house, and which he considered (as they truly were) highly useful. A blessing has been promised to the two or three gathered together in the name of Christ; and our Pastor acted upon this promise. These proved occasions for the discovery of not only his nice discriminative and critical acquaintance with the Word of God, but his familiarity with the practical and encouraging promises with which it comes charged to us from God the Holy Spirit.

Bright and fervently as the piety of this truly excellent man shone, it was united to a cheerfulness that rendered his society peculiarly engaging; and which even sweetly displayed itself when borne down by increasing illness. No moroseness, no gloom, attached themselves to his religion; all

within seemed peace, harmony, and love. With the most perfectly evangelical views, he was strongly attached to the Established Church of England and Ireland; but this did not lessen his regard for faithful Christians, though in minor points, and in forms of worship, they might have differed from himself. No; he felt that they were equally inheritors of the life to come; he hoped to spend an eternity together: why then should they separate on earth? Would that others judged thus leniently, and would unite and form one strong band against our spiritual enemy: how much would they strengthen their cause, and how many disagreements, and how much unchristian warfare would be spared. Are not the promises "unto all and upon all them that believe?" Why then give their adversaries reason to say: "Oh, these saints! see how full of wrath they are; how they bite and devour each other."

While Mr. CARTWRIGHT was thus tolerant towards minor differences in religion, his doctrinal opinions were equally distant from latitudinarianism. He viewed the Tractarian movements with much concern: he foresaw in them the most serious results to the best interests of the Established Church and the cause of Christ in general; and only two days before his lamented death he conversed on the subject with a brother Minister of the Gospel, expressing his decided disapproval of their doctrines, and his fears for the consequences. Can there be a true follower of Christ who does not feel the same; who does not tremble at the stealthy approaches of an enemy in disguise, who, when he has cast off the mask, will stand forth as a false priest, an idolater, a worshipper of Saints and Images!

In the latter end of 1811, Mr. CARTWRIGHT was obliged, from increasing weakness, to lay by for a season: indeed, apprehensions for his valuable life were beginning at this time to be felt. How much such a minister was missed will readily be acknowledged. The first time I heard him after this, I find thus recorded: "The tears came into my eyes as I heard his voice once more from the Communion Table; that voice so long silent from illness; and which, alas! we may soon hear no more. Faithful Minister of God! may thy prayers for thy people be abundantly blessed; and may a crown of glory await thee on thy departure from this earth."

He had made up his mind as the summer advanced to visit Ireland with his family, hoping that the sea voyage and a winter spent in some mild region might prove beneficial to his health. In an address to his parishioners on the occasion he spoke thus: "To-day completes the twelfth year since at your invitation I came among you as your Minister. I came with a full determination never leaving you; and to that resolution I have adhered. . . . Although these years have proved to me years of toil and anxiety, yet I cannot but regard them as the happiest, because I believe them to have been the most useful years of a life which barely exceeds three times twelve."

[We pass over the affecting particulars introductory to the account of the closing scene with which we conclude these extracts, expressing our best wishes for the circulation of the pamphlet.]

God in mercy tempers his dispensations to his children with tenderest compassion to their feelings and their weakness; and surely it was in mercy and in love to his servant that the veil rested on the future; and till the last day a ray of hope was left.

That last day came. Weak and exhausted as he was, he took his usual drive. The Rev. E. DENROCHE with difficulty assisted him into the carriage, and accompanied him to Government House, to enquire for Lady Mary BAOOR's family, in whose recent affliction he deeply sympathized. On his return he called at his house for his family to accompany him in the remainder of his drive, which he prolonged for an hour or two. I was walking with M— when we met him: he stopped to speak to us: the alteration in his appearance since last we had seen him was painful to witness, particularly so around contrasting it with the blooming faces around him; yet he spoke hopefully of his visit to Ireland. He pressed us both by the hand, and we parted. He then drove to Dr. R—'s where he became so weak that they gave him wine and water, after which he was conveyed home. Nothing more occurred during the day to cause particular alarm: that night he fell into a calm sweet sleep: the hours stole on: the morning came, when his afflicted partner found him lifeless by her side. No pain, no struggle appeared to have been his: he had literally "fallen asleep in Jesus."

The sorrows of that bereaved house may be imagined: who but one could record them? Yet God forsook her not in that dark hour: He drew near with his abundant consolations to support and bind up those bleeding hearts. The voice of prayer was heard above the voice of weeping; and it prevailed.

## THE APOSTOLICAL SUCCESSION.

But, as it appears to me, what is included and implied in this doctrine is of more consequence than the doctrine itself, and therefore to meet what seems to be implied, though not clearly expressed, in the statements of Mr. Keble on this point, I would direct the reader's attention to the following passages from some of the best of the Fathers, showing that in their view,

(1) The Apostolical succession does not secure to a Church soundness in the fundamentals of the faith, and that those who have not the latter though they have the former are to be avoided.

(2) That the only absolutely essential point is doctrinal succession, or the holding the same faith the Apostles did; and that where that faith is held, there, though perhaps labouring under irregularities and imperfections in other respects, Christ's Church is to be found and consequently the presence of his Spirit.

1. That Apostolical succession does not secure to a Church soundness in the fundamentals of the faith, and that those who have not the latter though they have the former are to be avoided.

And all impartial readers will, I think, admit that if this is the case, then the notion, that the Apostolical succession secures in all ordinations the gift of the Holy Spirit to abide in a person for the preservation of the fundamentals, falls to the ground, whatever nice distinctions may be drawn to bolster it up.

I begin with Tertullian, whose great argument in his Treatise "De Præscript." is, that the doctrine of the Apostolical Churches, to which he refers against the heretics, was in all likelihood the true one, because those Churches agreed together in it, the heretics having no such argument to produce; but if Apostolical succession is a sure test of orthodoxy in fundamentals, he would not have troubled himself to point to their agreement, but at once have put it upon the ground of their succession. Nay more, in this treatise he asks, "Do we prove the faith by persons, or persons by the faith?" Nay, he directly affirms what we maintain, when having spoken of the succession in the Churches of Smyrna, and Rome, &c., he says, "Let the heretics make out anything like this. . . . Nay, even if they should do so they will have done nothing. For their doctrine, when compared with the Apostolical, will show from its difference and contrariety that it has neither an Apostle nor a disciple of the Apostles for its author; for as the Apostles would not have differed from one another in their teaching, so neither would the disciples of the Apostles have preached a different doctrine to that of the Apostles, unless those who were taught by the Apostles preached otherwise than they were taught. By this test, therefore, they shall be tried by those Churches which, although they can produce no Apostle or disciple of the Apostles as their author, as being of much later origin, and such indeed are daily formed, yet agreeing in the same faith are considered as not less Apostolical on account of the continuance of their doctrine."

Thus also speaks Irenæus, in a passage the beginning of which, abstracted from the context, has been quoted in favour of opposite views, but how unfairly any one who peruses the whole passage will at once see. "Wherefore," he says, "we ought to obey those presbyters who are in the Church, those I mean who have succession from the Apostles as we have shown, who with the succession of the episcopate have received according to the good pleasure of the Father the sure gift of truth. . . . But they who are looked upon by many as presbyters, but serve their own pleasures, and do not in their hearts make the fear of God their rule, but persecute others with reproaches, and are elated with pride at their exaltation to the chief seat, and secretly do evil, and say, 'No one seeth us,' shall be reproved by the Word. . . . From all such it hellos us to stand aloof, and to cleave to those who, as I have said before, both retain the Doctrine of the Apostles and with the order of the presbytery (or as others read of a presbyter) exhibit soundness in word and a blameless conversation for the edification and correction of the rest." Here, then, are evidently two sorts of successors of the Apostles, and from one of them we are directed to hold ourselves aloof.

Next let us hear Ambrose. "Christ," saith he, "is the only one whom no one ought under any circumstances to forsake or exchange for another." And then having bidden us to seek the faith in the Church first, he adds, "in which if Christ dwells it is beyond doubt to be chosen by us; but if an unfaithful people or an heretical teacher defiles the place, the communion of heretics is to be avoided, their place of assembly to be shunned. . . . If there is any Church which rejects the faith and does not possess the fundamentals of the doctrine of the Apostles, it is to be deserted."

Thus also speaks Augustine:—"We ought to find the Church, as the head of the Church, in the holy canonical Scriptures, not to inquire for it in the various reports, and opinions, and deeds, and words, and visions of men." "Whether they (i. e. the Donatists) hold the Church, they must show by the Canonical books of the Divine Scriptures alone: for we do not say that we must be believed because we are in the Church of Christ, because Optatus of Milevi, or Ambrose of Milan, or innumerable other bishops of our communion, commended that Church to which we belong, or because it is extolled by the Councils of our colleagues, or because through the whole world in the holy places which those of our communion frequent, such wonderful answers to prayer or cures happen. . . . Whatever things of this kind take place in the Catholic Church, are therefore to be approved of because they take place in the Catholic Church; but it is not proved to be the Catholic Church because these things happen in it. The Lord Jesus himself when he had risen from the dead . . . judged that his disciples were to be convinced by the testimonies of the Law and the Prophets and the Psalms. . . . These are the proofs, these the foundations, these the supports of our cause. We read in the Acts of the Apostles of some who believed, that they searched the Scriptures daily whether those

things were so. What Scripture but the canonical Scriptures of the Law and the Prophets? To these have been added the Gospels, the Apostolical Epistles, the Acts of the Apostles, the Apocalypse of John."

Lastly, the author of the fragments of an Exposition of St. Matthew, attributed to Chrysostom, and admitted by many of the Romanists themselves to be the work of no mean hand, speaks thus, and a very remarkable passage it is:—"It is on the words, 'When ye shall see the abomination of desolation standing in the holy place, then let them which be in Judea flee to the mountains,' which our author thus expounds:—"That is, when ye shall see the impious heresy, which is the army of Antichrist, standing in the holy places of the Church, then let those who are in Judea flee to the mountains: that is, let Christians betake themselves to the Scriptures. . . . The mountains are the Scriptures of the Apostles or Prophets. . . . And why does he bid all Christians at that time to betake themselves to the Scriptures? Because, at that time, when heresy had got possession of those Churches, there can be no proof of true Christianity, nor any other refuge for Christians wishing to know the true faith, but the divine Scriptures. For before, it was shown in many ways which was the Church of Christ, and which heathenism; but now, it is known in no way to those who wish to ascertain which is the true Church of Christ, but only through the Scriptures. Why? Because all those things which are properly Christ's in the truth, those heresies have also in their schism; Churches alike, the divine Scriptures themselves alike, bishops alike, and the other orders of the clergy, baptism alike, the Eucharist alike, and everything else: nay, even Christ himself, [i. e. the same in name.] Therefore, if any one wishes to ascertain which is the true Church of Christ, whence can he ascertain it, in the confusion arising from so great a similitude, but only by the Scriptures? . . . Therefore the Lord, knowing that such a confusion of things would take place in the last days, commands, on that account, that the Christians who are in Christianity, and desirous of availing themselves of the strength of the true faith, should betake themselves to nothing else but the Scriptures. Otherwise if they shall look to other things, they shall stumble and perish, not understanding which is the true Church. And through this they shall fall upon the abomination of desolation, which stands in the holy places of the Church."

Surely he who wrote this was a prophet indeed. Well might the Roman Inquisition put this work into their Index of prohibited books: and read this passage, as far as they could, by Bellarmine's own confession, out of even the MSS.—*Divine Rule of Faith and Practice*, by the Rev. Wm. Goode, M. A., Rector of St. Antholin, London.

QUESTIONS FOR SELF-EXAMINATION.  
(CONTINUED FROM THE LAST NUMBER BUT ONE.)  
Of Obedience to God's Commands, &c.  
Question 1.—Do I entertain a holy fear of offending God by disobedience to the laws which he has revealed for the direction of my conduct in this world?  
2.—Do I now love God, and am I resolved henceforth to give him the principal place in my affections, and to suffer no other object to reign in my heart?  
3.—Do I resolve to be diligent in the worship of God, to permit none but very weighty considerations to detain me from the public services of his Church; when there, to be attentive and devout, not suffering my eyes to rove, nor my thoughts to wander, but joining heartily in the prayers, and in those postures which the Church prescribes as expressive of humility or praise?  
4.—Am I purposed to be regular in my morning and evening devotions, not to set about any important business without imploring his blessing, nor receiving any favour without giving him thanks?  
5.—Do I resolve to honour God's holy name, never, on any occasion, using it in a light or irreverent manner?  
6.—Is it my sincere intention to honour the Lord's day, by refraining from all unnecessary labour, and by strictly attending to all the duties belonging to it?  
7.—Am I purposed to honour my parents, to show them their godly admonitions, to attend them outward respect and inward reverence, bearing with their infirmities, and praying to God to bless them?  
8.—Do I resolve to esteem and submit myself to the authorized ministers of Christ for their office sake, and to obey the civil magistrate, and all those whom the good providence of God shall set over me?  
9.—Am I desirous to cultivate good will towards all men; not envying their prosperity, nor feeling pleasure at their misfortunes; neither injuring them in their property, nor speaking evil of them with my tongue?  
10.—Am I determined, by God's grace, never wilfully to be guilty of an untruth, to be true and just in all my dealings, and to take advantage of no one's necessity?  
11.—Am I at this time contented, or endeavouring to be contented with that condition of life in which it has pleased God to place me?  
12.—Do I firmly resolve to keep my body, appetites, and passions in subjection; to be temperate in my food and apparel; not only to abhor the vice of drunkenness, but to be grave and serious in my deportment; to suppress all impure and unchaste thoughts and emotions, and sedulously to avoid every temptation which might lead me to violate the laws of temperance, sobriety and chastity?  
13.—Am I determined to make this ques-

tion, "Will God approve or disapprove?" the great rule by which my actions shall be governed; and never to undertake any thing which I dare not pray him to bless and prosper?

14.—Am I convinced, that without God's grace I cannot keep his commandments, and that all power to do good is from him?

15.—Convinced that, by nature, I am amenable to the wrath of God, and that by actual transgressions I am rendered guilty in his sight, do I look solely to the merits of my Saviour for pardon and acceptance, and do I love to meditate on the inestimable blessing procured for me by his most precious death and passion?—*Rev. Dr. Bedell, Philadelphia.*

## WICKLIFFE'S TIME.

Thus doth Almighty God continually succour and help, when all things are in despair; being always (according to the prophecy of the Psalm) a helper in time of need. The which thing never more plainly appeared than in these latter days and extreme age of the church; when as the whole state and condition (not only of worldly things, but also of religion) was so depraved and corrupted that, like as the disease named Lethargus amongst the physicians, even so the state of religion amongst the divines, was past all men's help and remedy. The only name of Christ remained amongst Christians, but his true and lively doctrine was as far unknown unto the most part as his name was common unto all men. As touching faith, consolation, the end and use of the law, the office of Christ, of our impotency and weakness, of the Holy Ghost, of the greatness and strength of sin, of true works, of grace and free justification, of liberty of a Christian man, wherein consisteth and resteth the sum and matter of our profession, there was no mention, nor any word almost spoken of. Scripture, learning, and divinity was known but unto a few, and that in the schools only, and there also turned and converted almost all into sophistry. Instead of Peter and Paul, men occupied their time in studying Aquinas and Scotus, and the master of sentences. The world, leaving and forsaking the lively power of God's spiritual word and doctrine, was altogether led and blinded with outward ceremonies and human traditions, wherein the whole scope, in a manner, of all Christian perfection did consist and depend. In these was all the hope of obtaining salvation fully fixed, hereunto all things were attributed; insomuch that scarcely any other thing was seen in the temples or churches, taught or spoken of in sermons, or finally intended or gone about in their whole life, but only heaping up of certain shadowed ceremonies upon ceremonies; neither was there any end of this their heaping.

The people were taught to worship no other thing but that which they did see, and did see almost nothing which they did not worship.

The church being degenerated from the true apostolic institution above all measure (reserving only the name of the Apostolic Church, but far from the truth thereof in very deed) did fall into all kind of extreme tyranny, whereas the poverty and simplicity of Christ was changed into cruelty and abomination of life. Instead of the apostolic gifts and continual labours and travails, slothfulness and ambition was crept in amongst the priests. Besides all this, there arose and sprang up a thousand sorts and fashions of strange religions, being the only root and well-head of all superstition. How great abuses and depravations were crept into the sacraments, at what time they were compelled to worship similitudes and signs of things for the very things themselves, and to adore such things as were instituted and ordained only for memorials; finally, what thing was there in the whole state of Christian religion, so sincere, so sound and pure, which was not defiled and spotted with some kind of superstition? Besides this, with how many bonds and snares of daily new-fangled ceremonies the silly consciences of men redeemed by Christ to liberty were snared and snarled? Insomuch that there could be no great difference almost perceived between Christianity and Jewishness, save only that the state and condition of the Jews might seem somewhat more tolerable than ours. There was nothing sought for out of the true fountains, but out of the dirty puddles of the Philistines. The Christian people were wholly carried away, as it were, by the noses, with mere decrees and constitutions of men, even whither as pleased the bishops to lead them, and not as Christ's will did direct them. All the whole world was filled and overwhelmed with errors and darkness. And no great marvel; for why? the simple and unlearned people, being far from all knowledge of the holy Scripture, thought it sufficient enough for them to know only those things which were delivered to them by their pastors and shepherds; and they, on the other part, taught in a manner nothing else but such as came forth of the count of Rome, whereof the most part tended to the profit of their order more than to the glory of Christ.—*History of John Wickliffe, from For's Acts and Monuments, printed by Authority, 1576.*

## SACRAMENTAL ELEMENTS.

It should be always remembered, that the superstition of the Judaizers consists not in their reverence for the sacraments, which Christ appointed as great instruments of good to his Church; but in their having drawn off men's attention from the important part both of Baptism and the Lord's Supper to that which is external: to regard God's grace not as conveyed by them morally, because the joining Christ's Church in the first instance, and the constantly retreating way

communion with it afterwards, are actions highly beneficial to our moral nature; but as conveyed by them after the manner of a charm, the virtue being communicated by the water and the bread and wine, in consequence of a virtue first communicated to them by certain words of consecration pronounced by a priest [Cohen—Sacrificer.] It is the famous "accedit Verbum ad elementum et fit sacramentum," which contains the essence of the unchristian and most mischievous view of the sacraments entertained by the Romish and Anglican popery. And, in order to show that the early Christian writers favour this notion, it is not enough to show that they speak strongly of the benefits of the sacraments; for in this the Scriptures and almost all true Christians would agree with them: but it must further be made evident that they lay the stress on the virtue communicated by the outward elements, after those elements have been first consecrated by certain formal words repeated by a priest. Unless they can be proved to hold this, we may interpret their language rather as agreeing with that of Christ and his apostles, than as countenancing the superstition of the Judaizers.—*The Rev. Dr. Arnold.*

### The Berean.

QUEBEC, THURSDAY, SEPT. 25, 1845.

We beg to direct the attention of our readers to the Circular from the Secretary of the Church Society, inserted in another column. It is addressed to the Clergy, but our inserting it at our reverend brother's suggestion is mainly designed for the use of the Laity, to whose hearts the object may be laid with the more freedom by a Clergyman who will have neither widow nor orphans to leave behind him. St. Paul says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" There is the force of an apostolical admonition in this appeal to the Laity for the support of the Clergyman himself; with how much more urgency may the appeal be made on the behalf of those whom the Clergyman holds dearer than himself, but who in the great majority of cases, at the present rate of ministerial incomes, will be left at his death without provision except what the hand of charity may bestow. And that which is called the hand of charity, is too generally both cold and tardy. The Clergyman with a family ought to be free from this, one of the most corroding of cares, so that his mind may be wholly set upon the immediate duties of his solemn charge. There ought to be provision made for his widow and orphans from such a source as it may be becoming the stations which they occupy in society, for them to look to. A fund raised by the affectionate liberality of a Laity who value the ministrations of religion is such a source; and a Laity who find the means of providing for their own families and laying up store for them, may well be expected to spare a portion of their substance for the cause here pressed upon their kind and considerate attention.

SUSAN HARVEY. CONFIRMATION. London. James Burns, 1843.

In accordance with the intention signified in our last number, we now offer to our readers a few remarks upon a little book (52 pages) under the above title, which has been transmitted to us for consideration. It introduces to our acquaintance, a very young girl in the humble walks of life, extremely delicate in her health which has been fatally reduced by unkind usage;—a harsh and severe father is the only parent remaining to her from early childhood—her elder sister is of very questionable character, and far from tender-hearted—an unfeeling mistress has sent her to do work beyond her strength, and ordered her to walk home to her father with her bundle, in a state of health which renders it uncertain whether she will not have to remain lying in the road:—eight pages of the book are taken up with an interesting narrative which awakens all our sympathies on behalf of the sufferer, without giving us any information respecting her state of mind other than what we should expect to receive of any one possessed of a naturally gentle disposition, whose early days have been spent in circumstances such as are described. We learn, at last (pe. 11), that she has an anxious desire to see the Clergyman; and when every disposition has been awakened within us, to ascribe this anxiety to a real desire for spiritual advice, we are led to look into her mind by the following account of her thoughts, and of dreams connected with them:

"But I must see him," she thought to herself; "I must see him. I must ask him to do all he can for me; I must ask him to pray for me with the Church, and to teach me how to prepare myself. O, if I may but be spared a short time longer then! O! I thought of joy

\* It must be borne in mind that the writer himself was a Clergyman of the Church of England, of high standing for erudition, making numerous patrons in the discharge of his duties as Head-Master of Rugby, and with every prospect before him of elevation to the higher honours of the Church; in the event of a return of the Whig-party to political power. When he, therefore, uses the term to which we append this note, he cannot fairly be understood to refer to any but those opinions which arrogate to themselves, but are not by him nor by us acknowledged to be entitled to, the name of Anglican.—Ed.

too great!" And she fell asleep with this thought in her mind, and it mingled itself with her dreams. She seemed to be with a large company of young persons, all dressed in white, and over them was a beautiful roof all shining, and they were waiting quite in silence, all kneeling on the pavement of the church—for it was a church, only larger and more beautiful than any she had ever seen—and presently there came a rustling sound, and there was an awfulness in the feeling, and they all at once hid their faces, and it seemed as if a slight pressure came on their heads, and a voice, such as she had never heard before, pronounced a blessing; and it thrilled through every nerve, and she trembled, and fell with her face to the ground, and the voice said, "Ye are sealed." Then she awoke, and still the moon was shining clearly on her, and she was quite calm and peaceful. Then she thought, "Was this only a dream? could a dream have been so very clear? and did I not really feel the pressure on my head, and hear the voice? Was it not really true?"

If such a passage as this were found in the literature of dissenting authorship, we may fancy to ourselves the cry that would be raised, among some professed Churchmen, against fanaticism and religious excitement. But it is found in a publication which claims to be churchman-like *par excellence*; and every thing has been done to interest us in the little sufferer so far as to make her dreams go down as the legitimate offspring of her burning desire for admission to the solemnity of Confirmation. In the mean time we know nothing as yet of her state of preparedness for this rite, according to the requirements of the Church which evidently looks not for a state of dreamy longings, but for intelligent acquaintance with the foundation of our religious hopes, and for decision of heart on the side of consistency in life as a follower, servant, and soldier of the Lord Jesus.

It must be allowed, however, that the nature of the child's preparation is amply set forth in the succeeding pages of the book. Meeting with no kindness at home, she had strongly attached herself to her school-mistress, and engaged with devoted zeal in all the exercises of Church and School which, under the superintendence of the Clergyman, were kept in close alliance together. Of the Clergyman's zeal in visiting and in keeping up not only daily morning and evening prayer at Church, but also a shortened service in the school, we learn much that is worthy of commendation on the score of laboriousness. Into the doctrinal soundness and tendency of his instructions, we are allowed a peep by the intimation that, sometimes, the schoolmistress repeated to her scholars "some very ancient hymns, which she had found in an old book, having been translated from the Latin," (pe. 18.) Lest we should imagine this to have been but a freak of the old lady's, we are further informed (pe. 22) that on the great festivals and saints' days, the children chanted "hymns translated from the Latin" at the short service which the Clergyman himself held at the school, previous to the appointed service in Church. And if we were still too bashful to form a conclusion what book it may be in which these hymns are found, pe. 37 helps us out; for it commences the 5th chapter of the narrative with a striking piece of poetry "from the Breviary." We further learn that, at the said short service in the school, "particular prayers" had been introduced by the Clergyman—prayers of course which are not found in the prescribed Church-service to which the scholars were conducted immediately after: the source is not indicated from which these prayers were drawn, but we may guess that they were taken from the same Latin book that furnished the hymns, and quite as innocently. We are thus led to conjecture respecting the need that there could be for such an accumulation of services as the Clergyman imposed upon himself and the school-children: the short service in the school gave room for the "particular prayers" and the "Hymns translated from the Latin" which are not admissible—as yet—in the offices of the Church at her public worship—nor ever will be, we hope.

We must hasten on to hear our young sufferer express herself upon the wants which she feels, and the fears which exercise her mind. The school-mistress is the first that hears of her return to her father's house, and comes to visit her; to her she expresses not only her great anxiety to see the Clergyman, but also the reason for it, thus:

"You know, I have never been confirmed; and it is so on my mind always, that, if I should not live to be confirmed, I should not be able to receive the Holy Communion; and then how should I be able to pass through the fire, if I have no part in my blessed Saviour? This is on my mind night and day; and I have nobody to speak to about it. I have wanted so badly for Mr. Herbert to come, because he would tell me something that would ease my mind, I dare say."

Again expressing her expectation that she will die soon, and that without receiving the Communion, she further declares her hope that Mr. Herbert would tell her if "he thinks that it will be accepted, instead of her actual obedience, that she would have done it if she could."

Upon neither of these indications of the poor child's earnestness indeed, but profound

ignorance concerning the ground of our acceptance with God, does the school-mistress give her one word of instruction; yet she has been introduced to the reader as the very pattern of a Church-woman: "Mrs. Wilson, did not stay long?"—is the next that follows upon these openings of the child's mind; but she promptly informs the Clergyman of her state and anxieties, and on the following morning he is at her bedside. He very properly tells her "to live this day as if she knew that at night her soul should be required of her;" and she acts upon the recommendation by asking the following questions:

"But, Sir, what shall I do to prepare? and then supposing I should not live to be confirmed, what would become of me? If I should never have had part in my blessed Saviour's Body and Blood?"

We find this reply made by Mr. Herbert:

"Your anxiety, Susan, is very right and reasonable. But still you need not fear that you will go wrong, if you only try in every possible manner to find out what are the duties you have to fulfil; what is the full meaning of 'renouncing the devil, the world, and the flesh; how 'to keep God's holy will and commandments,' and then how 'to walk in them for the remainder of your life.' Do this, and the rest must be in his hands who alone knows what is best for you. If He will strengthen you again, that you may be visibly admitted to all the privileges of a child of God, and be sealed by His Holy Spirit in the view of the visible church,—then, Susan, we may be thankful; but if He should order it otherwise, we may be quite certain that He knows what is best. And this is the only advice that I can give you to keep you in the safe way."

Now we do say, notwithstanding the quotations from the Church Catechism which are skillfully introduced, that this is wretched advice for a Clergyman of the Church of England to give to his parishioner; and it is not wonderful at all, though lamentable indeed, to find the patient respond to it by the following candid confession of her faith in salvation by works:

"O, I thank you, Sir, you have taken such a load off my mind; for I had been always thinking, that if I should die before I had become one with Christ, I should lose all the promises that are made to those who have part in his Body. But now I shall be able to go on at ease, so far as that I shall know that, if trusting in God's help, I do my very best to subdue in myself every thing that I know to be wrong,—that is all I have to do; and then wait the end, quite sure that my Saviour knows what is best for me."

That the Clergyman under whose pastoral care she has been thus misguided testifies his acquiescence by now proceeding to the service for the Visitation of the Sick, and that he closes his interview with her by the comforting assurance that the Church does not exclude her from receiving the Lord's Supper on account of her not having been confirmed, since she is ready and desirous to be so, is quite in character. The poor girl has been all along under instructions which have set her mind upon compliance with outward rites and observances; on her dying-bed, she speaks and dreams about them, and her anxiety mainly arises from the ignorant fear that physical inability to perform them may possibly exclude her from benefits designed thereby. When her Pastor is at her bedside, he straightly confirms her in all her profound errors respecting the way of salvation:—he relieves her fears, indeed, as regards non-observances arising from simply physical inability, but has not a word to say respecting repentance, faith, self-examination, newness of life, and inward and spiritual grace, though these are as fully set forth in the Catechism as the keeping of God's commandments. In short, he binds fast upon her the yoke of ordinances, and at the same time lays the flattering unction to her soul that, to have it fastened upon her, "is all that she has to do."

We find ourselves to have run on to such a length that we must break off for this time; we shall resume the review of the book in our next number, and must hope that it will not take up quite so much space again in our columns: but we can promise nothing; the matter is of too direct a bearing upon the interests of the Church which is so woefully misrepresented in publications of this character.

#### To the Editor of the Berean.

SIR,—The Bishop of New Jersey in his late Charge spoke of "unreality" as the great fault of modern Christianity; and by way of illustration mentioned that "in a diocese whose Bishop has entreated the adoption of the Weekly Offertory, urged it as one of the very first necessities, and enforced his impotency by twelve years' constant and most successful practice in his own parish" but few have as yet been found "to follow the example." Shortly after reading this statement, I happened to meet with the "Journal of the Fifty-seventh Annual Convention of the Protestant Episcopal Church in the State of New Jersey," and having turned with some interest to an Abstract there furnished of the "Parochial Reports from May 1839 to May 1840," I learned that there were at that time in the Parish of St. Mary, Burlington, of which the Rt. Rev. George W. Doane, D. D., was the Incumbent, 100 Families and Pewholders, and that the "Offerings of the Church" amounted to \$391 02 or less than £100. Now the Parishioners of St. Mary's are very far from being the least wealthy of the residents in Burlington; and the Incumbent, who is a rich man, may be supposed to have gone "right onward" in setting the example of earnest practical self-denial; and yet this was the

result, when the system had been for seven years in operation.

If some decided improvement has not taken place since that period, and of this I have at present no means of judging, I confess that I for one cannot very clearly discern in what the difference consists between the "reality" desired and the "unreality" complained of.—Can you give me the useful information?

SUBUM CURAQUE.

No; that we cannot. But we may add to the particulars mentioned by our Reverend Correspondent, respecting St. Mary's, Burlington, that it includes the highly patronized Boarding School for young ladies, St. Mary's Hall, with its numerous inmates, all of them trained under the eye and influence of the Rector, and of course effectually taught the duty of reality in putting, of their pocket-money, into the collecting-plate. Deducting the contributions from that quarter, together with those of the Rector, it would be a curiosity to know how much remains to testify to the success of the system.

But we have to give our Correspondent another piece of information on this subject: the Rector of St. Mary's, Burlington, has adopted, and in his more elevated character as Bishop of New Jersey, entreats the adoption, by his Clergy, of a system which is "directly contrary to the rubric" of the Church to which he owes allegiance. We speak advisedly; in fact we are quoting the words of the learned and truth-loving Bishop of Vermont, who, on this very question of the weekly Offertory, addressed an able letter to the *Protestant Churchman*, last February. Opening the American Book of Common Prayer, we find the rubric, just preceding the Offertory, to run thus:

"Then shall follow the Sermon; after which, the Minister, when there is a communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient."

If our readers will compare with this, the corresponding rubric in the Common Prayer of our Church, they will perceive that an alteration has been purposely made by the framers of the American liturgy; and the intention is perfectly plain, that the Offertory is not to be read when there is no Communion. But it will appear still plainer from the rubric at the close of the Communion-service, which is as follows:

"Upon the Sundays and other Holy Days (if there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the blessing."

In the American Church, consequently, rubrical conformity admits the weekly Offertory only on the supposition that there be a Communion; if there be a Sermon, that concludes the service; if there be neither Sermon or Communion, even then the blessing immediately succeeds the Gospel, and there the service closes.

But the adoption of the weekly Offertory may create sympathy with romanizing innovators in the Church of England, where an ambiguity in the rubric has arisen from the conjunction of two originally separate services, (Morning-Prayer, and Communion,) and gives a shadow of pretence for the introduction of the weekly Offertory. And as the creation of sympathy is "of the very first necessity" in the minds of some, an American Bishop walks over the rubric to which he is bound by ties ever held as sacred; and by example and entreaty calls upon his Clergy to join him in an act of unfeeling disregard to the Church's authority.

It is only of a piece with that when, in the very same document, an undisguised assault is directed against the Constitution of the Church to which the Bishop of New Jersey has vowed allegiance. We have quite recently had occasion to quote, from that Constitution, (prefixed to the Book of Canons) the official designation of the body which has adopted it, as "The Protestant Episcopal Church in the United States of America." This is offensive to Bishop Doane. "We call ourselves, as if there could be any other, 'the Episcopal Church,'" says he. Oh, how spiritless were Bishops White—Hobart—Griswold—Moore—and the cloud of other divines and laity who, some of them, framed, and all of them, contentedly clung to the Constitution as it was settled fifty six years ago—how spiritless, when they suffered themselves to be restrained from excluding out of the Church of Christ all the religious communities which did not place themselves under their authority!

That a Bishop may disapprove of a feature in the Constitution of the Church, and that he may take every constitutional measure for having it amended or abrogated—that is easily supposable and quite legitimate. But that, without in the least adverting to constitutional measures, he should take the opportunity of his delivering a Charge to the Clergy, for speaking disparagingly of that feature in the Constitution—and that at the same time he should complain of the reluctance of the Clergy to follow his example of unrubrical practice,—that is a discovery which we trust will remain singular in our sister Church.

We had no intention of noticing Bishop Doane's Charge in our columns, for we take no pleasure in adverting to Church-rulers otherwise than so as we may bespeak for them individually the affection and regard which the sound Churchman always pays to their sacred office. In truth, we were sorry, at first, to receive our reverend brother's communication; but after the most solemn consideration we have felt ourselves forbidden to decline its insertion and that full treatment of the matter which, once adverted to that Charge, we dare not withhold. We have to defend the Church against those attacks upon her unity in which each one, by his independent rule of action, virtually claims to be a Church to himself. Where is the comfort of unity in the Church to a Presbyter who, let us suppose, has confidently adopted the practices recommended by his Diocesan in New Jersey, if the providence of God were to call him to an enlarged sphere of labour in the Diocese of Vermont? His Diocesan there will condemn the practice of a weekly Offertory which in New Jersey he was entreated to adopt, and would have been blamed for rejecting. Is not his

\* These Italics are ours.

liberty, are not his rights infringed upon by either the one or the other of them?

It may seem no great matter to the Bishop of New Jersey, if all the inferior Clergy have to tuck about as they may be placed under this or that supervision, so that the Episcopal function be enlarged to the dimensions which he thinks safe and desirable. He says thus, joining on to the words before quoted, that "we call ourselves . . . the Episcopal Church," "and yet, so far as in our legislation lies, reduce the Episcopal functions as nearly as we can to that which cannot be dispensed with; as if the only portion of the system which came direct from Jesus Christ were that which could be trusted least."

We have always thought it the sound view of Orders in our Church, that the Presbyterate stands in just as close a connection with our Lord Jesus Christ as the Diocesan Episcopate; but we shall not enter upon that argument now. This we wish to say, that the possession of extensive power is graceful in proportion as it has been obtained without being grasped for; and we are much mistaken if the temper of men's minds in the States be not such as to make Bishop Doane's complaint, just quoted, lead to results, the very opposite to what he contemplates.

Our sister Church in the United States has for a long time had the most animating success in lengthening her cords and strengthening her stakes. Souls desirous for a pasture less distracted with strife than what has been the case of late with more than one of the leading religious bodies, have cast a longing eye towards our Zion. Of adversaries without, there have certainly been many; but their assaults have proved powerless, or been even made instrumental in directing attention to her excellencies, drawing forth effective defences, and placing her higher in public esteem. The enemies who will be most successful in damaging her cause, are within her borders.

#### To the Editor of the Berean.

MR. EDITOR, In the course of my ministerial labours, a circumstance has lately come to my knowledge which, by being made public, may tend to point out to Protestant householders the necessity of taking into their houses servants of their own faith, and not of leaving them exposed to attempts upon their faith from those who, consistently with their views, must needs seek to lead them astray.

A young woman, resident in a Roman Catholic house in this city, recently fell sick, and earnestly requested that a minister of her own persuasion might be sent for. Her request was refused on the ground that, by having a minister to pray with her, she would be adding sin to sin, but at the same time, that she might not be without spiritual aid, she was *considerately* informed by her mistress, that she would immediately send for a Priest of the Church of Rome. This offer she politely refused.—On the symptoms of her disease increasing, and danger being apprehended to the inmates of the house, she was hurried off to a Hospital where she at present is.

This is not the first instance which has come to my knowledge, where unprotected females similarly situated have been deprived of the privileges which they would enjoy if they were in Protestant houses. I know of a servant woman who, while resident in a Roman Catholic house in this city, was never allowed to attend Church. Another instance of unwarrantable interference has lately come to my knowledge. The case to which I allude is that of a Protestant parent who has placed her infant child with Romanists which they now refuse to surrender up to her, on the plea that she owes them money for the child's board. The child is almost estranged from the mother, and will become completely so, if not soon returned to its legal guardian. It appears highly desirable that some zealous members of our Church should interest themselves in such cases, and act as protectors of the weak. A friendless woman can do very little for herself, placed in circumstances such as here described. CLERICUS.

BRITISH AND CANADIAN BOYS' SCHOOL.—We are happy to find that the Anti-Room of the Albion Lodge No. 4 of the J. O. of O. F. in the Chateau has been gratuitously granted for the use of this establishment, the former School-house having been destroyed at the first of the late conflagrations. The School was recommenced yesterday, school-hours to be as formerly.

#### ECCLESIASTICAL.

DIocese of QUEBEC. BISHOP'S COLLEGE.—We are pleased to announce that President NICOLLS, the head of Bishop's College, has arrived at Lennoxville. The College Buildings are being rapidly completed, but we understand it is the intention of the Faculty to make a commencement in Warren House, which they prepared for the purpose. The Grammar School under professor Miles, has, we are happy to learn, been well patronized during the first quarter, and the tuition been most satisfactory.—*Sherbrooke Gazette.*

We understand that the Lord Bishop is on the point of proceeding to Lennoxville on business connected with the College.

#### CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC.

RECTORY, St. JOHN'S, C. E., 19th September, 1845.

REVEREND AND DEAR SIR,

I am instructed to inform you, that it is the desire of the LORD BISHOP OF MONTREAL, President of the CHURCH SOCIETY OF THE DIOCESE OF QUEBEC, that Collections be made in all Churches, Chapels and Stations of this Diocese, on SUNDAY, the Nineteenth of October next, towards making a provision for the Widows and Orphan Children of deceased Clergymen, in furtherance of the 1st Article of the General By-Laws of the Church Society.

You will be pleased to transmit the amount that may be collected in your Parish or Mission, for this interesting and important object to either of the Treasurers of the Society, T. B. ANDERSON, Esq. of Montreal, or T. THOMAS, Esq. of Quebec.

I remain, Dear Sir, Your faithful servant, W. DAVES, Secretary Church Society.

ST. ANN'S CHAPEL, GRIFFINTOWN, MONTREAL, was opened for Divine Service on Sunday last, according to previous notice, the sermon being preached by the Rev. W. Agar Adamson, Assistant Minister of Christ Church.

DIocese OF TORONTO.

The Lord Bishop of Toronto, in correspondence with a standing regulation of the Diocesan Church Society, that a collection should be made annually in aid of the Fund for the support of Widows and Orphans of deceased Clergymen, begs to recommend that the Collection, in behalf of this important object, be made in all Churches, Chapels, and Stations of this Diocese, on SUNDAY THE NINETEENTH DAY OF OCTOBER NEXT.

Church. The Lord Bishop of Toronto purposes, with the divine permission, to hold his next General Ordination in the Cathedral, Toronto, on Sunday the 29th of October next. Candidates to be present for examination at the residence of the Examining Chaplain, on the Wednesday preceding, at 9 a. m. furnished with the usual Testimonials and Si Quis.

ST. JAMES' CHURCH, STUARTVILLE, KINGSTON.—The Bazaar in aid of the building fund of this Church, held on the 3rd inst., has produced £175, which, by the sale of remaining goods, is expected to be increased to £200, and is with great thankfulness acknowledged by the Rev. R. V. Rogers, Minister of St. James', as a very encouraging help towards the completion of the work in hand. A notice issued by the Minister, informs the inhabitants of the appointments made with regard to religious services in the Church or in connection with it: Divine Service on Sundays at 11 A. M. and 3 P. M.;—The Lord's Supper on the 2nd Sunday in every month;—Baptisms on the first Sunday in every month;—Catechizing one day in each week, at different points, as shall be notified, so as best to suit the convenience of the members;—Sunday School from 9 to 11 A. M.;—Two Day Schools in operation under the patronage of this Church, free instruction to those who are not able to pay for it.—The Hon. P. B. DeBlaquiere, and Mr. Michael Mason have been elected Wardens of this Church.

MUNIFICENT DONATION.—We have heard with much pleasure that a munificent individual in England, whose Christian humility will not permit his name to be known, has placed at the disposal of the Lord Bishop of Toronto a sum of Five Thousand Pounds sterling, to be devoted to the erection and permanent endowment of a Church in such part of the Diocese of Toronto as the Bishop may appoint—to be called "The Church of the Holy Trinity," to be a "Free Church" alike to rich and poor, and the right of presentation to be vested in the Lord Bishop and his successors.—Toronto Patriot.

It is stated that the Bishop intends to devote the sum to the building and endowing of a church in the city of Toronto, on a site contiguous to the largest and most unprovided portion of the population.

ADHESION OF THE REV. G. WARD TO ROMANISM.—Mr. Ward has at length made up his mind to secede from the Established Church. This, it appears, has been known amongst his personal friends for this last fortnight, but it was not until this day that the public were aware that he had taken this step. Correspondence which appears in the Oxford Herald, explains the reason of his doing so. It is expected that other defections from the Protestant communion will immediately follow.—English Paper.

TO CORRESPONDENTS.—We must point out to our kind friends the Post Office regulation which requires English papers, if re-mailed in this Province, to be charged letter postage: we had to pay 54 pence, some weeks ago, for a paper mailed at a Post Office in this Province, after it had been conveyed all the way from England for 1 halfpenny.—Received "Discourse at Dedication," it ought to be suitably noticed, certainly.—We will see to it.—Paper from St. Johns, N. B., dated 19th July, reached us yesterday.—C. Y., if we do not write by next mail, it is not from want of will.

PAYMENTS RECEIVED:—From Rev. R. R. Burrage, No. 53 to 104; Rev. D. B. Parmer, No. 53 to 104; Messrs. Overell, No. 53 to 104; C. Bryson, No. 53 to 104; J. Lovel, No. 53 to 104; J. G. Mackenzie, No. 53 to 104; W. C. Meredith, No. 69 to 94; Kennedy, No. 78 to 103; J. Thornton, No. 1 to 104; Mrs. T. Molson, No. 71 to 122; Mrs. Alex. Buchanan, No. 53 to 104.

Political and Local Intelligence.

EUROPEAN NEWS.—The English Mail arrived on Tuesday morning; Willmer & Smith's European Times and other papers furnish intelligence of which the following are selections:—

HER MAJESTY and Prince Albert had arrived at Cobourg, the native principality of our Sovereign's illustrious consort, and had been received there, as indeed throughout their route, with all the enthusiasm of delight. The powerful Sovereign of Prussia celebrated Her Majesty's visit with unequalled grandeur of illumination, and military display; it speaks much for the good sense of Prince Albert's princely house, that the characteristic fête by which the Queen was honoured at Cobourg (or rather at Rosenau, the Duke's country-residence), was of a rural kind; that is what they could do in a style which the King of Prussia could not have equalled in the manifestation of confidence and affection on the part of the people towards the members of the reigning family.

LORD CHANCELLOR Lyndhurst is expected to retire from the high situation which he fills on account of age (73 years) and desire for rest. A piece on our 4th page (The Man and the Boy) happens to have been inserted by us a propos; the little boy Copley being the present Lord Lyndhurst.

THE WEATHER had undergone a favourable change since the sailing of the Great Western; Flour had fallen 2s. per barrel. The timber-market was steady.

Wheat, Canadian, red, 7s. 4d. to 7s. 9d.;

White do. 7s. 10d. to 8s. 6d.; U. States red do. 7s. 7d. to 7s. 10d. Peas, Baltic, &c. white 38s. to 40s.; Canadian do. 35s. to 36s. Flour per barrel 196 lb. duty paid—Canada sweet, 29s. to 31s.; U. States do. 31s. to 32s.; do. sour do. 28s. to 29s.; do. in bond 20s. to 21s. Ashes, Pearl, 24s.; Pot 22s. 6d.

IRON.—The iron trade has much improved; the dispute between the men and masters has been settled in favour of the men; prices at Staffordshire are up £1 per ton, and are advancing in Wales. There is a large trade doing in Scotch Pigs at high rates. The following are the present quotations in Liverpool: Scotch Pigs £4 10s.; Merchant Bars £8 5s.; Hoops £10 5s.; Sheets £11 5s.; Refined Bars £11 5s. Pigs are selling in Glasgow at £4 and £4 2s. 6d. per ton.

BATHS AND WASH HOUSES FOR THE POOR.—St. Pancras Parish, London.—A Society, formed for the purpose of establishing these important means for the improvement of the condition of the poor in the metropolis, report that, having made an experiment with two baths and two washing-tubs only, which they allowed to be used gratuitously, the result was that in the space of six weeks (36 days) the former were used 2,533 times, and the latter 2,440 times; that is, on an average, 34 times a day each bath and each tub. The eagerness of the poor to avail themselves of the boon is thus sufficiently manifested. By the liberality of the New River Company in offering a supply of water upon exceedingly favourable terms, the Society is enabled to proceed to the erection of an establishment on a large scale with the best prospects of success. It is intended to charge 1d. for a private cold bath, 2d. for ditto warm, and 1d. for the use of the boiling coppers, a double washing tub, supplied plentifully with hot and cold water, the drying closet, and ironing apparatus for a period of three hours. The Bishop of London is Patron of the Society; and the Vicar of the Parish is President.

STEAM COMMUNICATION BETWEEN LIVERPOOL AND CONSTANTINOPLE.—Three large and handsome steamers are building, or are about to be built, for the trade between this port and the Levant, one of which, named the Levantine, will be ready in about two months; until they are completed the line will be worked by steamers temporarily engaged for the purpose. The first vessel which is to be despatched is the Novelty, at present lying in the Clarence Dock. This vessel well deserves the name which it bears, being not only propelled by the screw, but being worked by a newly-invented rotatory engine, which promises to make a complete change in steam navigation. In point of size, this engine is not more than one-third the dimensions of an ordinary engine of equal power, and its consumption of coal is small in proportion. The Novelty is commanded by Mr. W. G. Crowder, R. N.

SCOTLAND.—Some disorder has taken place at Dunfermline, arising from a dispute between an employer and his work-people. Troops were sent from Edinburgh to restore quietness.

IRELAND.—While the concessions, made by the Ministry to the R. Catholic priesthood, have completely failed of conciliating them and the people under their influence, they have alienated from the Queen's advisers the powerful body of Orangemen, whose indignation is loudly proclaimed, and whom the Repealers would gladly draw into their interests for a time, with a view to a dissolution of the Union by a combined movement. The London Times has sent to this distracted country a confidential agent as its "Commissioner" to inquire into the state of things, and report to that widely circulated Journal upon it. This step is similar to what it did on a former occasion with regard to Wales. The Irish are very much pleased with it; they think the Times Commissioner will do more good to them than a Government Commission of Lords and gentlemen.

FRANCE.—Marshal Bugeaud has been successful in an expedition against Delly in Algeria, but he is expected home on leave of absence. He has formed a plan for settling soldiers in Algeria, allowing them 3 years of their period of service for good conduct, with grants of land, house, &c. on settling in the Colony. Abdel-Kader is as far from conquered as ever, but has retired into the interior.—The population of France is 35 millions, out of which there were only 238,251 entitled to votes for deputies to the Chamber last year; and laws since passed will reduce that number still further.—Nine additional Peers had been created. At Rouen a whirlwind had caused great destruction of life and property. About 75 bodies had been dug out of the ruins of the houses destroyed, and many more are known to remain there yet. The number of wounded is computed at from 150 to 170.

SPAIN.—A reduction of postage on letters has been taken advantage of to subject newspapers to letter-postage which will greatly impede the circulation of periodicals, and so subvert the purposes of a Government which dreads the press.—Some disturbances took place at Madrid on the 19th August, but order had returned on the day following.

AFRICAN NEWS. Madagascar.—The arbitrary Queen of this island ordered, last May, that all the English and French residing in her dominions should either become her subjects (that is her slaves), within 11 days, or forthwith quit the island. Her Majesty's ship Conway proceeded to the island, on the 7th of June, where she met with the French men of war Zelée and Berceau. Negotiations having proved fruitless, a severe engagement took place, in which the British and French in alliance took an outlook which they had supposed to be the enemy's fort itself; but when they found the real fort yet to be taken, which was surrounded by a ditch 30 feet wide and a wall of the same height, mounting 30 guns, they found themselves obliged to desist. They retired, bringing away the flag they had captured, and destroying a guard-house, the custom-house, and part of the town. All the European property was removed. The loss of the English was 4 killed, 12 wounded; the French had 17 killed and 43 wounded.

FROM CHINA.—Canton dates of June 5th have reached New York. From Honan province there are accounts of an earthquake, which demolished about ten thousand houses, killing upwards of four thousand people.

On the 25th of May a distressing fire occurred at Canton in a mat-house erected for a theatrical entertainment and in which some 5000 or 6000 persons had assembled to witness the performances. Altogether about thirty houses were destroyed. The whole number of deaths is computed at 2000.

That distinguished lawyer JOSEPH STORV, LL. D., one of the Justices of the Supreme Court of the United States, and Dana Professor of Law in Harvard University, died at Cambridge, Mass., on the 11th of this month, and was buried at Mount Auburn. The highest honours were paid to him by a meeting of members of the Bar at Boston, in a series of resolutions, introduced by an address from the celebrated Daniel Webster.

MONTREAL, Sept. 19th.—J. Garra's store in McGill Street, was broken into during Thursday night, and the following articles stolen: About 100 gold breast pins, 3 dozen crosses, 5 cameos, set in gold, 2 time-pieces under glass shades, 2 dozen ladies' shawl pins, 3 dozen silver pencil cases, 1 pair of earrings with brooch to match, set in fillagree gold, and a variety of fine cutlery,—in all about £120.—Herald.

MURDER AT HAWKESBURY ON THE OTTAWA.—A person of the name of O'Rourke, who is described as "the well known pugilist," being missed, search was made and his body was found by Indians whose dogs discovered the place where the murder had been committed, and immediately took the track which led to the discovery. A Newfoundland dog which had belonged to the murdered man was perceived wounded and howling at the door of a man named Brady, where consequently search was made, and several articles belonging to O'Rourke were found in the cavity of a tree. The suspected person has been brought to Montreal and lodged in goal to take his trial on the charge of murder.

LOSS OF A LIFE AT BYTOWN.—One Kennedy Barnard was passing some carts with stones, on Tuesday last week, when he was assailed by the boys driving them, one of whom threw a large stone at him which, fracturing his jaw and skull, caused his death which occurred on the day following. The boys, 6 or 7 in number, were confined in goal to await the verdict of the Coroner's jury.

GENERAL RELIEF FUND.—The following sums have been received by the Treasurer since the last statement: From Messrs. Hall & Sons of Leipzig, by D. R. Stewart, Esq. . . . . £5 0 0 From Anderson & Paradis . . . . . 50 0 0 Collections by H. Jessopp, Esq. from Shipmasters and Seamen . . . . . 29 6 9 From Locke, Brackett & Co., Newcastle, by Messrs. W. Price & Co. 12 3 4 From Messrs. Young & Co., Wine Merchants, London, by Messrs. Gillespie, Greenshields & Co. . . . . 12 3 4 Perth Howard Temperance Society, by the hands of His Worship the Mayor . . . . . 10 0 0

A very successful meeting on behalf of the sufferers by the late fires was held at Sheffield on the 6th August, when a Committee was appointed, and subscriptions of the most liberal kind were immediately received. The Collector of the Customs has received instructions from His Excellency the Governor General to admit free of duty, the different stores which are expected from England for the relief of the sufferers.

MILITIA APPOINTMENTS. FIRST BATTALION OF QUEBEC. To be Lieutenant-Colonel—Lieut. Col. J. G. Irvine v. Woolsey, who retires. To be Majors—Capt. B. Tremain v. C. Panet, prom. Capt. P. Sheppard v. Tremain, who retires.

THE CITY COUNCIL have resolved upon advertising for a Superintendent of the Fire Department, who is to have a salary of £150 a-year, on condition that he devote the whole of his time to the duties of his office.

QUEBEC MARKETS.

Table with columns for goods (Beef, Mutton, Ditto, Lamb, Veal, Pork, Eggs, Potatoes, Maple sugar, Onions, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, salt, Pot Ashes, Pearl do.) and prices in s. d. s. d. format.

PORT OF QUEBEC.

ARRIVED. N. B.—It will be observed that the shipping report below only gives the names of vessels arriving with cargo. Sept. 17th. Brig Royalist, Thompson, Lytham, Pickersgill & Co. cons. Schr. Johnson, Dugal, Labrador, H. J. Noad, & Co. general cargo. — Selina, Colombo, Labrador, H. J. Noad & Co., herrings and oil. 18th. Schr. Maria Dolphine, Blais, Miramichi, H. J. Noad & Co. fish. 19th. Schr. Velocity, Shelmut, Halifax, Mathieson & Sinclair, sugar, &c. — True Friend, Godier, Antigonish, order, plaster. 24th. Bark Pearl, Chalmers, London, Gillespie & Co. general. — Choice, Robertson, Bristol, Lowndes & Paton, general. — John, Hisslon, Liverpool, order, general.

Brig Safeguard, Smith, do. (for Montreal), general. — Ellen Forestall, Limerick, Le Mesurier & Co. bricks. Schr. Lady Sale, Goabio, Gaspé, Noad & Co. fish.

MARITIME EXTRACTS.

The ship Queen, Leary, which was ready for sea, in hauling out from Munn's Wharf last Thursday morning at high water, backed in at the side of the wharf, and took the ground. She has been towed up to Black's, to be examined, being waterlogged.

The steamer Lady Colborne, returned from St. Thomas, on Tuesday of last week, and reports having towed the ship Malabar into deep water, and left her under sail.

The ship Huron, which stranded in the late gale, and was on the 17th instant brought up from St. Ann, by the steamer Princess Victoria, has been taken over to Nicholson & Russel's dock, Pointe Lévi, to undergo repairs.

The brig John & Mary, has been hauled up in Lanipson's dock for repairs.

The Yorkshire Lass is in Osborne's Dock, also receiving repairs.

The hull and materials of the Schr. Industry, wrecked at Kamouraska; have been sold for account of the underwriters. The hull brought £14, and the materials about £41. Her cargo, flour, saved in a damaged state, will be sold in a few days.

Capt. Simson, of the ship Harrison, arrived here on Sunday, reports having passed at 2 p. m. Sunday, the ship Ayrshire, Baillie, hence on the 10th instant, aground on the Beaujeu Bank, (Crane Island.)

Cork, August 27.—Lady Bagot, Williams, from Quebec, arrived off this port, with loss of bowsprit, having been in contact 24th ult., off St. Paul's, with a large ship, name unknown.

Huna, (Pentland Firth), August 29.—This morning during a calm, the Eclipse, Keith, of Dundee, from Montreal, for Leith, grounded upon the Ness of Queys (Pentland Firth), and remained for about an hour, but got off at high water without any apparent damage, except rudder unshipped, which was replaced in Gills Bay where the vessel is at present (noon) at anchor, waiting flood tide.

Whole number of arrivals from sea up to the 24th inst. 1292.

PASSENGERS. In the Steamship Britannia from Liverpool to Boston, Hon. E. Everett, lady and three sons, Miss Everett; Hon. L. J. Papineau, Capt. Ready, Mr. and Mrs. Molson. From Halifax to Boston, Miss Freer, Miss Stayner, Miss C. Stayner, Mr. F. Stayner.

BIRTH. In Dorset Square, London, on the 24th of August, Lady Routh, of a daughter.

MARRIED. At Montreal, on the 16th instant, the Rev. J. Ramsay, Chaplain to the Garrison at St. Helen's, and formerly of Glebe House, Templemore, Ireland, to Charlotte, youngest daughter of the late Hon. John Richardson.

DIED. At St. Johns, C. E. on the 17th instant, at the residence of Deputy Commissary General Lister, Amelia, daughter of Mr. Allen Mason, of Godmanchester, aged 18 years.

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office, till SATURDAY, 27th inst.—PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. THE next stated meeting of the CENTRAL BOARD of the Church Society, will be held (D.V.) at the National School House, Quebec, on WEDNESDAY the 5th day of OCTOBER next, at 2 o'clock P. M. WM. DAWES, Secy. Ch. Sy.

Rectory, St. John's, C. E. 23rd Sept. 1845.

GOSPEL AID SOCIETY. THE Annual General Meeting of the Members of the Gospel Aid Society, will take place at the National School House, on Wednesday the 5th of October at 2 o'clock. E. C. M. BURTON, Secretary.

Quebec, Sept. 22nd, 1845.

RECEIVED FOR SALE BY THE SUBSCRIBERS. 3 CASES OF WORSTED and WOOLEN GOODS, consisting of Children's Dresses, Ladies' Fanchons and Muffs, &c. and Gentlemen's Coats, &c. &c. C. & W. WURTELE, St. Paul Street.

Quebec, 19th Sept., 1845.

NOTICE. BY DIRECTION of the COMMISSIONERS appointed by His Excellency the Governor-General to enquire into the MANAGEMENT of the BOARD OF WORKS—PUBLIC NOTICE is hereby given, that all persons having business with the Commissioners, or information to give bearing upon the enquiry, may send their communications to this office, addressed to the undersigned.

The several points of enquiry will embrace, among others, all subjects having reference to the issuing of notices, receiving of tenders, selection of parties for contracts, unsettled accounts, and generally the expenditure of money, and the mode in which each public work has been superintended and executed. By order of the Board, JAMES MOIR FERRES, Secretary.

Office of Board of Works, Montreal, Sept. 18, 1845. Every Newspaper in the Province will insert this notice once, and send the account, with a copy of the paper, to the Secretary.

NOTICE. THE undersigned has been appointed Agent for the ETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage. DANIEL MCGIE, Hunt's Wharf.

Quebec, 7th July, 1845.

RECEIVED FOR SALE EX "BRITANNIA." 500 BOXES CANADA PLATES. C. & W. WURTELE, St. Paul Street. Quebec, 15th Sept. 1845.

LOCH-FINE HERRINGS, Souse Salmon, &c. 20K EGGS Lochfine Herrings } Just received 25 Kitts Soused Salmon } & in prime order. ALSO, Adamantine and Composite Candles, in Boxes of 12 lbs each, a new article. And daily expects his usual supply of Indian Corn Meal and Buck-Wheat Flour. M. G. MOUNTAIN, No. 13, Fabrique-st. Quebec, 18th Sept. 1845.

FOR SALE. MUSCOVADO and White Bastard SUGAR, Jamaica Coffee, Ginger, Arrow-root, high flavored Spirits, Logwood, Mahogany, Tamarinds, Molasses. J. W. LEAYCRAFT. Quebec, 8th September, 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.

JUST RECEIVED, FOR SALE BY THE SUBSCRIBERS, BEST Window Glass, in Boxes and Half-Boxes, a great variety of sizes from 6 1/2 x 7 1/2 assorted, to 36 x 40 in. C. & W. WURTELE. Quebec, 14th July, 1845.

COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvines. Quebec, 29th May, 1845.

RECEIVING AND FOR SALE. BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. —ALSO— Best Refined Borax. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

CHINA, EARTHENWARE, GLASS-WARE, &c. RECEIVING per "Auckland" & "Aurora," a general assortment of the above, and expected by other vessels, a further supply, selected by the subscriber during his visit to England, the last winter. THOMAS BICKELL, Agent for Grimstone's Eye Snuff. St. John Street, Quebec. uebec, 12th June, 1845.

AELOPHON FOR SALE. A BARREL AELOPHON by MYERS, London, playing eight tunes of different Metres and two chants for singing the Gloria Patri. A finger-board has been also constructed by which the number of tunes can be greatly increased. It is offered for sale in order to replace it by an instrument of greater compass. For particulars apply to the Rev. R. Knight, Frampton, or at the office of this paper. Quebec, 9th July, 1845.

MONTREAL TYPE FOUNDRY. TO THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c. THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry. Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent. The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry. A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taken in Exchange at 6d. per Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSCRAVE. June 12th, 1845.

Youth's Corner.

THE KNITTING-NEEDLES.

A GERMAN FAIRY-TALE.

A poor widow-woman in Germany was living with her two little girls, Margaret and Barbara, in a solitary cottage which, with the furniture in it, was all she had in the world, except a goat which supplied her with milk, and her good health and industry by which she was enabled to work and earn her daily bread.

One cold evening, the mother went out into the forest to bring home a bundle of wood. On her return she found a poor, wretched looking white kitten, lying under a bush and crying piteously; she took it up in her apron and brought it home, where the little girls took charge of it very tenderly.

As soon as the mother herself had recovered from her fright, she told the children there was no occasion to fear; the kitten must have been a fairy who tried them, whether they had compassion upon the wretched; and she was now friendly and would do them good.

The mother was soon able to purchase a better house, and to keep cows, and to have her wood brought to her door, because plenty of poor people were glad to work for her, since she could pay wages out of the sales which they made of knitting-work done by the fairy-needles.

It came to pass, then, one cold evening, that a poor, wretched looking little girl came shivering to their door and begged for something to eat, or clothes to cover herself with. The servant had let her get to the kitchen fire, and went to tell her mistresses about it: but they came out into the kitchen in a great passion, scolding the servant for letting the girl in at all, and ordering her out of the house directly.

The poor begging-girl was the fairy; she disappeared after speaking these words, and the knitting-needles disappeared with her.

The young readers of the Berean no doubt know that there are no fairies really; and this German tale is only meant to teach them some good lesson. Now if they take it for their lesson this time, that they are to be industrious, contented, and kind-hearted, and when God gives them wealth, they are not to become indolent, dissipated, and pitiless, they understand this fairy-tale aright.

THE BOY AND THE MAN.

A few years ago, there was, in the city of Boston, a portrait painter, whose name was Copley. He did not succeed very well in his business, and concluded to go to England, to try his fortune there.

John was a studious boy, and made such rapid progress in his studies, that his father sent him to college. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would be a very eminent man.

After he had graduated, he studied law. And when he entered upon the practice of his profession, his mind was so richly stored with information, and so highly disciplined by his previous diligence, that he almost immediately obtained celebrity.

The king and his cabinet, seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his services for the Government. They therefore raised him from one post of honour to another, till he was created Lord High Chancellor of England—the very highest post of honour which any subject can attain.

But he studied in school, when other boys were idle; and in college, when other young men were wasting their time, he ever adopted for his motto, "Ultra pergere" (Press onward)—and how rich has been his reward.—Rev. J. S. C. Abbott.

[Yes, for this life—but the author says nothing about his prospects for the life to come. We are quite willing to believe that the Chancellor has a possession in heaven, for we know nothing to the contrary; but let it not be forgotten that a man may have worked himself up from deep poverty to the foremost rank in society, and have no inheritance in the kingdom above.—Ed.]

MARTIN LUTHER.

It has been said of the great German reformer, that his words were half battles; but he went through the lowest despondency, before he was prevailed upon to preach and to write. The Superior of the order of Augustinians, to which he belonged, called upon him to preach.

Martin Luther's friend, Kranach, has painted him in his robe with large sleeves, open at the breast, and showing a black vest, with a little collar of white linen at the throat. This was his usual garb. The

Electer, previously to his assuming it—sent him a piece of Prussian cloth, with a note to this effect,—"To make yourself a preacher's robe, a monk's dress, or a Spanish cloak." His lodgings in his convent consisted of three rooms—a bedroom, a room for study, which served him as a room for receiving visitors, and a dining room.

John was a studious boy, and made such rapid progress in his studies, that his father sent him to college. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would be a very eminent man.

There is a great deal of loose morality in the practice of borrowing books. It is so much easier to borrow a book than it is to return it, that it is not strange that so many borrowed books never find their way back to the library of their owner.

THE TRIFLER.

We this instant imagined a man, retaining all his consciousness, transformed into a swallow, a creature abundantly busy, up in the early morning, forever on the wing, as graceful and sprightly in his flight, as tasteful in his haunts which he selects. Look at him, zigzagging over the clover field, skimming the limpid lake, whisking round the steeple, or dancing in the sky.

publish yours, we should probably find the one counterpart of the other: the winged traveller enlarging on the discomforts of his nest, and the wingless one on the miseries of his hotel or chateau; you describing the places of amusement, or enlarging on the vastness of the country, and the abundance of the game; and your rival eloquent on the self-same things.

It seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached to manhood, they were effaced, and confirmed infidelity succeeded.

HUME AND HIS MOTHER.

It seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached to manhood, they were effaced, and confirmed infidelity succeeded.

BOOK-KEEPING.

There is a great deal of loose morality in the practice of borrowing books. It is so much easier to borrow a book than it is to return it, that it is not strange that so many borrowed books never find their way back to the library of their owner.

RECEIVING AND FOR SALE

EX "NICARAGUA," "AUCKLAND," and "AURORA."

ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Frying Pans.

PHENIX FIRE ASSURANCE COMPANY OF LONDON.

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

FOR SALE, French Burr Stones, London Bottled Porter, Imported this season.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRIDGE assorted.

FOR SALE BY THE SUBSCRIBERS, CANADA Rose Nails from 8 to 28 lbs. Die deck spikes " 3 1/2 to 9 Inches.

RECEIVING per 'Vesper,' 'Douglas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c.

TO LET, THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street, 11th Feby. 1845.

NOTICE, THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter.

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

MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Graines Street, Cape, on MONDAY, 5th MAY next.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, Rector. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REV. E. J. SENKLER

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